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Servant Leadership: What Makes It an Effective Leadership Model.

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Walden University

College of Management and Technology

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Janice Tanno

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Walden University
2017

Abstract

Servant Leadership: What Makes It an Effective Leadership Model

by

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MS, The American College, Bryn Mawr, 1979, 1985

MS, Loyola University, New Orleans, 1997

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Management

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Abstract

Servant leadership (SL), a universal, ethical leadership style, consistently produces high performance and employee engagement. For the last two decades, lack of business ethics in decision making by senior leaders has resulted in many negative outcomes, such as the WorldCom scandal. The purpose of this descriptive phenomenological study was to identify and report the lived experiences of senior leaders in relation to decision making in SL organizations in the southwestern United States. The study's theoretical/conceptual foundations encompassed Maslow's motivation theories, decision theory, spirituality, spiritual intelligence, Cicero's virtue theory of ethics, and Greenleaf's SL. Data collection involved the use of semistructured interviews with a purposive sample of 18 participants who were senior leaders of SL organizations. Data analysis employed Giorgi's method whereby phenomenological reduction revealed meaning units, and psychological reduction reached descriptive psychological structures of experiences by hand coding and integrative data analysis software. Findings confirmed senior leaders' ethical decision making in SL organizations. Recommendations include addressing ethical decision making in team leadership at the board and operational levels and examining the interrelation of CEO ethical leadership and firm performance. Conclusions reached confirm a prevailing structure of experiences as collaborative, interdependent, egalitarian teamwork, a family metaphor. Application of the findings of this study may result in positive social change by fostering a more ethical, kinder capitalism in everyday life and in building community with more servant leaders and SL organizations.

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Dedication

To all the giants who came before, upon whose shoulders I stood during this journey. To Robert K. Greenleaf, for his brilliant conceptualization of servant as leader, *primus en pares*, in the field of management, leadership, and organizational change. To Abraham Maslow, the eminent psychologist, for his extraordinary, life-changing motivational theories, which have lasting value to humanity. To Cicero, the Greek philosopher, for his teaching on how to live a moral, ethical life and become an ideal business leader. To all the self-transcenders, servant leaders, and good stewards worldwide who strive to make a positive difference in everyday life. To all the truth-seekers, servant leaders, and good stewards who are yet to come.

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Table of Contents

List of Tables	v
List of Figures	vi
Chapter 1: Introduction to the Study.....	1
Background of the Study	2
Conceptual Framework.....	4
Problem Statement	5
Purpose Statement.....	6
Research Question	7
Theoretical Foundation	7
Nature of the Study	9
Definitions.....	11
Assumptions.....	12
Scope and Delimitations	12
Limitations	13
Significance of the Study	14
Significance to Practice.....	14
Significance to Theory	15
Significance to Social Change	16
Summary and Transition.....	16
Chapter 2: Literature Review	18
Literature Search Strategy.....	18

Theoretical Foundation	23
Maslow’s Motivation Theories	23
Decision Theory	29
Spirituality.....	33
Spiritual Intelligence	39
Cicero’s Virtue Theory of Ethics	45
Conceptual Framework.....	47
Background.....	47
Servant as Leader	48
Organization as Servant	53
Summary	58
Key Concepts	60
Organizational Criteria.....	60
Individual Attributes	97
Behaviors	105
Attitudes.....	119
Barriers to Practice.....	123
A Gap in the Literature	131
Summary and Conclusions	131
Chapter 3: Research Method.....	136
Research Design and Rationale	136
The Role of the Researcher.....	140

Methodology	142
Participant Selection Logic	143
Instrumentation	146
Field Test	147
Data Analysis Plan	153
Issues of Trustworthiness.....	165
Credibility	165
Transferability.....	167
Dependability	168
Confirmability.....	169
Ethical Procedures	169
Chapter 4: Results.....	172
Introduction.....	172
Purpose.....	172
Demographics	175
Data Collection	176
Data Analysis	178
Coding.....	180
Evidence of Trustworthiness.....	182
Credibility	183
Transferability.....	183
Dependability.....	184

Confirmability.....	185
Study Results	185
Interview Question 1: Organizational Criteria.....	189
Interview Question 2: Individual Attributes	196
Interview Question 3: Barriers.....	206
Chapter 5: Discussion, Conclusions, and Recommendations.....	211
Interpretation of Findings	212
Interview Question 1 and Reviewed Relevant Literature.....	212
Interview Question 2 and Reviewed Relevant Literature.....	216
Interview Question 3 and Reviewed Relevant Literature.....	220
Limitations of the Study.....	223
Recommendations.....	224
Implications.....	227
Positive Social Change	227
Methodological	230
Theoretical	230
Conclusion.....	231
References.....	234
Appendix A: Interview Protocol: Dissertation	261
Appendix B: Observation Protocol.....	268
Appendix C: Confidentiality Agreement.....	269
Appendix D: Field Test of Research Questions.....	271

List of Tables

Table 1. Literature Review Search Strategy Detail	21
Table 2. Responses—Similarities and Differences of Panelists	149
Table 3. Thematic Results of the Study	187
Table 4. Emergent Themes From Nine Organizational Criteria.....	189
Table 5. Serve and Steward Others Subthemes	190
Table 6. IQ1. Theme: Other-Oriented Management—Responses.....	191
Table 7. High-Performance Subthemes	192
Table 8. Emergent Themes From Individual Attributes	196
Table 9. Virtues and Values—Spiritual Wholeness Subthemes.....	197
Table 10. Virtues and Values—Ethical Service Subthemes.....	198
Table 11. Behaviors—Communication Subthemes.....	199
Table 12. Behaviors—Motivational Behaviors Subthemes.....	200
Table 13. Attitudes—Team Building Subthemes	201
Table 14. Theme—Barriers	206
Table 15. Emergent Subthemes—Barriers	207
Table D2. Responses—Similarities and Differences of Panelists	273

List of Figures

Figure 1. Literature review concept map.....	22
Figure 2. Descriptive phenomenology psychological data analysis process.....	158
Figure 3. Matrix query coding results preview.....	188
Figure 4. Theoretical and conceptual depiction of findings for interpretation.....	222

Chapter 1: Introduction to the Study

Leadership—specifically, servant leadership (SL) and what makes it an effective leadership model—was the topic of this study. Over the past 20 years, scandals have erupted in organizations that have revealed a lack of ethical decision making by too many senior leaders. Environmental and social concerns have become prevalent for all organizational leaders. These concerns involve global warming and environmental abuses that have demonstrated a lack of corporate social responsibility (Mele & Sanchez-Runde, 2015). Further concerns have included a lack of vision and ethics, corporate greed, Wall Street malfeasance, globalization, and resultant economic crises that have further increased distress (Renand, 2015; Yazdani & Murad, 2015).

Many leaders have been documented who, through an apparent lack of ethical and effective leadership, have failed their institutions, their stakeholders, other leaders, and their managers, workers, and communities. Universal problems such as bullying, abuse of power, unethical and corrupt practices, toxic emotions, social isolation, alienation in the workplace, poor work-life balance, and other issues of employees' psychological well-being have continued to perplex organizational leaders (Gaddis & Foster, 2013). The collapse of Enron, Arthur Andersen, WorldCom, Tyco, and other companies across the globe have demonstrated these chronic problems.

The purpose of this study was to identify and report the lived experiences of senior leaders in SL organizations in the southwestern United States. This chapter begins with the background of the study and related literature, the problem statement, the current relevance of the study, and gaps in the literature. The exploration continues with the

purpose of the study, research questions, conceptual framework, grounding theories, and reasons for choosing a qualitative phenomenological design. Definitions of terms used in the study, assumptions believed but not confirmed to be true, and the scope, delimitations, and limitations of the study follow. The significance of the study is summarized with the main points of the chapter.

Background of the Study

The discipline of leadership was the background of this study. A lack of consistent business ethics in decision making by leaders has become problematic for contemporary organizations. Business ethics is not a new concept. Both the ancient Greeks, the foremost thinkers in this area, and the Romans wrote about moral duty and ethics (Small, 2013). Cicero (106-64 BC), a businessman, lawyer, politician, and orator, became a philosopher and wrote *Moral Duties (De Officiis)* to illustrate his view of practical wisdom and how to be an ideal business leader by practicing the four cardinal virtues (Mele & Sanchez-Runde, 2015).

Cicero's stance was that once a businessperson comprehended the social fellowship of humanity, one could be ethical and prosper at the same time (Small, 2013). Cicero's virtue theory of ethics (Mele & Sanchez-Runde, 2015) and the SL philosophy both share imperatives of *honorable* and *beneficial* conduct—the goal of business ethics is to be honorable, and the ideal business leader, by being honorable, has a beneficial life. Honorable and beneficial imperatives are both moral and advocate for the common good rather than self-interest. Currently, attention in the field of leadership has shifted to a lack of business ethics when leaders make decisions.

Leadership is about principles. Five guiding leadership principles are decision making, people, strategy, productivity and self-improvement (Burian, Burian, Maffei, & Pieffer, 2014). SL models have evolved, beginning with trait theory (1950s-1960s), behavioral theory (the 1970s), and transactional leadership (Bass, 1981, 2008) and extending to Burns' (1978) transformational leadership to the popular transformational leadership in the 1980s, to today's emergent SL (Greenleaf, 2002). Transactional leadership can be instrumental in promoting followers' adoption of performance goals (Hamstra, Van Yperen, Wisse, & Sassenberg, 2014).

The focus of transactional leadership is on employment issues, wages and salaries, performance review, and performance incentives. Transactional leadership can be instrumental in promoting followers' adoption of performance goals (Hamstra, Van Yperen, Wisse, & Sassenberg, 2014). Transformational leadership, on the other hand, is a relational and inspiring leadership style; transformational leaders inspire followers to achieve exceptional performance by increasing their awareness and levels of consciousness about the importance of organizational goals. Leaders encourage followers toward self-transcendence for the benefit of the team and organization. In turn, followers become motivated to focus on their higher level needs (Patrick & Kumar, 2012). Both transactional and transformational leadership have equal importance in encouraging employees to generate ideas that move the organization forward (Deichmann & Stam, 2015).

SL is *other*-oriented, caring, and inspiring leadership. By serving others, servant leaders transcend individual self-interest (Parris & Peachey, 2013). Service is one of the

distinguishing factors of SL. Higher performance and employee engagement by organizational leaders encourage followers to pursue their career goals and fulfill important work responsibilities, and this approach emphasizes the value of building and giving back to the community.

SL has aspects of both transactional and transformational leadership, as these leadership models are hierarchically built, one integrated with the other (Grisaffe, VanMeter, & Chonko, 2016). SL is the one leadership model that has both spiritual and ethical components. Sendjaya (2007) claimed that spirituality is the precursor to ethics. This study addressed a gap in the literature on the lack of ethical leadership and business ethics in decision making by senior leaders in organizations. The study is important in offering greater understanding of the lived experiences of senior leaders in SL organizations and closing the gap in the literature.

Conceptual Framework

The conceptual framework derived from Greenleaf's (1977, 2002) seminal works on the servant as leader, the organization as servant, and the SL philosophy. The basis was the call to serve first, then the conscious choice to aspire to lead. Based on his lifetime experience as a consultant and in AT&T, Greenleaf developed nine organizational criteria and individual attributes that resulted in distinguished excellence and high performance. Spears (2010) developed 10 characteristics of a servant leader that contribute to effective leadership. Sipe and Frick (2015) developed the seven pillars of SL. Keith (2008) developed the service-versus-power model for effective SL.

Servant leaders empower and nurture their followers to grow professionally and personally. In the process, followers often become servant leaders. The most effective leaders seek to make a difference in the lives of others (Keith, 2008; Lynch & Friedman, 2013). The compelling message in Greenleaf's (1970) essays on SL is that leaders should serve with talent, compassion, and courage and that followers only respond to competent servants as leaders.

Integral to the phenomenological approach is the ability to explore key elements and ideas within the conceptual framework of SL. The conceptual framework tied the theoretical foundation to the framework of the study, as the theories were underpinnings of the SL philosophy. The central research question was focused on identifying the lived experiences of senior leaders in SL organizations in the southwestern United States. The purpose was to produce data for analysis and descriptive interpretation to understand the lived experiences of those senior leaders in SL organizations.

Problem Statement

Over the past 20 years, organizational scandals have revealed a lack of effective ethical leadership resulting in corruption, corporate greed, Wall Street malfeasance, and consequential economic crises (Renand, 2015). Yazdani and Murad (2015) noted that 51 of the largest economies in the world were business organizations that have economic superiority as well as legal immunity. The general problem of interest in this study was lack of effective, ethical decision making by many senior leaders. The specific problem was leaders' failure to apply consistent business ethics when executing their job functions and associated tangible and intangible costs that result in negative outcomes (Small,

2013). Lack of ethical leadership has rendered many organizations ineffective in their efforts to achieve success, instead leading to failure (Renand, 2015).

A lack of consistent business ethics in senior leaders' everyday management, leadership, and decision-making roles has created negative outcomes resulting in poor attitudes among employees, a negative workplace environment, lack of motivation, and unprofitability and sustainability due to poor performance organizationally and individually (Small, 2013). A common misconception is that business ethics and firm profitability are opponents. This is cause for serious concern (Eisenbeiss, Knippenberg, & Fahrbach, 2015).

There is an increasing demand in developing business ethics by integrating as research the detection of illicit business contrary to social rights (Rodriquez-Fernandez, 2015). Cultural diversity and globalization have been the cause of tension between universal ethics and local values and norms. Simultaneously, the existence of an increasingly interconnected world requires commonality to promote dialogue, peace, and a more humane universe (Mele & Sanchez-Runde, 2015)

Purpose Statement

The purpose of this qualitative phenomenological research study was to identify and report the lived experiences of senior leaders regarding their ethical decision-making in SL organizations in the southwestern United States. Pragmatism was the research paradigm. The phenomenon under study was senior organizational leaders who practiced SL. Interviews with a purposive sample of participants in SL organizations on Greenleaf's (1977, 2002) criteria were conducted to identify perceptions of SL. Open-

ended questions were presented in semistructured interviews with 18 organizational leaders, which resulted in data saturation (Seidman, 2013).

Research Question

In a phenomenology design, there is one central research question. Three questions pertinent to the purpose of this study in the interview guide were asked during the interviews. The three questions were about the lived experiences of senior leaders in self-proclaimed SL organizations in the southwestern United States (see Appendix F). The central research question was the following: What are the lived experiences of senior leaders in self-proclaimed servant leadership organizations in the southwestern United States?

Theoretical Foundation

A theoretical foundation is essential to interpreting the data in a qualitative study as well as guiding what is operational as data and what data is selected for interpretation (Bloomberg & Volpe, 2012). The foundational theories in this study were the underpinnings of SL, consisting of Maslow's (2000) motivation theory (the hierarchy of needs, the sixth tier of self-transcendence, and eupsychian management), decision theory (March & Shapira, 1987; Simon, 1979; Steele & Stefansson, 2015), and Cicero's virtue theory of ethics (Small, 2013). Spirituality with an emphasis on spiritual intelligence was also part of the theoretical framework (Wigglesworth, 2012).

The premise of the hierarchy of needs theory is that man's motivation is directed by needs, and that as one need is fulfilled, another need replaces it (Maslow, 2000). The lower needs are the most basic, made up of material or physiological needs; needs then

progress to safety needs, growth needs (esteem needs), and finally self-actualization and self-transcendence when satisfaction of the deficiency (lower level) needs occurs. The premise of self-actualization is reaching one's potential. The premise of self-transcendence is service to others and a higher power or call outside the self.

Decision theory (Savage, 1954) involves analysis of the behavior of an individual when confronting nonstrategic uncertainty due to nature (Steele & Stefansson, 2015). For example, nature may entail a stochastic natural event such as a flip of the coin or personal illness. If the event involves another person, his or her behavior acts as a statistical distribution known to the decision maker. In a flip of the coin, one may have a preference for heads or tails. Preference can be a statistical distribution in probability theory (Savage, 1954). Decision theory depends on the probability theory developed by Thomas Bayes and others in the 18th century. The laws of logic and probability theory are the basis of good decisions. Intuition plays a major role in decision making (Steele & Stefansson, 2015). Emotions and feelings are essential elements of an individual's intuitive ability used to make good decisions, as they help the individual to filter a variety of options rapidly and to notice like rules and patterns across disparate fields (Argyris et al., 2001).

The basis of Cicero's virtue theory of ethics (Small, 2013) is that leaders appropriately seek rewards by recognizing that success stems from relationships developed through being virtuous. The virtue theory of ethics articulates traits necessary for an ideal business leader. The model consists of two guiding principles, the *honorable* and the *beneficial*; both principles pertain to how a leader should behave.

Honorable points to the personal happiness need, while *beneficial* points to moral worth. Honor depends on practicing the four cardinal virtues of wisdom, justice, courage, and temperance, with a priority on justice. Beneficial is the result of being honorable: a happy life (Small, 2013). Cicero viewed leadership as man's highest calling. The qualities of professional competencies, excellence, decisiveness, and foresight when making decisions are essential to the "good man" reputation (ABlander, 2013). While Cicero's theory is typically associated with politics, its relevance to business is evident in the business ethics dilemmas addressed in *On Duties*, as both corporate leaders and politicians have to make decisions that have long-term effects on organizations (ABlander, 2013).

In the context of this study, spirituality, or the spiritual values of life, related to affecting the human spirit, not material or physical things. Spiritual intelligence (SQ) is the ability to apply and embody spiritual resources and qualities to enhance daily function and well-being (Chin, Raman, Yeow, & Eze, 2014). SQ provides a way to be fully human and reach one's highest potential (Wigglesworth, 2012).

Nature of the Study

A qualitative approach was chosen for this study because the focus was on phenomena that occur in a natural setting, the real world, which I sought to investigate in all their complexity (Leedy & Ormrod, 2014). The three types of qualitative data are in-depth, open-ended interviews, direct observation, and written documents. Patton (2014) noted that qualitative studies vary by type, purpose, and quality. In this study, the qualitative approach was appropriate because it served a descriptive purpose, in that I

used open-ended interview questions that could reveal the nature of SL in an organizational setting as well as the processes, relationships, and individuals involved. In this way, qualitative research could fill the gap in the literature.

The rationale for not using a descriptive quantitative approach was that this approach would involve either identifying characteristics of an observed phenomenon or explore correlations among two or more phenomena. Descriptive research examines each situation as it is (Leedy & Ormond, 2014). The approaches in quantitative research are observation studies, correlation studies, developmental designs, and survey research. Quantitative research was not appropriate because this study was exploratory in nature and there were no data or hypotheses to test. In a quantitative approach, the purpose is to yield quantitative data for summarization through statistical analysis.

Phenomenology was the qualitative research design chosen for this study. Phenomenology is a way to discover the meaning of the lived experiences of individuals and to identify the core essence of a human experience or phenomenon as described by research participants (Patton, 2014). Phenomenological research involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning (Giorgi, 2009, Moustakas, 1994; Patton, 2014). As the researcher, it was necessary for me to bracket my experience in order to understand participant experiences (Finlay, 2012, 2014). The purpose of this phenomenological research study was to explore the phenomenon of the lived experiences of senior leaders who practice SL to understand what makes SL effective and to fill the gap in the current literature.

A qualitative case study design was my second choice for this study. The rationale for considering a case study was that SL is a single concept to explore as a process. The purpose of a case study approach is to understand an issue by exploring one or more cases within a bounded system (setting or context), which can be an object of study and a product of inquiry. The focus is on the development of deep description and analysis of a single case or multiple cases to present an in-depth understanding of a research problem (Patton, 2014; Schwandt, 2015). The problem, purpose, and research question in this study were not a fit for the case study design because they pertained to the lived experiences of senior leaders who practice SL.

The third choice was a narrative approach that can be both a qualitative method and a phenomenon. A narrative study tells individuals' stories chronologically, unfolding their experiences within a personal, social, and historical context that includes pertinent themes in their lived experiences (Patton, 2014). The narrative design did not fit with the problem and purpose of this study or the central research question.

Definitions

Follower: In the context of this study, leadership, and followership correlated through the servant as a leader because the leader and follower could experience both roles at some point in time (Greenleaf, 1970).

Distinguished excellence; high performance: These two terms, individually and collectively, defined effective leadership in the context of this study (Greenleaf, 1977, 2002).

Foresight: Deep insights and intuition, as defined by Greenleaf (1977, 2002).

Assumptions

Assumptions related to those interviewed in this study were that they would want to participate voluntarily and would be forthright and honest in their answers. Another assumption was that each participant could take part in the 60-minute interview. A third assumption was that the member-checking process (Patton, 2014) would accurately reflect the participants' lived experiences.

Scope and Delimitations

The specific research problem was the lack of consistent business ethics that leaders apply when executing their job functions and associated tangible and intangible costs resulting in negative outcomes. This specific focus was the general lack of ethical leadership by senior leaders in organizations over the past 20 years (Renand, 2015). Other boundaries of this study included the foundational theories, consisting of Maslow's (2000) hierarchy of needs, self-transcendence and eupsychian management, decision theory (Steele & Stefansson, 2015), Cicero's virtue theory of ethics (Small, 2013), and spirituality with an emphasis on spiritual intelligence (Wigglesworth, 2012). The conceptual framework of the study was the SL philosophy of Greenleaf (1977, 2002). Delimitations were the inclusionary and exclusionary choices I made while developing the research plan (Bloomberg & Volpe, 2012; Leedy & Ormrod, 2014). Only interviews with participants who were senior leaders who practiced SL were included in this study because senior leaders make decisions and set the vision, mission, and guiding organizational principles for their organizations. Only senior leaders from self-proclaimed SL organizations in the southwestern area of the United States were eligible

to be included in this study. Leaders who were known nonservant leaders and organizations that did not practice SL were excluded from this study. The central research question was developed to address the lived experiences of senior leaders in SL organizations. Thus, the appropriate research design was qualitative phenomenology. The findings of this study could be transferable to other organizations.

Limitations

Weaknesses of research are limitations out of the researcher's control that might affect the final conclusions of the study (Bloomberg & Volpe, 2012; Schwandt, 2015). The phenomenology research design limits exploration to a phenomenon. In this study, the phenomenon was the lived experiences of those who experienced the phenomenon under study (Giorgi, 2009, 2012, 2014). Other limitations were a purposive sampling of SL organizations and selection of participants within the organizations who had been referred by other participants, which may have influenced their responses to questions. The lack of researcher control over whether individuals agreed to participate in the study was a further limitation.

Transferability of the findings may be duplicated, depending upon the trustworthiness of the researcher's credibility and reliability (Bloomberg & Volpe, 2012). To achieve credibility and reliability, I followed prescribed methods of data collection, analysis, and interpretation that were faithful to the research design. As the sole researcher in this study, I unknowingly experienced the phenomenon of a servant leader in the early stages of a professional career. I set aside any bias through bracketing in the

data analysis phase of the study. The sample size was small and not subject to generalizability.

Significance of the Study

The conclusions drawn from this study may impact the way in which senior leaders in organizations make decisions by consistently applying business ethics to become more effective in everyday leadership situations. Decision making, in general, might vastly improve with the consistent addition of business ethics to the process. Leaders who adopt consistent business ethics in everyday decisions may experience increased trust in their employee relationships, which may result in higher performance.

The findings from this study add to the existing body of knowledge regarding business ethics and decision making by senior leaders in SL organizations and the SL philosophy. This study serves to narrow the gap in the current literature on the lack of consistent business ethics in decision making while closing the gap in research and knowledge concerning the lack of business ethics application by senior leaders.

Significance to Practice

This study may help to advance practice by encouraging more organizational leaders to employ SL in their practices to achieve higher levels of performance. Through applied, consistent ethics in leaders' everyday decision-making processes, the potential for effective practice is increased. More leaders could adopt SL and create positive organizational change because of the findings of this study. Organizations could experience increases in social capital, innovation, and creativity as well as improvements

in the workplace environment by employing senior leaders who consistently make ethical business decisions.

An increase in collaborative teamwork could also result from trust built due to consistent ethical decision making by senior leaders. Because SL has universal appeal, organizational and senior leaders' competencies could meet the needs of globalization. The findings of this research provide important information for leaders, executives, and managers in organizations through the discovery of the lived experiences of senior leaders in SL organizations. The findings may be transferable to other organizations.

Significance to Theory

This study addressed the problem and gaps in the literature regarding a lack of consistent business ethics in decision making that may be evident when senior leaders execute their job functions, as well as the associated tangible and intangible costs in negative outcomes. The findings of this study contribute to the existing body of knowledge and future research as a possible theoretical basis for measuring business ethics in decision making by senior leaders in SL organizations. In the field of leadership, this study contributes to the existing body of knowledge as a possible theoretical basis for measuring SL as an ethical leadership model. Thus, more academic and business institutions could develop a curriculum to teach SL and train servant leaders. Business schools could benefit from a curriculum on SL through the potential for increased enrollment.

Significance to Social Change

The study's implications for positive social change include the potential for the development of a kinder capitalism through the application of consistent business ethics in decision making by senior leaders in SL organizations. Consistent business ethics in decisions made by senior leaders regarding corporate social responsibility (CSR) efforts in relation to environmental issues, cultural differences, globalization and leader competencies, employee engagement, innovation, profitability, and sustainability could result in positive social change. Society may benefit from the effects of consistent business ethics in decision making through organizations that demonstrate care about others, inspire others, build servant leaders, foster volunteerism, and build communities for the greater good, resulting in a kinder and more ethical capitalism in everyday life.

Summary and Transition

Chapter 1 has presented the problem of a lack of consistent business ethics applied by senior leaders when executing job functions, as well as the associated tangible and intangible costs that result in negative outcomes. The purpose of this study was to identify and report the lived experiences of senior leaders concerning their ethical decision making in SL organizations in the southwestern area of the United States. A qualitative phenomenology research design allowed for collecting data from individuals based on their perceptions and lived experiences of the phenomenon (Patton, 2014). The primary technique used to gather data was face-to-face interviewing with senior leaders of SL organizations.

What guided this research was the need to know and to understand the lived experiences and perceptions of senior leaders SL organizations in the southwestern area of the United States. The constructs of effectiveness described in Chapter 1 derived from Greenleaf's (1970, 1977, 2002) seminal works and those of other SL scholars (Keith, 2008; Sipe & Frick, 2015; Spears, 2010). Limitations, delimitations, and the scope of the study followed, ending with a summary of the significance of the study to practice, theory, and positive social change.

Chapter 2 begins with a review of the current literature on the grounding theories and conceptual framework of the study. It continues with an in-depth current literature review addressing the nine organizational criteria in categories of culture, leadership, and structures, as well as individual attributes of values/virtues, behaviors, and attitudes, and barriers that impede the practice of SL. All of the criteria, attributes, and constructs are tied to the research questions. The last part of Chapter 2 relative to the research problem contains an in-depth review of the literature published within the last 5 to 7 years as well as seminal knowledge. I used a constant comparative method to describe the gaps in the current literature. The gaps pertain to what is unknown about the lived experiences of senior leaders concerning their ethical decision making in self-proclaimed SL organizations in the southwestern United States and why further exploration is needed.

Chapter 2: Literature Review

The general problem for this study was a lack of effective, ethical decision making by senior leaders in too many of today's organizations. A lack of ethical leadership has rendered many organizations ineffective in their efforts to achieve success (Renand, 2015). The specific problem was the lack of consistent business ethics leaders apply when executing their job functions and the associated tangible and intangible costs resulting in negative outcomes (Small, 2013). The purpose of this qualitative phenomenological study was to identify and report the lived experiences of senior leaders regarding their ethical decision making in SL organizations in the southwestern United States.

The phenomenon under study was senior organizational leaders who practice SL. Semistructured interviews using open-ended questions based on Greenleaf's criteria were conducted with 18 organizational leaders, at which point data saturation occurred (Seidman, 2013). The phenomenology design provided rich data, an in-depth report on the phenomenon of senior organizational leaders who practice SL, and understanding of the meaning of the lived experiences of senior leaders who practice SL.

Literature Search Strategy

Leedy and Ormrod (2014) recommended using a literature review agenda to guide the reader. The literature review began with a search strategy that involved using keywords to discover the knowns and unknowns of the SL philosophy. The search strategy agenda was divided into sections:

- The first major section entailed the grounding theories of the study, which

consisted of Maslow's (2000) motivation theories, decision theory, spirituality with an emphasis on spiritual intelligence, and Cicero's virtue theory of ethics.

- Next was the conceptual framework of the SL philosophy.
- Subsequent sections highlighted the culture, leadership, and structure/systems of SL based on Greenleaf's (1977, 2002) nine organizational criteria, followed by individual attributes of values/virtues, behaviors, and attitudes of servant leaders/followers as defined in seminal works by Frick (2011), Greenleaf (1970, 1977, 2002), Keith (2008), Sipe and Frick (2015), and Spears (2010).
- Last were the barriers defined by Greenleaf and other SL scholars that impeded, detracted, made difficult, or prevented SL practice.

The goal of the literature review was to discover the knowns and unknowns, identify the gaps in the current literature, and provide a synthesis that warranted conducting further research. Keywords were the constructs of the nine criteria of organizational effectiveness: *service, inspiring and caring mechanisms, builds community, other-oriented management, stewardship, ethics, profitability, sustainability, and fosters innovation*. Additionally, the search for attributes included values/virtues, behaviors, and attitudes. Related keywords included *compassion, integrity, ethics, empathy, spirituality, foresight, listening, service, inspiring, empowering, mentoring, building, sharing, caring, healing, and positive attitudes*. The search for barriers included mindsets such as *fear of change, lack of mentoring, nonservant leaders, and lack of servant leadership knowledge*. Additionally, I searched for the words *servant* and *cultures*.

The pairing of *servant leadership*, *qualitative*, *phenomenology*, and *effectiveness* narrowed the search further. Adding the constructs developed a more refined, relevant search to identify germane scholarship for each research question. Keywords were set up in Google Scholar to receive alerts on currently published articles. The search strategy included identifying essential sources, selecting relevant databases and sources, conducting an iterative keyword search, reviewing reference lists in relevant sources to search for additional appropriate sources, chaining current sources, and selecting, evaluating and summarizing each source. The literature search included books, journals in multiple disciplines, the Thoreau multiple databases, and the Walden University Library, through which I examined dissertations, full-text, and peer reviewed articles. Table 1 shows the search strategy detail of the literature review.

Table 1

Literature Review Search Strategy Detail

Categories	Databases	Keywords	Number of documents
Peer-reviewed journals	ABI/Inform Global, ABI/INFOR, Science Direct Complete, Thoreau, ProQuest Central, SAGE, PsycINFO, Academic Search	<i>Qualitative, phenomenology, senior leaders, servant leadership, effectiveness, culture, leadership, structure, high performance, individual attributes, values, virtues, behaviors, attitudes, barriers to SL practice, decision making, mindsets, short-term goals, societal cultures, saturation, reflexivity</i>	The initial search resulted in over 12,323 relevant articles, of which 144 articles were within 5 to 7 years; preferably from 2013-2016. Search per topic consisted of 10-12 articles. Met the 85% peer reviewed/122 journal articles goal. Seminal works made up other 15%.
Dissertations	Walden University, ProQuest	<i>Servant leadership, effectiveness, spirituality, qualitative, phenomenology</i>	2
Books	Thoreau, Walden Library, Greenleaf Center, Amazon.com, Wiley Online, Sage Publications	<i>Servant leadership, effective leadership, motivation, service, ethics, implementation, empowerment, interviewing, methods, epoche, psychology, organizations, change</i>	41

The concept map in Figure 1 displays the organization of the literature review content. Its purpose is to provide a visualization for readers. The theories, concepts, and research questions key constructs are a pictorial guide for readers.

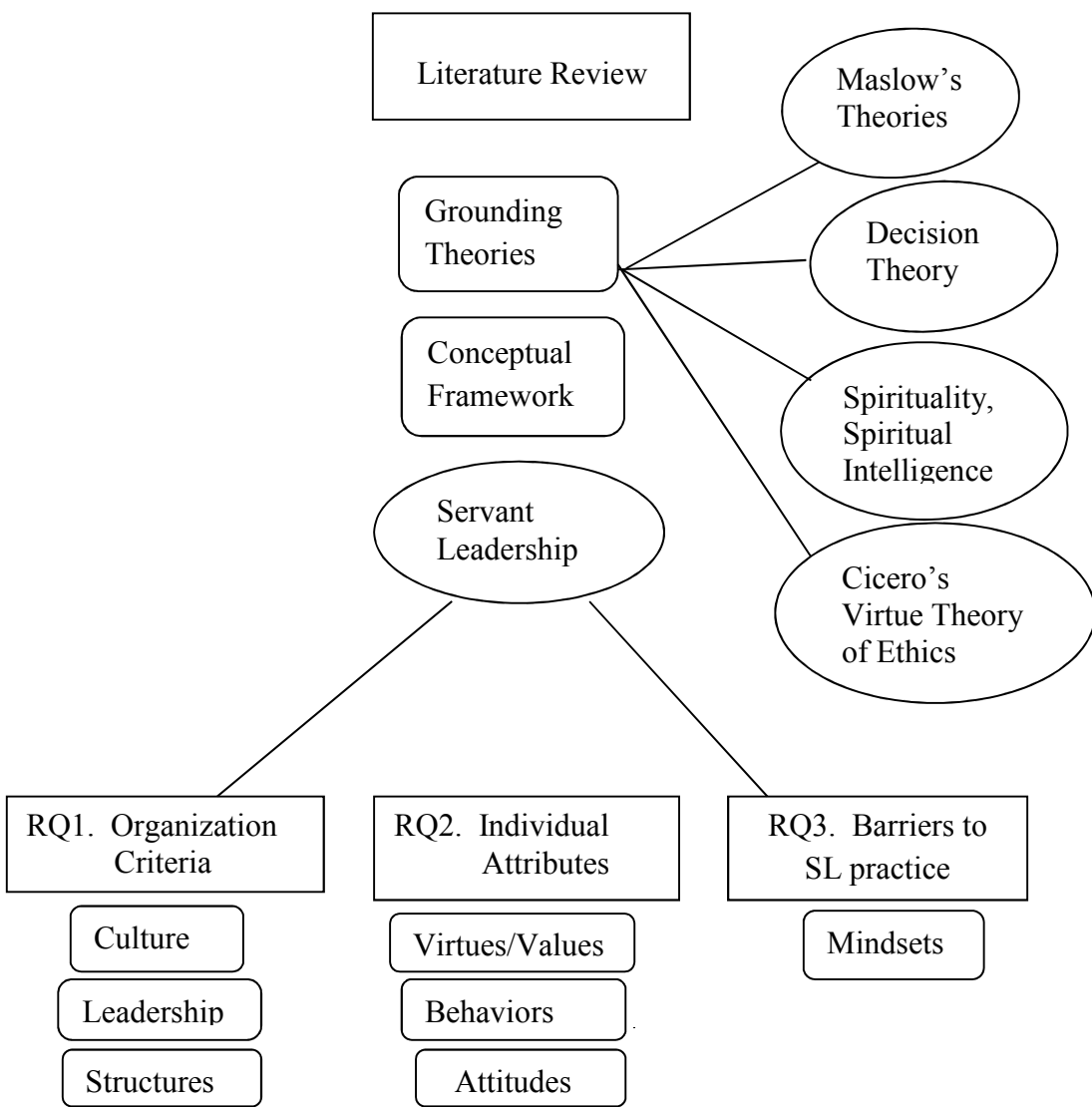


Figure 1. Literature review concept map.

Theoretical Foundation

Theories reviewed for this study were Maslow's (2000) motivation theory, eupsychian management, the hierarchy of needs, self-transcendence, decision theory (Steele & Stefansson, 2015), spirituality and spiritual intelligence (Amran, 2007; Chin et al., 2013; Wigglesworth, 2012), and Cicero's virtue theory of ethics (ABlander, 2013; Small, 2013). These theories contributed to the study's framework through research on organizational culture, decision making, enlightened management, empowerment, ethics, spirituality, spiritual intelligence, self-actualization and self-transcendence, groups, teams, synergy, and leadership effectiveness. Specific application tied to the central research question and interview guide research questions (i.e., IQ1, IQ2, and IQ3).

Maslow's Motivation Theories

Hierarchy of needs. Abraham Maslow's interests as a psychologist focused on human development and motivation. The widely known theory of a hierarchy of needs stemmed from his idea that man is a wanting animal (Maslow, 2000, p. 3). Maslow's basic premise was that man's motivation occurs through needs, and as a person fulfills one need, another need replaces it.

Five sets of goals comprise Maslow's basic needs, organized into a hierarchy of prepotency. *Prepotency* is an order of urgency, whereby some needs demand more than other needs (Maslow, 1987, 2000). The most basic needs are material (i.e., physiological, safety-security needs), followed by belongingness, loving and caring (social needs), friendship and affection, respect, and self-respect and dignity (self-esteem needs). At the top of the needs hierarchy is the fulfillment of one's unique potential (self-actualization,

self-transcendence needs). Steps toward the growth needs occur when one has satisfied the deficiency needs (D'Souza, Adams, & Fuss, 2015). The same order exists in underdeveloped nations and appears to be a universal and social principle (Maslow, 2000, p. 10).

Self-actualization is the realization of self-fulfillment and the true self.

Individuals must strive to reach their potential, to become what they can be. Maslow (2000) envisioned self-actualizing people as exceptionally gifted, talented perceivers of reality and truth. They know right from wrong and make ethical decisions more quickly and confidently than others do. The *being* values Maslow described as self-transcending or unselfish lead to moral sureness and decisiveness.

In a recent quantitative study, D'Souza, Adams, and Fuss (2015) reported that findings of their pilot study on 65 students of DeVry College using the Self Actualization Activity Inventory (SAAI) indicated that an individual might claim to have self-actualizing beliefs yet have internal principles that do not always demonstrate self-actualizing behavior in everyday life. Future researchers should investigate the reason for the poor correlation between self-actualizing values and behaviors.

Maslow (1987, 2000) explained that self-transcendence involves connecting to something outside of the ego to help others discover self-fulfillment and reach their potential. At the self-transcendence tier, the sixth tier of Maslow's hierarchy of needs, an individual's needs stand behind service to others and a higher power or call outside of the self (Barney, Wicks, Scharmer, & Pavlovich, 2015). Maslow claimed that few people could achieve self-transcendence in their lifetime.

In contrast, Raksnys and Vanagas (2014) argued that a dichotomy exists between self-actualization and self-transcendence. Self-actualization aims toward awareness and revelation of personal potential. Self-transcendent-motivated individuals tend to demonstrate higher levels of tolerance, understanding and attentiveness, democracy, respect, and aspects of equality and morality. Raksnys and Vanagas's analysis showed that tension between these two factors is artificial and, in general, should not appear, considering that both elements imply a set of certain features and aspects that can be beneficial to organizations.

However, it is essential to direct individuals with these needs to suitable positions, defining characteristics that suit them best. Raksnys and Vanagas (2014) concluded that it is critical to enable those who self-actualize to express their ambitions, to compete, to exercise greater autonomy, and to pursue multiple goals in the workplace. Likewise, those who are motivated by self-transcendence because of their orientation toward others and who step over personal boundaries should be oriented to provide customer services or to work in human resources, where their activities would be most constructive.

The significant implication of Maslow's revised model including self-transcendence on organizational leadership involves the effect the model has on the worldviews of individuals (Venter, 2012). Self-transcendent organizational leaders view the purpose of the organization as more than financial success. The self-transcendent person is free from categorizing, prejudging, and stereotyping the world and other people. An organization with self-transcendent leadership belongs to a global community that defines itself by the same common purpose (p. 68).

In comparison, Barney et al. (2015) stated three features of self-transcendence: (a) focus on self/other awareness, (b) attention to something beyond the self—a greater cause or service to others, and (c) as the self expands, a purpose to help others in a global shift of consciousness. These three features are the foundation of transcendental leadership. Transcendental leaders work toward a collaborative and coexisting world based on ethics and justice (Barney et al., 2015).

Similarly, Morgan (2015) found that Maslow's hierarchy of needs is a management model in which employee motivation can occur at all levels of the need hierarchy. Employees feel more productive and effective when they have meaningful jobs in which they enjoy autonomy, responsibility, and recognition. Wigglesworth (2012) based the 21 skills of spiritual intelligence in the workplace on Maslow's self-actualization and self-transcendence theories, which correlated with Morgan's findings.

Regarding eupsychian management, Chaston and Lips-Wiersma (2015) conducted a case study on the effects of the spirituality of a leader on the organization as perceived by both leaders and followers. Their purpose was to ascertain whether the identification and interpretation of spiritual leadership were the same for both the leader and the follower and where differences arose. Based on the intention of the leaders, findings indicated that employees found the company to be a good place to work. Moreover, Chaston and Lips-Wiersma found that those same practices concerning spiritual leadership (i.e., connection, participation, and altruism) created anxiety and distrust in followers.

The sample in Chaston and Lips-Wiersma's (2015) study was a medium-sized company that had been in business for over 20 years. The selection of the sample of 29 participants occurred through purposive sampling. The strength of the study was that leaders and followers were interviewed within the same context and received the same questions. Limitations of the study were the small sample size and personal leadership style. Followers' occupation may have influence over the extent to which hierarchical power differentials exist and how they are interpreted. Future research should investigate these variables. Perhaps synergy was lacking in the practice of spiritual leadership.

In eupsychian management, synergy occurs because the management becomes enlightened, self-actualized, and self-transcendent, thus empowering others. Synergy is the end of the dichotomy between selfishness and unselfishness. Through the empowerment of others, a culture of well-being occurs. Synergy, therefore, is essential to the SL philosophy (Greenleaf, 1977, 2002; Keith, 2008; Raksnys & Vanagas, 2014; Sipe & Frick, 2015).

The challenge is not in motivating people. Rather, it is in building a world where motivated people are willing to make the maximum contribution (Maslow, 2000). Servant leaders seek a healthy environment in building their communities of choice through other-oriented management, inspiration, and empowerment of others (Greenleaf, 1977, 2002). Maslow's theories work in an organization when people feel able and needed, and in which they sense that they have membership in something important. When one can say *we* and understand the experience of belonging, one can participate in

the glory, pleasure, and joy of all who belong to that *we*—the esprit de corps (Greenleaf, 1977, 2002; Keith, 2008; Maslow, 1987; Sipe & Frick, 2015).

Early in my professional career as an aspiring Chartered Life Underwriter and Chartered Financial Consultant, I had the opportunity to work with an extraordinary new agency of XYZ insurance company, a large national organization. The company leader, Mack, was a gifted, enlightened, servant leader. Mack practiced eupsychian management principles, leading the organization by mentoring and empowering others toward self-actualization. The agency management used Maslow's hierarchy of needs to teach agents inter and intra personal skills. Management developed a financial model of the hierarchy of needs for use with potential clients that became an industry-wide tool. Sales soared as the agents received continuous extensive training in human motivation, insurance, and financial issues related to various aspects of the hierarchy of needs.

Mack's leadership and management skills were inspirational. Through Mack's efforts as a servant leader, a first among equals, esprit de corps bar none developed among the team members. As a mentor, Mack taught how to understand and apply Maslow's hierarchy of needs in my work with clients and self-development. This application and resulted in achieving several career pinnacles among others that helped to break the glass ceiling for women in the insurance industry. Consequently, I became the first female to earn the coveted Chartered Life Underwriter designation in XYZ insurance company paving the way for others to follow. Living firsthand the remarkable effects of service, enlightened management, empowerment, mentorship, self-actualization, and foresight both organizationally and individually was extraordinary. It was the best of

times—the style of leadership and management to achieve, become, or experience repeatedly.

Further research in areas of management and organizational paradigms may display different applications for Maslow's (2000) theory of human development. The gaps in the literature on eupsychian management, synergism, the love community, and esprit de corps as they relate to organizational effectiveness warranted further research. Future researchers should explore eupsychian management and the relationship to servant leadership to understand how groups and teams operate effectively.

In conclusion, Maslow (2000) and Greenleaf (1977, 2002) placed considerable emphasis on the concept of teams, groups, community, well-being, business ethics, integrity, culture, and synergy within the organization. Both authors emphasized autonomy and self-development of the individual. To learn how these elements applied to servant leadership as an effective leadership model required further exploration. Maslow's motivational theories and Greenleaf's conceptualization of the servant leadership philosophy were a complementary fit for the theoretical foundation and conceptual framework of the study, and for the purpose of this research.

Decision Theory

Decision theory is concerned with the reasoning underlying an agent's choices. Agent implies an entity or an individual that is capable of deliberation and action. Decision theory is a theory of beliefs, desires, other relevant attitudes, as well as a theory of choice. The important subject is how these various attitudes and preferences bind together (Steele & Stefansson, 2015). In normative decision theory, the main question is

what criteria an agent's preference attitudes should satisfy in any generic circumstance that amounts to a minimal account of rationality. That means setting aside the more substantial questions about appropriate values and preferences, and reasonable beliefs, given the situation at hand. The key issue was the treatment of uncertainty. The orthodox normative decision theory, expected utility theory (EU), stated that in situations of uncertainty an individual should prefer the option with the greatest expected desirability or value.

The two central concepts in decision theory are preferences and prospects or options. Preference is a comparative attitude; one of comparing options based on their desirability. When making real decisions, decision-makers should consult their beliefs about the probability that one outcome or another will result from a specified option. Decisions of this type are decisions under uncertainty (Knight, 1921) noted Steele and Stefansson (2015).

Life is full of decisions and decisions that arouse dissonance (McLeod, 2014). Making a decision cuts off the possibility that one can enjoy the advantage of the unchosen alternative. However, it assured that one must accept the disadvantages of the chosen alternative. A common way to reduce dissonance is by increasing the attractiveness of the chosen alternative and decreasing the rejected alternative often referred to as spreading apart the alternatives.

What is more, Stefansson (2014) found that the desirability of a proposition does not depend on whether it is true or not, based on the Invariance assumption held by several notable philosophers. Stefansson claimed that Invariance is incompatible with

certain assumptions of decision theory. The assumption failed on the most common interpretations of desirability and choice-worthiness. Lastly, Invariance disputes how people, in general, should think about conditional desirability.

Savage's (1954) decision theory is the best-known normative theory of choice under uncertainty, in particular with economics and decision sciences noted Stefansson (2014). Savage presented a set of axioms limiting preferences over a set of options that guarantee the existence of a pair of probability and utility functions about the preferences represented. The theory that was the most popular is the Sure-Thing Principle. The Sure Thing Principle is only plausible if outcomes are specific enough to account for any dependencies between outcomes in different states of the world. Also, the principle is only reasonable when the construction of the decision model is such that there is a probabilistic independence between the acts an agent is considering and the states of the world that determine the outcome of these acts (Steele & Stefansson, 2015).

The bounded rationality model (Simon, 2009) first step is that decisions are made on incomplete and inadequate comprehension of the essence of the problem faced. Responses usually reduced the problem to a level it could be understood and satisfaction type of seek solutions (Ruzin & Taranenko, 2014). The second step was decision-makers never succeed in generating all possible alternatives for consideration. Simplified models extract the essential features from problems without capturing all of their complexity. Third, most often evaluation of alternatives was not complete. The decision-maker proceeds to review alternatives only until an option that is good enough meets an

acceptable level of performance. The fourth step and final solution represented a satisfying choice rather than an optimal one (Rizun & Taranenko, 2014).

Furthermore, March and Shapira (1987) explored the relation between decision theoretic conceptions of risk and the conceptions held by executives. The authors identified three ways the conceptions of risk and risk taking held by the executives lead to orientations to risk that differ from expectations from a decision theory perspective. The executive's' decisions were affected by how their attention was focused on critical performance targets and the sharp distinction made between taking risks and gambling. The findings indicated shaping interventions to meet the ways in which managers think. The perspectives of leaders and managers have been embedded in social norms and expectations. History and common sense suggested that changes may be slow, responding more to broad shifts in beliefs and formulations than to simple changes in the selection or training of managers.

In conclusion, normative decision theory is a theory of practical rationality. Normative decision theory required that agents' degrees of belief satisfy the probability axioms and that they respond to new information by conditionalization. Therefore, decision theory has many applications for debates in epistemology and philosophy of science (i.e., theories of epistemic rationality) (Steele & Stefansson, 2015). The applications of decision theory when business leaders make decisions could function in three ways. First, decision-making under uncertainty when there is too much information to make the best choice. Second, decision-making when one is under conflict such as anticipating moves and countermoves of competitors. Third, decision-making when a

leader or manager must gather relevant data to make sense of a situation (businessdictionary.com, 2016).

Spirituality

Inherent in self-actualization and self-transcendence is spirituality. For the sake of clarity, distinguishing between spirituality, ethics, integrity, and morality were necessary since they closely align and often appear in conjunction with each other in certain contexts. In the framework of this study, spirituality, or the spiritual values of life, means relating to or affecting human spirit or soul as opposed to material or physical things.

Ethics is moral principles that govern an individual's or group's behaviors. Ethics is the branch of knowledge that deals with moral principles. Morality is a particular system of values and principles of conduct, especially one held by a particular person or society. Morality is the extent to which the action is right or wrong (oxforddictionaries.com, 2013). The current review of the literature on spirituality and spiritual intelligence is in regard to the central research question of this study (i.e., what are the lived experiences of senior leaders in self-proclaimed servant leadership organizations) as SL supports a spiritual component.

Correspondingly, Ratnakar and Nair (2012) reviewed work on spirituality, spiritual intelligence, and religion over the last three decades. They found that several definitions of spirituality were substantive about sacred contents, mostly encompassing God-related or divine phenomena. Other definitions were functional about what spirituality does or how it subjectively and existentially affected individuals and groups.

Findings indicated no single, well-defined, widely accepted definition of spirituality existed.

Furthermore, confusion prevails over concepts of spirituality and religion due to a lack of definitions. Table 1 (Ratnakar & Nair, 2012) shows differences between spirituality and religion based on various views from the literature. Scholars discovered thirteen dimensions of spirituality, which are aliveness, caring, compassion, eagerness, empathy, expectancy, harmony, joy, love, respect, sensitivity, tolerance, and willingness. Another study by Mahoney and Graci (1999) included attributes of charity, service, community, compassion, forgiveness, peace, hope, learning opportunities, meaning, purpose and morality noted Ratnakar and Nair.

While spiritual insights and humility are the drivers behind serving others, equally important is that the ends and means associated with serving align with moral and ethical principles. Sendjaya (2007) claimed that spirituality and morality (i.e., ethics) is the *sine qua non* of servant leadership. Therefore, ethics is absolutely indispensable. Spiritual, ethical, and servant leadership are value-based theories of leadership with universal spiritual elements that emerged due to bullying, unethical leadership, and abuse of power in destructive organizations (Sendjaya, 2007).

Likewise, leaders who practice principles of servant leadership address spiritual development in themselves and others (Greasley & Bocarnea, 2014). Lewis, Spears, and Lafferty (2008) emphasized that “organizations are the way they are because of the personalities of the leaders” p. 15). Greasley and Bocarnea explored the intersection between Jungian analytical psychology formulated in personality type theory and

Greenleaf's servant leadership philosophy; specifically, the behavioral characteristic of empowerment. Personality preference was by the Myers-Briggs Type Indicator (MBTI) and servant leadership measured by a subscale of the Servant Leadership Profile – Revised. Hypothesized relationships were tested using multiple hierarchical regression on data collected from a sample of 107 participants.

Based on the virtue theory, Patterson (2003) developed the servant leadership model of empowerment (Figure 1) consisting of *agape* love, humility, altruism, vision, trust, and empowerment (Greasley & Bocarnea, 2014). Patterson modeled that leaders demonstrate *agape* love through a sense of humility and altruism for the follower while articulating a vision and building trust that leads to empowerment of the follower ending in acts of service. A quantitative, non-experimental survey method was used in which the tested variables were measured using two reliable and validated survey instruments.

Results of Greasley and Bocarnea's (2014) study showed the research hypothesis was partially supported with the Extraversion/Introversion and Judging/Perceiving personality types being significant predictors of empowerment while controlling for gender, age, employment and organizational role. Patterson (2003) stated that "empowering people, with the best interest of those served in mind, is at the heart of servant leadership" (p. 23). In practical terms, empowerment is giving people the responsibility and authority for decisions that affect them. Servant leaders in all segments of society hold the key to influentially guiding themselves and the people they serve from an uncertain present into a more hopeful future (Greasley & Bocarnea, 2014).

Similarly, Korten's (2006) vision of wholeness included moral and spiritual components. Of the five orders of consciousness, the highest was spiritual consciousness, an expression of being human manifested in the creation as a complex, continuously emerging, unfolding, multi-dimensional interconnected wholeness. The five orders are the path to emotional and moral maturity. The earth community practices the golden rule embodying service, compassion, and cooperation to embrace the values as essential social goods and a measure of healthy maturity (Korten, 2006).

Moreover, Lynch and Friedman (2013) asserted that the spiritual leader ensures spirituality in the workplace will take place. Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employee's transcendence through the work process, facilitating their sense of connectedness in a manner that provides feelings of compassion and joy. Their study examined examples of spiritual, servant leaders such as Moses in the Old Testament of the Bible, and President Abraham Lincoln. Both leaders put principles before their needs (p.93).

In a later study, van der Walt and de Klerk (2014) conducted research to determine the relationship between workplace spirituality and a positive attitude regarding work meaning job satisfaction. To find meaning in life, it appears that organizations need to introduce spirituality into the workplace. A widespread belief is that for today's organizations to survive, leaders and employees need to tap into their spirituality. As this occurs in the workplace, employees will become more productive, creative and fulfilled. Findings of van der Walt and De Klerk's study indicated that workplace spirituality positively correlates with job satisfaction. The nature of their

study was exploratory. To validate the results requires future research to lead to more integrated and robust theories on the role of spirituality in the workplace.

Likewise, in Khan, Khan, and Chaudhry's (2015) quantitative study, the purpose was to examine the impact of servant leadership on workplace spirituality by employing three questionnaires that measured servant leadership, workplace spirituality, and organizational culture. The primary goal was to determine the factors of servant leadership that influenced workplace spirituality and to observe the role of organizational culture as a moderator variable on the impact of servant leadership in workplace spirituality. Findings showed a positive and significant relationship existed between servant leadership and workplace spirituality. Future research should examine the relationship between workplace spirituality, organizational culture, and servant leadership.

Moreover, a spiritual contingency model of spirituality leadership developed by Krishnakumar, Houghton, Neck, & Ellison (2015) focused on key leadership characteristics as predictors of certain workplace outcomes. Characteristics of spirituality were feelings of interconnectedness, sacrifice, and humility. Leaders' spiritual beliefs could facilitate a leader's focus on interconnectedness and relatedness. A second leader characteristic was a religious based faith or existential faith. Research has shown that leaders are supported by religious faith in decision-making. Leaders believed in or had faith in a supreme being and, therefore, have a sense of service and humility. Religious faith made a leader more careful or ethical.

Charisma was a third leader characteristic. Max Weber, a German sociologist, redefined the term charisma from its original ecclesiastical meaning of “having divinely bestowed power” to the contemporary meaning of “a special quality that allowed an individual to be capable of inspiring and influencing others” which provided the concept of charismatic leadership (Krishnakumar et al., 2015). Findings revealed that the higher levels of the three spiritual leadership characteristics lead to higher levels of in-role and extra-role performance only if the leader has lower levels of narcissism, high levels of motivation to lead, higher levels of perceived organizational support, and higher levels of perceived leader integrity (Krishnakumar et al., 2015).

However, a potential dark side of spiritual leadership exists relating to narcissism and how charismatic leaders influence their followers into a cycle of exploitation. The charismatic leader presents a great vision and encourages followers to accomplish it. Spirituality can lead to division, distrust, and the possibility for preferential treatment (Cavanagh and Bandsuch, 2002) noted Krishnakumar et al. (2015). Spiritual leadership has a positive effect on leader charisma.

Implications for practice from a practical viewpoint suggested the ideas presented in this study may help to facilitate spiritual leadership within organizations. Organizations may take several approaches to improve spiritual leadership and workplace spirituality by hiring a chaplain, providing daily reflection time, time off for spiritual development, and create an advocacy group for spirituality discussion. The need for open communication was, perhaps, the most important as maintaining an environment

open to expression is essential to foster workplace spirituality (Krishnakumar et al., 2015).

In summary, the authors agreed that spirituality in the workplace was necessary for today's organizations to foster job satisfaction and employee engagement. Servant leadership played a significant role in organizational culture and workplace spirituality. Spirituality in the workplace fostered morality, ethics (Ratnakar & Nair (2012), was empowering (Greasley & Bocarnea (2014), giving meaning to life (van der Walt & de Klerk (2014) compassion and joy (Lynch & Friedman, 2013) and a spiritual organizational culture (Khan, Khan, & Chaudry (2015). Moreover, Korten's (2006) earth community, Greenleaf's (1977, 2002) servant leadership philosophy and Maslow's (1998, 2000) self-transcendence and eupsychian management theories share these same elements. An aspect of spirituality addressed in this research study was spiritual intelligence and how it applied to an organizational culture of well-being.

Spiritual Intelligence

Spiritual intelligence was first stated by Zohar and Marshall (2004) "when people carry out a spiritual practice or speak about the meaning of their lives the electromagnetic waves in their brains show oscillations of up to forty Megahertz in their neurons". Thus, Zohar claimed that spiritual intelligence activated brain waves in a way that every specialized part in the brain could then converge in a functional whole (Gracia, 2012). Human beings have the need to find existential meaning, a need that is also a capacity, which activates different neurological areas and allows them to work at a deeper and more integrated level. In *Inteligencia Espiritual* (Torralba, 2010) the definition of

spiritual intelligence is the faculty of being, to have intimate and profound aspirations, to yearn for a vision of life and reality that integrates, connects, transcends, and gives meaning to its existence (Gracia, 2012).

Whereas, Amram's (2007) definition of spiritual intelligence is the ability to apply and exemplify spiritual resources and qualities to enhance daily function and well-being. Amram conducted a qualitative ecumenical grounded theory of the seven dimensions of spiritual intelligence. The theory formed from thematic analysis of 71 interviews with participants designated by colleagues as spiritually intelligent. The participants practiced main spiritual traditions including Buddhism, Christianity, Hinduism, Islam, Judaism, Nondual, Shamanic/Earth, Taoism, and Yoga.

Seven themes related to spiritual intelligence emerged as universal for both traditions and participants. The seven themes were the following:

- *Consciousness*: developing refined awareness and self-knowledge,
- *Grace*: living in alignment with the sacred manifesting love and trust for life,
- *Meaning*: experiencing significance in daily activities through purpose and call for service including in the face of pain and suffering,
- *Transcendence*: going beyond the separate egoistic self into an interconnected wholeness,
- *Truth*: living in open acceptance, curiosity, and love for all creation (all that is),
- *Peaceful surrender*: to Self (Truth, God, Absolute, the true nature),

- *Inner-directedness*: inner freedom aligned in responsible, wise action (Amram, 2007).

These seven themes embodied the characteristics of Maslow's (2000) self-transcendence theme and correlated with Greenleaf's (1977, 2002) servant as leader attributes and truth seeking. Amram (2007) further elaborated on subthemes for additional meanings. For example, transcendence subthemes were relational I-thou and holism. Relational I-thou referred to nurturing relationships and community with acceptance, respect, empathy, compassion, loving-kindness, generosity, and I-thou orientation similar to the servant as leader described by Greenleaf (1970, 1977).

Holism referred to using a systems perspective to see the wholeness, unity, and interconnection among the diversity and differentiation. The participants of the study frequently related acceptance and surrender to the truth as linked to equanimity, peacefulness, and inner freedom (Amram, 2007; Rohr, 2013). Trust related to freedom from fears, equanimity, and peacefulness.

In a related quantitative study on entrepreneurship and spiritual intelligence, Chin, Raman, Yeow and Eze (2014) employed Amram's (2007) measurements using the five core dimensions of consciousness, grace, meaning, transcendence, and truth. The purpose was to study connections and scrutinize between emotional intelligence, spiritual intelligence, and entrepreneurial skills. Findings indicated that entrepreneurs had an above average level of emotional intelligence and spiritual intelligence. Spiritual intelligence scored a stronger influence than emotional intelligence. The conclusion was

that spiritual intelligence was considerably more important than emotional intelligence in the entrepreneur's pursuit of success (Chin et al., 2014)

In comparison, the skills sets of the spiritual intelligence model developed by Wigglesworth (2012) in her seminal work, *SQ21: The Twenty-One Skills of Spiritual Intelligence*, build on Maslow's (1943, 1987, 1988, 1998, 2000) hierarchy of needs, self-transcendence, and Gardner's (1988) multiple intelligences theory. Wigglesworth maintained that spiritual intelligence was a set of skills developed through practice. To attain effectiveness, the set of skills required work, practice, and development over time.

In addition, Wigglesworth (2012) maintained that all people are born with spirituality but not with spiritual intelligence. Her definition of spiritual intelligence (SQ) is to possess wisdom and compassion while maintaining inner and outer peace regardless of circumstances (p. 8). SQ provided a way to be fully human and to reach one's highest potential (Wigglesworth, 2012; Maslow, 1998, 2000). The SQ definition grew out of Wigglesworth's desire to find a universal language to describe the goal of human striving.

A synopsis of the 4 Quadrants and 21 skills of SQ provide further understanding and awareness of the embodiments of the intelligence and skill sets' interconnectedness. Quadrant 1, Self/Self-Awareness, covered one's worldview, life purpose, values hierarchy, the complexity of inner thought, and ego self/higher self. Quadrant 2, Universal Awareness, comprised one's interconnectedness of life, worldviews of others, and breadth of time perception, limitations/power of human perception, spiritual laws, and experience of transcendent oneness.

Quadrant 3, Self/Self-Mastery, comprised a commitment to spiritual growth, keeping higher self in charge, living one's purpose and values, sustaining faith, and seeking guidance from the higher self. Quadrant 4, Social Mastery/Spiritual Presence, comprised wisdom, effective teacher/mentor of spiritual principles, effective leader change agent, compassionate and wise decisions, a calming, healing presence, and alignment with the ebb and flow of life (Wigglesworth, 2012, p.46). Spiritual intelligence aligns with Greenleaf's (1977, 2002) servant leadership philosophy in which spiritual is an integral component.

Similarly, Wigglesworth's (2012) nine-step plan to shift from ego to higher self (wholeness) correlates with Rohr's (2013) 12-step spirituality to effect profound change and Maslow's (1998, 2000) self-transcendence tier. Behavior should come from compassion and love, commented Wigglesworth (2012; Maslow, 1998, 2000). The goals of SQ were to create a language outside of religion or one faith that created understanding among all people and a measurement of specific spiritual development. Most important is a faith-neutral language of competencies that enhance SQ discussion in the workplace (Wigglesworth, 2012).

In conclusion, Amram (2007) found that participants regularly applied SQ to solve problems using intuition, transcending linear thinking through the synthesis of paradoxes, or using a global systems approach. An ecumenical theory of SQ encompasses an enhanced view of human potential. Therefore, society is capable of experiencing existential meaning, developing pure consciousness, and living in grace. Love, reverence for life, curiosity, openness to truth, peacefulness, wholeness, and

inwardly directed freedom are all achievable (Greenleaf, 1977, 2002; Maslow 1998, 2000; Wigglesworth, 2012). Chin et al. (2014) confirmed that spiritual intelligence (SQ) was most important for entrepreneurs' success.

Concerning consciousness and wholeness, Laloux (2014) wrote *Reinventing Organizations* with a new worldview—consciousness of empowerment, culture, and structure. Developmental psychology claims that the next stage of human consciousness includes taming the ego and ways of being more authentic and wholesome. The new organizations consist of teams of 10-15 people. Decision-making is by team members. Thus, they are integral to these organizations great successes.

Five basic dimensions in Laloux's (2014) framework (Wilber, 2002) consisted of quadrants, levels of development, lines of development, states of consciousness, and types. Mindsets, behavior, systems, and culture intertwine. A change in one created a rippling effect on the others. Organizations operating at an integral or teal stage no longer work with domination hierarchies—boss and subordinates—that pervade in organizations today. Instead, they reflect Maslow's (2000) self-actualizing theories, eupsychian management, esprit de corps, and Greenleaf's (1977, 2002) primus en pares team concept.

In summary, spirituality and spiritual intelligence correlated with Maslow's (1998, 2000) self-transcendence theory, Greenleaf's (1977, 2002) conceptualization of wholeness and Ratnakar & Nair's (2012) study of spirituality and SQ. Synergy exists between and among Maslow's (2000) theories of self-actualization, self-transcendence, and eupsychian management, spirituality, and spiritual intelligence (Amram, 2007; Chin,

et al., 2014; Laloux, 2014; Rohr, 2013; Wigglesworth, 2012). The current literature on SQ is scant requiring further research. A gap in the literature exists on spiritual intelligence as it relates to senior leaders ethical decision-making and servant leadership that required further research.

Cicero's Virtue Theory of Ethics

The four cardinal virtues. The honorable emphasizes the four cardinal virtues that extend justice to embrace generosity, courage to the greatness of spirit, temperance to seemliness or decency, while wisdom remains as is (Greenleaf, 2002; Small, 2013). Cicero thought cardinal virtues reside in human nature; in the wisdom of innate needs and talents. Maslow's (2000) eupsychian management and self-transcendence theories, as well as Greenleaf's (1977, 2002) servant as leader attributes and spirituality, embrace these cardinal virtues.

The important virtue in Cicero's theory is justice. Justice maintains social cohesion. Cicero invoked natural law for his understanding of justice which is essentially to do no harm to others unless triggered by injustice, respect property rights, treat public resources as a common good, and property ownership to use for one's purpose (ABlander, 2013; Small, 2013). Justice is what makes leadership the highest calling. Cicero's vision was that justice prevails over wisdom. Greatness of spirit expands courage as the term implies a greater span of human life than courage. Greenleaf (1977, 2002) also defined courage as greatness of spirit. It takes courage to change, to give of one's self, to become whole, and to lead the way. The last cardinal virtue is temperance, also known as moderation, seemliness, or decency.

Maslow's (1968, 1998) hierarchy of needs and Cicero's virtue theory of ethics support similarities in the need to belong, the need to know, and the need to share with others. Eupsychian, enlightened management could play an integral role in Cicero's business ethics. This role would be in support of the ideal business leader who has experienced self-actualization and self-transcendence. The experience brings varying levels of the four cardinal virtues of wisdom, justice, courage, and temperance.

The benefits of honor stem from Cicero's definition as the call of the beneficial. The honorable and the beneficial are not two distinct separations but are two aspects of the same phenomenon. Cicero argued against the separation as a threat to morality because the distinction of being honorable may assist in sacrificing one's interest—the beneficial (ABlander, 2013). Separation of the honorable and the beneficial could likely result in corrupt behavior, murder, thievery, misuse of one's property, and fraud due to greed. Cicero showed how worldly successful leadership benefits by being virtuous. His work explains how to investigate disputes between the honorable and the beneficial (Small, 2013). A leader's most critical individual contribution is inspiring the individuals they manage to create benefits (Greenleaf, 1977, 2002).

The rationale for these theories was that they are underpinnings of the servant leadership philosophy. Servant leadership advocates groups and teams, an esprit de corp, and self-actualization/self-transcendence similar to Maslow's (2000) management and motivation theories. Decision theory is a formula for making good decisions, and Cicero's virtue theory of ethics is the way an ideal business leader should act. Servant

leaders and servant leadership both profess ethical leadership. Spirituality and spiritual intelligence are the perquisites for ethics.

For the purpose of this study, the grounding theories formed the basis of unification and logical progression as a platform for a continuum of research to develop Servant leadership as an effective leadership model, which includes organizational criteria, individual attributes, and barriers that impede the practice of SL based on Greenleaf's (1977, 2002) conceptualization build on the elements of these grounding theories as integral components of the philosophy. The conceptual framework of this study is the servant leadership philosophy.

Conceptual Framework

Servant leadership is an emergent philosophy since the contemporary conceptualization by Robert K. Greenleaf in the late 1960s. The philosophy is transformative in nature through a call to serve. The transformative nature empowers others to serve whether leader, follower, or organization.

Background

Greenleaf's (1977, 2002) servant leadership conceptualization emerged from a myriad of experiences in his life. While in various positions within AT&T, he learned the importance of separating the conceptual and operational functions of business. After AT&T, Greenleaf spent years consulting for businesses, foundations, professional societies, churches, and universities in the US, Europe, and developing nations. He founded the Center for Applied Ethics in 1964, later renamed Robert K. Greenleaf Center for Servant Leadership. Greenleaf's passion was about how things "got done." Through

observation, he learned that through service, namely, the desire to serve was how things got done.

The compelling message in Greenleaf's (1970) essays about servants(s) was for leaders to serve with talent, compassion, and courage, and for followers only to respond to competent servants as leaders. The servant as follower was as valuable as the servant as leader. Individuals could experience both roles at some point, emphasizing the need for discernment and determination, two important aspects of the servant as leader or follower (Greenleaf, 1977, 2002). The words *serve* and *lead* became problematic because of overuse and negative connotations of the word *serve*. Nevertheless, Greenleaf (1977, 2002) found no other words to carry the message of the servant as a leader (p. 26). The concept of the servant as a leader came intuitively to Greenleaf; the servant as a leader is a servant first (p. 27). The terms *servant leader* and *servant leadership* have since evolved as the norm.

Historically, the concept of the servant as leader is ancient, stemming from the Tao and the book *Arthashastra*, Chanakya wrote in the 4th century B.C. Later, Jesus, in the New Testament of The Bible urged his disciples to lead by being servants first. A classic example is the washing of the feet of his disciples at The Last Supper. By performing this humble act, Jesus modeled how to serve one another.

Servant as Leader

The servant as leader and leader first are considerably different with the exception that both leader types are extreme (Greenleaf, 1977, 2002; Keith, 2008; Spears, 2004). The servant first shows thought to serve people's highest priority needs. A natural

servant is the most likely to persevere and improve ideas about what serves another's highest priority needs, comparing directly with Maslow's (1968, 2000) hierarchy of needs, self-transcendence, and eupsychian management theories.

Several characteristics defined by Greenleaf (1977, 2002; Spears, 2010) described a servant as leader. Inspiration (insight) is a precursor to going out ahead to lead the way, the very essence of leadership noted Greenleaf. To lead requires initiative, ideas, structure, risking failure, and the opportunity for success. The leader has a plan, vision, and a big dream to strive toward, thus to become like Maslow's (1999, 2000) *on becoming* toward enlightenment (p. 29). The one who states the purpose establishes trust. The leader should have confidence, expertise, and *entheos* (i.e., a sustaining spirit) to encourage followers to pursue the dream (Greenleaf, 1977, 2002).

Other key aspects of a natural servant are listening and understanding. Learning to listen first is an acquired discipline with practice (Frick, 2011). The servant leader practices acceptance and empathy showing tolerance of other's imperfections (Sipe & Frick, 2015). Moreover, a servant as leader should be creative which often involves delving into the unknown. Intuition provides insight into the unknown through patterns that allows one to generalize based on past events (Greenleaf, 1977, 2002). A leader's intuition has more value and trust conceptually noted Greenleaf. The greater gift of intuition is the conceptual understanding that forms a sound basis for decision-making. A growing body of social science knowledge has framed ethical thought (i.e., decision making) and behavior as driven by intuition (Weaver, Reynolds, & Brown, 2014).

The principal ethic of leadership is foresight (Greenleaf, 1977, 2002). Foresight is forecasting what will happen and when (p. 38). Foresight entails the leader playing the role of historian, current analyst, and prophet simultaneously. One must have faith that the needed experience, expertise, and intuitiveness emerged to achieve optimal performance in a particular situation. Not to forecast may amount to ethical failure. A severe moral compromise is the inability to act when an opening exists noted Greenleaf (1970). Without foresight, the leader loses the lead and is a leader in name only.

Along with foresight, awareness, and perception increase a leader's effectiveness. A prerequisite for leadership is tolerance of a sustained broad range of awareness—seeing things as they are. Effective leaders are keenly aware and concerned types who possess serenity that allows creativity to flourish (Greenleaf, 1977, 2002; Keith, 2008; Sipe & Frick, 2015; Spears, 2004). Another mark of a servant as leader is persuasion. Some leaders persuade by assuming substantial organizational problems, others by dealing with one person at a time (Greenleaf, 1970, 1977).

The preferred method of motivation is gentle, clear, persistent persuasion, not coercion noted Greenleaf. In addition, the ability to conceptualize is a prime leadership talent. Highly creative individuals conceptualize a uniquely appropriate role to play; drawing on their strengths, they decide what is undeniably right for their time and place in life. Since leadership is situational, studying the specific situations of leaders could provide valuable lessons.

In the context of servant leadership and servant as leader, healing means to make whole. Wholeness is something to seek but is unattainable. Implicit between the servant

as leader and the follower is a subtle communication that the search for wholeness is something they share (Greenleaf, 1977, 2002; Keith, 2008; Maslow, 2000; Rohr, 2013). Regarding wholeness, Laloux's (2014) work about reinventing organizational framework consists in part of wholeness and authenticity that identifies a servant leadership organization as an integral level green organization moving toward a teal organization. Teal is where taming the ego occurs. Laloux claimed that what researchers have rather disregarded is every time a shift to a new stage occurs humanity has invented a new way to collaborate. As society matures into the next phase of consciousness, a corresponding organizational model will develop (Laloux, 2014).

For instance, pluralistic green is about service to others. Green breakthrough 1 is about empowerment. Senior and middle managers become servant leaders (Laloux, 2014, p. 32). Breakthrough 2 is a values-driven culture, inspirational purpose; a strong, shared culture is what keeps the organization from collapsing. Results in pluralistic green organizations are often spectacular. Examples are Southwest Airlines and Ben & Jerry's. The family is the guiding metaphor (p. 32-34).

Teal is a holistic approach to knowing, Sapientia, striving for wholeness in the wisdom tradition (Laloux, 2014). Teal equates to transcending ego actualizing leadership. In today's world egos, fears, ambitions, and desires frequently rule individual's lives. By practicing meditation, yoga, martial arts, and walking to find that quiet place allows the inner voice of the soul to speak its truth and guidance noted Laloux. Future research should explore wholeness in the wisdom tradition regarding servant leadership, servant leaders, and teal organizational effectiveness.

Mindfulness meditation allows a leader to appreciate the changing nature of reality and begin to let go of over-identification with particular views or outcomes (Gelles, 2015). Mindfulness meditation is not new; it is rooted in ancient Buddhism. The availability of mindfulness meditation via the Internet is unprecedented. Thus, the potential implications are far reaching (Frizzell, Hoon, & Banner, 2016). Teal holism is similar to Maslow's (2000) sixth tier of the hierarchy of needs where self-transcendence occurs. Greenleaf's (1970) depiction of the servant as leader is most often a self-actualized individual moving toward a more holistic self-transcendent leader.

The 10 characteristics that define a servant leader (Spears, 2010) are listening, empathy, healing, awareness, conceptualization, foresight, persuasion, stewardship, commitment to growth, and community building. Servant leaders empower and nurture their followers to grow both professionally and personally. Followers often become servant leaders in the process. The most effective leaders seek to make a difference in the lives of other people and do not seek fame, wealth, or power (Keith (2008)). Ironically, when they make a difference they receive power, wealth, and fame and use them as means to help others.

The key practices identified for the effectiveness of servant leaders are self-awareness, listening, changing the pyramid, developing one's colleagues, coaching instead of controlling, unleashing the energy and intelligence of others, and foresight (Keith, 2008). Servant leadership emphasizes serving people first, being a skilled communicator through listening, inviting feedback, collaboration, trust, empathy, systems thinking, and the ethical use of power. The objective is to enhance the growth of

individuals in the organization and increase teamwork and personal involvement (Sipe & Frick, 2015).

Correspondingly, Spears (2004, 2010) maintained that the servant leader is tough-minded and unflinching; that Greenleaf's (1977, 2002) servant leader is a servant of the organizational learning process. Both Spears and Greenleaf claimed the strongest organization is the one that has the largest voluntary action in support of its goals. The staff does the right thing at the right time to enhance full effectiveness with clear, comprehensive, well-understood goals (Spears, 2004). Greenleaf's (1977, 2002) vision of the institution expanded to those working within an organization or business. Highly competitive business organizations are the least expected sector of society to act as a servant and where the most substantial change can occur.

Organization as Servant

Greenleaf (1977, 2002) maintained that people-building organizations sustain themselves while under pressure in a competitive marketplace both domestically and globally. However, the first criterion is to "build a group of people who, under the influence of the institution, grow taller and become healthier, stronger, and more autonomous" (p. 53). Building people equates to empowerment and other-oriented management. Both are organizational aspects required for servant leadership effectiveness.

Once an organization becomes people building, people are first. As a result, right actions to achieve distinguished excellence happen quickly. Distinguished excellence is the most desirable goal noted Greenleaf (1977, 2002, Keith; 2008; Sipe & Frick, 2015;

Spears, 2004). A premise of organizational distinguished excellence is that a culture insistent on justice and love will provide an innovative opportunity (Greenleaf, 1977, 2002; Maslow, 2000; Small, 2013). How to accomplish this goal is by working from within existing organizations stimulating actions that increase the capacity to serve and perform as a servant (Greenleaf, 1977, 2002, p. 9).

In comparison, Adam Smith professed ideas of conscience, justice, self-interest, and the invisible hand in *The Wealth of Nations* (1998) (WN) and *The Theory of Moral Sentiments* (1976) (TMS) (Bevan & Werhane, 2015). Human beings and, therefore, organizations are inherently social rather than selfish. As a result, individuals have responsibilities to others and because of others. A primary insight is that a voluntary exchange between two parties will not occur unless both sides believe they will benefit. While society disregards the idea of sociality and leaders and managers in business are concerned with individualism or self-interests, firms and markets in the global economy will be subject to turmoil (Bevan & Werhane, 2015). A fundamental misinterpretation of self-interest is to ignore others thinking in matters of corporate or business responsibility.

Smith perceived business as inextricably social, political, and moral. For Smith, the business is the work of an individual embedded in the larger society and its moral demands (Gonin, 2015). Moreover, Waterman (2015) commented that Smith's ideas are relevant to the modern world because of his pioneering economic ideas that now incorporate into contemporary economics and conceivably provide the original classic defense of modern capitalism. The goal of capitalism is to provide goods and services that enhance general welfare. The by-product of this service is profit. Today, advances

in the analysis of Smith's capitalism have been enormous, while overall understanding of Smith's capitalism has largely been lost (Waterman, 2015). Smith's success was due to his understanding of how existing organizations work instead of creating new ones similar to Greenleaf's (1977, 2002) stance of working within existing organizations.

For Greenleaf (1977, 2002), organization is the neglected element of the *modus operandi* of any institution based on the traditional view of goals and strategy, organization, and implementation. The arc of these three elements is leadership. Leadership provides coherence and dynamism through establishing priorities, allocating resources, choosing staff, seeking guidance, stating goals, clarifying philosophy, and pursuing excellence. The idea is to distinguish the goals so the board members can lead the organization toward distinction (Greenleaf, 1977, 2002; Sipe & Frick, 2015).

Greenleaf's (1977, 2002) concerns were about the practical applications needed to be effective. He was a process expert, not a content expert (Spears, 1998, 2004). Greenleaf maintained that organizational structure is both formal and informal; the combination creates organizational effectiveness. Optimal performance requires large organizations to have an administration for order and consistency, leadership for clarifying the administrative effects of initiative and creativity, as well as a team-building effort that provides encouragement. Maintaining a healthy tension between these factors is necessary for optimal effect.

Nevertheless, two main traditions are conflicting ones. The first tradition is the hierarchical principle that places one in charge—"the lone chief atop a pyramidal structure" (Greenleaf, 1977, 2002, p. 21). Greenleaf maintained that a natural reaction

was to strengthen the control of the chief at the top. This increased control often results in strengthening the problem instead. The second tradition, seldom used, derived from the Romans. The principal leader is *primus en pares*—first among equals.

Greenleaf (1977, 2002) proposed a shift from the hierarchical principle with one chief to a team of equals with a *Primus*. An attitude and role change in board members must precede the shift to assure success. The *Primus en pares* concept is a critical structure requiring the support of a chair who has ability and commitment. The board should decide that the lone chief at the top of the pyramid could not bring the institution/organization to the distinguished performance that it must achieve (p. 23).

Consequently, Greenleaf (1977, 2002) posed several arguments against the utilization of a lone chief. The practice is abnormal and corrupting. Colleagues no longer exist, only subordinates. The top of the pyramid is lonely, fosters indecisiveness, engages too few leaders and destroys creativity. The lone chief practice encourages single chief exit interruptions, prevents leadership by persuasion, and inspires the chief to become a performer (p. 25). However, Greenleaf admitted that there are those individuals who perform exceptionally well in traditional organizational structure.

Conceptual and operational leadership differ fundamentally. The senior group, leadership, is the primary source of success through service (Greenleaf, 1977, 2002). Success through service requires a maximum balance between the operators and conceptualizers. Operators implement by moving the organization toward goals and objectives based on everyday situations, resolving problems as they occur. Operating is managing rather than leading (Greenleaf, 1977, 2002; Keith, 2008; Sipe & Frick, 2015).

The most favorable balance between the operator (management) and conceptualizer (leadership) means they respect, understand, and depend on one another; neither dominates the relationship. In larger organizations, the board of equals with a Primus serves best when it is conceptual. The person with the finest team building ability should be the Primus noted Greenleaf (1977, 2002). The conceptualizers emerge when the organization makes a strong effort for distinction (Keith, 2008; Sipe & Frick, 2015).

The first step toward effectiveness is to define the organization (Greenleaf, 1977, 2002). The value of defining the organization results in trust and growth. Power and influence are the most important aspects of organizational effectiveness and instrumental in achieving high performance. Power and influence correlate with legitimate power regarding the call to serve, persuasion, and knowing (i.e., *Sapientia*) (Greenleaf, 1977, 2002; Keith, 2008; Sipe & Frick, 2015).

Trust is necessary for legitimacy to occur (Greenleaf, 1977; 2002). If trust is lacking, nothing happens. The principal board role is to build legitimacy through listening, being sensitive to everyone's critical thinking and interpreting meanings to the leaders and managers (Frick, 2011, Sipe & Frick, 2015). In Greenleaf's view, the only basis for trust is when people experience the organization's willingness to serve. The quality of service is what generates high levels of trust. As a result, society becomes just, more loving, thus offering creative opportunity.

The service versus power model (Keith, 2008) developed from the servant leader philosophy and the Primus en pares concept shows how legitimate power fosters influence. Referent power and legitimate power are essential for followership.

Individuals have referent power when others identify with them, like them or otherwise respect them. Referent power develops slowly and is largely a function of a person's interpersonal skills (Ezigbo, 2013). Greenleaf's (1977, 2002; Keith, 2008; Sipe & Frick, 2015; Spears, 2004) servant leadership philosophy emphasizes the use of legitimate power for group and team leadership. Employing Maslow's (2000) eupsychian management theory of enlightenment and esprit de corps to groups and teams could significantly foster the use of legitimate power toward attaining organizational effectiveness.

Summary

Servant leadership has similarities and differences with other forms of leadership such as transformational, transactional, spiritual, and ethical leadership models. Foundations, health care organizations, institutions, not-for-profit and for-profit business organizations practice servant leadership. Several qualitative studies have addressed the issue of effectiveness using a specific construct (Keith, 2008) or literature review (Parris & Peachey, 2013) of the servant leadership philosophy. Certain quantitative studies developed scales to measure ethics in tiered management levels, servant leader behaviors, and spiritual constructs of servant leadership (van Dierendonck, 2011; Sendjaya, 2007). A common problem is the lack of empirical evidence in servant leadership research (Beck, 2014; Brown & Bryant, 2015).

To date, what makes servant leadership an effective leadership model is unknown. The known is that servant leadership is the only global leadership philosophy professing a specific spiritual, ethical, and moral component. Qualitative research is abundant in the

leadership field. Mixed methods research and certain quantitative studies using statistical analysis to measure ethical behavior in leaders are also prevalent. Missing in many research studies is the subtle difference between organizational ethics and ethical leader behavior such as in decision making.

Prior research furthers this study by providing a basis to explore relevant theories and the conceptual framework to discover the knowns and the unknowns about servant leadership. Prior research and recent events reveal many ineffective, failing organizations. Effective leadership and organizational change are necessary for success. Servant leadership has the organizational structure and individual attributes necessary to build innovative, profitable, and sustainable organizations. The fundamental beliefs of a common good, service, teamwork, shared leadership, empowerment, and ethical values and behaviors while building community lead to effectiveness.

Servant leadership can transform situations, people, events, and organizations by commitment and service even under uncertainty (Keith, 2008). Greenleaf's (1977, 2002) servant leadership message was that true leadership is profoundly personal and naturally shared. The notion of two teams, conceptual and operational, functioning collaboratively as *primus en pares* to lead an organization to the goal of distinguished excellence may be the most notable insight of Greenleaf's concept of servant leadership.

A known is that servant leadership is an emergent spiritual, ethical leadership philosophy. The unknowns are what make it an effective leadership model based on the organizational culture, leadership, and structure that encompass the nine organizational criteria established by Greenleaf (1977, 2002). Additional unknowns are the individual

attributes of virtues/values, behaviors, and attitudes, as well as barriers that impede practice developed from Greenleaf's (1977, 2002) servant leadership philosophy. The intent is to explore these key concepts to know and understand what makes servant leadership an effective leadership model.

Key Concepts

The central research question is: what are the lived experiences of senior leaders in servant leadership organizations in the southwestern United States. Research inquiry is to discover what organizational criteria are prevalent in servant leadership organizations. A review of current literature on the nine SL organizational criteria espoused by Greenleaf (2002) is in the following three categories previously defined in Chapter 1.

Organizational Criteria

Culture

Ethics and culture are two key aspects of organizational change that currently expand to the global marketplace, global economies, and international cultures. In this section, culture refers to certain organizational criteria defined by Greenleaf (1977, 2002) and other scholars. Societal cultures play a part in the context of organizational identity.

The business ethic of governance involves a business organization that serves those who produce and those who use the goods and services (Keith, 2008; Spears, 2010). Leaders who welcome this new business ethic will reinforce meaning and significance as the primary goal of the organization. Profound effects on the business culture will occur as a result (Greenleaf, 1977, 2002).

The role of culture in organizational identity and history. In their qualitative study, Gioia, Patvardhan, Hamilton, and Corley (2013) found that societal culture plays a significant role in shaping organizational identity (Glynn & Watkiss, 2012). Six cultural mechanisms form the building blocks for organizational identity construction. Together, the six mechanisms make organizational identity more familiar and appealing. By aligning identity with prevalent cultural sentiments and the use of cultural mechanisms an organization can gain audience acceptance thus, conferring legitimacy and value on the organization.

Gioia et al. (2013) maintained that a transition is taking place from studying identity as a phenomenon to using identity as a theoretical lens for understanding other phenomena, for instance, strategy, culture, learning, and knowledge. A question posed by the authors is how does organizational identity relate to organizational culture? Gioia et al. suggested that identity building provides a foundation for culture and practices. The focus is primarily on the identity of the organization. A definition of identity is those features of an organization that is viewed by its members as central to the character or self-image that make the organization distinctive from other like organizations and perceived as having continuity over time. Central features are key values, labels, products, services, and practices considered as essential parts of the organizational self-definition of “who we are” (Gioia et al., 2013). History is an important part of the definition. An organization can only know if it is acting in character when there is a history of acting consistently with the founding or accepted core values. History is an

essential feature because, without perceived central or core features, an identity is difficult to conceive noted Gioia et al.

Zundel, Holt, and Popp (2015) addressed two related uses of history as a resource for organizational identity. One use is as a means of committing external audiences and the other as a way of finding personal commitment. The authors used speech act theory to develop a taxonomy of uses of history and to explain the opportunities and challenges that appear as historical narrations that take shape in the service of identity. Zundel et al.'s conclusion suggested that historical engagement requires sensitivity to existing covenants at the time of the historical acts.

Therefore, more empirical work on both organizational identity formation and change are necessary. The unknown is how such an essential concept can be both permanent and changing (Gioia et al., (2013). Addressing this unknown is one of the areas of future research. Identity is a central point in an extensive and complex set of physical laws and rules of reasoning within the organizational study and connects with many key organizational concepts. Thus, a theoretical grasp on the nature of the key concepts is important. Gioia et al. claimed that this undertaking could define one of the most important contemporary organizational concepts.

Continuing with the topic of organizational identity, Keith (2008), a former CEO of The Greenleaf Center for Servant Leadership, and an experienced manager/leader in various sectors of industry, education, and philanthropy made a case for servant leadership elaborating on thirteen aspects that lead to effectiveness. Keith developed a service versus power model designed to make a better world. The model articulates the

how and why of servant leadership. Keith (2008), as well as Lynch and Friedman (2013), argued as advocates of servant leadership claiming how service is a cornerstone of the servant leadership philosophy.

The service model places service to others as the top priority. Serving others includes the employees, customers, stakeholders, and community. The leader focuses on serving others out of a desire to help them. Servant leaders continuously strive to be trustworthy, self-aware, humble, caring, visionary, empowering, relational, competent, good stewards, and community builders (Keith, 2008; Greenleaf, 1977, 2002; Spears, 2004). Servant leaders are characteristically self-reliant types, but also show commitment to organizational goals. The transforming leader seeks out potential motives in followers, seeking to satisfy their higher needs and engage the whole person as a follower. The difference in the models is the servant leader lives the service model of leadership while the leader first or nonservant leader lives the power model of leadership (Keith, 2008).

Servant leaders have a vision for the future and communicate the desired direction of the organization regarding its mission, values, and beliefs, which they break down into attainable goals that serve as inspiration for the big picture. In this way, servant leaders maintain the progress of the people and the organization at its core (Boone & Makhani, 2012). Service is a common theme in organizations whether not-for-profit organizations, for-profit businesses, or communities. The desire to serve comes from a call—spirit first (Greenleaf, 1977, 2002).

While the service model is both moral and effective, the power model is not. The power model results in spiritual corruption and unhappiness. The focus is on a) having power rather than using it wisely, (b) defining success as who gains more power, (c) promoting conflict between power groups, and (d) never satisfying those who seek power because they can never satiate the need for power (Keith, 2008). The power leader pretends to care, identifies needs, and makes promises about meeting them, but frequently does the opposite or just enough to retain power. In contrast, power is only a tool for the servant leader (Keith, 2008)

Moreover, the servant leader is the best leader to take the organization through change (Keith, 2008). Servant leaders will not use organizational change as a reason to build their power or make changes based on personalities, factions, and competition between rivals. Power is a gift from those who trust the leader corresponding to Greenleaf's (1977, 2002) depiction of legitimate power. Correspondingly, Al-Haddad and Kotnour (2015) created a roadmap to change management literature along with definitions to describe change types, enablers, and methods. Change has become the norm for organizations to obtain sustainable success and in the constantly growing global business world.

Venter (2012) commented how globalization and technology have complicated the competition creating a need for leaders who can respond to a changing environment. Change is not only about profit, but also about how executives can create organizations that are economical, ethical, and socially sustainable. Moving from Maslow's (2000) fifth tier of self-actualization and incorporating the sixth tier of self-transcendence in

leadership programs and organizational leadership development can enrich organizational culture. The sixth tier can enhance leadership style as well as the lives and society that these companies serve.

One company that exemplifies self-transcendence is the Campbell Soup Company. The company publishes an annual Corporate Social Responsibility report that holds them accountable to the goals of nourishing their consumers, neighbors, employees, and the planet (Yahoo! Finance 2012). Everyone in the company adheres to a business code of ethics called *Winning with Integrity*. The company's goal and commitment to all stakeholders are to be a more sustainable organization and create long-term value in society (Venter, 2012).

Many approaches to managing change exist. Still, the problem is organizations undergoing change vary in structure, systems, strategies, and human resources. Today's organizations need an integrative approach to driving systematic, positive change and minimize the destructive barriers to change as well as dealing with consequences. Al Haddad and Kotnour's (2015) research enable managers to define and classify organizational change then select a method for systematic change and change management.

Culture creation is an organizational change based on specific intent (Desjardins & Baker, 2013). Culture is an agreement on how people work together to meet their needs. The leader and followers engage in the creation of a single culture; a vision and how to implement it at each level of the organization. The result is a value potential for

each member in cultural decision-making guidance. This decision-making response ability engages each member in results-oriented, aligned cultural identification.

In a later study of organizational culture, Khan, Khan, and Chaudhry (2015) found that servant leadership had a positive and significant relationship with workplace spirituality, with organizational culture as a moderator variable that positively related to workplace spirituality. Khan et al. used the Fortune Magazine study that highlighted 100 best companies in the West who focused on servant leadership as a part of their organizational culture. As a result, the authors developed a theoretical model of organizational culture and its relationship between servant leadership and workplace spirituality. One conclusion reached was that involvement in organizational culture could also facilitate the leaders to practice the traits of servant leadership tested in the study.

Stewardship as a culture of sharing values. Servant leadership closely aligns with a culture of stewardship, co-leadership, and transforming leadership. Stewardship is partnership and empowerment that requires a commitment to service instead of self-interest. Co-leadership or shared leadership (de Man & Luvison, 2014; Senge, 2006) is sharing values and aspirations working toward common goals, team play, and role modeling for effective collaboration (Keith, 2008; Lynch & Friedman, 2013). For instance, de Man and Luvison (2014) analyzed the way in which organizational culture affects alliance performance. Findings of their quantitative study suggested that better alliance performance occurs when the experience translates into the organizational culture.

Organizational stewardship is preparing an organization to leave a positive legacy (Beck, 2014). Stewardship means being responsible for the common interest; acting as a caretaker and a role model (Greenleaf, 1977; van Dierendonck, 2011). Organizational stewardship is being involved with something bigger than we are. To measure servant leader behaviors, Beck employed Barbuto and Wheeler's (2006) Servant Leadership Questionnaire (SLQ) expanding on the SLQ by adding SL behaviors of altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship for further exploration.

Stewardship (Block, 1996 p. 6) is willing to be accountable for the whole organization's well-being through service, rather than through command and control (Beck, 2014). Servant leaders have faith that organizations play a moral role in society and give back to make things better than before. Burns (1978, p. 454) claimed the most enduring significant act of leadership is to build an organization that continues applying moral leadership after the creative leaders are gone noted Beck.

Examples of stewardship abound. For instance, Hewlett-Packard's corporate policy instructs executives to guide by persuasive leadership—servant leadership. Johnson & Johnson, among others, encourages coalitions of business subsidiaries by creating separate companies with their boards of directors hoping to provide a measure of local control and ownership similar to the *Primus en pares* concept advocated by Greenleaf (1977, 2002). Organizations such as Herman Miller, Black & Decker, Honda, Westinghouse, Baxter Laboratories, and General Electric invited customer participation (stakeholders) to provide more attention and power in making decisions (Bruyn, 2009;

Bergman, Rentsch, Small, Davenport, & Bergman, 2012). Stewardship is about the people, the place, the economy, the organization, and the environment. Each situation is an example of servant leadership and stewardship as an underlying story that connected with love and the community (Greenleaf, 1977, 2002; Maslow, 2000).

In summary, organizational culture serves as an identity formal and informal, internal and external that encompasses all stakeholders. History, service, stewardship, and co-leadership are the primary aspects defining culture in servant leadership. A gap exists in the literature on how culture affects co-leadership, shared vision, team play, and organizational stewardship. A need for future research is on the role of culture, co-leadership, shared vision, team play, and organizational stewardship in the context of servant leadership and leading an organization to high performance.

Leadership

The organizational criteria under the leadership category include ethics, integrity, inspiring and caring mechanisms, other-oriented management, profitability, and sustainability based on Greenleaf (1977, 2002). Greenleaf maintained that a top leadership team of equals with a Primus would build more leaders in organizations quicker than any means available (p. 102). Absolute power belongs to the board of trustees. The power doctrine ensures that no one possesses the operational use of power without close oversight by fully functioning responsible trustees (board members). Board members are in essence stewards of the organization. Employing this power doctrine contributes to the effectiveness of the organization through inspiring and caring mechanisms.

Concerning the topic of inspiring and caring mechanisms, Parris and Peachey (2013) conducted a systematic literature review of servant leadership to provide evidence-based answers as to how servant leadership works and how to apply it. The synthesis of their empirical studies showed that there is no consensus on the definition of servant leadership. The authors refer to servant leadership as theory crossing many contexts, cultures, and themes. Researchers have employed multiple methods to explore servant leadership. Findings indicated that servant leadership is a viable leadership theory that helps organizations and improves the well-being of followers (Parris & Peachey, 2013). Servant leadership is, in fact, a philosophy not a theory (Greenleaf, 1977, 2002).

Leadership is about principles claimed Burian, Burian, Maffei, and Pieffer (2014). Many key and seminal works exist that introduce or build upon existing leadership theories, characteristics, traits, and practices. The purpose of Burian's et al. work was to provide valuable insight to fundamental principles that can be used as a conceptual model for successful leadership and improve leadership quality. The basis of the conceptual model is Covey's (1991) *Principle Centered Leadership* and Wakeman's (2010) *Reality-Based Leadership*. The principles organize around five guiding leadership disciplines—decision-making, people, strategy, productivity, and self-improvement (see Figure 1). Twenty principles divide among the five guiding principles (see Figure 2). A brief description of each principle is available so that it might act as a blueprint for successful leadership.

Some leaders are born (Marques, 2012) however; most leaders develop through a process of “leadership development” that can take many forms and formats (Burian et al., 2014). Leadership is not an easy task and often requires a high level of stamina, flexibility, and consistency. Most importantly, leadership requires a set of key principles that serve as a foundation. Actions and passion toward achieving a vision are what makes a leader. Leadership is the blending of vision, values, and contribution to society, turning ideas into reality through others that share the same vision (Burian et al., 2014). The strength of Burian’s study is the foundational works of Covey (1991) and Wakeman (2010).

Similarly, the evolutionary leadership theory proposed that in addition to group movement, leadership also served additional functions in tribal groups including conflict resolution, punishment, warfare, teaching and promoting social cohesion (Van Vugt & Ronay, 2013). Humans possess specialized psychological mechanisms for solving coordination problems through leadership and followership. The evolutionary perspective gives insight into major barriers to leadership effectiveness such as mismatches between modern and ancestral environments, evolved cognitive biases affecting leader selection and decision-making, as well as innate psychological mechanisms designed to exploit others. Knowledge of evolutionary psychology is critical to study these obstacles as well as to overcome them. A deeper understanding could provide the knowledge to select the right leaders and design organizations that are more effective.

In family firms, servant leadership may be conducive to their success where concern for others, especially family members, is necessary. Using the Organizational Leadership Assessment (OLA) (Laub, 1999) to determine if servant leadership was practiced in respondent firms, Cater III and Beal (2015) then conducted a qualitative case study approach consisting of in-depth, semi-structured interviews to compare servant-led and non-servant-led firms. The benefits to family firms successfully practicing servant leadership include respectful, agreeable, and highly motivated employees and increased sustainability of the organization for future generations. The study adds to the body of knowledge on family business and SL by addressing two separate areas in a common context, both commonalities, and mutually complementary insights.

Business ethics. Furthermore, servant leadership may provide the ethics and leadership framework needed to meet the challenges of the 21st century. The challenges are technological advancements, economic globalization, increased communications, the Internet, rising terrorism and environmental degradation. The list of problems continues throughout wars, violence, disease, and starvation, the threat of global warming and an intensifying gap between rich and poor worldwide (Parris & Peachey, 2013). Servant leadership contrasts traditional leader first paradigms that suggest only the strong will survive. This belief is at the core of many organizations and the result of modern tragedies like Arthur Andersen and Enron.

Regarding an ethical code of conduct, Ponzetti (2014) examined how the governance and leadership in Catholic monastic endeavors are conducive to organizational sustainability using the Rule of St. Benedict (RSB). The RSB provides

twelve steps that could easily adapt to a higher purpose of the organization and its community (Rohr, 2013). The RSB is a masterpiece of organizational development and leadership ethics that provides operating principles and procedures, instructions and strategies for administration, management, organizational design, and a sustainable community. Many of the steps are about leadership issues such as moral values, a consultative climate, and virtues of humility, obedience, justice, discretion, prudence, and discernment (Ponzetti, 2014).

The RSB reveals how individuals can flourish and grow in community, an intimate knowledge of human behavior, and organizational structures. The value systems of RSB aid with discernment and decision-making in important business affairs (Ponzetti, 2014). The rule is adaptable for business organizations to pay attention when recruiting and selecting leaders who have strong comprehension and regular application of business ethics, both desirable traits (Nichols & Cottrell, 2014). Simultaneously, organizations should institute a mentoring system for future leaders to develop ethical character and behaviors.

Concerning the topic of business ethics, Cicero a lawyer, politician, and an expert in moral behavior addressed the four cardinal virtues of wisdom, justice, courage, and temperance regarding the ideal business leader. A study of Cicero's virtue theory of ethics might form the basis for teaching ethics, moral behavior and practical wisdom in management and business programs (Small, 2013). Cicero's six-step approach to analyzing moral dilemmas provides a model for today's business students and practitioners.

Moreover, Morales-Sanchez and Cabello-Medina (2013) addressed the problem of the analysis of the ethical decision-making process within business ethics that is of paramount importance to better understand the process to accurately identify factors that facilitate ethical behaviors. The purpose of their study was to contribute to a better understanding of the ethical decision-making process by considering the role of moral competencies of the decision maker. The authors proposed that the four cardinal virtues are universal competencies for management.

Secondly, the role of moral competencies in influencing the ethical decision-making process can aid in understanding why some individuals and not others exhibit ethical behavior when dealing with a moral dilemma. By proposing a set of universal competencies, managers will know how to include ethics effectively in their organizations. Moral competencies may become useful resources in manager's daily activities by employing these competencies in human resource management systems. Future research is necessary to design measurement tools of moral competencies in the workplace and address how different phases of the ethical decision-making process are interrelated and evolves through time (Morales-Sanchez & Cabello-Medina, 2013).

Vallabh and Singhal (2014) explored how practical wisdom rooted in Buddhism can help contemporary managers make decisions in today's modern organizations. The purpose was to address the gap in the literature on Buddhist beliefs that are unexamined for their relevance in decision-making in organizations. Mindfulness can help in decision-making at an individual level. The authors proposed that mindfulness helps individuals in information processing to improve decision-making. Their model explains

how an individual's understanding of "Law of Dependent Origin" reflects in one's behavior while playing different organizations roles. Individuals who are equipped with practical wisdom would have a competitive advantage. Future research should design instruments and scales to support empirical studies.

Whereas, a meta-review on empirical, ethical decision-making focused on the four steps of awareness, judgment, intent, and behavior from an individual and organizational level and moral intensity (Lehnert, Park & Singh, 2015). Trends and changes showed that research over the past decade has enriched the ethical decision-making literature by exploring important moderators of the decision-making process such as intrinsic religiosity, personal spirituality, moral obligation, retaliation, intelligence, and degree of unethicalness. Nevertheless, a wide variety of moderators needs further investigation or validation to understand more fully the ethical decision-making process noted Lehnert et al. (2015). The review of past empirical literature highlights the deficits that future ethics research can fulfill.

Similarly, Jones (2015) reported on the application of virtue ethics in business by accountability of partners, leaders, and shareholders to the values of honest business as prudent. More often than not, senior leaders remove emotions and passion from business decision-making since they are impediments to effective business practices. Present business models emphasize a more scientific approach to decision-making that tends to be mechanistic adhering to a specific set of rules. Senior leaders define the problem, evaluate solutions, establish a criterion, and then make a decision. Ethical decisions do

not take place in a vacuum of defined rules and regulations as the inclusion of people creates value systems, moral dilemmas, and competing interests noted Jones.

Building on Jones (2015) findings, Shin, Kim, Sung, & Choi (2015) proposed that top management ethical leadership contributes to organizational outcomes by promoting firm level ethical and procedural justice climates. The problem addressed is that top managers will actively pursue corporate ethics only when ethical initiatives will not impede operations and will not impose financial damage to the organizations. For this reason, ethical behavior might not incorporate into the decision-making processes of top management. Findings of Shin's et al. (2015) quantitative study confirmed the instrumental value of top management ethical leadership for business organizations that will pave the way for further ethical initiatives that are in high demand in contemporary firms.

Moreover, Desmet, Hoogervorst, and Van Dijke (2015) found that a lack of attention to the moral decision-making of leaders is surprising given that market competition strongly links both, anecdotally and theoretically, to immoral conduct in organizations. The purpose of their study was to resolve some of the ambiguities that have resulted from prior works on how market competition shapes ethical decision-making. The authors proposed that market competition affects the lens through which leaders perceive a situation and subsequently, the way leaders make decisions. They hypothesized that strong market competition activates an instrumental decision-making frame in leaders at the expense of a moral frame, and this affects how leaders perceive the evaluation of an employee's moral transgression. Strong market competition signals

to the leader to consider the instrumentality of their decisions towards the economic performance of the organization.

The results of Desmet's et al., (2015) two-stage model showed that when market competition is strong, the instrumentality of a moral transgression predicts leaders' disciplinary behavior. Strong market competition could make leaders' disciplinary responses to moral transgressions harsher when the transgression results in a loss for the company. Findings contribute to the literature on leaders' disciplining behavior. Research on the determinants of discipline identifies employee performance as a strong predictor of harsher punishment (Podsakoff et al., 2006). By focusing on leaders' reactions to moral transgressions, findings also contribute to emerging literature on ethical leadership noted Desmet et al.

Desmet et al.'s (2015) research showed that insights from the decision frame literature are relevant for ethical leadership in organizations as the findings show how highly salient aspects of the broader organizational environment activate decision frames and determine whether leaders display actual ethical leadership behaviors. An important role for organizations is to communicate explicit expectations from their leaders, particularly in competitive markets. Furthermore, business schools should offer ethics courses in their regular curriculum. Schools should teach students how they can implement ethics into their future professional life by training them to recognize ethical dilemmas and the moral pitfalls they may face such as disregarding moral values in competitive environments (Weaver, Reynolds, & Brown (2014).

Concerning ethical violations, VanMeter, Grisaffe, Chonko, and Roberts 2013) conducted a study on Generation Y's ethical ideology and its potential implication in the workplace. Generation Y consists of 80 million people born between 1981 and 2000 and is the most recent cohort to enter the workforce. As this new wave of workers infuses into the business environments, workplaces are being redefined as organizations are pressed to adapt to them. A lack of research exists on the impact of Generation Y's ethical beliefs and ethical conduct in the workplace. Two notable aspects of this cohort's mindset are their expectation to move into leadership positions quickly and their desire to work collaboratively with others.

VanMeter et al. (2013) employed Forsyth's (1980) taxonomy of ethical ideologies to investigate the ethical orientation of Gen Y and its relation to other constructs of interest. Specifically, to take ethical ideology as the embodiment of cohort-specific ethical values and explore how this influences leadership style, teamwork, and views about ethically questionable work behaviors in a Gen Y sample. Servant leadership is the focus because of its emphasis on personal integrity and ethical conduct.

Results of their quantitative study final analysis showed that within the four ideological groups, servant leadership does significantly predict and covary with each of the other three variables, teamwork, unilateral violations, and collaborative violations. The effect of ethical ideology on the other dependent variables was significant. Higher degrees of servant leadership associated with various ethical ideologies also may produce independently stronger working relationships with fellow employees and less favorable judgments of individual ethical violations and collaborative ethical violations.

Implications point to organizations having Gen Y workers with higher levels of servant leadership characteristics. Future research in other Gen Y samples using complementary methodologies may strengthen the case for generalizability of the results. In addition, it might serve organizations well to match a Millennial with an older employee in a dual mentoring role—each teaching and learning from the other. Gen Y employees also exhibit servant leadership characteristics, therefore, organizations can expect a double blessing of additional practical benefits including better teamwork and high levels of ethical compliance (VanMeter et al., 2013).

Furthermore, Peterlin, Pearse, and Dimovski (2015) argued that to make effective strategic decisions in organizations striving to become more sustainable a different form of leadership is required. Today's leaders have numerous and complex global challenges that affect their strategic decision-making. The development of leaders from a servant and sustainable leadership perspective aims at spreading leader's influence beyond the realm of everyday organizational needs, looking outside the organization and into future needs of generations to come.

Both leadership models have an ethical component that fosters leaders of the future to support and not exploit their followers, facilitate their development and decision-making to promote the common good (Peterlin et al., 2015). Ethical leadership is about capacity building. Ethical leaders pay special attention to building the capacity of followers for the purpose of sustainability (Alshammari, Almutairi & Thuwaini, 2015). Future research should compare ethics and sustainable leadership with servant leadership for similarities and differences.

Moreover, cultural diversity is relevant for business ethics. Shaping organizations so that individuals from different cultures live and work peacefully is a challenge for management. Gotsis and Grimani (2015) identified the way inclusive leadership principles shape inclusive climates, the latter being entrenched in organizational environments valuing, affirming and supporting diversity. The debate on ethical relativism and universal ethics has important consequences for both business ethics and cross-cultural management (Mele & Sanchez-Runde, 2013).

Universal ethics come from the natural moral law tradition with roots in ancient Greece and Rome including Cicero. Following Cicero's natural law, in the context of corporate reputation, what kind of corporate behavior would be praised by the public and why? For Cicero glory emanates from goodwill, faith in one's competencies, or admiration (ABlander, 2013). Goodwill comes as a result of the willingness to serve the community.

Prior research (Bragues, 2010) showed that honorableness and beneficialness are two distinct qualities. For Cicero, what is honorable is always useful because the honorable person strives for the common good thus, serving the community with benefit to all. Ethics in culturally diverse and global environments may require the opening of closed attitudes secluded in technical and economic viewpoints. Mele and Sanchez-Runde (2013) concluded that global and local processes, as well as tensions of interconnectedness and separation, do affect the content and structure of human relationships. Only by advancing in the present rebuilding of our common human family can these relationships become truly human.

Concerning other cultures, Rubio-Sanchez, Bosco, and Melchar (2013) examined the characteristics of servant leadership to assess the applicability of leadership style to other cultures worldwide. When examining the relationship of leader influence on culture, leaders do not influence culture; culture influences the leaders noted Rubio-Sanchez et al. When examining this relationship in the corporate environment, one must consider the role of national culture. Values are an essential aspect of culture. Members of a particular national culture exhibit their membership through the endorsement of shared values exhibited in corporate cultures. If these values underlying workplace culture differ significantly among countries, then the leadership styles valued by those countries are also likely to differ (Rubio-Sanchez et al., 2013).

Two research questions addressed the issue of a) do national cultural values related to the model of servant leadership differ significantly among nations, and b) do these differences indicate that some countries are more or less supportive of the servant leadership model (Rubio-Sanchez et al., 2013). Results made clear that there are significant differences among nations regarding national cultural values. In the United States, employees appear to have the national cultural values that would benefit from a leadership style that incorporates characteristics of servant leadership.

Whereas, Russians scored very low on the seventy-five percent of the values congruent with servant leadership such as believing most people can be trusted, the importance of following instructions at work, or the belief that hard work brings success. Not all national cultures exhibited positive ratings for values aligned with servant leadership. However, many do support it. As more organizations are involved on a

global level, a better understanding of leadership styles that will be effective in this environment will benefit them. Leadership styles continue to evolve, and it is essential to determine which will survive and thrive in this new century (Rubio-Sanchez, Bosco & Melchar, 2013).

Firm performance. In general, research on servant leadership has mostly emphasized its relationship to important outcomes. Many questions need further exploration including a better understanding of what leads to servant leadership in organizations (Peterson, Galvin, & Lange, 2012). Researchers have often overlooked the possible organizational level outcomes of servant leadership. To examine the link between CEO servant leadership and important organizational level outcomes such as firm performance is worthwhile. The authors proposed that CEO servant leadership be related to firm performance. Three executive characteristics—narcissism, founder status, and organizational identification provide insights into CEO servant leadership style.

The conceptual model of antecedents and outcomes of servant leadership (see Figure 1) was tested with multiple waves of survey data using a sample of 126 CEOs in predominantly small to medium-sized enterprises (SMEs) in the technology industry in the western United States (Peterson et al., 2012). Findings anchored in upper echelons theory and executive personality research provided empirical evidence that among CEOs, low levels of narcissism and being the company founder encourages CEO servant leadership behaviors. Furthermore, organizational identification acts as a mediating mechanism through which those characteristics affect CEO servant leadership behaviors.

Initial indications showed that CEO servant leadership may positively affect firm performance even after controlling for transformational leadership (Peterson et al., 2012). Several implications for practice came out of this study through a more inclusive form of leadership, servant leadership, firms may improve their performance. Servant leadership may be more effective through motivating and empowering knowledge workers to reach their potential and feel engaged in a greater cause that benefits a broad range of stakeholders (Peterson, Galvin & Lange, 2012). Servant leadership may also foster promoting people into their training management programs who have a *we* mentality rather than *me* mentality.

In seeking or promoting a new CEO it is advised to look for a strong organizational identity, contact, and interaction with its members, support of members, and competitiveness with individuals outside of the organization as well as organizational citizen behaviors. If a servant leadership mentality is desirable, the behaviors begin with the CEO (Peterson et al., 2012). Limitations are the inability to make firm conclusions about the generalizability of the study to a broader population of CEOs. The sample size is relatively small for generalizability. Future research should encompass CEO attributes, various forms of leadership, and firm performance.

In contrast, Eisenbeiss, Knippenberg, and Fahrback (2015) challenged the belief that business ethics and firm economic performance are mutually exclusive ends. The authors studied the context dependency of the organization level relationship between CEO ethical leadership and firm performance. Eisenbeiss et al. proposed a moderated mediation model of the link between CEO ethical leadership and firm performance

identifying organizational ethical culture (mediating) and organizational ethics program (moderating) variables unique to the organization level analysis.

The findings of Eisenbeiss et al. (2015) indicated CEO ethical leadership claimed to work through an ethical organizational culture that promotes firm performance if there is a strong corporate ethics program in place. Results from a multi-source cross-sectional study of 145 participants from 32 organizations were surveyed and validated organizational performance ratings by objective performance data showed support for their conceptual model. The limitations are the cross-sectional design not allowing drawing conclusions about causal relationships. The data required for causal conclusions is difficult to obtain at the CEO level.

Future researchers are encouraged to examine the interrelation of CEO ethical leadership and firm performance using a longitudinal design. The study contributes to upper echelons research that focused on the impact of CEO demographics on firm performance. The assumption is that these measures can capture the underlying psychological constructs in a valid and reliable way. This study contributes to advancing current knowledge about how and why ethical upper echelons and senior leaders matter (Eisenbeiss et al., 2015).

In comparison, Wang, Feng, and Lawton (2015) addressed the problem of sustaining and promoting firm performance. The authors proposed that ethical leadership along with leader humane orientation, leader responsibility, and sustainability orientation as well as leader moderation orientation is beneficial to firm performance. Leader justice orientation played moderating roles. Survey data was collected from 264 Chinese firms

and empirically tested using this theoretical framework. Wang et al. followed Eisenbeiss et al. (2015) conceptualization of ethical leadership as it provides a normative framework outlining four central ethical orientations applicable to both Western and Eastern cultures.

Findings indicate three important contributions to the ethical leadership literature, (a) previous studies were extended by considering ethical leadership as a multidimensional construct, (b) by studying under what conditions the impact of ethical leadership and firm performance will be strengthened, and, (c) by linking ethical leadership to firm-level outcomes. As a result, this study expands the ethical leadership literature to the firm level of analysis (Wang et al., 2015).

Furthermore, Frisch and Huppenbauer (2014) addressed the problem of executive unethical behavior from the viewpoint of other stakeholders, customers, and suppliers rather than employees. Interviews with 17 mostly Swiss executive ethical leaders were audio recorded, transcribed and member checked. Results showed that executive ethical leaders care about various stakeholders. Customers, suppliers, shareholders, the society, the natural environment, and others are important as well as employees.

Frisch and Huppenbauer (2014) argued that ethical leadership theory should broaden its definition to include stakeholders. The definition commonly used (Brown et al., 2005) should include stakeholders...through personal action, interpersonal relationships, and the promotion of conduct through two-way communication and decision-making (p. 120). In addition, it appears that the ethical role models of executive ethical leaders are either ethical leaders or extraordinary persons in general. Findings of this study imply that the whole business strategy guidance has an ethical business

approach allowing leaders to focus not only on short-term maximization of financial profit but to seriously care for the well-being of other stakeholders.

Concerning ethical leadership, Schwepker and Schultz's (2015) study focused on sales performance and the influence of the ethical servant leader and ethical climate on customer value. The purpose of their research was to understand how leadership styles and creating an ethical climate for customers can positively impact value offered to buyers and salesperson performance. The authors hypothesized relationship among study variables (see Figure 1). Servant leadership has shown to affect the organization's ethical level, person-organization fit, organizational commitment, turnover of salespeople, and predict additional variance over and above other leadership styles such as transformational leadership.

Results confirmed their hypotheses. This research extends the understanding of ethical decision-making theory and articulates the type of SL leadership behaviors that may interact with a firm's ethical climate to positively affect job outcomes. Future research that separates behavior-and outcome-based SL would be useful and practical. Understanding SL as a sales management tool will extend the marketing literature and offer practitioner-driven solutions to issues sales managers face in developing sales performance, job satisfaction and job retention (Schwepker & Schultz, 2015).

Likewise, Jaramillo, Bande, and Varela (2015) conducted a dyadic examination of 145 salespeople paired with their managers to investigate relations among servant leadership, ethical work climate, behavior control, trust in supervisor and salesperson performance. The authors addressed the gap in the literature on the lack of research

linking servant leadership with ethics, specifically, how servant leadership perceptions are formed and their impact on employee and company ethics understanding is limited. The study contributes to the understanding of ways servant leaders' performance are formed and how they affect organizational ethics and performance. The study responds to the call for empirical research linking leadership and ethics as well as identifying organizational factors that are likely to foster servant leadership practices (Jaramillo, et al., 2015).

Regarding ethical issues in sales decision-making, Valentine, Fleishman, & Godkin (2015) introduced the idea of rogue and bullying behavior in the sales force. Through observation, they found that salespeople who struggle with bullying in the workplace perceive their work environments to be less ethical. Valentine et al. should encourage sales managers to diffuse the impact of bullying, often to gain a competitive advantage, by engaging in close supervisory relationships that promote an altruistic leadership culture. Findings suggested instituting an ethical work environment in sales organizations to reduce misconduct and enhance work attitudes (Valentine, et al., 2015).

Moreover, about seventy-five percent of organizations find their leadership development programs ineffective (Jinadasa, 2015). There is a lack of common language and set of practical tools for understanding and developing leadership. The competencies required of leaders are consistent among most sizes and types of organizations. Jinadasa's purpose was to create a holistic framework of the diverse aspects of leadership that is easy to understand and apply in any environment.

Core leadership attributes of wisdom (Sapientia) and skills ability, as well as training needs, are present in a competency matrix (see Figure 1). Barriers to leadership development are the lack of measurement of leadership behaviors, inadequate leadership development program content, lack of rewards for leadership behaviors, and lack of supportive culture. Jinadasa claimed that the pilot project validated effectiveness in improving organizational performance through superior customer service by energized, empowered and engaged employees.

What is more, leadership is considered one of the most critical components in the success of organizations. The need of firms to survive and prosper in a world of increasing competition, technological advances, of changing government regulations, of changing worker attitudes requires a higher level of leadership than ever before. As the 21st century progresses, it will be both advantageous and necessary to continue to examine the importance of acquiring and applying exemplary leadership skills (Landis, Hill, & Harvey, 2014).

In regard to exemplary leadership, Staats (2015) reviewed the processes of transformational leadership and servant leadership and how they can lead to distinctly different outcomes. Transformational leadership places emphasis on followers to achieve organizational goals which could result in unethical actions by followers. Servant leadership can provide significant personal development opportunities for followers but may put organizational goals secondary which could cause falling short on objectives. As markets, companies, and business environments are rapidly changing leadership may

be playing more of a role in maximizing the effectiveness of organizations and their follower's well-being (Staats, 2015).

Staats (2015) argued that some transformational leaders attempt to manipulate followers. Servant leaders can be susceptible to manipulation by their followers. Servant leaders may be seen as weak and naïve. Servant leaders may offer reciprocity in performing acts of service for followers so that they will return the courtesy. Leaders could use this as coercion against followers. Accordingly, because of the selfish nature, it would not fall into the model of servant leadership. Analogous to pseudo-transformational leadership, this might be pseudo-servant leadership. Pseudo servant leadership falls outside of the realm of servant leadership because it violates the foundation of character a servant leader should possess (Staats, 2015).

Staats (2015) enthusiasm about this higher-order model is that leaders do not have to be transactional, transformational or servant leaders at the same time or in unison. An aware adaptable leader knows when to shift emphasis to serve the followers, the organization, and other stakeholders based on the situation and context. The adaptable emphasis leadership model is purely theoretical and needs further development. The model could mitigate the ethical and out-group concerns of transformational leadership and the misalignment of motivation and manipulation concerns of servant leadership, as well as lessen the tunnel vision effect on the type of model leaders employ. Future research on the theoretical distinction between ethical outcomes is a starting point for empirically testing the distinctions between servant leadership and transformational leadership. More quantitative and qualitative research should focus on this model's

relation to the original leadership studies encompassed in the people-oriented versus task-oriented model noted Staats (2015).

In the context of leadership, specifically servant leadership, an avenue to explore is dialogue and dialogic skills (Gigliotti & Dwyer, 2016). Cultivating dialogic skills required to engage in difficult conversations is essential. The purpose of Gigliotti and Dwyer's study was to show that contemporary leadership education can give students a dual education—one that teaches about the value of servant leadership and one that equips students with the skills and competencies needed to be a servant leader. An understanding of and experience with dialogue is critical to enacting servant leadership. Through the three types of motivating language (i.e., direction giving, empathetic language, and meaning making) the servant leader can use persuasion to build consensus among teams (Wirsching, Mayfield, Mayfield, & Wang, 2015).

Many ways exist to define dialogue. The basic definition is a conversation between two or more people, which is often a synonym for discussion (Gigliotti & Dwyer, 2016). Dialogue is about creating a shared meaning between people. The focus of this study is intergroup dialogue (IGD) which is an intentional model of small group dialogue that involves people across different social identities coming together to build a strong democracy. Intergroup dialogue specifically constructs dialogue groups where equal numbers of people who have privileged and marginalized identities are present within the same conversation.

This deliberate construction of the group, among other techniques, helps balance the power dynamic and creates an environment where honest dialogue is possible. The

purpose is to help students develop the skills needed to engage with people of different backgrounds listening and learning from others who have varied experiences. The goals of IGD are to build relationships, understand conflict, encourage civic participation, and engagement in social change (Gigliotti & Dwyer, 2016).

Dialogue is helpful to understand and practice servant leadership. It is a specific competency associated with the practice of servant leaders; a means to engage about injustices at the societal level and a primary value that secures the foundation of servant leadership development. At its core, dialogue is constructive of servant leadership itself. These intersections present a new way of thinking about connections between dialogue and servant leadership.

Four intersecting themes are a) exhibiting humility, b) building community, c) demonstrating courage, and d) modeling integrity and authenticity (see Figure 1). The very promise of servant leadership hinges on these shared characteristics. The conclusion is that the servant leader who maintains an understanding of and expertise in dialogue will be well prepared to positively influence and support others within the rapidly shifting and increasingly diverse landscape of our global society (Gigliotti & Dwyer, 2016).

In summary, leadership requires ethics in decision-making to foster trust in all stakeholders. Globalization and cultures have an impact on leadership effectiveness. Servant leadership is for the most part considered effective in many world cultures and is particularly suited to an individualist culture such as the United States. Leadership requires adaptability in situations to sustain the organization. Common to all types of leadership is the communication process to advance the goals and engage the employees.

Several gaps exist in the literature on the topic of ethical leadership, ethical decision-making, and communication that require further research.

Structure/Systems

The organizational criteria of structure/systems include building community, fostering innovation and creativity, managing high-performance individuals and teams, and maximizing efficiency. Greenleaf's (1977, 2002) vision for major organizations involved teamwork based on two teams each led by a primus. The first team (conceptual) consists of the trustees (board) and the chair as Primus. The second team (operational) is the top executive group with the CEO or president as Primus. The core principle is that no one person has unbridled power—each person is accountable to peers as well as encouraged by peers.

Primus en pares. Houghlum (2012) commented how Primus en pares intersects well with complexity theory. The typical organizational hierarchical pyramid inverts. The Primus is a servant leader who embodies wholeness, autonomy, freedom, and wisdom. The Primus helps others in actualizing their potential to become more like a servant leader. The team functions through a co-creative relationship instead of positional power (van Dierendonck, 2011). The complexity notion of emergence is critical in determining the Primus (Houghlum, 2012) as a formula does not exist that determines who will become the Primus. The servant with the gifts, traits, and skills necessary for the situation will emerge to be the temporary Primus. Eventually, a new Primus will emerge, sapiently, as challenges, goals, and other dynamics evolve with shared leadership.

Sapientia is wisdom based on one's knowledge, expertise and knowing the way. Sapientia determines the right to speak so others might hear (Merriam-Webster dictionary online, 2014). In the current leadership literature, sapiential authority emphasizes the value of ethics, integrity, and truth to power. The Primus has sapiential authority because of knowing the way (Greenleaf, 1970) whereas, in a matrix organization, the Primus is the de facto leader of the team based on sapiential authority.

One danger in this two-team arrangement is the board of trustee's interference with the executive group. Two proposed remedies are (a) clear definitions of the two roles, and (b) the shared observations of all involved who have knowledge of the arrangement. Greenleaf (1977, 2002) admitted this design was not perfect for all and that an ideal design is probably nonexistent (p. 32). Perhaps, trustee interference with the executive group is how shared vision developed. With a shared vision, the conceptualizers and operators can create synergy (Keith, 2008; Sipe & Frick, 2015; Spears, 2010).

Senge (2006) maintained that a shared vision uplifts people's aspirations. Work becomes part of pursuing a larger purpose embodied in the style, climate, and spirit of the organization. The excitement lifts the organization out of the mundane. Shared visions emerge from personal visions, which is how they derive their energy and foster commitment (p. 197). However, within the organization, certain irrationalities might complicate the use of power. Three issues could paralyze the administration without effective intervention by trustees. The issues are a) the operational necessity to be both dogmatic and open to change, b) the inability to examine the assumptions under which

one operates and c) a healthy tension between belief and criticism necessary for a high-performing organization (Greenleaf, 1977, 2002; Sipe & Frick, 2015)

Numerous factors work against boards operating as effective teams. Most research does not consider the board as a team. There have been recent requests for a focus on collective board processes and behaviors (Charas, 2015). Charas found that director experience, social network, and cultural intelligence quotient in addition to the ability to achieve high levels of team interaction have a significant impact on corporate profitability. The impact of boards functioning as a team is eight times greater predictor of corporate performance than individual director demographics. Perez-Calero (2016) found that three types of capital, human, internal social capital, and external capital when synergistically combined have a positive consequence on board performance of its roles and the firm's performance.

Similarly, Rodriquez-Fernandez (2015) conducted a theoretical, empirical study on social responsibility and financial performance based on the role of good corporate governance in Spanish listed companies. Figure 1 shows the theoretical framework and Figure 2 shows the proposed conceptual model. Based on the two hypotheses, the findings show positive relations in two ways, social is profitable and profitable is social, thus creating a positive feedback virtuous circle.

The results of the study have real world applications in the boardroom. Corporate governance and corporate social responsibility generate beneficial synergies (Chan, Watson & Woodliff, 2013). Evidence showed that all social policies increase financial resources, and financial resources increase all social policies. Increased financial

performances result in greater social benefits. Therefore, board members are encouraged to invest financial resources in policies that increase social behavior mechanisms to contribute globally to improving society (Rodríguez-Fernández, 2015). The strength of this study is the methodology. A limitation is the study took place in Spain with Spanish companies listed on the Madrid Stock Exchange in 2009.

Likewise, boards should take action to improve their effectiveness as an operating team. The board can shift from the CEO holding the chair to a nonexecutive chair model. Chairs can have a positive impact on the type and amount of teamwork on boards. Through the selection and evaluation of boards acting as teams, team performance of the board can improve significantly (Charas, 2015; Hamidi & Gabrielsson, 2014). Furthermore, Song, Park, & Kang (2015) examined servant leadership as a precursor to a knowledge-sharing climate acting as a mediating role in the relationship between SL and team performance. The analysis took place at the team level from survey data of 67 teams comprised of 1,884 direct sales representatives of a large cosmetics firm in South Korea.

Results indicated two key findings. Organizations may need to employ leaders who practice servant leadership to create a knowledge-sharing climate. Moreover, organizations should incorporate human resource management strategies such as hiring, promoting, and training to place servant leaders and remove barriers to knowledge sharing to facilitate the development of a knowledge-sharing climate. Prior research by Sousa and van Dierendonck (2010) found that servant leadership with its high levels of

knowledge management and sharing is a more appropriate model for knowledge organizations claimed Song et al. (2015).

Teams and knowledge sharing are integral components of servant leadership (Song et al., 2015). Servant leadership is a long-term, transformational approach to the individual leader and society. The servant leadership philosophy differs from most classical forms of leadership that focus on power, status, coercion, rank, short-term gains, and using followers as a means to an end (Houglum, 2012; Keith, 2008; Sipe & Frick, 2015). Understanding that servant leadership does not focus specifically on what a servant leader achieves, but on how a servant leader completes outcomes is critical. Accordingly, Houglum (2012) claimed that servant leaders are at the forefront of guiding the United States and the world through turmoil, change, and constant emergence (p. 35).

Destructive leadership.

Conversely, Thoroughgood, Padilla, Hunter, and Tate (2012) focused on destructive leadership and susceptible followers who add to toxic outcomes. Thoroughgood et al. employed Barbuto's (2000) theory of follower compliance to highlight dominant psychological processes underlying types of follower compliance with destructive leaders. The need to develop a unified framework to classify different follower types became apparent through investigating the dark side of followers. The susceptible circle is the framework which includes lost souls, bystanders, opportunists, acolytes, and authoritarians divided into two categories—colluders and conformers.

Leader's charisma and the dark side. Drawing on Maslow's (1954) hierarchy of needs, lost souls are needy types attracted to charismatic leaders for clarity, direction,

and increased self-esteem. They feel a sense of community and belonging and a clear sense of self-instilled by the charismatic leaders. Lost souls tend to attribute charismatic qualities to the leader, develop personal identification and a definition of self-based on the charismatic relationship. The trigger for these types of followers is legitimacy that influences the follower's ability to engage in crimes of obedience. Ethics loses importance (Thoroughgood et al., 2012). However, followers at the individual level can shape leadership outcomes and are susceptible to leader influence (Tee, Paulsen, & Ashkanasy, 2013).

Moreover, Fioravante (2013) reported on several leadership traits presenting a synthesis of positivist ethics, moral reasoning, and those of the dark side execution. The study provided the how and why sycophants follow these leaders and what effect the environment has on the establishment of situational boundaries and affected outcomes. In a positivist frame, ethical and moral boundaries are within the rights, responsibility, and reciprocity of each leader. Alternatively, the dark side leaders work within a construct of fear and compliance. These boundaries frame the relationship with followers by defining style, character, and expectations of one another.

How leaders use their charismatic and emotional intelligence in enabling sycophants to follow the vision, realize success, encounter failure and commit to supporting the leader was shown in this study. Fioravante (2013) used the model of Genghis Khan and Ernest Shackleton to represent the dark side and the positivist side of leaders. CEO's set the organizational climate. Khan and Shackleton were both change agents as leaders. They led with charismatic power and control.

Shackleton led with ethics of care, authenticity, common focus and motivation and saved his crew. Khan led in the sense of anarchy due to lack of continuity in managing the changes occurring during his reign of invading territories without considering the results of carnage and death to his own sycophants. The ability to provide and articulate a common vision is the sine qua non to achieving greatness—dark side and positivist alike (Fioravante, 2013).

In summary, ethics plays a significant role in team performance. Leader charisma is an important factor in followership that requires discernment. The ethical leader is more likely to engage followers except for those sycophants who follow blindly out of fear. *Primus en pares* assures that no one has absolute power. The team plays a vital role in the board governance, leadership, as well as operational management of the organization for effectiveness. Future research should address the role of ethics in team leadership and decision making at both board and operational levels. Following are the individual attributes needed to be an effective servant leader.

Individual Attributes

Servant leadership has several components to explore to understand what makes it an effective leadership model. Individual attributes relating to RQ3 inquiry include values/virtues, behaviors, and attitudes.

Values/Virtues

The three key features used to measure leader's level of servant leadership practice involve listening, empathy, and healing (Spears, 2014). To have empathy, one

must have compassion. With a view toward healing, becoming whole, one must aspire to possess or intrinsically experience the values and virtues that follow.

Compassionate love. Van Dierendonck and Patterson (2015) introduced compassionate love as an antecedent for servant leadership. Compassionate love maybe a cornerstone for SL that helps deepen the motivation to serve. Love can be as mysterious as leadership itself, and yet there is something powerful about the components of love that compel both the leader and follower. Compassionate love is about doing well with a clear motivation of concern for the followers. Agapao love is an unselfish moral love (i.e., the Greek term for moral love) that centers on doing the right thing for the good of the other. Compassion provides hope and emotional healing. Compassionate leaders are gentle, innovative, and collaborative. A skill of a compassionate leader is the ability to listen.

Listening as a skill. Most servant leaders are excellent listeners and stay close to their colleagues (Frick, 2011; Keith, 2008; Sipe & Frick, 2015); they are other-oriented and understand what colleagues need for high performance. Frick's essay on the various forms of listening based on studying Greenleaf's life and writings found that servant leader listening requires a commitment to listening to one's self first. Self-listening demands awareness, openness to transformation, and a willingness to transcend personal ego to understand others. To be a good listener, one must be present, ask clarifying questions, and mirror ideas, feelings, and emotions. In doing so, the listener must accept human imperfections noted Frick.

Silence is a form of listening. A good listener is silent while others speak, and is present and receptive while silently listening. In contrast, *restless listening* is where the listener is not paying full attention to the speaker. Most people speak at the rate of about 150 words per minute, but the brain thinks at a rate of 600 to 800 words per minute. Thus, a listening gap occurs—with the listener thinking what to say next, wandering off in memories and getting lost in other thoughts. Active listening embraces the skill of paraphrasing, clarifying, checking perceptions, and summarizing (Frick, 2011).

Receptive listening emphasizes the state of the listener versus the *doing* of listening. Greenleaf (1977) referred to receptive listening as beginning with an inner journey (spiritual) expressed practically as listening with the mind, senses, heart and spirit (Frick, 2011). Listening takes practice on a sustained basis. “Simply practice being aware. Look, and be still. Feel, and be still. Listen and be still.” (Greenleaf, 1977, p. 17). Greenleaf advised that one “clear the screen” before meditating or listening. In listening, presence precedes practice (Frick, 2011).

Sipe, a psychologist, and expert on the applied psychology of listening (Frick, 2011) remarked that listening does not happen solely with one’s ears. Facial and body language will display interest, showing that the mind is working to understand the communication exactly. Sipe spoke of the *touching of souls*, meaning the sharing of intimate space and the universal power of communicating with love and compassion, which Sipe saw as a sacred life-giving force. Conversely, the greatest barriers to servant leader listening include distracted, impatient listening, interrupting, and acting

defensively, judgmentally, or with strong emotional undertones (Frick, 2011; Sipe & Frick, 2015).

In conclusion, communication is essential for effective leadership.

Communication starts with listening, reflecting, questioning, and understanding the meaning of the language both verbally and nonverbally. Communication planning suggests getting the right message across in the right way. Listening encompasses many forms such as active, reflective, nonverbal, conversation, and deep listening for meaning. The consensus among the authors is that listening is first a necessary value/virtue to be an able, effective servant leader. A gap in the literature exists about listening and communicating for meaning to attain leader effectiveness.

The virtue of empathy. To develop the virtue of empathy listening is essential. Through emotional intelligence, having empathy makes sense as a vital virtue for leadership. Better firm performance occurs when leaders create empowering, vision-building climates that result in motivated, emotionally healthy, productive employees. Empathy is considered developable but does take time. Strategies involve religious or spiritual exercises emphasizing meditation, management development programs, and executive coaching to foster empathy (Holt & Marques, 2012, p. 101).

Nevertheless, the lack of empathy in ethics and leadership is blatant. Research has shown that business students and business leaders appear to have low amounts of empathy. Recent research by Holt and Marques (2012) found eight reasons to support empathy as an unimportant trait in leaders. Typical psychopathic behavior in professional settings are traits such as shallow, egocentric, grandiose, lacks remorse or

empathy, high manipulation, displays poor restraint, needs excitement and lacks responsibility. In spite of, these disquieting traits and the pain inflicted on co-workers, corporate environments welcome psychopaths (Holt & Marques, 2012). Reasons for this may be due to extreme concentration on *the bottom line* benefits and a culture that strongly reinforces an individualistic sense of behaving.

In summary, the authors agree that a good leader listens to acquire empathy and that empathy is developable. Empathy promotes confidence among others. The need to bring awareness of empathy into business schools is critical for building future leaders. Empathy is cross-cultural. A gap exists in the literature on the lack of empathy in ethics and leadership that requires further research. Empathy is a precursor to ethics and integrity.

Ethics and integrity. A good and moral life, according to virtue ethics, is a life responsive to the demands of the world (Storsletten & Jakobsen, 2015). Honesty, altruism, compassion, fairness, courage, and humility are prevalent values in servant leadership. Proponents of servant leadership contend that leaders whose behaviors reflect these values will be more effective. Likewise, in the pursuit of organizational ethics, top leaders should act as role models by demonstrating ethical leadership, before requiring employees to engage in ethical work behaviors (Shin, Sung, Choi, & Kim, 2015). Ethics and integrity are vital to team building and effective leadership. The ability to serve effectively and build trust is contingent on ethical leadership.

Servant leaders inspire and believe the world does not have to be this way (Keith, 2008; Lynch & Friedman, 2013) and diligently work to change society. Servant leaders

achieve results for organizations by giving priority to the needs of their followers and to those whom they serve. A good leader knows the way, directs followers to identify serious problems to solve and provides the risk taking paradigm for the organization to follow. Good leaders recognize and reward success, thus, making people feel like they belong to an organization that cares. As a result, work becomes intrinsically motivating and meaningful (Rohr, 2013). Each person is responsible for one's motivation—autonomy (Greenleaf, 1977, 2002; Laloux, 2014). Leaders transform people through organizational cultures that foster growth.

Regarding the topic of leadership, Sousa and van Dierendonck (2015) conducted an empirical study that tests how two paradoxical aspects of servant leadership, humility, and action driven behavior, coexist and interact in generating follower engagement while considering the hierarchical power of the leader as a contingent variable. The question that triggered the study: how does a humble attitude of being of service affect a servant leader's ability to instill effective action? Servant leadership implies a balancing act between a humble attitude of service and behaviors that instill action and efficacy.

The research focused on five servant leadership behaviors and the relation between servant leadership and engagement. Two significant contributions are the result of their study. The first is a better understanding of servant leadership by showing how the humble and action oriented dimension can interact and affect motivation. The second is comprehension of the potential role of hierarchical power in explaining the interaction between humble and action sides of servant leadership (Sousa & van Dierendonck, 2015).

Empirical evidence showed the amplifying effect of the humble side of servant leadership effectiveness. A limitation is that the national culture is considered as a potential moderator since it can have a significant influence on perceptions about humility, power, and leadership. Servant leadership in its wholeness might be especially effective for leaders in executive and board level positions. For managers in lower levels of the organization, the action side of servant leadership might suffice in generating engagement (Sousa & van Dierendonck, 2015). Future research should measure power bases that would allow distinguishing the different sources of power on the relationship between humility and leadership effectiveness. The strength of this study is the methodology.

A primary goal of the servant leader is to develop future servant leaders (Pearson, 2014). One way is through ethics. Through the process of a moralization, followers perceive leaders as ethical (Fehr, Yam, & Dang, 2015). Trust is not given but earned by honorable business leaders who demonstrate ethical behavior through honesty and being forthright with their customers and constituents (Prentis & Igoni, 2016). Potential clients have to trust the leaders and employees supplying goods and services to have integrity and adhere to an ethical code of conduct.

Service. Service has universal importance stemming from the great religions of the world to philosophies of Aristotle, Cicero, Albert Schweitzer, Martin Luther King, and Indian poet and Nobel Prize winner, R. Tagore (Keith, 2008, p. 3). Spears (1998, 2004) claimed service with distinction was possible whether one lives a long or short life or has opportunities large or small; it is doing the absolute best one can with the talents

one has and the opportunities found in life. Distinction or greatness, a highly favored state by Greenleaf (1977), is a combination of the moral and the excellent. Service was of utmost importance for Greenleaf as a moral dimension, the deepest yearning of the human spirit (Spears, 1998, 2004).

Chen, Zhu, and Zhou (2015) explained why servant leadership has a stronger influence than transformational leadership in shaping employee's service performance and how underlying mechanisms vary across contexts. The model emphasizes that employee's self-identity embedded in-group self-efficacy and group identifications transmit the effects of servant leadership on employees' performance behaviors. The framework of the study is social identity theory. Results highlighted the predictive validity of servant leadership in a service setting. This finding is important because research on leadership behavior over the past has produced several taxonomies and a lack of well-defined results noted Chen et al. (2015).

Neubert, Hunter, and Tolentino (2016) further extended the research of Chen et al. (2015) by finding that servant leadership has an association through nurse job satisfaction on patient satisfaction during a hospital stay. Chen et al. (2015) relied on the social categorization and social comparison processes to account for the predominant effects of servant leadership on employees' self-efficacy and group identification. Future research should confirm these processes and develop specific pathways between other leadership taxonomies and outcomes. The rationales and findings of this study constitute a significant contribution to the understanding of servant leadership, individual self-identity, and employee performance in service settings.

In conclusion, service is an altruistic calling fostering ethics, employee performance, empowerment of others, and community. Servant leadership is transformational. Service prevails as a common theme over many generations bringing purpose, hope, and happiness in life for those called to serve. Einstein, Cicero, and Greenleaf's (1977) servant leadership stance, all perceived service as a way to work toward that high destiny.

Behaviors

In the quest to learn what makes servant leadership effective, inquiry pertained to the lived experiences of senior leaders regarding the behaviors that were prevalent in self-proclaimed servant leadership organizations. Five constructs regarding other-oriented behaviors include inspiring, empowering, mentoring, sharing/caring, and building that derived from Greenleaf's (1970, 1977, 2002) seminal work.

A criticism of servant leadership is that it has little support from published, empirical research and reliance is on mostly anecdotal examples (Beck, 2014). Effective leadership is essential to an organization's success. Therefore, determining whether standard models will still produce results is of the utmost importance. Following are research studies based on empirical research.

Despite the integral role of leaders stimulating creativity, no research exists that has examined leadership behaviors that influence creativity and innovation outcomes at different levels simultaneously. The purpose of Yoshida, Sendjaya, Hirst, and Cooper's (2014) research was to develop and test a multi-level framework assessing leader behavior, the mediating psychological processes, and contextual influences that

simultaneously foster both employee creativity and team innovation. This study is the first that examined the role of servant leadership on employee creativity. Servant leaders display a sustained and altruistic commitment to help followers to grow and act as *primus en pares* (first among equals). As they put the good of those led over self-interest, power becomes a means to serve others. Thus, both serving and leading becomes virtually interchangeable (van Dierendonck, 2011). Servant leadership requires subordination of the leader's goal for the greater good of the team organization.

An overlooked topic within the field of servant leadership is the impact of being a servant leader on the servant leader self. Russell (2016) presented a theoretical concept (Demers, 2007) on organizational change theories from existing servant leadership on the philosophy of servant leadership's cycle of benefit. The question of what benefit comes from being a servant leader to the servant leader appears to open the field to criticism. Specifically, servant leadership is a one-sided sacrifice by the servant leader benefiting only those served. Existing works support this skepticism which appears to focus on the benefit SL has on the follower and organization while ignoring the benefit to the leader (Lichtenwalner, 2015; Parris & Peachey, 2013). As a result, a need exists for empirical works that allow for emerging theory and discovery about how being a servant leader benefits the servant leader (Bryant & Brown, 2014).

Furthermore, the use of the word "servant." invokes feelings of servitude (Monroe, 2013). Although Russell (2014) stated, "servant leadership is not servitude." (p. 16), the field of servant leadership is lacking in supporting literature. An assumption is if servant leadership is not servitude than it is important for servant leadership works to

address the benefits that result from being a servant leader to reduce skepticism surrounding the philosophy. One way to accomplish this is to discuss the derived benefits that come from the leader-follower relationship.

The purpose of this study was to expand on the circular leader-follower relationship by demonstrating how that relationship creates a continuous cycle of tangible and intangible benefits (Russell, 2016). Examples of tangible benefits are profit, promotion, and power. The intangible benefit is a quantifiable internal reward. Instances are feelings of accomplishment, happiness, fulfillment, community or the simple pleasure of seeing another succeed (Lussier & Achua, 2015).

Russell (2016) commented that the basis of the constructs of the servant leader-servant follower relationship cycle is the works of Patterson (2003) and Winston (2003) who identified the virtuous constructs of the servant leader and the servant follower. The relationship cycle begins with moral love for one another (*agapao* in Greek). The leader's humility permits reaching out to followers. The leader's humility and altruistic approach to the needs of the follower foster the follower's commitment to the leader (Winston, 2003). The cycle continues through the constructs of identity, vision, trust and empowerment.

The trust-based relationship fosters success and achievement. Each of the constructs become intertwined forming the continuous circular relationship resulting in service (Patterson, 2003; Winston, 2003) noted Russell (2016). Within this cycle, the individual self-interests of the leader and follower are met through the realization of tangible and intangible benefits. This concept is the work of Adam Smith (1776/2002) in

The Wealth of Nations. The study describes how being a servant leader is not one of altruistic sacrifice but rather a decision of rational selfishness (Rand, 1964) (Russell, 2016). Future works are necessary to expand the dialogue on the cycle of benefit. Future research should explore the perceptions leaders have and the benefits they receive from their own service to others.

Moreover, the life story of Ping Fu the founder and CEO of Geomagic reveals a leader who reconciled the contradictory roles of mother and entrepreneur, art and science, and her Chinese and American identity to develop a unified self-concept. These roles resonate with the contradictions inherent in a leadership model of serving and leading. Humphrey et al., (2014) analyzed the case of Ping Fu's life to compare the servant leadership process emerging from her life stories with the theoretical framework of van Dierendonck (2011). Through this process, perhaps some insight is gained as to how she was able to exhibit this paradoxical approach consistently. van Dierendonck's (2011) model begins with the premise that servant leaders (Greenleaf, 1977) have a combined need to serve and motivation to lead.

The case study of Ping Fu supports this premise. Humphrey's et al. (2014) examination supports the six servant leader elements of van Dierendonck's model as part of the core of servant leadership (see Figure 1). The six elements are empowering people, humility, authenticity, interpersonal acceptance, providing direction, and stewardship. Fu's leadership provides a compelling example for the hermeneutic processes that were instrumental to her ability to reconcile serving with leading. In Fu's case, antecedents differ significantly from van Dierendonck's model. Self-determination

and cognitive complexity appear to be incongruent with Fu's servant leadership development since artistic appreciation, strength, courage, resilience and a subtle moral philosophy of personalism gave her the ability to act as a servant leader (Humphrey et al., 2014). Further research is required to account for the role of personalism and other closely related philosophies such as existentialism in employing servant leadership.

Moreover, Amah (2015) conducted a study on the moderating role of motivation to serve and motivation to lead in servant leadership relationship with the leader-member exchange. The problem with the motivational approach is the motivation to serve is taken as an antecedent to servant leadership behavior. Because a person has the propensity to behave in a certain way does not mean they do so. There is a secondary driver for servant leadership, which is motivation to lead. However, this secondary driver has not been factored into any of the approaches.

Amah (2015) contended that motivation to serve and motivation to lead can jointly play an important role in the relationship between servant leadership and critical work outcomes. van Dierendonck alluded to this in his conceptual model and that both motivational aspects and the key characteristics indicate that in concert they form the core of servant leadership. Moreover, Flynn, Smither, and Walker (2016) assessed servant leadership from the perspective of the follower and leaders' core self-evaluations. The findings of their study add to the research on core self-evaluations by illustrating the importance in leadership effectiveness.

In Amah's (2014) quantitative study, results showed that for servant leadership to be effective in leader-member exchange motivation to serve must be high. In a three-way

interaction, results showed that in an environment of low motivation to serve no amount of motivation to lead compensates for the deficiency of motivation to serve. Results confirm that the primary motive for the servant leader is to serve followers to make them willing and interested in organizational goals by improving their productivity.

Likewise, servant leadership directly influences affect-based trust through its focus on nurturing team members' well-being and cultivating a sense of community with the team. Results based on an Asian sample of 154 teams, indicated that servant leadership promotes individual relational identification and collective prototypicality with the leader that fosters employee creativity and innovation (Yoshida et al., 2014). The study highlights the importance of building psychological connections with employees to enact employee creativity and innovation. A limitation is that empowerment led by the servant leader was not tested. Future research should include testing empowerment.

Moreover, Wong and Giessner (2015) reported how empowering leadership attempts to foster followers' sense of control at work by delegating authority and autonomy, thereby leaving a large degree of decision-making related autonomy and extra responsibilities to the followers. Wong and Giessner argued that the followers' perception of the leadership style depends on the actual expectations of the follower. Too much authority and responsibility handed to the followers may seem inappropriate. The followers might believe they cannot fulfill the expectations of the level of the workload and is above the level that they can handle. Therefore, followers might actually attribute laissez-faire leadership to their leaders instead of appreciating the empowerment (Wong & Giessner, 2015).

Conversely, Maula-Bakhsh and Raziq (2013) found that through sharing power and authority with subordinates and followers it will yield a positive effect. Power and authority will generate satisfaction with life along cognitive dimensions. The authors posited that empowerment from the servant leader will increase the subjective well-being of employees. Whereas, Chiniara and Bentein (2016) posed the question of how can a servant leader focusing primarily on followers growth and well-being influence the achievement of the organizational outcome.

The authors found strong evidence for a positive relationship between servant leadership and satisfaction of the psychological needs of autonomy, competence, and relatedness. The more a leader behaves as a servant leader the more followers feel their basic psychological needs are met. Results showed that servant leadership's influence on individual performance mediates through the satisfaction of follower's needs.

Similarly, Van Winkle, Allen, DeVore, & Winston (2014) measured the relationship between followers' perceptions of the servant leadership of their immediate supervisor and followers' sense of empowerment in the context of small businesses. Using a quantitative survey to collect data and snowball sampling to access small business employees in California, 156 surveys were sent out which 130 surveys were received leaving 116 usable. Results showed that servant leaders empower their followers. Evidence supports the servant leaders' behavior of sharing power. Future research might explore contexts other than small business. The conclusion is that employers are reliant upon employees to be creative, autonomous, and decision makers.

Sun (2013) claimed that cognitively sophisticated servant leaders can determine a set of consistent attributes that define their identity as servants. The attributes are calling, humility, empathy, and agape love. These individuals are motivated to adjust their behaviors to align with their servant attributes. Depending on the specifics of the situation, a particular identity of the self is activated. The result is the cognitive processing of attributes, and its associated behaviors will come into play.

There is scant research on the motivational and psychological composition of servant leaders. This research study makes a significant contribution by recognizing the servant identity and examining how this identity can lead to self-concordant behaviors within an organizational context. Future research should empirically test the servant identity by analyzing the decision making processes of servant leaders in a variety of situations (Sun, 2013).

The 10 characteristics of a servant leader describe the servant leader identity: awareness, foresight, listening, empathy, building community, persuasion, conceptualization, healing, stewardship, and commitment to the growth of people (Spears, 2004, 2010). What servant leaders do is develop quality relationships, build community, seek feedback in making decisions, reach consensus and focus on personal development of employees. They also demonstrate egalitarian relationships with employees, discover ways to help, participate in community service projects, and give back to the community.

Furthermore, Newman, Schwartz, Cooper, and Sendjaya (2015) investigated the significance of the mediating mechanisms of leader—member exchange (LMX) and

psychological empowerment in explaining the process by which servant leaders elicit discretionary organizational citizen behaviors (OCB) among followers. The authors also investigated the role of followers' proactive personality in moderating the indirect effects of servant leadership on OCB through LMX and psychological empowerment.

Based on analysis of survey data collected from 446 supervisor—subordinate dyads in a large Chinese state-owned enterprise suggest that while servant leadership is positively related to subordinate OCB through LMX, psychological empowerment does not explain any additional variance in OCB above that accounted for by LMX. By providing a nuanced understanding of how and when servant leadership leads followers to go above and beyond their job role, the study assists organizations in deciding how to develop and utilize servant leaders in their organizations (Newman et al., 2015).

Similarly, Reed (2015) explored the idea that several Emergency Communication Centers (ECC) employees are servant leaders working within a culture of servant leadership. Reed's study explored whether employees within some ECC's perceive their organizations as servant led and if so, what that means for their organization. The importance of this research to scholars and practitioners is the contribution to the body of scholarly management, leadership, and human resources literature and to the servant leadership literature regarding specific work context. Investigating the possible relationships between servant leadership, followership, and organizational citizenship behaviors (OCB) can add to the knowledge of these constructs through the application of the Executive Servant Leadership Scales (ESLS) and the Implicit Followership Scales (IFS) noted Reed.

Moreover, Panaccio, Henderson, Liden, Wayne, and Can (2014) applied social exchange theory to examine why and under what conditions servant leadership is related to employee extra-role behaviors. Panaccio et al. examined the psychological contract (PC) as a mediating mechanism between servant leader behaviors and two forms of employee extra-role behaviors, which are organizational citizen behaviors and innovative behaviors. They further examined employee extroversion, collectivism, and proactive personality as boundary conditions.

Findings indicated that PC fulfillment mediated the relationships of servant leadership with innovative behaviors, and with individual initiative and loyal booster forms of OCB. In addition, extraversion and collectivism moderated the relationship between servant leadership and PC fulfillment to the extent that it was stronger among individuals low on these characteristics. Therefore, PC fulfillment is a key process through which servant leadership influences follower engagement in extra-role behaviors and shows when leadership matters most regarding motivating employee outcomes through behaviors associated with greater PC fulfillment (Panaccio et al., 2014).

Conversely, Lapointe and Vandenberghe (2015) examined the relationships of servant leadership to organizational commitment, voice behaviors, and antisocial behaviors. The authors hypothesized that servant leadership would be positively related to affective, normative, and perceived sacrifice commitment, but unrelated to few alternatives commitment. Further, that affective commitment would positively relate to voice behaviors and would mediate a positive relationship between servant leadership and voice behaviors. Similarly, they hypothesized that normative commitment would

negatively relate to antisocial behaviors and would mediate a negative relationship between servant leadership and antisocial behaviors. These predictions tested using matched data from a sample of 181 Canadian customer service employees and their managers. Results essentially supported the predictions.

“To the worldly, servant leaders may seem naïve” (Greenleaf, 2005, p. 27).

Udani and Lorenzo-Molo (2013) made a case for servant leadership as a model for business in the analysis of the leadership style of the former Philippine president, Corazon C. Aquino. In this study, a model based on Aquino’s journey into the role of a servant leader is the framework that charts the path toward servant leadership to help businesses address the leadership crisis brought on by a corruption dominated (Enron-WorldCom-Tyco) business culture. The authors measured Aquino’s performance against several dictates of Greenleaf (1977, 2002; 2005) that constitute a servant leader. The Aquino story illustrates the impact of ethical leadership rooted in servant leadership. Through the idea of servant leadership and the person of Aquino (spiritual), the authors propose that businesses understand, develop, and sustain an interior life defined by the development and practices of virtues (Udani & Lorenzo-Molo, 2013).

The topic of self-love was the focus in an interpretive phenomenological approach conducted by Maharaj and April (2013). Self-love definition derived from an extensive literature review and semi-structured interviews with 24 cross-functional leaders and leadership advisors, psychologists, and coaches. Results of 100% of the participants found self-love to be fundamental to leadership and organizations with a widespread impact on leaders’ ability to inspire committed and productive employees. Results show

that self-love is a highly relevant phenomenon of extreme importance to humankind and its leaders. Self-love lies at the heart of everything and is fundamental to effective leadership. Self-love is the common anchor that enables a holistic approach. Future research opportunities are abundant due to the scarcity of research on self-love and leadership, specifically, servant leadership.

Moreover, Lindelbaum, Geddes, and Gabriel (2016) questioned if moral emotions and ethical behavior matter in today's organizations. Unethical workplace behaviors might have far-reaching effects such as job losses, risks to life, health, psychological damage to individuals and groups, social injustice and exploitation as well environmental ruin. The authors presented core arguments regarding the effect of organizational life and bureaucracy on emotions and moral emotions, in particular, the moral standing of leaders, managers, and followers; amoral challenges raised by obedience and resistance to organizational power and ethical blind spots induced by seemingly deeply moral emotions.

Lindelbaum's et al. (2016) conducted a literature review organized around ten aspects of moral emotions. The ten aspects are morality, ethical organization, managers and morality, leaders and morality, unethical actions and morality in organizations, ethical behavior, and social pressure, consequences within and across the level of analysis, psychoanalytic perspectives on the management of moral emotions, virtue, and action tendencies. The definition of emotion "is a response to a stimulus where individuals experience a feeling state and physiological changes, with downstream consequences (Elfenbein, 2007, p. 317). Morality is seen as an interlocking set of values,

practices, institutions, and evolved psychological mechanisms that work together to suppress or regulate selfishness and make social life possible (Haidt, 2008, p. 70) noted Lindelbaum, et al.

Moral emotions such as anger, regret, shame, guilt, embarrassment as well as Schadenfreude (Dasborough & Harvey, 2016) entail an appraisal of a situation linked to the interest of others, dictating specific courses of action. The moral emotion of schadenfreude refers to pleasure felt in response to another's misfortune. Findings of Dasborough and Harvey's studies build on the social functional account of emotions, suggesting that sharing schadenfreude may signal normative cues to others regarding workplace behaviors that might be unethical.

Two potential avenues exist for future research, which is to explain the why or how individuals possess or develop an inability to experience moral emotions. The first path lies in the neuroscience of ethical decision-making to gain a better understanding of the neural mechanisms that influence ethical decision-making regarding issues such as trust, altruism, fairness, revenge, social punishment, social norm conformity, social learning, and competition.

The second path is a fresh look at more structural considerations regarding the inability to experience moral emotions or the presence of amoral emotions (e.g. greed, envy, jealousy, etc.) and their origins and articulation in organizational settings. Lindelbaum et al. (2016) commented how this appears important because the presence of amoral emotions and the absence of moral ones have an impact on the ability to regulate selfishness and make social life possible.

Similarly, Kouchaki, Smith-Crowe, Brief, and Sousa (2013) questioned whether exposure to money could corrupt. While humans are predisposed toward morality, failure to behave consistently with morals does happen. Kouchaki et al. conducted four studies to examine the possibility of unethical outcomes when the construct of money-activated through priming techniques. The four studies combined show that mere exposure to money can trigger unethical intentions and behaviors and that decision frame mediates this effect.

Vinod and Sudhakar (2011) commented that the idea of the servant as leader is an oxymoron. The servant leader's focus is to help people achieve their goals by coaching and mentoring individuals to do their best. The leader's role is to coach and teach individuals so that they can excel. The authors give a historical account of one of the first servant leaders, Jesus. Jesus called his disciples together "Whoever wants to become great among you must be your servant" (Vinod & Sudhakar, 2011).

Jesus used the word servant as a synonym for greatness. In opposition to popular opinion, Jesus taught that a leader's greatness measures by a total commitment to serving fellow human beings. Serving well creates chain reactions; a leader serves the employees and they, in turn, increase their commitment and quality of work, which serves customers well. Customers enjoy the service, value the company, and both the reputation and profits of the company soar (Vinod & Sudhakar, 2011).

A recommendation is to continue further research on the ten characteristics of servant leadership identified by Spears (1998, 2004) based on Greenleaf's essays and not grounded in valid research studies. To be valuable, a leadership theory must be able to

describe why leaders do what they do, support predictions about the consequences of specific leadership behaviors, and prescribe specific circumstances under which leaders perform effectively (Vinod & Sudhakar, 2011).

In summary, the authors agree that mentoring is a critical aspect of effective leadership regardless of industry or profession. The relationship between behaviors and attitudes closely align in this study. Future research should develop a leadership theory based on Spears (2004) ten characteristics of servant leaders that is scientifically based, can support the predictions about the consequences of specific leadership behaviors, and propose situations where leaders perform effectively. This study furthers the call for more empirically based research (Beck, 2014; Bryant & Brown, 2014).

Attitudes

Current literature has explored employee attitudes, management attitudes, and leader/follower attitudes relevant to organizational settings and servant leadership. Attitudes are a construct of inquiry in the quest to learn what makes servant leadership effective based on the lived experiences of senior leaders in servant leadership organizations.

Boone and Makhani (2012) explored whether or not a leader has the necessary attitudes to implement servant leadership. The question addressed: is the servant leadership style right for you? Findings showed that servant leadership can be an effective style to influence a group toward achieving organizational goals if a leader possesses or might easily adopt these attitudes. First, to believe that visioning is not everything, but is the beginning of everything, that listening is hard work requiring a

large investment of personal time and effort and is worth it. The job is about being a talent scout, committing to the staff's success, knowing that giving away power is good, and knowing that I am a community builder.

Leadership is the ability to influence a group to achieve organizational goals (Boone & Makhani, 2012). Presently, the contingency approach dominates the vast amount of literature on leadership. The appropriate leadership style depends on the situation, as certain contexts require various types of leadership. Servant leadership is one of the most intriguing leadership styles in reference to achieving effectiveness, and how it fits within contingency theory.

In the literature review, the authors explored the servant leadership style including characteristics, attributes, and behaviors of servant leaders and ideas of several of the best-selling leadership authors in an attempt to identify the most important attitudes that fit with servant leadership. The purpose was to answer the question posed earlier to aid the reader in understanding what servant leadership looks like, sounds like and feels like (Boone & Makhani, 2012).

In a subsequent study, Chan and Mak (2014) examined how and why servant leadership and organizational tenure may influence subordinates' trust in the leader and attitudes. The authors reviewed the theoretical background of servant leadership which they referred to as a theory. A model showed the key theoretical relationship among servant leadership, subordinates' trust in leader, and job satisfaction (see Figure 1). Of the 280 questionnaires sent, 218 responded with a response rate of 89.2 percent.

Results found that servant leadership behavior was positively associated with subordinates' trust in leader and job satisfaction. And, that those results were stronger for short-tenure subordinates than for long-term subordinates.

Based on the social exchange theory the study provided an explanation on how trust in leader captures the impact of servant leadership. Subordinates who experience the attention and help with career development by their leader are likelier to develop trust with the leader. A limitation of the study is the Chinese sample only collected in a private firm in the service industry (Chan & Mak, 2014). Future research is needed to verify the impact of servant leadership in large power distance culture.

Conversely, Palumbo (2016) addressed the leadership deficit in non-profit organizations by exploring insights about servant leadership that seems fitting to the nonprofit sector but are poorly discussed in the scientific and professional literature. Findings showed that servant leadership might cause several side effects on the behavior of followers which will frustrate their ability to meet organizational goals. The desire of the leader to serve the followers and to support other members of the organization whenever possible will undermine the empowerment of the latter, thus inhibiting initiative.

Results challenged the arguments of prevailing scientific literature on servant leadership and might pave the way for conceptual and practical implications. Further theoretical and empirical developments that consider the drawbacks to of servant leadership by examining the negative effects on the behavior of followers. In line with the findings of this study, the healing propensity of servant leaders might pave the way

for disempowerment of the followers which could adversely affect the organization in meeting external stakeholders' expectations (Palumbo, 2016).

Moreover, Ozyilmaz and Cicek (2015) investigated the direct and mediating effect of servant leadership on job satisfaction, psychological climate, and OCB at an individual level of analysis in a for-profit organizational context. The authors examined servant leadership, job satisfaction, and psychological climate as antecedents of OCB. The results of the study indicated that servant leadership has both direct and mediating effects on employee's discretionary attitudes and behaviors at the individual level of analysis in a for-profit organizational context.

The study furthers the understanding of the effect of leadership on employees' workplace outcomes. Overall, findings suggest that investing in servant leadership contributes to desirable employee attitudes, behaviors, and psychological climates in the workplace. Future research should focus on how servant leadership affects task performance, life satisfaction, commitment, turnover intention, and job engagement at an individual level of analysis (Ozyilmaz & Cicek, 2015).

In contrast to OCB, Yildiz & Yildiz (2015) found that recent studies indicate the extra role behaviors can display compulsory citizenship behavior (CCB), the dark side of organizational citizen behavior, as a product of pressure. The problem addressed is the employee-related costs and losses that represent a large part of an organization's budget. CCB is an OCB that can be harmful to the organization even though it appears to be beneficial. Based on an extensive literature review on compulsory citizenship behavior, this study provides a theoretical framework on seldom studied predictors such as ethical

leadership, servant leadership, and leader-member exchange. The purpose of the study was to uncover the potential predictors of CCB. Findings indicated the quality of the leader-follower relationship is one of the key determinants of employee behaviors. By highlighting the role of leaders and their relationships with followers, the theoretical model developed might be useful for managers, leaders, and academics.

In conclusion, servant leaders display an attitude of love and find personal meaning under adversity. Five attitudes are necessary to implement SL to determine whether servant leadership is the right style or fit. Servant leadership contributes to desirable attitudes and behaviors and psychological climates in the workplace. The leader-member exchange is critical to effective leadership. Several gaps exist in the literature for further research on task performance, life satisfaction, and employee engagement. Future research should explore the effects of apathetic and negative attitudes and behaviors toward servant leadership in an organizational setting.

Barriers to Practice

Research Question 3 (RQ3) explores the barriers that detract, make difficult, prevent or impede the practice of servant leadership. Constructs based on prior research, theoretical and conceptual foundations and current literature follow for review. The review begins with the mindsets described by Spears (2004) and other scholars.

Mindsets. Spears (2004) maintained that hope for the future exists because knowledge is available to accomplish two things that people are not doing now. One is knowledge on how to mature the servant motive in many teens with latent servanthood. Knowledge also exists on transforming organizations so they will be substantially more

serving to all stakeholders. However, daunting obstacles exist that block using this knowledge. Spears called these obstacles *mindsets* (p. 23).

Nonservant leaders as a mindset. Changing the mindset of the mature individuals in charge is a formidable task noted Spears (2004). It appears that psychoanalysis, great vision, or peak experience analogous to religious conversion may inspire change from a nonservant into an affirmative servant (p. 23). Cognitive dissonance—circumstances with conflicting attitudes, beliefs, or behaviors—is evident in this mindset. Cognitive dissonance produces a feeling of discomfort, which prompts a change in one of the attitudes, beliefs or behaviors to reduce the discomfort and restore equilibrium (McLeod, 2014). Nevertheless, there are those individuals after having a glimpse of the servant nature might consider it worthy to make the change (Spears, 2004, 2010).

For instance, knowledge may be power, but the unwillingness to use that knowledge must switch to a willingness to be free from inhibiting mindsets. Freedom will empower using that knowledge. Spears (2004) commented that people lack the vision to act on what they know, could know, and seem not to want to know. In complacency, people prefer to remain silent. The power hungry leader who loves to compete and win, most likely judges the servant leader as weak.

Boone and Makhani (2012) reported on Maxwell (1998) who stated, “When a leader can’t or won’t empower others, he creates barriers within the organization that people cannot overcome. If the barriers remain long enough then people give up, or they

move to another organization where they can maximize their potential?” For servant leaders, giving away power contributes to the goal of facilitating others to grow.

Moreover, Savage-Austin and Guillaume (2012) found that the practice of servant leadership profoundly affects the nature of an organization. Findings of their study indicate that leaders who practice servant leadership still experience trouble convincing other nonservant leaders of the viability and effectiveness of servant leadership philosophy. Greenleaf (1977, 2002) referred to the non servant leader mindset as a barrier to distinguished excellence (i.e., effectiveness).

Fear of change as a mindset. Change is inevitable and at times, a great change is required. Spears (2004; Greenleaf, 1977, 2002; Keith, 2008) claimed that people should try to change with a minimum of threat or damage to stability. Mindsets can serve a useful purpose in that without some uneasiness much of the traditional wisdom and manners that permit appropriate action with others may suffer.

Spears (2004) observed that liberating visions are rare, and this rarity may reinforce fear of change. A stable society might demand a powerful liberating vision, which is difficult to deliver and rigorously tested. When there is no vision, the people perish. Most people choose order even if created by brutal nonservants. The choice of order is one of the most predictable mindsets because it is the first condition of a civilized society, noted Spears (2004; Greenleaf, 1977, 2002; Keith, 2008).

Conformity is a mindset contrary to liberating visions. Conformity is an external adjustment to the group norm of behavior in the interest of group cohesion and effectiveness (Spears, 2004; Greenleaf, 1977, 2002; Keith, 2008). Concerted influences

require that those who participate must think and act alike. Each must find his or her significance even under opposing forces.

Regarding fear of change, Al-Haddad and Kotnour (2015) reported that the deeper the organizational change, the more important it be for individuals to alter their values and perspectives to align with the values of the organization. The personal dimension of change is about people and their behavior when implementing change. Technology plays a strategic part in facilitating change and making it part of the organizational culture (Bayerl et al., 2013). Communication and regular meetings with employees may smooth the process of implementing change (Gigliotti & Dwyer, 2016; van et al., 2013).

The lack of mentoring and SL knowledge mindset. A lack of mentoring exists especially for young people who receive little help from older generations to mature into servant leaders. Present and older generations regard knowledge as power instead of spirit (Spears, 2004; Wigglesworth, 2012). Conversely, Savage-Austin and Guillaume (2012) claimed that the servant leader is distinguishable through caring for others' highest priority needs. Empowered followers develop to solve problems creatively through mentoring, training, and skill building. The goal of the servant leader is to strengthen others and encourage a collective approach to fulfilling organizational objectives. Hence, nonservants working in environments that do not support servant leadership miss the chance to develop fully and teach their followers.

Leadership that engages followers in daily activities can dramatically affect the organization's ability to be effective. For-profit organizations benefit from the knowledge of potential barriers that prevent servant leadership practice. A review of the

literature revealed that there is scant literature about the impact that identified barriers have on organizational leaders' ability to practice the servant leadership philosophy. Furthermore, Savage-Austin and Guillaume (2012) commented that a previous phenomenological study (Foster, 2000) identified barriers that impede the practice of servant leadership. Command and control leadership style, a non-trusting work environment, a paternalistic culture, and lack of empowerment are barriers that prevent effective practice. Results coincided with previous research and concluded that the most common barriers were organizational culture, fear of change due to lack of presence of other servant leaders, and lack of knowledge regarding the philosophy of servant leadership.

Findings of Savage-Austin and Guillaume's (2012) study supported the conclusion that barriers make it difficult for servant leaders to interact with others outside their inner circle and perpetuate the development of silos that can cause havoc to the organization. Leaders who develop and work within silos focus on accomplishing the goals of their small part of the organizations. Thus, the big picture is lost. Hoarding information and isolating are commonplace and lead to missed opportunities to share knowledge. Followers miss gaining knowledge and growth, sharing in decision-making, and opportunities for other positions noted Savage-Austin & Guillaume.

The words servant as leader mindset. The expression servant leadership has become the current norm rather than Greenleaf's idea of the servant as leader. The normative term basis is simplicity and economy of expression. However, the danger in using the term "servant leadership" is that the key feature of Greenleaf's big idea could

disappear. Greenleaf's original wording provided a clear image of the servant as leader in the mind's eye of those who embraced servant leadership philosophy spiritually, emotionally, intellectually, or practically in everyday life (Spears, 2004).

The phrase servant as leader (the title of Greenleaf's original seminal work) has a subject (the servant or service) and a predicate (the leader) (Spears, 2004). Greenleaf did not ask, "What service can you render as a leader?" Rather he asked, "What leadership can you exercise as a servant" (Spears, 2004). Of importance is to understand the struggle that Greenleaf (1970, 1977, 2002) had over the words *serve*, *lead*, and *persuade* which are considered soft words to some people. These soft words failed to denote the tough attitudes many think are necessary to hold things together and get the work done (Spears, 2004; Keith, 2008).

Both Spears (2004, 2010) and Keith (2008) point out that Greenleaf (1970, 1977, 2002) wrote about the servant as leader as a student of how things got done in organizations. His thrust was to observe the way the actions and attitudes of performing service can transform relationships. Things got done among people and in organizations by serving one another. Greenleaf was keenly aware of the complexity of any process of action within an organization. Furthermore, Keith (2008) claimed that servant leadership has wider use than is known where the term servant leadership is not acknowledged. Leaders are doing what servant leaders do. Large firms like Southwest Airlines, Starbucks, and FedEx practice servant leadership without necessarily using that term to describe company practices.

Certain impressions surrounding the use of servant leadership outside of those business owners practicing it without giving it a name may deter its use noted Spiro (2010). For instance, people hear about servant leadership and think it is warm and fuzzy but does not work, wrote Spiro. On the contrary, Keith (2008) noted there is evidence from several companies and individuals that it does work (Spiro, 2010). Concerning servant leadership, skepticism, and enthusiasm may be two extremes on the same continuum, if so, then perhaps a lesson to learn comes from Goldilocks (Bryant & Brown, 2014). Skepticism toward servant leadership may be too hard or too cold. Maybe unguarded enthusiasm toward servant leadership is too soft or too hot. Bryant and Brown claimed that they stand in the middle, one as the skeptical enthusiast and the other as the enthusiastic skeptic.

Based on the statement that servant leadership “works” (Keith, 2008; Spiro, 2010), the question was posed by Bryant & Brown (2014) as to what is necessary to advance servant leadership as both a legitimate field of study and a viable leadership practice. Bryant and Brown listed three elements: (a) convergence upon rigorous definitions, (b) more evidence and types of evidence, and (c) firmer theory built upon existing evidence and informing future research. Sound servant leadership theory will begin to emerge when built on precise definitions and strong evidence. Through scientific means, the answer will tell how servant leadership works, why it works, when and where it works and how, why, when, and where it might not work. No doubt, a must is to describe the meaning when asked, “If it works,” or when one states, “It works” (Bryant & Brown. 2014).

Digressing from mindset barriers to servant leadership, concerning scholarly empirical evidence Green, Rodriquez, Wheeler, and Hinojosa (2015) provided data regarding six major instruments that have been employed to measure servant leadership. In addition, because “more empirical research is needed at multiple levels of analysis to increase construct clarity” the tables in Appendix A provide a summary of the emerging empirical base for servant leadership (Brown & Bryant, 2014, p. 18). Green et al. provided data on the rise in publications on servant leadership from the 1970s to 2000s, which could be the basis of the first meta-analysis of servant leadership (see Figure 1).

The literature review provided data in three tables that reveal the most frequently referenced models of servant leadership and emerging models of servant leadership. Next, Green et al. provided measures of servant leadership, dimensions measured by the Organizational Leadership Assessment, development, research acquisition and a summary of the scientific data related to servant leadership. The empirical research to date (Appendix A) generally shows positive relationships between servant leadership and three types of outcomes—leader, follower and organizational.

With respect to future studies, it will be important for researchers to report the results of factor analyses. In regard to the third line of inquiry relating to the incremental validity of servant leadership, research that uses both the MLQ-5X and a measure of servant leadership as predictor variables with respect to a criterion variable, such as follower job satisfaction, will assist in determining the amount of variance explained by each leadership theory. Despite the need for considerably more empirical studies (Beck, 2013) involving servant leadership, the thrust toward a more measurable structure to the

servant leadership philosophy is a valuable contribution to understanding organizational leadership.

To continue with mindset barriers to SL, in essence, the servant as leader values and provides service to achieve getting things done. The word servant does not imply involuntary subordination. Those individuals with a mindset of subordination create a barrier to the practice of servant leadership. Mindsets are a fertile topic for further research. A gap in the literature exists regarding the lack of evidence, precise definitions, and firmer theory as to how, why and what makes servant leadership work as an effective leadership model. Further research is necessary to determine the impact of mindsets such as the lack of knowledge of servant leadership, lack of mentoring, fear of change, the negative connotations of the words servant, servant as a leader, and organizational culture. The current literature is sparse regarding the barriers that impede servant leadership practice and its potential effectiveness.

A Gap in the Literature

Several gaps existed in the literature. The existing body of literature left a gap in the literature about the lack of ethical leadership (Beck, 2014) with specific emphasis on the lack of business ethics in decision making by senior leaders (Small, 2013; Yazdani & Murad, 2015) in organizations. The present study addressed this gap in the literature.

Summary and Conclusions

The major themes in the literature were self-transcendence, spirituality, ethics and morality, decision making, leadership, agape, well-being, organizational identity, organizational culture, altruism, virtuosity, empowerment, egalitarianism, teamwork

(*primus en pares*), distinguished excellence and mindsets. Self-transcendence is transcending one's ego and living a higher purpose (Maslow, 2000). Self-transcenders (Venter, 2012; Vanagas & Raksnys, 2014) are in touch with their spirituality and view the world as one vast global community (Mele & Sanchez-Rubio, 2013) while crossing cultural boundaries. Spirituality is the precursor to ethics (Sendjaya, 2007) both organizationally and individually. Business ethics (Small, 2013) comprise the four cardinal virtues of courage, wisdom, justice, and temperance, which when practiced make for an ideal business leader.

The ideal business leader is honorable and beneficial—virtuous—which leads to a happy life (Eisenbeiss et al., 2015; Small, 2013). Love and compassion (Patterson & van Dierendonck, 2015) *agapao*, represents brotherly love and *eudaemonia* (Chen, Chen, & Li, 2013; Maslow, 2000) equates to well-being and happiness. Organizational identity (Gioia et al., 2013) is “who we are” and organizational culture such as service and stewardship (Chen, Zhu, & Zhou, 2015) is what “we do.”

Empowerment is the means to motivate others to accomplish their goals and objectives (Greasley & Bocarnea, 2014). Virtuosity represents self-management coupled with deep spirituality lived integrally and sustained by an inner life (Udani & Lorenzo-Molo, 2013). Teamwork (*primus en pares*), egalitarianism, is the process/system of conceptual leadership and operational management in the servant leadership philosophy (Houglum, 2012, Greenleaf, 1977, 2002). Distinguished excellence is the ultimate goal to reach organizational distinction—effectiveness (Greenleaf, 1977, 2002). Mindsets

(Spears, 2004, 2010) are the barriers to the practice of servant leadership (Austin-Savage & Guillaume, 2012).

The knowns are that servant leadership is a universal spiritual, ethical, effective leadership model (Mele & Sanchez-Rubio, 2013). The unknowns are why, how it works, and what makes it effective in an organizational setting. Greenleaf (1977, 2002) argued that the utmost goal of the organization is to obtain distinguished excellence. Greenleaf was a process expert (Spears, 2004) therefore; one could argue that he sought the method to reach this distinction. The method he employed was through *primus en pares*, first among equals, using two teams, the conceptual and operational, to lead and manage the organization to distinction (Greenleaf, 2002; Houghlum, 2012). Other scholars have argued that the goal is to build followers...do they grow tall (Greenleaf, 2002) become empowered, creative (Greasley & Bocarnea, 2014; Yoshida et al., 2013).

Conversely, Patterson and van Dierendonck (2015) argued that compassion and love are at the heart (Patterson, 2003) of servant leadership. Chin et al. (2015) argued that spirituality and spiritual intelligence is the foundation for servant leadership. Chaston and Lips-Wiersma (2015) also found that certain aspects of spiritual leadership create anxiety and distrust in followers. A known is that ethics, both organizationally (Eisenbeiss et al., 2015) and individually (Crossan, Mazutis, & Seijts, 2013) is an essential component of servant leadership and servant leaders' decision-making.

An unknown is the trickle-down effect of ethics and ethical decision-making to other hierarchical levels of the organization. A known is that organizational identity (Gioia et al., 2013) and servant leader identity (Sun, 2013) represent the culture, history,

values, behaviors and attitudes that serve to establish the reputation of the organization and the individual as a leader. The unknown is what exactly brings an organization to distinction—the goal of distinguished excellence. The known is that service and stewardship are key components of the nine organizational criteria espoused by Greenleaf (2002); and that Keith (2008) developed a service versus power model. The unknown is what and how the remaining components of the nine criteria are integral to the effectiveness of the servant leadership model.

Several knowns exist about specific elements of servant leadership such as the values, behaviors, and attitude of servant leaders. Presently, based on what is known, there is little or no scientific theory that can demonstrate what makes servant leadership an effective leadership model. The present study might add to the body of literature regarding the lack of a rigorous scientific method, in this case, the descriptive phenomenological psychological data analysis method (Giorgi, 2009), built on evidence to understand the lived experiences of senior leaders who practice servant leadership.

Addressing the gap in the literature of ethical leadership and specifically, the lack of business ethics in decision-making by senior leaders in organizations extended the knowledge in the discipline of leadership and senior leader's ethical decision-making. Likewise, it added to the existing body of knowledge through understanding the lived experiences of senior leaders in servant leadership organizations. The significance of ethical leadership and ethics in senior leaders' decision-making is fundamental to the practice of servant leadership for senior leaders, upper echelon executives, managers, academics, and professionals as well as a profitable, sustainable organization. There

appears to be confusion among scholars over theory versus philosophy regarding servant leadership. The findings of this study may close the gap in the literature and potentially provide a basis to develop a theory of servant leadership since all of the criteria for effectiveness espoused by Greenleaf (1977, 2002) is included in this research.

The literature review followed the premise that the research questions dictate the methodology. The methodological approach of this study was qualitative phenomenology. The basis of a phenomenological study is the lived experiences of the participants in the real world (Giorgi, 2009, 2012; Moustakas, 1994; Patton, 2014; Van Manen, 1990). The phenomenon under study was the senior organizational leaders who practice servant leadership. The purpose of this study was to identify and report the lived experiences of senior leaders regarding their ethical decision-making in servant leadership organizations in the southwestern United States.

The central research question set the stage for the breadth of the literature review. The research questions in the interview guide set the stage for the depth of the literature review. The central research question inquiry was to identify and report the lived experiences of senior leaders regarding their ethical decision-making in servant leadership organizations in the southwestern United States. Thus, a qualitative phenomenology approach ensued as the primary methodology (Giorgi, 2009; Moustakas, 1994; Patton, 2014).

Chapter 3: Research Method

The purpose of this qualitative phenomenological study was to identify and report the lived experiences of senior leaders regarding their ethical decision making in SL organizations in the southwestern United States. Interviews with a purposive sample of participants in SL organizations that met Greenleaf's (1977, 2002) criteria took place to discover participant perceptions and lived experiences of SL. The goal was to interview a minimum of 20 participants in SL organizations.

I begin this chapter by addressing the research design and rationale for the chosen tradition, my role as the researcher, personal history, biases, and ethical issues, as well as a plan to address them. The methodology section addresses the study in sufficient depth for potential replication. For example, identification of participants, sampling strategy justification, selection criteria for participants, number of participants, recruitment procedures, and the relationship between saturation and sample size are all outlined.

The next section describes in detail the instrumentation for data collection, the sufficiency of data collection instruments to answer research questions, field test procedures, and procedures for recruitment, participation, and data collection. After that, I present a data analysis plan for each type of collected data. Following the data analysis plan are issues of trustworthiness and ethical concerns, ending with a summary of the main points in the chapter.

Research Design and Rationale

The central research question of this study was the following: What are the lived experiences of senior leaders regarding their decision making in SL organizations in the

southwest United States? The phenomenon under study was senior organizational leaders who practiced the SL philosophy. The research method was qualitative; the design was phenomenology. The rationale for choosing a phenomenological design was that the central research question was intended to explore the lived experiences (what) and perceptions of participants regarding SL as an effective leadership model (how). In qualitative research, the research questions drive the research design (Bloomberg & Volpe, 2012; Leedy & Ormrod, 2014; Patton, 2014).

In the phenomenological design, research questions provide a method and focus on discovering meaning and themes that sustain inquiry. Likewise, methods tie to the research question to clarify it, as well as to present a rich, thick, vital, textural, and meaningful depiction of the phenomenon (Giorgi, 2009, 2012; Moustakas, 1994). Phenomenology is a way to identify and understand the meaning or essence of the lived experiences that individuals and groups attribute to a social or human problem (Patton, 2014).

Incorporated into the phenomenology design are philosophical assumptions, explicitly defined methods, and procedures. Constructivism, the paradigm of this qualitative study, indicates that human beings construct their reality. Leedy and Ormrod (2014) noted that phenomenology can reveal the nature of a situation, a setting, a process, a relationship, a system, or people. New insights may result in the development of new concepts or the discovery of existing problems within the phenomenon. Qualitative research allows for testing the validity of assumptions within real-world contexts, as well as evaluation of the effectiveness of practices.

The research question was open ended and exploratory. The inquiry was intended to identify lived experiences of the phenomenon. The phenomenological method generates meaning and interpretation of thematic patterns relevant to the problem or inquiry through inductive reasoning using data collected in the field, mostly through interviews (Bloomberg & Volpe, 2012; Patton, 2014). Phenomenology is both a philosophy and design. In the study of a small number of participants over an extensive and prolonged period to understand their lived experiences, patterns and relationships of meaning emerge (Giorgi, 2009, 2012; Moustakas, 1994).

Several philosophical underpinnings exist in phenomenology, such as transcendental phenomenology based on Husserl's (1931) work, and descriptive phenomenology as a psychological method as identified by Moustakas (1994) and later refined by Giorgi (2009). Van Manen (1990) concentrated on hermeneutical phenomenology in pedagogy. His thrust was on research, education, and writing well. Giorgi, Moustakas, and Van Manen all employed descriptive phenomenology.

Given the purpose of the study and the type of research question, I chose Giorgi's (2009) descriptive phenomenological psychological modified Husserlian approach. Additionally, as a researcher, I have an interest in the descriptive phenomenology psychological approach applied in social sciences and the rigorous guidelines to advance a phenomenological science. Giorgi (2010) noted that several phenomenological research studies had been ambiguous and possibly faulty because their scientific procedures and criteria were not consistent with phenomenological criteria. Giorgi (2010) claimed that a gap existed between phenomenological philosophy and scientific

research practices that required expression of a phenomenological theory of science (p. 4).

Phenomenological research is science-based, which demands originality and creativity in describing and writing, thus encompassing both science and art (Van Manen, 1990). Finlay (2009) questioned Van Manen's premise by conducting an extensive review of phenomenological theorists, philosophical underpinnings, and methods. Her conclusion was that all phenomenologists agree on the need to study human beings in human terms for a qualitative human science approach. Disagreement has concerned how much weight to apply to scientific or artistic elements (p. 14).

Finlay (2012, 2014) advised researchers entering the phenomenological field to work out what paradigm to embrace, what the research means, and to what extent interpretation evolves in a basic descriptive study. She suggested that researchers decide if they are seeking normative or idiomatic understandings, how to manage researcher bias, and whether phenomenology is science, art, or both. By selecting Giorgi's (2009, 2012) descriptive phenomenology psychological approach for this social science organizational study, I sought to reflect both normative and idiomatic understandings, to use epoche to manage researcher bias, and to approach phenomenology as both science with rigorous methods and art in the form of descriptive writing.

A qualitative case study design was the second possible choice for this study. The rationale for the case study would have been that SL is one single concept to explore as a process. However, the problem and research questions were not a fit for case study design. A researcher using a case study approach seeks to understand an issue by

exploring one or more cases within a bounded system (setting or context), which can be an object of study and a product of inquiry. The focus is on the development of deep description and analysis of a single case or multiple cases to present an in-depth understanding of a research problem (Patton, 2014; Schwandt, 2015).

My third choice was a narrative approach that could be both method and phenomenon. A researcher pursuing a narrative study tells individuals' stories chronologically, unfolding their experiences within a personal, social, and historical context that includes pertinent themes in their lived experiences (Patton, 2014). The narrative design did not fit with the purpose of this study or the central research question.

The Role of the Researcher

In reference to the role of the researcher, Anderson, Cutright, and Anderson (2013) commented how through the strength of faculty mentorship, and the intellectual community it is critical to know yourself as a researcher. The researcher is the instrument (Bloomberg & Volpe, 2012; Patton, 2014). Through in-depth training and thorough preparation, a skilled observer improves the accuracy, authenticity, and reliability of observations (Patton, 2014).

Planning is an essential skill for the interview process. Janesick (2015) commented on how critical it is to prepare for interviewing. Establishing rapport, building trust, being respectful, showing interest through verbal and nonverbal language, taking notes, recording, and smiling are essentials for proper interviewing (Janesick, 2015). A skilled interviewer uses a protocol, develops trust in drawing out information, and engages the participant.

My responsibility as the researcher was to protect the anonymity of the participants. Moreover, a researcher must act ethically with honesty and integrity, inform participants, and gain their consent. A researcher must follow Internal Review Board (IRB) rules and not compromise the integrity of the study through implicit biases and lack of objectivity (Bloomberg & Volpe, 2012; Patton, 2014). In summary, the researcher is a planner, observer, wonderer, interviewer, protector, instrument, data collector, transcriber, analyst, writer, and possibly a participant as well.

Employing Husserl's transcendental phenomenology, a researcher assumes the phenomenological attitude as a first step (Giorgi, 2009). Assuming the phenomenological attitude means breaking from the natural attitude and regarding everything from the perspective of consciousness. Transcendental consciousness is a pure, flowing, essential consciousness unlimited by any existing forms, intuited, and experienced with the proper attitude (Giorgi, 2009, 2012).

A capable researcher must be aware of intentionality. Intentionality has two central concepts, noesis and noema. *Noesis*, the "how," refers to perceiving, feeling, thinking, recalling, and judging, which all have embedded meanings hidden from consciousness. The researcher has to recognize and draw forth meanings. *Noema* is the "what" of experience or object (Moustakas, 1994, p. 69). A component of transcendental phenomenology is the distinction between two types of intention: *signitive*, meaning empty or absent, and *intuitive*, which points directly to something and in some way fulfills it (Giorgi, 2009; Moustakas, 1994). Intentionality provided the opportunity to

perceive and see things afresh just as they appeared. Intuitive intentionality and consciousness were critical aspects of my role as the researcher.

Epoche or *bracketing* is a technique used to set aside biases. The use of bracketing is unique to the phenomenological approach (Chan, Fung, & Chien, 2013). Bracketing is difficult but not impossible, noted Giorgi (2009). What is required is an attitude shift so that one is fully present to an ongoing experience, where the present is heightened rather than eliminating the past. As Giorgi explained, “Bracketing means holding in suspension” (p. 93).

I feel that it is important that I reveal the following background information regarding researcher bias: Some time ago, I unknowingly experienced SL through the lived experience of working with a servant leader and self-transcender. This leader, as a self-actualized leader and self-transcender, lived a higher purpose of service and wholeness through transcending the self. My knowledge of the SL philosophy, of servant as leader, and of self-transcendence was nonexistent then. Ever since that time, SL has appeared rather serendipitously in various parts of my life, evoking my curiosity and a strong desire to know more about what makes it work and how it is an effective leadership model.

Methodology

A description of the method I used to apply Giorgi’s (2009, 2012) descriptive phenomenology psychological approach within this social science research (i.e., leadership and organizational change) appears in the next sections in sufficient depth so that other researchers may replicate the study. The participant selection section includes

the population, sample size, type of sampling, and saturation. Discussion continues on instrumentation, field test procedures, data collection, data analysis, issues of trustworthiness, and ethical procedures, followed by a summary.

Participant Selection Logic

The population for this study was self-proclaimed SL organizations located in the southwestern United States. The organizations may have been members of or known to the Chamber of Commerce Leadership Las Vegas program. The organizations varied in size, were both for-profit and not-for-profit, acted as private corporations or foundations, and operated nationally, with some operating worldwide.

Alumni of the Leadership Las Vegas program consist of over 2,600 members who are CEOs, senior executives, middle managers, and other professionals in various leadership and management positions, some within SL organizations. Many self-proclaimed SL organizations publicize that they are members of The Robert K. Greenleaf Center for Servant Leadership. I am a member of the Greenleaf Center.

LinkedIn has a group for servant leaders, of which I am also a member. The servant leader LinkedIn group was another source for identifying potential participants with whom I had little or no previous contact. A search on the Modern Servant Leadership website for SL organizations listed over 111 self-proclaimed SL organizations in various states in the United States. Publicity about SL organizations in greater southern Nevada communities revealed those organizations and leaders that were active in service, empowered others, engaged in corporate social responsibility, and identified as potential SL organizations.

After carefully debating my choices for sampling strategies, I determined that purposeful sampling appeared to be the best option. The purpose of this type of nonprobability sampling is triangulation, flexibility, and the opportunity to meet multiple interests and needs (Patton, 2014). The sampling strategy employed purposive sampling. Purposive sampling participants were senior leaders such as the CEOs, senior executives, and leaders of self-proclaimed SL organizations in the southwestern part of the United States.

Purposeful sampling is a means to select individuals and sites because they can purposely inform an understanding of the research problem and central phenomenon as professed by Bloomberg and Volpe (2012) and other scholars (Giorgi, 2009; Moustakas, 1994; Patton, 2014). Purposive sampling can be a highly effective strategy in research situations where data need to derive from a specific group of participants, as in this study. Criterion sampling is fitting when all of the participants represent those who have experienced the phenomenon (Leedy & Ormrod, 2014). Criterion sampling was another sampling strategy considered for this study.

The sample consisted of three self-proclaimed SL organizations in the southwestern United States. Participants included a minimum of 20 individuals who were the senior leaders of these organizations. Leedy and Ormrod (2014) claimed that a typical sample size consists of five to 25 individuals who have had direct experience with the phenomenon under study. In contrast, Moustakas (1994) suggested three to 15 participants, and Giorgi (2009) recommended at least three participants who would give specific information on the topic of research based on lived experience.

Saturation (Seidman, 2013) occurs when data is repetitive, or at a point where new data does not provide additional insights into the research questions. The use of probing questions and the creation of a state of epoche in a phenomenological design assist the researcher in the quest for data saturation (Fusch & Ness, 2015). Burmeister and Aitken (2012) commented that one could not assume data saturation just because one has exhausted the resources. Data saturation is not about numbers, but about the depth of the data. Seidman (2013) was reluctant to establish a number for saturation; he favored erring on the side of more participants. Seidman made the assertion that at some point in the interviewing process, new knowledge ceases and the process becomes laborious; that is when the researcher can say “enough” (p. 59). To achieve saturation, a minimum of 20 participants was reasonable for this study.

The process to achieve saturation followed a proven method (Seidman, 2013). After 12 interviews and their transcriptions were complete, the transcriptions were hand coded and coded through NVivo software to develop themes from the narratives. The next step was to interview three more participants, conduct hand coding, and perform NVivo analysis on the combined output of the three to determine if new themes emerged relative to the other 12 transcriptions’ thematic analysis. If a new theme or themes emerged, three more interviews would take place, and the process would repeat until no new themes emerged and saturation occurred. Because no new themes emerged from the 18th interview, data saturation was declared, and new interviews ceased.

In summary, participant recruitment occurred through my membership in Leadership Las Vegas and through referrals who introduced me to identified SL

organizations. I prepared a consent form invitation to participate, which I sent via e-mail to selected participants according to a protocol acceptable to Walden University.

Responses from invitees went to a particular e-mail address designated to maintain confidentiality and protection of those who agreed to participate.

Instrumentation

The data gathering instruments included interview protocol, script and interview guide, an audiotape of interviews, and a laptop computer with an external microphone. I followed a recommendation to stay with one way to collect data for consistent results, and field notes. In qualitative research, the instrument is the researcher (Patton, 2014). The basis for data gathering instrument development was derived from literature sources such as Janesick's (2015) and Seidman's (2013) work on interviewing. In addition, a field test of the research questions and interview guide conducted with a university panel of scholarly experts on qualitative phenomenology.

Validity began with field-testing of the data gathering instruments to assure they would produce the information of inquiry. Moreover, the process of saturation regarding interview transcripts might serve as another form of content validity. Triangulation refers to employing more than one approach to the scrutiny of research questions to enhance confidence in the findings (Bryman, 2011; Patton, 2014). Table 2 in this section displayed the responses of the panel of scholarly experts in phenomenology and a summary of the field test consensus of alignment, validity of the research questions, and interview guide for conducting research in this phenomenological study.

Field Test

The purpose of the field test was to align the problem statement, purpose statement, and validity of research questions to produce the desired data for a phenomenological approach. The procedures to conduct the field test began with a need to align the problem statement and purpose statement and assure that research questions would produce the necessary data for this qualitative phenomenology study. Therefore, I contacted a member of the Academic Advising department for guidance, who recommended contacting the Faculty Coordinator of the University. Acting as the researcher, with the aid of the Committee Chair, I contacted the University Faculty Coordinator for assistance in locating scholarly experts in qualitative phenomenology research within the university who might be willing to participate on a panel to conduct a field test. A search of the University faculty revealed the names of approximately ten faculty experts in qualitative phenomenology.

I sent an invitation to those identified faculty requesting their participation in the field test as panelists. The ideal was for 3-5 phenomenology experts to participate on the panel. The response came quickly and with the help of the Faculty Coordinator, the panel formed with three scholarly experts in qualitative phenomenology. Next, I prepared a sample of the problem statement, purpose statement, research question, and interview guide in a Word document (Appendix A). The document went via e-mail to the three panelists for their evaluation and comments with copies to the Faculty Coordinator and Committee Chair.

During this process, one of the panelists requested a copy of the Proposal to read which I sent immediately. Her comments justified Giorgi's descriptive phenomenology psychological method, which was an added benefit to the researcher. Discussions took place through e-mails with each panelist suggesting revisions for the researcher to complete. Consensus on the alignment of the problem statement, purpose statement, and research questions displayed in Table 2 was for the panelists to review and to confirm. The three panelists independently confirmed consensus through separate e-mails.

The Faculty Coordinator guided the field test process from start to finish. It took approximately three weeks to arrive at a consensus between the panelists and Committee Chair. The presumption was that the field test procedure is replicable for other studies to aid in achieving alignment and content validity of the data gathering instruments, research questions, and interview guide (Leedy & Ormrod, 2014, p. 93). The purpose of Table 2 is to display the processes and responses of each scholarly expert. Table 2 demonstrated building consensus to assure that the problem statement, purpose statement, and the research questions were properly aligned and appropriate to produce the necessary information required for this study. The notes indicated the changes each panelist recommended to reach a consensus.

Table 2

Responses—Similarities and Differences of Panelists

Panelists	Problem statement	Purpose statement	Central research question	Research questions Q1, Q2, Q3
Dr. F.	No comment	No comment	“Typically, one RQ guides the study. There are four in this study.”	“The phenomenological design addresses the lived experiences of participants regarding a central phenomenon. I do not see anything like that in your research question.”
Dr. P.	Reviewed Chapters 1 and 3 and the Interview Guide. ^b	“Bolster reasoning for Phenomenology as the best fit.”		“With regard to the Interview Guide, you might be more easily understood to say, ‘What did you experience about the situation?’”
Dr. S.	No comment		Main RQ and sub RQs look okay.”	
Action of researcher	^b	Justifying language regarding best fit added.	Central RQ guides the study. RQs identified.	The Interview Guide changed to reflect Dr. P’s comments.

^aSuggested rewrite: What are the lived experiences of leaders and managers regarding servant leadership as an effective leadership model? ^b“I have reviewed your method and only made one comment in Chapter 1 of the purpose and nature just touch on bracketing/Epoche during the analysis discussion. Otherwise, you are in alignment with Giorgi’s perspectives on descriptive phenomenology. Everything I have read is in alignment.”

Based on the responses of each panelist/scholar and suggestions implemented by the researcher (Tanno) the study was brought into alignment with Giorgi's (2009) descriptive phenomenology psychological method. The central research question guided the study. The research question was appropriate as well as the Interview Guide questions to produce the data based on the purpose of the study. Each panelist confirmed the results of the field test and summarization on June 18, 2015. The outcome was the field test assured (a) the research questions would produce the necessary data for a qualitative phenomenology, (b) alignment of the study, and (c) add to the rigor of the study.

Continuing with the topic of triangulation and content validity, in this study methodological triangulation occurred with three methods of gathering data (interview, observation during the interview, and field notes). Theoretical triangulation occurred with the two motivation theories of Maslow (2000) as well as the decision theory (Steele & Stefansson, 2015), spirituality, the theory of spiritual intelligence (Wigglesworth, 2012) and Cicero's virtue theory of ethics (Small, 2013) as the theoretical foundation of the study. Data triangulation entails gathering data through several sampling strategies so that gathering of segments of data is at different times, in different settings, and on various people (Bryman, 2011). The three forms of triangulation served to enhance the content validity of this study.

Procedures for Recruitment, Participation, and Data Collection

Recruitment of participants was through the gatekeepers and referrals identified earlier using purposive sampling. A Consent Form Invitation from the gatekeepers or

directly to identified SL organizations through referrals took place via e-mail. Responses from the participants were to a specifically identified e-mail established to protect the anonymity of the participant. Contact with the participants took place after Walden University IRB approval 2016.11.23 12:00:32-06'00". Permission from the participants, protection of their anonymity, and standard ethical considerations were necessary before conducting any research (Patton, 2014).

Typically, a researcher collects data from more than one source (Bloomberg & Volpe, 2012; Patton, 2014). The qualitative inquiry for each interview question involved data collection through face-to-face interviews, a digital recorder, and a laptop with an external microphone for increased clarity, some observation during the interviews, and field notes. I conducted face-to-face interviews at the three organizations' sites averaging from 32 minutes to 45 minutes with a few at 60 minutes. Eighteen interviews took place within a four-week period from 11/28/16 to 12/23/16 with the senior leaders in the three SL organizations.

The interview protocol included a series of research questions beginning with the central research question, followed by interview research questions that logically associated with the flow of questioning in the interview guide (Patton, 2014). The interview protocol provided details of the date, time, place, interviewer, and interviewee. Ethical considerations such as IRB, researcher, researcher code of ethics, and informed consent shaped the process (Janesick, 2015; Seidman, 2013).

The observation format was to observe as a nonparticipant the senior leaders in their natural setting and work environments during the interview. The interview

protocols reflected the research constructs of organizational criteria for high performance, individual attributes of values/virtues, behaviors, attitudes, and mindsets as barriers pertinent to the research questions in the interview guide (Patton, 2014). The protocol derived from samples by Janesick (2015) then modified to reflect the research questions for this study.

Participants may intentionally “speak through silence.” Van Manen (1990) referred to three types of silence: literal silence—the absence of speaking, epistemological silence—silence when facing the unspeakable, and ontological silence—the silence of being or life itself. The researcher must show patience and wait until participants open the silence by speaking (p. 113).

Moreover, thinking aloud and probing shares a common purpose, which is to create verbal information. The verbal information provides the means to assess that the questions will meet their objectives (Priede, Jokinen, Ruuskanen, & Farrall, 2014). During the interview processes, probing and thinking aloud was minimal. Instead, I directed the participants to the subject matter and questions in order to stay on track, which allowed the participants to speak about their lived experiences with the phenomenon (Giorgi, 2009; Seidman, 2013).

Recording of the face-to-face interviews was done with a digital recorder as well as a laptop computer with an external microphone to ensure clear audio results. The purpose of the recorder was for backup in case one failed and for required storage issues. Additional follow-up included member checking by inviting the participants to review the interview transcripts for accuracy and reply within 48 hours. If there was no

response, I assumed, as communicated to each interviewee, that the transcript was accurate.

If the participant had a minor edit, the transcripts were not sent back for accuracy. If the edit was major, the transcript was sent back to the participant after editing for review using the same procedure and timeline as stated earlier. There was no further follow-up with the participants. Debriefing occurred by sending a three-page summary of the results and a thank you letter via e-mail to each participant upon exiting the study.

Data Analysis Plan

After completing the interviews, transcriptions, interview observations, and field notes, the data pertinent to each research question was ready for analysis. The purpose of a descriptive analysis is to understand the meaning of the description based only on what is present in the data. The attitude of description should react only to what exists in the description; not the nongiven (Giorgi, 2009, p. 127). If there were gaps in the results, I would gather more data to fill them instead of a theoretical assumption.

The scientific attitude underlying the data analysis procedure was that descriptive findings are more secure because of expressing the given, and verification by the critical other (Giorgi, 2009). Descriptive findings do not require nongiven factors that could be arbitrary such as an assumption, hypothesis, or theory. The analysis does not attempt to resolve an ambiguity unless there is direct evidence in the actual description.

Giorgi's (2009, 2012, 2014) data analysis plan consisted of three concrete steps. The first step was for the researcher to assume the attitude of the scientific phenomenological reduction, with a psychological perspective, and with sensitivity to

implications for the phenomenon of research. Then I read the description in entirety to gain a sense of the whole description. The idea was to work with a general feeling of what the description was revealing. I read the description from within the phenomenological scientific reduction. By observing the intentional objects of the lifeworld description of the participant, they became part of the overall picture (Giorgi, 2009).

The second step was to determine the meaning units. The goal was to establish several units of meaning from the data contained in the description. At the same time, the goal was to establish meaning units sensitive to the psychological perspective. Since the researcher was within the phenomenological scientific reduction, observing phenomenological criteria took place. As a result, the meaning units took shape from a phenomenological psychological perspective and were relevant to the next task (Giorgi, 2009, p. 131).

Giorgi (2009) emphasized how sentences are psychologically neutral (i.e., psychologically loaded or empty) and are not the primary means that psychological reality reveals itself in expressions. To establish meaning units, I re-read the description with the attitude of the phenomenological scientific reduction within a psychologically sensitive perspective at the same time paying attention to the specific phenomenon under investigation. Every time a significant shift in meaning occurred, I marked the data as spontaneously as possible (Giorgi, 2009, 2012).

The meaning units strongly correlate with the attitude of the researcher, the basis of which is the discipline of the researcher or the study. Giorgi (2009) claimed that no

“objective” meaning units are in the description; they develop because of the psychological sensitivity that the researcher brings to the task. The most important thing is how the meaning units become transformed and how they reintegrate into the structure of the experienced phenomenon (p. 110).

The third step was the transformation of participants’ natural attitude expressions into phenomenological sensitive expressions (Giorgi, 2009). This step is the heart of Giorgi’s method and the most labor intensive. Giorgi remarked how the descriptive analysis in this method may be easier to justify than implement. Easier because the epistemological claim is that the results reflect a careful description of the exact features of the experienced phenomenon as they presented themselves to the consciousness of the researcher (p. 111).

The structures are invariant meanings that are replicable in subsequent research even if the data based on the structure is different. However, a limitation is that any given phenomenon analyzed at the psychological level may classify as to the type of psychological level, which could prevent replication. Research experience shows that most phenomena can have typical descriptions even though the phenomena appear to have only one meaning and be univocally lived (Giorgi, 2009, 2012). In the third step, I probed each meaning unit deeply to learn how to express more satisfactorily the psychological implications of the lifeworld descriptions. Critical for the researcher is to put emphasis on the psychological dimension of the experience for the psychological aspects to produce results. Once again, the attitude of the researcher played a role in drawing out and elaborating on the psychological dimension.

The raw data were made separate and distinct from the specific experiences, I marked with halos, margins, and interconnections that offered potentialities for development. Giorgi (2009) stated, “a psychological attitude is required to develop these potentialities for psychology just as a physicist’s attitude is necessary to develop the perspective of physics or a mathematical attitude to develop mathematics” (p. 111). In step three, the psychological aspect pertained to the disciplinary attitude of leadership and organizational change. Thus, the psychological aspect applied to the phenomenon of servant leadership from both organizational and individual perspectives to develop the potentialities for leadership, specifically servant leadership and servant leaders.

The transformations of the meaning units began with a rich, more complex lifeworld perspective, as the psychological meanings embedded in the concrete description, became apparent (Giorgi, 2009). In addition to highlighting the psychological, the transformation generalizes the data to such a degree that it is easier to integrate the data from various participants into one structure. Psychological meanings need specific expression so that data of several participants can integrate with them. Consequently, as the researcher, I was not limited to an individual or idiographic finding. Instead, general structures took shape for the phenomenon researched based on the data of the several participants (Giorgi, 2009, 2012).

In the process of step three, I practiced reflexivity on the data, changed it and varied it imaginatively, as well as imagined it the opposite of what I wanted to describe waiting until the right description appeared. To comprehend his method, Giorgi (2009) offered a schema of Husserl’s theory of meaning: consciousness enacts a signifying act,

which establishes a meaning that seeks fulfillment (i.e., directed toward an object that will completely satisfy its specific but empty meaning). Unless completely satisfied, consciousness will seek the precise solution.

The schema: signifying acts—>precise fulfilling act—>act of identification (Giorgi, 2009). This process took place when transforming the lifeworld meaning units into psychological expression aided by the method of free imaginative variation. The right invariant sense developed because of the process. When this sense came to mind, the perceived correctness was instantaneous. I referred to the data contained in the meaning unit to assure that the invariant sense comprehended all of the critical senses contained in it. The process was repeated until the transformation of all the meaning units occurred. The key from the phenomenological perspective was the ability to discern with accuracy the intentional object of my experience as the researcher (Giorgi, 2009, 2012).

Giorgi (2009, 2012) claimed that the focus of psychology is on how individual human subjects present the world to themselves and how they act based on that presentation. The process required by the scientific phenomenological psychological method follows. First, the researcher assumed the attitude of the phenomenological reductions with a psychological perspective and with sensitivity toward the phenomenon of research. Secondly, the researcher reads the description of the phenomenon in entirety to get a sense of the whole.

Thirdly, the researcher breaks the lengthy descriptions into parts called meaning units. Lastly, the researcher transformed each meaning unit using a careful descriptive

process into general psychological expressions pertinent to the discipline of the researcher or study. In this study, the discipline is management with emphasis on leadership and organizational change, specifically, servant leadership. The transformed meaning units into structures of experiences were the basis for writing the general structure of the experience (Giorgi, 2009, 2012).

The final description of the psychological sense joined common words together to heighten the psychological sense of the experience. The structure of the experience was a means for understanding the unity of the concrete data; and why diverse facts and concrete details can belong to the same phenomenon. Giorgi (2009) claimed that the structure of the experience compares to the measure of central tendency in statistics. Essential structures refer to phenomenology givens—how things appear. Giorgi's descriptive phenomenological psychological data analysis steps (Figure 2) follow next.

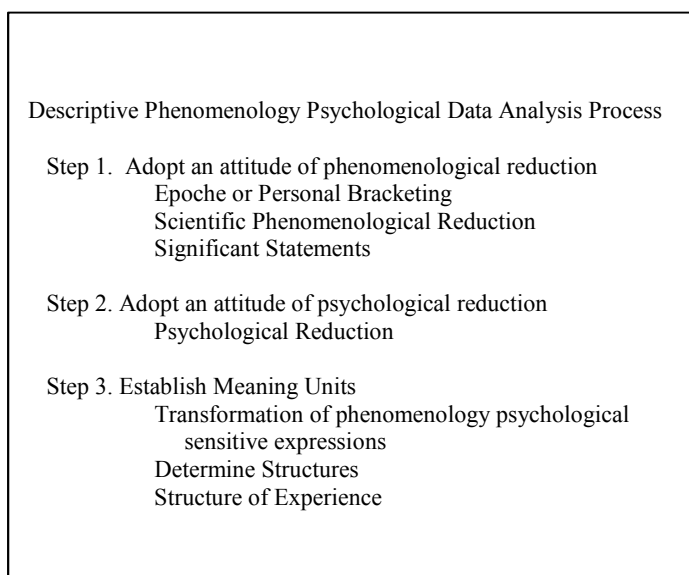


Figure 2. Descriptive phenomenology psychological data analysis process.

Definitions included in the data analysis process. Epoche or personal bracketing occurred when researchers, as much as possible, put to one side their experiences. The epoche technique allowed researchers to take a fresh look to see the phenomenon anew under examination. Giorgi (2009) remarked that *transcendental* means everything is as if seen for the first time. Researchers portrayed their lived experiences of the phenomenon by bracketing their views before proceeding with the experiences of others. Finlay (2009) noted a dance exists between reflexivity and reduction that she described as a tango versus a waltz resulting in wonder—being open to the given.

Significant Statements are sentences or quotes that provide an understanding of how the participants experienced the phenomenon. Moustakas (1994; Giorgi, 2009) referred to this step as *horizontalization*. In Giorgi's (2009) method, horizontalization only applies to the phenomenological reduction, not the psychological reduction. Meaning units are clusters of meanings that derive from significant statements into themes. Van Manen (1990) noted that the distinction between incidental themes and essential themes is necessary for meaning. Not all meanings found in reflection are unique to the phenomenon or experience (p. 106).

Textural descriptions are statements and themes used when writing a description of what the participants experienced. These descriptions are useful when writing a description of the context or setting that influenced how the participants experienced the phenomenon (Moustakas, 1994; Giorgi, 2009). The structural description refers to how

participants experienced or perceived the phenomenon based on conditions, situations, or context (Giorgi, 2009; Moustakas, 1994).

In phenomenology, textural and structural descriptions combined help in communicating the overall essence that all experiences have an underlying structure (Giorgi, 2009, 2012; Moustakas, 1994). Integration of the composites of textural and structural descriptions to synthesize the meanings and essences of the experience is the final step in phenomenology (Moustakas, 1994). The last step in Giorgi's (2009) descriptive phenomenology psychological method is the psychological transformation of meaning units into one structure of experience for description.

During the data analysis process, coding the data is essential (Janesick, 2015; Saldana, 2013). Exposure to hand-coding interviews and using computer software NVivo multidimensional functions persuaded me to use both. Using a pen in hand for writing, reading, rereading, touching the paper and involvement in the physical process of coding stimulated my thinking, encouraged epiphanies, insights, and use of my intuition. I scripted first thoughts, wrote brief notes in margins of transcripts and field notes for review as a fundamental first step in forming codes or themes.

A qualitative codebook developed at the same time as a statement of the codes for the database (Saldana, 2013). Codes came from past literature as well as codes that emerged from the analysis. This process helped to organize the data. Saldana (2013) provided methods to code data according to the qualitative research design. A label can come from In Vivo coding using the exact words of the participants, phrases composed by the researcher, or concepts used in the social or human sciences. In the hand coding

process, I assigned descriptive code words to text segments in one margin (left side) and recorded broader themes in the other margin (right side).

The coding process for first cycle coding was by hand and integrated with the steps of data analysis outlined by Giorgi (2009). The type of initial coding correlated with Giorgi's method. The first order coding employed in vivo coding that is literal coding, verbatim coding, inductive coding, and emic coding rooted in "that which is alive" words used by the participants (Saldana, 2013). In vivo coding is appropriate for all qualitative research and particularly for novice researchers learning how to code data in studies that prioritize and honor the participant's voice (Saldana, 2013). This type of coding provides imagery symbols and metaphors for rich category, theme, and concept development. Initial coding was for the purpose of thematic analysis.

Focused coding came after in vivo coding to categorize the data by searching for most frequent or significant codes to develop the most outstanding categories in the data body. Focus coding required decisions about which initial codes made the most analytic sense (Saldana, 2013). I used NVivo 11 Pro software which lends itself to focused coding since it simultaneously enables coding, category construction, and analytic memo writing and the framework to conduct the Giorgi (2009) data analysis method.

Saldana (2013) recommended post-coding transitions after first cycle coding by reading and re-coding data transitioning to second cycle coding. The goals of second cycle methods are to develop a sense of categorical thematic conceptual or theoretical organization from the array of first cycle codes. Saldana maintained that research is good thinking; in coding think display. Second cycle coding methods included frequency

counts, analytic memo writing about the codes and themes, and thematic analysis.

Themeing the data for description was an outcome of coding categorization analytic reflection (Saldana, 2013, p. 175). Themeing the data for description is especially appropriate for phenomenology and for exploring a participant's psychological world of beliefs, constructs, identity development, and emotional experiences (p. 176).

A tree diagram from categories and subcategories as an example of the codes *qua* (in the role of) categories listed for review is one I employed. Rubin and Rubin (2012) suggested simple organizational outlining of the categories and subcategories to get a grip on them. The tree diagram provides a visualization of the phenomenon or process. Focused coding enables the researcher to compare new codes during the cycle across other participants' data to assess comparability and transferability (Saldana, 2013).

After second cycle coding, Saldana (2013) recommended a "bowl of strategies" to crystallize the analytic work at this point and provide a template for writing the document. He suggested to pick one or more as a guide and provided a reflective content procedure called the top 10 list to arrange various orders such as chronology (p.247). The outcome of this process may be different ways of writing up the research story by arranging and rearranging the most obvious ideas from the body of data.

Other methods of coding pertinent to this study were the study's Trinity to find the dominant theme and why it is dominant, plus code weaving of key code words and phrases into narrative form to see how the pieces fit together. Saldana (2013) offered ways to write up the coding such as "quick look" reorder review. I employed simple tables and figures, rich textures, headings and subheadings that highlighted resultant

themes and the structure of experiences based on the Giorgi (2009) method of data analysis in NVivo 11 Pro.

Lastly, Saldana (2013) listed seven personal attributes all qualitative researchers should have for the coding process: cognitive skill—induction, deduction, abduction, synthesis, evaluation, logical and critical thinking. I cultivated a personal work ethic and created an environment and schedule that enabled sustained periods with analytic tasks requiring full attention. The seven skills of coding are organization, perseverance, deal with ambiguity, flexibility, creativity, rigorously ethical, and most important an extensive vocabulary. These are the methods I used for coding and data analysis in this study.

The last management concern was storage of data. Storage concerns included accessibility and consideration of user-friendly, comprehensive, integrative software programs to assist with analysis, developing and generating ideas, description, interpretation, and protection of the management of data, such as NVivo software (Bazeley, 2013; Bazeley & Jackson, 2012). Today, many software programs exist that facilitate data analysis and are more practical than hand coding. Comprehensive integrative data analysis software was essential to store and protect data as well as assist in data analysis. NVivo provides analytic tools to explore cases, essences, narrative, and to develop and test theory (Bazeley, 2013; Bazeley & Jackson, 2012).

The newest version of NVivo 11 Pro provides an interpretive workplace space for use with thematic analysis, statistical analysis, and graphic displays. This software is a sophisticated complex version that is used for multiple projects, teamwork, and advanced analysis. I used NVivo 11 Pro software based on recommendations and analysis

suggested by QSR International.com and their consultants because it had the format for the Giorgi descriptive method using structures of experiences to one structure of experience. The combination of hand coding and using NVivo 11 Pro provided all that was necessary to arrive at analysis and description of the data according to Giorgi's (2009) method.

Two key principles of thematic analysis are the similarity and contrast principles. The similarity principle is a feature in several analytical systems. It guides the thematic process by facilitating the analyst's search for commonalities in the data. The contrast principle is part of the constant comparative method through the search for mutual exclusivity between the emerging categories (Patton, 2014). In this study, its purpose was to compare and contrast the research questions nine organizational criteria, individual attributes, and barriers for similarities and differences that may exist between and among them about each organizational setting and type of participant (Leedy & Ormrod, 2014). I also used the constant comparative method to compare and contrast the similarities and differences of the data among and between the three groups of participants and three organizational settings.

Patton (2014) maintained that the search for and analysis of negative cases where patterns and trends already exist increases understanding of those patterns and trends by considering the instances where they do not fit into the pattern. Discrepant cases may be exceptions to the rule. No specific guidelines exist as to how long to search for negative cases or alternative suppositions. My obligation as the researcher was to do a diligent search to identify discrepant cases. Patton claimed that a well-written report on negative

cases could be the most interesting to read and enhance the credibility of the study (p. 554). I found no discrepant cases.

Lastly, data was stored in a metal file cabinet in my home office where it will be stored for five years, as well as archived. The data is confidential with all appropriate forms and procedures recorded. During the data collection phase, a transcriber had access to recordings and transcriptions. A confidentiality agreement signed by the transcriber was filed with the data. During the data analysis phase, a QSR NVivo trainer had access to data. A confidentiality agreement signed by the trainer was filed with the data.

Issues of Trustworthiness

Criteria for evaluating qualitative research centers on how well the researcher has provided evidence that the descriptions and analysis represent the reality of the situations and persons studied (Bloomberg & Volpe, 2012). The four criteria for establishing trustworthiness proposed by Lincoln and Guba (1985; Sousa, 2014) were applied in this study. The four criteria are credibility, transferability, dependability, and confirmability.

Credibility

To ensure quality, trustworthiness, and credibility, five sets of criteria for judging the quality of qualitative inquiry from different perspectives and within different philosophical frameworks apply to all qualitative research (Patton, 2014). The five sets of criteria are:

- Traditional scientific research criteria—Fight truth decay,
- Social construction and constructivist criteria—Deconstruct truths,

- Artistic and evocative criteria—Create truths,
- Critical change criteria—Speak truth to Power,
- Evaluation standards and principles—Utility-Truth (Patton, 2014, Exhibit 9.1)

Patton elaborated on several constructs under each set of criteria for the researcher to follow. The credibility of qualitative inquiry depended on three distinct and related elements. The first was rigorous methods for conducting fieldwork systematically analyzed with emphasis on issues of credibility. The second was the credibility of the researcher, which depends on training, experience, track record, status, and presentation of self. And, the third was the philosophical belief in the value of qualitative meaning a fundamental appreciation of naturalistic inquiry, qualitative methods, inductive analysis, purposeful sampling, and holistic thinking (Patton, 2014). As the sole researcher, I employed these elements to ensure a quality study.

Validity strategies in this study included prolonged engagement in the field from the first interview to member checking of the transcripts. Member checking ensured that my bias did not influence how to portray participants' perspectives and to determine the accuracy of the findings. Triangulation of data collection using multiple sources, multiple theoretical perspectives, and multiple participants and settings was another strategy I employed to meet the criterion of validity. Additional strategies included reflexivity, reporting negative cases, and field notes to examine assumptions (Bloomberg & Volpe, 2012; Leedy & Ormrod, 2014).

Sousa (2014) asserted that the methodology should show rigor and internal consistency in applying a phenomenology approach thus ensuring the credibility of the

research process. Patton (2014) discussed rigor derived from insights and conceptual capabilities of the analyst astute in pattern recognition; from the beginning "chance favors the prepared mind" (p. 553). Techniques that prepared the mind for insight include integrity in the analysis by generating and assessing rival conclusions. Patton commented that whether one approaches research inductively or logically, one should seek data that support alternative explanations. Searching for the best fit shows intellectual integrity while lending credibility to final findings (p. 553).

High-quality lessons learned using cross-case analysis is an excellent source of best practices and lessons taught (Patton, 2014, Exhibit 9.3). Furthermore, the researcher as instrument required the inclusion of information about experience, training, and perspective brought to fieldwork that possibly may have affected data collection, analysis, and interpretation. An ultimate guide was Patton's triangle approach that seeks rigorous methods for doing fieldwork, the credibility of the researcher, and philosophical belief in the value of qualitative inquiry.

Transferability

Generalization of findings to all other settings is not an expectation in qualitative research. However, lessons learned in one setting might be useful to other settings (Bloomberg & Volpe, 2012). Transferability in qualitative research has to do with how interpretations may contribute to furthering or changing the knowledge about the subject of the study. Sousa (2014) maintained that interpretations should bring about a new understanding or fresh perspectives on the phenomenon.

A factor in transferability is the use of thick, rich descriptions to communicate findings. The richness of the descriptions offers the discussion an element of shared or interesting experience. Thick description is a vehicle for communicating to the reader a holistic, realistic picture (Bloomberg & Volpe, 2012). Another factor for transferability was the variation in participant selection (e.g., senior leaders of self-proclaimed servant leadership organizations). The sites and setting of the organizations, included in the research context, may be applied in other contexts (Bloomberg & Volpe, 2012).

Transferability refers to the fit or match between research context and other contexts as judged by the reader.

Dependability

The notion of dependability stresses accounting for changes in the context within which the research takes place. My responsibility as the researcher was to describe the changes that took place in the settings and how they affected the research approach of the study. Based on Lincoln and Guba's (1985) evaluative criteria, dependability means showing reliability that the findings are consistent and are repeatable. In this study, the steps of data analysis replicate to other organizational studies based on Giorgi's (2009) methods.

An inquiry audit trail of the processes within the study in detail is a technique I used to enable a future researcher to repeat the work. Lincoln and Guba (1985; Elo et al., 2014) claimed the research design may act as a prototype model. The in-depth information allows the reader to assess the extent to which the researcher followed proper research practices. Elo et al. (2014) provided a checklist to use in data collection, which

supports the researcher's argument of trustworthiness for content analysis of the study. The checklist focused on the preparation phase, organization phase and reporting phase with appropriate questions as a guide to assure trustworthiness.

Confirmability

Objectivity in science connects with the use of instruments that are not dependent on human skill and perception (Patton, 2014). The concept of confirmability is the qualitative researcher's comparable concern for objectivity. The techniques to assure confirmability are triangulation in this context to reduce the effect of researcher bias. Acknowledgment of beliefs underpinning decisions made and methods adopted throughout the study is in the written report with explanations. After the study, an audit trail allows any observer to trace the course of the research systematically based on decisions made and procedures described (Elo et al., 2014).

Ethical Procedures

To fulfill ethical standards, Patton's (2014, p. 408-409) Ethical Issues Checklist was a starting point in working through the design, data collection, and analysis ethical issues. The areas of further consideration were Walden University Institutional Review Board (IRB) requirements. The proposal must have approval by IRB before the collection of any information (Leedy & Ormrod, 2014). The standardized interview format was the format used in the study and preferred by IRBs (Patton, 2014). The primary concern was to protect the participants. Determining who will own or have access to the data was an issue because of the nature of the participants' employment

positions. The checklist provided a guide to address this issue, which turned out to be unnecessary.

Informed consent and confidentiality occurred through protocols and opening interview statements. Patton (2014, p. 407) identified five issues to address:

- What is the purpose of collecting the information?
- Whom is the information for and what is its use?
- What are the questions to ask in an interview?
- What are ways to manage interviewee responses and ensure confidentiality?
- What are the risks and benefits for a person interviewed?

The questions are in the Informed Consent Invitation provided by Walden University and revised to meet criteria of one of the organizations in the study. Interview protocol addressed each of the issues. Lastly, a professional code of ethics provided by the American Management Association on participants' positions and organizations as well as a researcher's code of ethics guided my conduct (p. 409).

Patton (2014) warned the researcher to be on guard to deal with ethical dimensions of qualitative inquiry since qualitative inquiry might be disturbing and more reactive than quantitative approaches. Qualitative methods are highly personal and interpersonal as inquiry brings the researcher into people's life and work experiences. In-depth interviewing opens up people's inner thoughts, beliefs, and feelings.

Based on prior research by Rubin and Rubin (2012), Patton (2014) suggested that the researcher builds ethical routines into one's work, study codes of ethics, be sensitive to unethical cases, and keep examining and judging one's ethical obligations (p. 411).

Polkinghorne (2005) further stated that the trustworthiness of the data depends on the integrity and honesty of the research. The production process needed to be transparent to the reviewers and those who would use the findings in their practices (p. 144).

Summary

Qualitative data is diverse, thus, difficult it is to prescribe a single data analysis scheme for a specific qualitative database. Researchers frequently apply a combination of the available analytical tools that best fit the data under consideration. The choice of analytical tools I used was hand-coding (Saldana, 2013) along with NVivo 11 Pro software employed for the Giorgi (2009) descriptive phenomenological psychological data analysis approach in the context of the study.

The problem statement, purpose statement, and research questions determine the methodology in qualitative research. The phenomenology design employs open-ended interview questions based on operational constructs of effectiveness to collect data along with some observation. The setting, selection, and recruitment of participants and the role of the researcher as instrument required discourse. What followed was a detailed explanation of data collection procedures, data analysis, descriptive phenomenology psychological methods and procedures, issues of trustworthiness, ethical considerations, and expected outcomes. In this chapter, I provided a description of the methodological approach that allowed approval of this study and outlined the circumstances to understand the results that are explained in Chapter 4.

Chapter 4: Results

Introduction

Chapter 4 contains the presentation of the data collected from the semistructured interviews in this descriptive phenomenological psychological research study. Data collection for this study occurred over a 4-week period from November 28, 2016, to December 23, 2016, using open-ended questions. The chapter begins with a review of the purpose, research design, and implementation of the study. The remaining sections of Chapter 4 contain information related to how the data is collected, the coding methods, and issues of trustworthiness. The analytic section includes the archived interview recordings, the transcribed interviews, and the verbatim descriptions of the experiences and perspectives of the participants.

The content of the interviews provided descriptions of the various experiences and perceptions of the participants. The descriptions were related to the culture of the organization, the leadership, and the systems and structures, as well as the individual attributes of virtues/values, behaviors and attitudes, and barriers and mindsets that prevent the practice of SL. The last part of Chapter 4 contains a discussion of efforts I made to conduct this research in a trustworthy manner and a summation of the results.

Purpose

The purpose of this qualitative phenomenological study was to identify and report the lived experiences of senior leaders regarding their ethical decision making in self-proclaimed SL organizations in the southwestern United States. The central research question is: What are the lived experiences of senior leaders in self-proclaimed servant

leadership organizations in the southwestern United States? What is known is that ethics is an essential component of SL and servant leaders' decision-making processes.

One unique aspect of this study was the descriptive phenomenological psychological approach (Giorgi, 2009) employed in a social sciences organizational research study on leadership. The Giorgi descriptive phenomenological psychological approach is scientifically based and has rigorous guidelines to follow that enhance phenomenological science. Bryant and Brown (2014) posed the question, "What is necessary to advance servant leadership as both a legitimate field of study and viable leadership practice?" Their conclusion included three elements: (a) convergence upon rigorous definition(s), (b) more evidence and additional types of evidence, and (c) tighter theory built upon existing evidence and informing future research.

The authors claimed that built upon precise definitions and strong evidence, a sound SL theory will begin to emerge. By using Greenleaf's definitions as a basis, this study has provided more current evidence and different types of evidence such as quantitative, mixed methods, and rigorous data analysis methods used in qualitative current literature. Strong evidence through the application of the Giorgi (2009) method of descriptive data analysis using psychology supports the advancement of SL practice, emergent theory, and future research.

Research Setting

Phenomenological face-to-face interviews were conducted with senior leaders in three distinct and separate self-proclaimed SL organizations in the southwestern area of the United States. One of these organizations was a for-profit entity, while the other two

were not-for-profits. The for-profit organization was a real estate services provider (Provider) established in 1945. The first not-for-profit organization was a charitable agency (Agency) that provided service for the homeless, families, and those in need, which was established in 1931. The third organization was a healthcare clinic (Clinic) that provided research and brain health care and was established in 1922. The three organizations operated nationally, and two were worldwide.

At the time of the study, Agency had experienced changes in senior leadership personnel as three new senior leaders familiar with SL had been hired from the for-profit world during the last year. The new senior leaders were personally recruited by the CEO, a servant leader, who knew them from previous successful business relationships. The purpose of the new hires was to grow the agency's capacity to increase services, increase funding, and deliver more to the community. Several participants shared that in most not-for-profit organizations, funding issues are a constant concern in relation to the effort to offer new needed programs and sustain existing ones. The participants did not express any personal or organizational conditions that influenced their perspectives.

The Clinic experienced leadership changes starting with the leader being transferred back to the main campus 2 years before. Then four leaders shared interim leadership every 4 months until a new leader was appointed. The new leader arrived 1 month before the interviews took place. The new leader, the chief academic officer (CAO), spent 6 months in an SL cohort at the main campus before being sent to the new location. The participants did not express any personal or organizational conditions that would influence their perceptions. The new leader was willing to serve, to lead, and to

implement SL in the organization to create synergy between and among the teams and team leaders. He was welcomed by most of the participants if not all.

Interview results were consistent in the three organizations despite the organizational leadership changes in the two not-for-profit organizations. The for-profit organization did not have organizational change issues. I kept field notes that described the attitude, personality, nonverbal behavior, tone, and moods of the participants as well as dates, times, phone numbers, leadership positions, and sites of the interviews. The interviews were conducted with all participants at their sites. Before each interview, each of the participants signed a consent form to allow recording of the interview. Transcripts of the interviews were emailed to each participant for member checking and to enhance credibility (Patton, 2014; Volpe & Bloomberg, 2012). The email stated that if the transcript was accurate, there was no need to respond. Four (22.2%) out of 18 participants provided feedback that the transcripts were accurate and a thank you for the invitation to participate in the study.

Demographics

The only demographic related to this study was the inclusion of senior leaders who practiced SL. This was because they made the decisions and set the vision, mission, and guiding organizational principles for their organizations. Only senior leaders from self-proclaimed SL organizations in the southwestern United States were eligible to be included in this study.

Data Collection

Data saturation was achieved after I had conducted interviews with 18 participants. The process to obtain data saturation was to interview 12 participants, then three more participants, and continue the process until three more participants confirmed that saturation had been achieved. Data collection employed semistructured interviews based on the central research question and the three interview questions and subquestions listed in the Interview Guide (Appendix A). The three interview subquestions focused on answering Interview Guide Question 1 (IQ1) were as follows:

- What are your perceptions of the culture that is prevalent in your organization regarding leadership?
- How have you experienced these nine organizational criteria?
- How have you experienced the leadership in the organization? How have you experienced the structures/systems of the organization?

The three interview questions focused on answering Interview Guide Question 2 (IQ2) were the following:

- What are your assumptions about the leaders of your organization regarding their individual attributes such as virtues/values, behaviors, and attitudes?
- How have you experienced these virtues/values?
- How have you experienced these behaviors?
- How have you experienced these attitudes?

The seven interview questions focused on answering Interview Guide Question 3 (IQ3) were the following:

- What do you believe are the reasons that prevent your leaders from achieving even higher levels of organizational performance excellence?
- What are the barriers that impede, detract, make difficult, or prevent SL practice?

I also asked these relevant subquestions:

- How have you experienced nonservant leaders in the organization?
- How have you experienced the mentoring program in the organization?
- How have you experienced the organization managing the fear of change?
- How have you experienced the meaning of the word *servant*?
- How have you experienced short-term goals as a barrier to SL practice?
- What else, based on your perceptions and experiences, impedes, detracts, makes difficult, or prevents the practice of servant leadership?

The Interview Guide and Interview Protocol presented in Appendix A constituted the single data collection instrument for each interview. The data collection took place at the site of each organization from November 28, 2016, to December 23, 2016. I asked probing questions when appropriate if answers provided by the participants needed further explanation. Each interview was a face-to-face interview with the participant in a conference room or the participant's office at the organization's site. The interviews lasted from 32 minutes to 60 minutes, with an average length of 45 minutes. All of the participants contributed to answering each interview question. Data was recorded using a laptop with an external microphone and a digital recorder for backup in case one failed.

During each interview, I scripted field notes to describe the posture of the participant regarding each question, noting details such as tone, attitude, and responses that seemed significant to the questions asked. The field notes provided annotation for my initial listening experience. The field notes provided me with instant recall of the interview experience, offering details such as when certain questions were difficult for the interviewee to answer or needed clarification. Silence was noted as well. The scripted field notes were a complement to the transcriptions and to listening to the recordings to check the accuracy of my notes.

The recruitment of participants using referrals and purposive and snowball sampling, as indicated in Chapter 3, provided the opportunity to gain access to senior leaders in the three self-proclaimed SL organizations. The holiday season became an advantage in scheduling the interviews over a 4-week period to collect data before the Christmas holiday because the holiday season was prime time for two of the organizations regarding fundraising efforts. For example, I conducted five interviews at one site in 1 day. One participant was unable to keep the appointment due to missing a flight. She referred me to another senior leader who agreed to be interviewed that same day. This occurrence happened once throughout the entire data collection phase.

Data Analysis

The data analysis consisted of a two-step process. Hand-coding was conducted according to Saldana's (2013) method, using first-order coding for each interview transcript. Then, focused coding was used to arrive at the meaning units of the phenomenology under study. The second process employed the Giorgi (2009) method

for the descriptive phenomenological psychological approach. The purpose was to become immersed in the data through the hand-coding process and then continue hand-coding through the Giorgi (2009) method while employing NVivo 11 Pro, which has the format for Giorgi's data analysis method.

I used both methods to arrive at the results of the study. NVivo 11 Pro is not for novice researchers, so I hired a QSR *Americas* trainer to teach me how to use the software for this study. The results of that decision were well worth the time and cost to complete the data analysis using the Giorgi (2009) method.

The steps I took included listening to the audio recordings for nuances that I might have missed in my field notes. I read the transcripts and listened to the audio recordings again to compare for accuracy. Then, I hand-coded each interview transcript in vivo as I simultaneously reviewed my field notes from the interview. During this process, I assigned code words to text segments on the left margin and recorded broader themes on the right margin. I also used halos to mark text that supported the coding. I reread the transcripts and listened to the recordings of the interviews from three to six times to immerse myself in the data and get a grip on the whole picture.

The first-order coding was inductive, verbatim, and literal, and it provided concepts, images, and metaphors for rich category development for the purpose of thematic analysis. I identified themes, finding recurrences of codes, similarities of data, metaphors, and analogies. I used NVivo 11 Pro for the focused coding to develop categories and subcategories, as well as to merge codes when it made sense to do so. NVivo 11 Pro has a format with which one can develop structures of experiences from

meaning units (themes) and explore the participant's psychological world of beliefs, constructs, identity development, and emotional experience as needed for the Giorgi (2009) approach.

I changed the tree diagram approach in Chapter 3 to a chart made in NVivo 11 Pro that displayed the themes and compared them across other participants to assess comparability and transferability. The themes were supported by quotes from the participants with a count of who said what, when. I chose a thematic analysis approach for writing the findings of the study using tables and figures; rich, thick descriptions; and headings and subheadings that highlighted the perceptions and experiences of the participants based on the Giorgi (2009) method. I tied the findings to the theoretical and conceptual foundation for the study, to the current literature review, and to the central research question and the interview questions in the Interview Guide.

I found myself absorbed in the data analysis to the extent that one morning after mulling over themes the night before regarding the "given" that will appear at the right moment of consciousness (Giorgi, 2009), I understood clearly how the inverted pyramid revealed the structures of experiences and perceptions. Some structures demanded to be there as inherent, integral structures of SL, such as service, ethics, and empowerment (to be and do what) to lead and to serve, and to make decisions that are right for the situation, clients, employees, and organization.

Coding

In vivo codes were drawn from Greenleaf's (1970, 1977, 2002) nine organizational criteria, identified as service, inspiring and caring mechanisms employed,

other-oriented management, ethics, builds community, stewardship, profitability, sustainability, and foster innovation. These constructs were the basis for Interview Question 1 (IQ1). Individual attributes were identified by three categories: virtues/values, behaviors, and attitudes.

Values/virtues constructs identified based on Greenleaf's seminal work were compassion, empathy, spirituality, healing, ethics/integrity, and service. Behaviors constructs identified were listening, inspiring, empowering, sharing/caring, building, and mentoring. Attitudes constructs identified were positive (can do), collaborative, and cooperative. These constructs were the basis for Interview Question 2 (IQ2). Barriers that impede, detract, make difficult or prevent SL practice based on Greenleaf's mindsets such as nonservant leaders, lack of mentoring programs, fear of change, the meaning of the word *servant*, short-term organizational goals, and what else were the basis for Interview Question 3 (IQ3).

Codes emerged from the field notes and each interview transcription. Several codes emerged from precise descriptions made by the participants. Recurring constructs used in coding were: *serve, stewardship, ethics, sharing and caring, inspiring, innovation, sustainability, listening, spirituality, healing, compassion, service, integrity, empowerment, mentoring, and collaboration*. Other codes such as *serve others first, do the right thing*, and *working in teams* were derived or given inductively based on descriptions and accounts provided by the participants.

Giorgi (2009) asserted that no objective meaning units are in the description; they develop from the researcher's psychological sensitivity when immersed in the data.

Similarly, Van Manen (1990) purported that the difference between incidental themes and essential themes is necessary for meaning, and based on reflection, not all meanings are unique to the phenomenon or experience. Initial coding is for thematic analysis while focused coding requires the researcher to make decisions about which emergent codes make the most analytic sense (Saldana, 2013).

By immersing myself in the recorded interviews and rereading the transcripts I was able to develop a bigger picture of each interview and the attitude and perspective of the participant. I was able to gain insights into how the participants perceived themselves, servant leadership, the senior leaders, and their decision-making in their respective organizations. Several of the participants expressed passion when referring to “serve others first”. Only one participant expressed concern with the perceived lack of teamwork in their organization due to organizational change uncertainty.

Evidence of Trustworthiness

Ensuring the trustworthiness of the data analysis depended on how well I provided evidence that the descriptions and analysis represent the lifeworld perceptions and experiences of the individuals and organizations under study. The same definitions of credibility, transferability, dependability, and confirmability discussed in Chapter 3 are used here. The strategies outlined in Chapter 3 further explain that the study’s results are trustworthy. An analysis of the strength of evidence provided, the rigor of the methodology, and paradigm consistency is in this section.

Credibility

Patton's (2014) criteria for the credibility of a qualitative inquiry depends on three distinct and related elements. I implemented rigorous methods for conducting fieldwork by conducting 18 interviews and asking questions for clarification from the first interview to the last interview to ensure my understanding of the participant's responses. I sent the transcripts of interviews to the participants for member-checking. I verified the accuracy of the transcripts with the recorded interviews.

The data was systematically analyzed using hand coding processes for thematic analysis and NVivo 11 Pro to employ the scientifically based Giorgi (2009) method of data analysis. I used Nvivo 11 Pro to support coding and to deconstruct and merge codes into meaningful themes. Validating strategies included triangulation of data collection using multiple sources, multiple theoretical perspectives, and multiple participants and settings to establish meeting the criterion of validity. Additional strategies included reflexivity and searching for discrepant cases. Sousa (2014) asserted that methodology should show rigor and internal consistency in applying the phenomenological approach thus ensuring credibility such as in this study.

Transferability

Transferability refers to the fit or match between research context and other contexts as judged by the reader. In this study, the sites and settings of the organizations included in the research may apply in other contexts (Bloomberg & Volpe, 2012). Interpretations should bring about new understandings or fresh perspectives on the phenomenon (Sousa, 2014). I included criteria for participation that provided context to

this research in order to add strength to transferability. The variation in participant selection of senior leaders in self-proclaimed servant leadership organizations is another factor for transferability. I used descriptions to communicate findings through quotes, descriptives, and structures of experiences that emanated from the interview data thus, supporting the analysis directly to the data.

Dependability

Based on Lincoln and Guba's (1985; Sousa, 2014) evaluative criteria dependability means showing reliability that the findings are consistent and are repeatable. In this study, the steps of data analysis replicate to other organizational studies based on Giorgi's (2009) methods. These steps should enable a future researcher to repeat the work as the research design may act as a prototype model (Giorgi, 2009; Shenton, 2004).

I employed consistent and systematic procedures for data collection and analysis in this study (Patton, 2014). First, I conducted a field test among a panel of phenomenology scholarly experts to assure alignment of the problem statement, purpose statement and research questions of the study and that the semi-structured interview guide and protocol (Appendix A) would produce the required data. Adding consistency in coding and data analysis procedures occurred by consistent application of in vivo codes taken from the theoretical and conceptual framework of the study. The hand-coded field notes scripted during each interview, the hand-coded interview transcripts and the application of Nvivo 11 Pro for the Giorgi (2009) data analysis method also added to consistency.

Confirmability

Patton (2014) acknowledged the relationship between confirmability and objectivity. However, Patton warned that philosophical debate between the two concepts can go beyond constructive measure. I maintained confirmability by sustaining neutrality when analyzing and interpreting the raw data collected. I practiced reflexivity (Finlay, 2009, 2014) in order to be aware of researcher bias. First, to reduce bias and increase confirmability, participation was voluntary and compensation for participants was not offered. Secondly, I only included senior leaders who practiced servant leadership. The semistructured interview protocols were used for each interview to ensure the same questions were asked of the participants. I triangulated the research findings by comparing the hand coding results with the Nvivo 11 Pro data analysis and the literature review to further increase the trustworthiness of the qualitative data. I verified the research findings by comparing the transcribed data against the audiotapes to ensure accuracy and validation. To confirm the trustworthiness of the research findings, I interpreted the research findings based on the theoretical and conceptual frameworks of this research study.

Study Results

Results were reported by addressing each interview question in the Interview Guide. Themes developed as a result of the process of coding of responses from the interview participants. Ten themes with subcategories and quotes to support the relationships to the central research question, interview questions, as well as tables and a chart to display the responses, relationships and frequencies are in this chapter. Table 3

displays the thematic results of the study based on the lived perceptions and experiences reported by participants to the interview questions listed in Appendix A.

Table 3

Thematic Results of the Study

Interview Questions	Themes	Subthemes
1, 2, 3		
IQ 1. Based on your perceptions, how have you experienced these nine organizational criteria? (1)	Serve and steward others: 18/18, 100%	Service, build community, stewardship
	Business ethics: 18/18, 100%	Ethics
	Other-oriented mgmt.: 18/18, 100%	Inspiring, caring mechanisms employed; other-oriented management
	High performance: 18/18, 100%	Fosters innovation, profitability, sustainability
4, 5, 6, 7		
IQ 2. Based on your perceptions, how have you experienced these individual attributes of values/virtues, behaviors, and (2) attitudes?	Spiritual wholeness: 18/18, 100%	Compassion, empathy, healing, spirituality
	Ethical service: 18/18, 100%	Ethics & integrity, service
	Motivational behavior: 18/18, 100%	Building, empowering, mentoring
	Communication: 18/18, 100%	Inspiring, listening, sharing & caring
	Team-building: 18/18, 100%	Positive—can-do, cooperative, collaborative
8, 9, 10, 11, 12, 13, 14		
IQ3. Based on your perceptions, how have you experienced barriers that detract from, make difficult, or prevent the (3) practice of SL?	Barriers—Mindset: 18/18, 100%	Fear of change, lack of mentoring, nonservant leaders

Note. (1), (2), (3): See Interview Guide in Appendix A.

The ten descriptive themes show the frequency and percentage of the participant's responses in each of the three SL organizations. I merged the common subcategory emergent themes from in vivo coding into each appropriate theme applying the same format to each interview question as reported according to each interview guide question. Figure 3 depicts a matrix query preview of results.

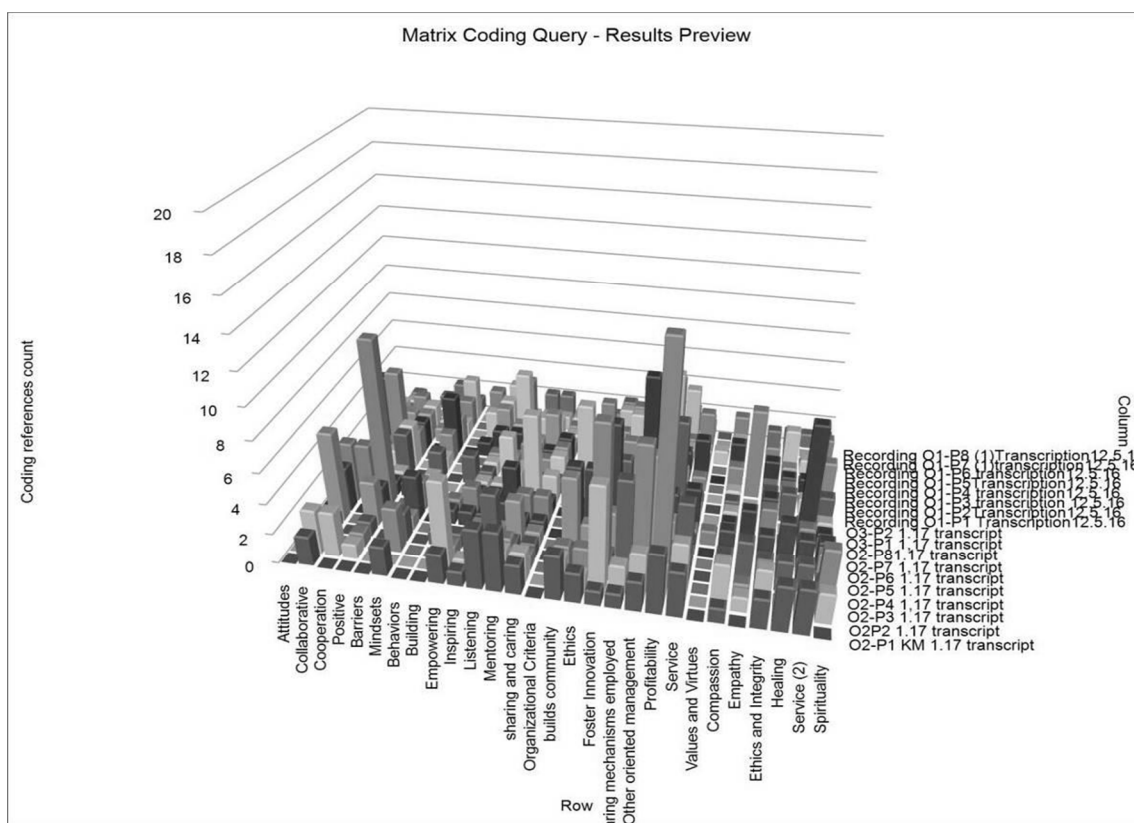


Figure 3. Matrix coding query: Results preview.

For Interview Question 1 (IQ1), I explored the perceptions and experiences of senior leaders in servant leadership organizations regarding the culture of the organization, the leadership, and the systems/structures that were prevalent. The nine organizational criteria defined by Greenleaf (1977) were the basis for developing four

themes based on the participants' responses to the interview questions. To illustrate the themes and subthemes with the participant responses I chose the lived experiences and perceptions of senior leaders based on verbatim quotes. The frequency count and relationships of the themes and subthemes of the interview questions are shown in Tables 4, 5, 6, and 7.

Interview Question 1: Organizational Criteria

Table 4

Emergent Themes From Nine Organizational Criteria

Participants	Serve and steward others	Business ethics	Other-oriented management	High performance
O1-P1	Yes	Yes	Yes	Yes
O1-P2	Yes	Yes	Yes	Yes
O1-P3	Yes	Yes	Yes	Yes
O1-P4	Yes	Yes	Yes	Yes
O1-P5	Yes	Yes	Yes	Yes
O1-P6	Yes	Yes	Yes	Yes
O1-P7	Yes	Yes	Yes	Yes
O1-P8	Yes	Yes	Yes	Yes
O2-P1	Yes	Yes	Yes	Yes
O2-P2	Yes	Yes	Yes	Yes
O2-P3	Yes	Yes	Yes	Yes
O2-P4	Yes	Yes	Yes	Yes
O2-P5	Yes	Yes	Yes	Yes
O2-P6	Yes	Yes	Yes	Yes
O2-P7	Yes	Yes	Yes	Yes
O2-P8	Yes	Yes	Yes	Yes
O3-P1	Yes	Yes	Yes	Yes
O3-P2	Yes	Yes	Yes	Yes
	<i>n</i> = 18/18	18/18	18/18	18/18
	% 100%	100%	100%	100%

Table 5

Serve and Steward Others Subthemes

Participant	Service	Stewardship
O1-P1	No	Yes
O1-P2	Yes	Yes
O1-P3	Yes	Yes
O1-P4	Yes	Yes
O1-P5	Yes	Yes
O1-P6	Yes	Yes
O1-P7	Yes	Yes
O1-P8	Yes	Yes
O2-P1	Yes	Yes
O2-P2	Yes	Yes
O2-P3	Yes	Yes
O2-P4	Yes	Yes
O2-P5	Yes	Yes
O2-P6	Yes	Yes
O2-P7	Yes	Yes
O2-P8	Yes	Yes
O3-P1	Yes	Yes
O3-P2	Yes	Yes
	<i>n</i> =	17/18
	%	94%
		18/18
		100%

Table 6

IQ1. Theme: Other-Oriented Management—Responses

Participant	Inspiring and caring mechanisms employed	Other-oriented management
O1-P1	Yes	Yes
O1-P2	Yes	Yes
O1-P3	Yes	Yes
O1-P4	Yes	Yes
O1-P5	Yes	Yes
O1-P6	Yes	Yes
O1-P7	Yes	Yes
O1-P8	Yes	Yes
O2-P1	Yes	Yes
O2-P2	Yes	Yes
O2-P3	Yes	Yes
O2-P4	Yes	Yes
O2-P5	Yes	Yes
O2-P6	Yes	Yes
O2-P7	Yes	Yes
O2-P8	Yes	Yes
O3-P1	Yes	Yes
O3-P2	Yes	Yes
	<i>n</i> = 18/18	18/18
	% 100%	100%

Table 7

High-Performance Subthemes

Participants	Foster innovation	Probability	Sustainability
O1-P1	Yes	Yes	Yes
O1-P2	Yes	Yes	Yes
O1-P3	Yes	Yes	Yes
O1-P4	Yes	Yes	Yes
O1-P5	Yes	Yes	Yes
O1-P6	Yes	Yes	Yes
O1-P7	Yes	Yes	Yes
O1-P8	Yes	Yes	Yes
O2-P1	Yes	Yes	Yes
O2-P2	Yes	Yes	Yes
O2-P3	Yes	Yes	Yes
O2-P4	Yes	Yes	Yes
O2-P5	Yes	Yes	Yes
O2-P6	Yes	Yes	Yes
O2-P7	No	Yes	Yes
O2-P8	Yes	Yes	Yes
O3-P1	Yes	Yes	Yes
O3-P2	Yes	Yes	Yes
<i>n</i> =	17/18	18/18	18/18
%	94%	100%	100%

The four themes developed from participants' responses to (IQ 1) interview questions and follow up questions listed in Appendix A. I chose participant's lived experiences and perceptions based on quotes from the interviews that correlated with the themes for each interview question (IQ).

Serve and steward others. All 18 (100%) of the participants interviewed stressed the importance of serving others first and being a good steward. Participant [O1-P1] stated, "I think that there is a level of value placed on individual employees that are sincere, heartfelt and deep. There is a great deal more personal engagement, friendliness, and camaraderie in this environment because everybody is motivated to be here by those common missions of serving people". Participant [O1-P5] commented that "the gifts of time, talents, and treasures that are a fundamental part of any faith-based or human-based gift are alive and well here and are demonstrated by those that are served as well as those that give the service and that's what is often reciprocal. Often people will say to me, D...I came to serve but I got so much more back than I gave. And so, that is the epitome of the gift of stewardship".

Business ethics. Business ethics was equally emphasized by all 18 (100%) of the participants interviewed. Participant [O1-P3] stated, "I believe that the organization is very ethical overall in terms of confidentiality, in terms of privacy. And I think that if something is confidential adding in ethics begins with leadership. So, you have to have very competent leadership involved when working with humans, and especially vulnerable humans. It comes with recruiting great leaders who have a background in human services because if you don't have that background then the ethics are at risk, at

risk of being unethical. Overall, what I have seen thus far in this particular organization is a real desire to remain ethical. I see that in the leadership that they've brought on staff.”

Participant [O2-P6] described a meaningful example of ethics based on her lived experience: “It’s doing the right thing even when it was not the easy thing to do. I think all of us have gone out of our way to do the right thing. The situation may be a little more difficult for us but, I can say that each one of the leaders that I interact with has done the same thing. Each one of us will definitely stand our ground and have a good fight if we feel that is the right thing to do. None of us bow down, no, we would definitely do what’s needed to make sure we do the right thing”.

Other-oriented management. Other-oriented management was emphasized by all 18 (100%) of the participants interviewed. Participant [O2-P7] commented that “We are very focused on engagement of our employees and the health and welfare of our patients. Our focus is to keep our caregivers engaged. And, therefore, if those who work here are engaged, our patients are going to be served well”. Participant [O3-P2) stated, “We have a culture of caring and sharing. I think inspiring is the way that you are going to lead others. You can only influence and inspire. What we most have in common is that we do genuinely care about the people we’re in business with and what their needs are first.”

High performance. High performance was stressed by all 18 (100%) of the participants interviewed. Participant [O1-P2] commented, “In all of the senior leaders, there is an informal acceptance of the elements of servant leadership. The processes and

program of servant leadership haven't been to my knowledge recognized officially or the processes haven't been implemented officially in order for it to flourish. Unofficially, there are strong trends and elements within the culture here that will allow it to do so". Participant [O2-P6] stated, "Here, we do the right thing. When you do the right things, your reputation grows. Our reputation in the community is so important. We strive to make sure that everyone has a very good experience then they come here. Our sustainability affects our reputation on how we treat people. We are always going to do the right thing by our patients. That's how we are so sustainable. Why we keep growing at such a rapid rate has a lot to do with how we treat people."

For Interview Question 2 (IQ2), I explored the perceptions and experiences of senior leaders in servant leadership organizations regarding individual attributes such as values/virtues, behaviors, and attitudes that were prevalent. The individual attributes defined by Greenleaf (1977) were the basis for developing five themes based on this interview question. To illustrate the themes and subthemes based on the participant responses I used verbatim quotes. The frequency count and relationships of the themes and subthemes to the interview questions are shown in Tables 8, 9, 10, 11, 12, and 13.

Interview Question 2: Individual Attributes

Table 8

Emergent Themes From Individual Attributes

Participant	Communication	Motivational behaviors	Spiritual wholeness	Team building
O1-P1	Yes	Yes	Yes	Yes
O1-P2	Yes	Yes	Yes	Yes
O1-P3	Yes	Yes	Yes	Yes
O1-P4	Yes	Yes	Yes	Yes
O1-P5	Yes	Yes	Yes	Yes
O1-P6	Yes	Yes	Yes	Yes
O1-P7	Yes	Yes	Yes	Yes
O1-P8	Yes	Yes	Yes	Yes
O2-P1	Yes	Yes	Yes	Yes
O2-P2	Yes	Yes	Yes	Yes
O2-P3	Yes	Yes	Yes	Yes
O2-P4	Yes	Yes	Yes	Yes
O2-P5	Yes	Yes	Yes	Yes
O2-P6	Yes	Yes	Yes	Yes
O2-P7	Yes	Yes	Yes	Yes
O2-P8	Yes	Yes	Yes	Yes
O3-P1	Yes	Yes	Yes	Yes
O3-P2	Yes	Yes	Yes	Yes
	<i>n</i> =	18/18	18/18	18/18
	%	100%	100%	100%

Table 9

Virtues and Values—Spiritual Wholeness Subthemes

Participant	Compassion	Empathy	Healing	Spirituality
O1-P1	Yes	No	Yes	Yes
O1-P2	Yes	Yes	Yes	Yes
O1-P3	Yes	Yes	Yes	Yes
O1-P4	Yes	Yes	Yes	Yes
O1-P5	Yes	Yes	Yes	Yes
O1-P6	Yes	Yes	Yes	Yes
O1-P7	Yes	Yes	Yes	Yes
O1-P8	Yes	Yes	Yes	Yes
O2-P1	Yes	No	Yes	No
O2-P2	Yes	Yes	Yes	Yes
O2-P3	Yes	Yes	No	Yes
O2-P4	Yes	Yes	Yes	Yes
O2-P5	Yes	No	Yes	Yes
O2-P6	Yes	No	Yes	Yes
O2-P7	Yes	No	Yes	Yes
O2-P8	Yes	Yes	No	Yes
O3-P1	Yes	No	No	Yes
O3-P2	Yes	No	Yes	Yes
<i>n</i> =	18/18	11/18	15/18	17/18
%	100%	61%	83%	94%

Table 10

Virtues and Values—Ethical Service Subthemes

Participant	Ethics & integrity	Service
O1-P1	Yes	Yes
O1-P2	Yes	No
O1-P3	Yes	Yes
O1-P4	Yes	No
O1-P5	No	Yes
O1-P6	Yes	No
O1-P7	No	No
O1-P8	Yes	Yes
O2-P1	Yes	Yes
O2-P2	Yes	Yes
O2-P3	Yes	Yes
O2-P4	Yes	Yes
O2-P5	Yes	Yes
O2-P6	Yes	Yes
O2-P7	Yes	Yes
O2-P8	Yes	Yes
O3-P1	Yes	Yes
O3-P2	Yes	No
	<i>n</i> =	16/18
	%	89%
		13/18
		72%

Table 11

Behaviors—Communication Subthemes

Participant	Inspiring	Listening	Sharing and caring
O1-P1	Yes	Yes	Yes
O1-P2	Yes	Yes	Yes
O1-P3	Yes	Yes	Yes
O1-P4	Yes	Yes	Yes
O1-P5	Yes	Yes	Yes
O1-P6	Yes	No	Yes
O1-P7	Yes	Yes	Yes
O1-P8	No	Yes	Yes
O2-P1	Yes	Yes	Yes
O2-P2	Yes	Yes	Yes
O2-P3	No	Yes	Yes
O2-P4	Yes	Yes	Yes
O2-P5	Yes	Yes	Yes
O2-P6	Yes	Yes	Yes
O2-P7	Yes	Yes	Yes
O2-P8	Yes	Yes	Yes
O3-P1	Yes	Yes	Yes
O3-P2	No	Yes	Yes
	<i>n</i> = 15/18	17/18	18/18
	% 83%	94%	100%

Table 12

Behaviors—Motivational Behaviors Subthemes

Participant	Building	Empowering	Mentoring
O1-P1	No	Yes	No
O1-P2	No	Yes	Yes
O1-P3	Yes	Yes	Yes
O1-P4	No	Yes	Yes
O1-P5	Yes	Yes	Yes
O1-P6	Yes	No	No
O1-P7	Yes	Yes	Yes
O1-P8	Yes	Yes	Yes
O2-P1	No	Yes	Yes
O2-P2	No	Yes	Yes
O2-P3	No	Yes	Yes
O2-P4	Yes	Yes	Yes
O2-P5	No	No	Yes
O2-P6	Yes	Yes	Yes
O2-P7	Yes	Yes	Yes
O2-P8	No	Yes	Yes
O3-P1	No	Yes	Yes
O3-P2	Yes	Yes	Yes
	<i>n</i> =	9/18	16/18
	%	50%	89%

Table 13

Attitudes—Team Building Subthemes

Participant	Collaborative	Cooperation	Positive—Can do
O1-P1	Yes	Yes	Yes
O1-P2	Yes	Yes	Yes
O1-P3	Yes	No	Yes
O1-P4	Yes	Yes	Yes
O1-P5	Yes	No	Yes
O1-P6	Yes	Yes	No
O1-P7	Yes	No	No
O1-P8	Yes	No	Yes
O2-P1	Yes	No	No
O2-P2	Yes	Yes	Yes
O2-P3	Yes	No	Yes
O2-P4	Yes	No	Yes
O2-P5	Yes	No	Yes
O2-P6	Yes	No	Yes
O2-P7	Yes	Yes	Yes
O2-P8	Yes	Yes	Yes
O3-P1	No	Yes	Yes
O3-P2	Yes	No	Yes
<i>n</i> =	17/18	8/18	15/18
%	94%	44%	83%

Spiritual wholeness. All 18 (100%) of the participants interviewed stressed the importance of spirituality and wholeness. Participant [O1-P4] stated, “In terms of spirituality...we do a good job of serving everyone regardless of their religion. There is a respect of all faiths or spirituality and that in itself is a good thing. In the agency, we do a nondenominational prayer service that’s available for anybody”.

Participant [O2-P8] commented that “I think there is an inner sense of what keeps us all here and keeps us going is because we’re all trying to do something to help someone else. So, spirituality isn’t about religion or faith. Spirituality is about knowing that we’re all pulling together to be that compassionate person for each other”. Participant [O2-P7] stated, “Some of us speak more freely about our spirituality in terms of religion because that’s usually how I look at spirituality. Spirituality to me is about how we treat each other, how kind, how gentle and how it’s modeled. All of our leaders exhibit spirituality and use that as healing. I think about healing as comfort, a feeling of warmth. God will send you a comforter”.

Motivational behaviors. All 18 (100%) of the participants interviewed emphasized the importance of motivational behaviors. Participant [O1-O2] stated, “About the kitchen, the integration of the kitchen was actually at the end. When I first came here we were already in the construction process. Almost immediately, after the first week almost, I was given the opportunity to assess and move forward in a very fluid construction environment where delays may have happened and more processes that would have been done today may have been moved and another process began. Construction crews show up unannounced and things along that line. I was given the

opportunity and the liberty to make quick judgments and assessments to move forward and modify things literally on the fly. This started almost immediately as the construction process had begun but was really ramping up by the time I started. I experienced empowerment almost immediately in the sense of being given the freedom to not only go with the flow but to make modifications in everything”.

Participant [O1-P3] commented that “empowerment is very prevalent on the campus from the CEO down. He’s given the vice presidents the ability to empower, to change and to build”. Participant [O2-P5] stated, “I’ve had strong mentors in my career. I went to the servant leader cohort and was assigned a coach. Once a month we had an hour-long coaching session where we just bounced challenges and ideas off of each other which was nice to have for six months. I don’t have a formal coach anymore but there are certain leaders I talk to”. Participant [O3-P1] stated, “We have a mentorship program whereby a new agent can opt to be mentored by a more experienced agent”.

Ethical service. All 18 (100%) of the participants interviewed emphasized the importance of ethical service. Participant [O1-P6] commented “Well, maybe the beauty of being grant-funded is it teaches you very quickly instead of having to learn it on your own. It comes with a set of rules and regulations. You learn to guide all of your decision-making. So, that’s the monetary but then the other is ethics that I spoke about...doing the right thing is showing up where you’re supposed to be. Delivering the service that you say you’re going to with dignity and compassion. And if you see that you go a little sideways, you step in and say no, let’s get back on track. It’s problem-solving.”

Participant [O3-P1] stated, “Ethics and integrity...there are the 133 people from time to time that you can have conflicts whether they be conflicts of interests or competitive issues that come up. And, with the leadership of our office, the broker, the team leader, I have experienced a couple of instances where they try to act as Solomon in resolving and arbitrating the both sides to reach a common satisfaction.”

Communication. All 18 (100%) of the participants interviewed stressed the importance of communication. Participant [O1-P4] commented, “Listening is definitely a big component to be able to understand or get a sense or assess a situation where it’s very important for us to take the time to listen to each other regardless of whether you are on the same page or not. And, I think sometimes the listening component even plays a bigger picture when we’re on different pages if you want to move forward”.

Participant [O2-P6] stated, “All of our leaders share a lot. As leaders, sometimes we have our frustrations and we have our challenges. I can honestly say that we would come together and share. We can share some of our experiences which are so important because some of us have the same shared experiences, but maybe in a different way. But, we can communicate those things and actually learn from each other like best practices discussions among our leaders. We definitely share our challenges and successes with each other”. Participant [O3-P2] commented that “Listening is purposeful for me. And, within our organization, most everyone’s opinion is heard; everyone’s opinion is listened to.”

Team building—Primus en pares. All 18 (100%) of the participants interviewed stressed the importance of team building and first among equals. Participant [O2-P1]

stated, “We are working in teams. Every single thing that a department does has an effect on another department, and eventually, affects the patient. We have started doing continuous improvement projects within the center to make sure that all the stakeholders are involved when we make decisions. We are very high on doing continuous improvement and are building on that culture of collaboration and cooperation.”

Participant [O2-P6] commented “We meet a lot. But, we definitely communicate and collaborate. I think all of our leaders try to make sure everyone knows that their voice is being heard and that they are part of the decision and not that somebody else is making the decision. We all have the spirit of collaboration.”

For IQ3, I explored the perceptions and experiences of senior leaders in servant leadership organizations regarding barriers—mindsets that impede, distract, make difficult or prevent the practice of servant leadership defined by Greenleaf (1977) on the basis of theme ten. To illustrate the themes and subthemes with the participant responses I used verbatim quotes. The frequency count and relationships of the themes and subthemes to the interview questions are shown in Tables 14 and 15.

Interview Question 3: Barriers

Table 14

Theme—Barriers

Participant	Barriers
O1-P1	Yes
O1-P2	Yes
O1-P3	Yes
O1-P4	Yes
O1-P5	Yes
O1-P6	Yes
O1-P7	Yes
O1-P8	Yes
O2-P1	Yes
O2-P2	Yes
O2-P3	Yes
O2-P4	Yes
O2-P5	Yes
O2-P6	Yes
O2-P7	Yes
O2-P8	Yes
O3-P1	Yes
O3-P2	Yes
	<i>n</i> 18/18
	% 100%

Table 15

Emergent Subthemes—Barriers

Participant	Fear of change	Mentoring program	Nonservant leaders
O1-P1	Yes	Yes	Yes
O1-P2	Yes	Yes	Yes
O1-P3	No	Yes	Yes
O1-P4	Yes	Yes	Yes
O1-P5	Yes	Yes	Yes
O1-P6	Yes	Yes	Yes
O1-P7	Yes	Yes	Yes
O1-P8	Yes	Yes	Yes
O2-P1	Yes	Yes	Yes
O2-P2	Yes	Yes	Yes
O2-P3	Yes	Yes	Yes
O2-P4	Yes	Yes	Yes
O2-P5	Yes	Yes	Yes
O2-P6	Yes	Yes	Yes
O2-P7	Yes	Yes	Yes
O2-P8	Yes	Yes	No
O3-P1	Yes	Yes	Yes
O3-P2	Yes	Yes	Yes
	<i>n</i> = 17/18	18/18	17/18
	% 94%	100%	94%

Barriers. All 18 (100%) of the participants interviewed stressed the importance of barriers that detract, make difficult, or impede the practice of servant leadership. Participant [O1-P5] commented “I think about the nonservant leader not necessarily in a negative way. There are some people that want to make an impact and do something good. But, they want to do something good because they want to be recognized for what they do. And there is nothing wrong with that. It becomes cancerous when it becomes the only or most important thing you do because you forget about the collateral damage that can happen along the way”. Participant [O3-P2] stated, “I think that sometimes the

fear of change or fear of growth will come when they don't understand what's in it for them, what's the opportunity of change. And so, it's up to the leadership to cast the vision and to clearly find the opportunities and how everyone wins together.”

Summary

In answer to the central research question of this study based on Interview Question 1 (IQ1), the findings from this study supported the nine organizational criteria derived from Greenleaf's servant leadership philosophy. Findings from this study support Maslow's (2000) self-actualization and self-transcendence theories in service to others and a cause greater than self. Cicero's virtue theory of ethics (ABlander, 2013; Small, 2013) is supported by business ethics in the need to establish ethical standards. Decision theory, a formula for making good decisions, is supported by the need for ethical decision-making in acts of service and in leadership situations to attain high performance. Decisions that employ probability theory under uncertainty often are intuitively made (Weaver, Reynolds, & Brown, 2014) and filter options rapidly (Steele & Stefansson, 2015).

Regarding high performance, Waterman (2015) asserted that Adam Smith's ideas were relevant to the modern world because of his pioneering economic ideas. Ideas that now incorporate into contemporary economics and conceivably provide the original classic defense of capitalism. The goal of capitalism is to provide goods and services that enhance the general welfare. The by-product of this service is profit, one criterion of high performance. To serve and to steward others, practice business ethics, to inspire, care and share by employing other-oriented management, and to achieve high performance as an

organization was perceived by all of the senior leader participants as the organizational criteria for the practice of servant leadership.

In answer to Interview Question 2 (IQ2), the findings from this study support the individual attributes of values/virtues, behaviors, and attitudes derived from Greenleaf's servant leadership philosophy. Spiritual wholeness, ethics and integrity, motivational behaviors, communication, and team building were perceived by senior leader participants as necessary individual attributes, values/virtues, behaviors, and attitudes to be effective as an ethical decision-maker senior leader in the practice of servant leadership. Maslow's (2000) motivational theories of the hierarchy of needs, *being* needs, and self-transcendence support spiritual wholeness (Greasley & Bocarnea, 2014; Krishnakumar, et al., 2015), and spiritual intelligence as Maslow's theories act as the basis of SQ (Wigglesworth, 2012). Ethics and integrity are supported by Cicero's virtue theory of ethics and the ideal business leader's virtuous characteristic of justice, which makes leadership the highest calling (ABlander, 2013; Small, 2013).

Motivational behaviors were supported by Maslow's hierarchy of needs, to belong, to know, and to share with others. And, self-transcendent leaders who build, empower and mentor others to attain individual and organizational goals (Spears, 2010). Decision theory (Steele & Stefansson, 2015) is supported by each of the findings in Interview Question 2 (IQ2) as each finding in the individual attributes defined by Greenleaf require ethical decision-making by the senior leaders to motivate and lead others based on the ethical use of power, trust, and doing the right thing (Sipe & Frick, 2015).

In answer to Interview Question 3 (IQ3), the findings indicate support the barriers and mindsets that impede the practice of servant leadership derived from Greenleaf's (1977) servant leadership philosophy. The fear of change and the non-servant leader (Savage-Austin & Guillaume (2012) supported the conclusion that barriers make it difficult for servant leaders to act outside their inner circle and develop silos that can create havoc in the organization. The fear of change and nonservant leader were perceived by all (100%) of senior leaders as potential barriers that could detract from, make difficult and impede the effective practice of servant leadership. The lack of mentoring was not supported as the participants have experienced being mentored. In Chapter 5, I discuss the interpretation of these findings, the potential implications and limitations, considerations for future research in ethical decision-making by senior leaders in servant leadership organizations, senior leaders' business ethics theory development, and the potential for development of a servant leadership theory.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this study was to identify and report the lived experiences of senior leaders regarding their ethical decision making in self-proclaimed SL organizations in the southwestern United States. Prior researchers concluded that ethical leadership rendered many organizations ineffective in their efforts to achieve success, thus resulting in failure (Beck, 2014; Renand, 2015; Small, 2013; Yazdani & Murad, 2015). Studying SL organizationally and individually in relation to the purpose, problem, and central research question of this study may reveal what, why, and how it is an effective leadership model for senior leaders' ethical decision making in everyday leadership. Findings of this study may help to support the establishment of SL as a legitimate field of study and viable leadership practice (Brown & Bryant, 2014) through the scientifically based descriptive phenomenological psychological approach (Giorgi, 2009).

This study was conducted to identify and report the lived experiences of senior leaders regarding their ethical decision-making in self-proclaimed SL organizations in the southwestern United States. Phenomenology was selected to identify and report participant experiences directly through the eyes of the participants. Interviews were conducted with 18 participants, and the data collected provided the results of this study. Maslow's motivational theories (D'Souza, Adams, & Fuss, 2015; Raksnys & Vanagas, 2014) of the hierarchy of needs, self-transcendence and eupsychian management, spirituality and spiritual intelligence (Chin et al., 2014), Cicero's virtue theory (ABlander, 2013; Small, 2013) of ethics, and decision theory provided the theoretical

foundation for the study. The conceptual framework was the SL philosophy. The theoretical foundation and conceptual framework provided the lens to analyze and interpret the findings. The key findings of the study were compared with the literature review in Chapter 2 and added to the knowledge in the current literature.

After analyzing and interpreting all of the participant responses, I concluded that the findings supported senior leaders' experiences and perceptions in regard to their ethical decision making in self-proclaimed SL organizations in the southwestern United States. The nine organizational criteria, the individual attributes of values/virtues, behaviors and attitudes, and the barriers that impede the practice of SL derived from Greenleaf's (1970, 1977, 2002) seminal works were supported in this study. The grounding theories were also supported by the findings of the study. In Chapter 5, I present interpretations of the research findings, study limitations, recommendations for further research, implications for positive social change, and study conclusions.

Interpretation of Findings

Interview Question 1 and Reviewed Relevant Literature

Interview Question 1 (IQ1). Interview Question 1 was the following: What are your perceptions of the culture, leadership, and structures/systems that are prevalent in your organization regarding leadership? How have you experienced these organizational criteria? Four dominant themes emerged from participant data: serve and steward others, business ethics, other-oriented management, and high performance. These themes were mentioned in the context of senior leaders' experiences in self-proclaimed SL organizations in the southwestern United States.

Serve and steward others. All 18 (100%) of the participants expressed the importance of serving others first and being a good steward. Service and serving others' highest priority needs equates to "who we are" as an organizational identity. The service culture is "what we do" (Gioia, 2013). Serving others' highest priority needs was viewed as a common core mission in line with the values and beliefs of the organization (Boone & Makhani, 2012). In this context, *others* include employees, customers, stakeholders, and the community. The leader's focus on serving others emanates from a calling, a desire to help them (Keith, 2008; Lynch & Friedman, 2013).

Stewardship is a partnership—a sharing of values, time, talent, and treasure that requires a commitment to service. Shared leadership entails sharing values and aspirations while working toward common goals, teamwork, and role modeling for effective collaboration (de Man & Luvison, 2014). Organizational stewardship requires being involved in something bigger than oneself within a "we" organization (Maslow, 2000) while preparing the organization to leave a positive legacy. Stewardship means demonstrating responsibility for the common interest by acting as a caretaker and role model (Beck, 2014). A service and stewardship culture allows leaders and employees to make decisions to engage in the creation of the culture and a vision of how to implement it at each level of the organization (Desjardins & Baker, 2013). In this study, serving and stewarding others and the organization was supported by senior leaders' experiences of organizational criteria in SL.

Business ethics. All 18 (100%) of the participants expressed the importance of business ethics. Ethics begin with leadership. Ethical leadership is about principles,

which means doing the right thing, even when it is difficult (Burian, Burian, Maffei, & Pieffer, 2015). Competent leadership is necessary to establish a code of ethics and remain ethical. The four cardinal virtues of wisdom, justice, courage, and temperance form the basis of moral behavior and define the ideal business leader (ABlander & Small, 2013). Spirituality as a precursor to ethics (Sendjaya, 2007) is encouraged in the organization. A code of conduct resembling the Rule of St. Benedict (RSB) provides operating principles and procedures, instructions and strategies for management organization design, and a sustainable community based on 12 steps that are easily adapted to an organization (Ponzetti, 2014).

Understanding the factors that encourage ethical behaviors including ethical decision making and the role of moral competencies by the decision maker is important (Morales-Sanchez & Caballo-Medina, 2013). Awareness, good judgment, intention, and behavior foster leaders' ethical decision making (Lehnert, Park, & Singh, 2015). In this study, senior leaders' experiences in business ethics and ethical decision making as organizational criteria in SL were supported by the reviewed relevant literature.

Other-oriented management. All 18 (100%) of the participants expressed other-oriented management as employee engagement that creates a culture of inspiring, caring, and sharing. Influence and inspiration are keys to leading others as the well-being of others and of the organization are improved (Parris & Peachey, 2013). The concept of working in two teams, one conceptual and the other operational, fosters autonomy and the ability to make decisions. Eupsychian management (Maslow, 2000) is other-oriented and fosters group and teamwork based the spirituality of the leader perceived by leaders

and employees. The leader's intention determines whether employees perceive the organization as a good workplace (Chaston & Lips-Wiersma, 2015). Based on the relevant literature reviewed, senior leaders' experiences of other-oriented management as organizational criteria in SL were supported.

High performance. All 18 (100%) of the participants expressed that the senior leaders accepted the SL tenets and the importance of their reputation in the community. To make effective strategic decisions so that organizations become more sustainable and profitable, a new form of leadership is required. Leadership to promote the common good requires ethics to facilitate decision making (Peterlin, Pearse, & Dimovski, 2015). Goodwill in the context of corporate reputation occurs as a result of a willingness to serve the community.

A CEO's SL behaviors positively affect firm performance by motivating and empowering others to reach their potential and feel engaged in a greater cause that benefits a broad range of stakeholders (Peterson, Galvin, & Lange, 2012). CEO ethical leadership works through an ethical organizational culture that promotes firm performance if there is a strong corporate ethics program in place (Eisenbeiss, Knippenberg, & Fahrbach, 2015). Ethical senior leaders are ethical leaders or extraordinary persons in general, perhaps both. Their focus is not only on short-term maximization of financial profit but also on caring for the well-being of other stakeholders. Senior leaders' experiences of high performance as organizational criteria in servant leadership were supported based on the reviewed relevant literature.

Interview Question 2 and Reviewed Relevant Literature

Interview Question 2 (IQ2). Interview Question 2 was the following: Based on your perceptions, how have you experienced these individual attributes of values/virtues, behaviors, and attitudes? Five dominant themes emerged from participant data. Participants described spiritual wholeness, ethical service, motivational behaviors, communication, and team building. These themes were mentioned in the context of senior leaders' experiences in self-proclaimed SL organizations in the southwestern United States.

Spiritual wholeness. All 18 (100%) of the participants expressed spiritual wholeness as an inner sense of helping others and being compassionate toward others that were part of their leadership style. Love and compassion are antecedents of SL that deepen the motivation to serve (Von Dierendonck & Patterson, 2015). *Agape* (the Greek term for moral love) is unselfish moral love that centers on doing the right thing for the good of others—brotherly love. Compassion provides hope and emotional healing. Leaders are gentle, innovative, and collaborative. Other research associated with the values and virtues of compassion, love, empathy, and healing was supported in this study.

The highest order of the five orders of consciousness is spiritual consciousness. Korten (2006) defined spiritual consciousness as an expression of being human manifested as a complex, continuously emerging, unfolding, multidimensional, interconnected wholeness. Leader characteristics of spirituality are feelings of interconnectedness, sacrifice, and humility. Research has shown that most leaders are supported by religious faith in decision making, believe in a supreme being, and have a

sense of service and humility (Krishnakumar, Houghton, Neck, & Ellison, 2015).

Spiritual intelligence is *being*, having intimate and profound aspirations, and yearning for a vision of life and reality that integrates, connects, transcends, and gives meaning to existence (Amram, 2007; Chin et al., 2014; Gracia, 2012). Senior leaders' experiences of spirituality and spiritual intelligence as elements of SL and servant leaders' individual attributes of values and virtues were supported by relevant literature in this study.

Motivational behaviors. All 18 (100%) of the participants expressed motivational behaviors as the ability to empower others, to make necessary changes, and to build community by mentoring one another. The servant leader puts the good of others over self-interest; thus, power becomes a means to serve others. Empowerment from the servant leader has a positive effect on the well-being of employees (Humphrey, 2014; Maula-Bakhsh & Raziq, 2013). Fostering employees' sense of control over their work by delegating authority and autonomy empowers employees to make decisions. The more that a leader behaves as a servant leader, such as by cultivating a sense of community and focusing on mentoring and coaching team members, the more other leaders and employees feel that their basic psychological needs are met (Chiniara & Bernstein, 2016; Maslow, 2000). Senior leaders' experiences of motivational behaviors of empowerment, building community, and mentoring others as individual attributes of SL behaviors were supported by the reviewed relevant literature on SL.

Ethical service. All 18 (100%) of the participants expressed ethical service as a means to learn to guide ethical decision making and deliver service with ethics and integrity. Doing the right thing means showing up and delivering service on a timely

basis as promised. When things go astray, the leader should take the necessary action to problem solve in order to get back on track. Both service and ethics are integral structures of experiences in SL that are inherent in the lived experiences of senior leaders regarding their ethical decision making in SL organizations. Service is how things get done by serving others' needs (Greenleaf, 1977, 2002). Ethics consists of how people treat others, lead, and manage organizations to assure that the right thing is done to accomplish the goals of the organization. Senior leaders' experiences of ethical service behavior as an individual attribute of SL were supported by the relevant literature in this study.

Communication. All 18 (100%) of the participants expressed the importance of communication regarding listening to understand or to assess a situation. Taking time to listen to each other so that each voice is heard is important (Frick, 2011). Listening to understand is critical in ensuring that people work together to move the organization forward toward its goals. Dialogue is essential to the implementation of SL (Gigliotti & Dwyer, 2016). By giving direction, using empathetic language, and making meaning through the use of persuasion, a leader can build consensus among teams (Wirsching, Mayfield, Mayfield, & Wang, 2015).

Dialogue is about creating shared meaning between people. Listening takes practice. To get the right message across in the right way takes communication planning. Sharing experiences helps people in understanding the frustrations and challenges each person faces. In communicating shared experiences, people learn from one another. Senior leaders' experiences of communication as listening and sharing in decision

making and as individual attributes of behavior in SL were supported by the relevant literature reviewed in this study.

Team building—Primus en pares. All 18 (100%) of the participants expressed the importance of team building and first among equals. Working in teams creates a culture of collaboration and cooperation and helps others to grow. Communication within an organization ensures that the members of each department are aware of their effects on other departments and ultimately on the clients they serve. To build a culture of collaboration, it is important to involve all stakeholders in the decision-making process. During the implementation of continuous improvement projects, all stakeholders are involved when making decisions. Leaders make sure that each voice is heard and that everyone is part of the decision in the spirit of collaboration.

The person with the gifts, traits, and skills necessary for the situation will emerge as the temporary Primus (Houghlum, 2012). The *Primus* is the one who knows the way. A new Primus will emerge sapiently, as challenges and other dynamics evolve with shared leadership. The Primus embodies wholeness, autonomy, freedom, and wisdom. However, leader charisma is an important factor in followership that requires discernment (Fioravante, 2013).

Primus en pares ensures that no one has absolute power. The effect of team building and egalitarianism on the organization is to increase the capacity to serve and for leaders to perform as a servant leader. To create a knowledge-sharing climate, organizations need to employ servant leaders (Song, Park, & Kang, 2015). Senior

leaders' experiences of team building, *Primus en pares*, as individual attributes of attitudes in SL were supported by the relevant literature reviewed in this study.

Interview Question 3 and Reviewed Relevant Literature

Barriers—mindsets. All 18 (100%) of the participants expressed the importance of barriers and mindsets that detract from, make difficult, or impede the practice of SL. The nonservant leader was not necessarily perceived as a barrier to SL. Some leaders want to make an impact and do good but are motivated only by the desire for recognition. Recognition can become harmful if the leader overlooks the collateral damage that can happen along the way. If leaders do not empower others, they create barriers within the organization that people cannot overcome (Boone & Makhani, 2012). If the barriers remain for too long, people give up or move to another organization where they can maximize their potential.

The fear of change comes when the individual does not understand the opportunity of change, or “what is in it for them.” Opportunities for change are established by the leadership. The leader is responsible for casting the vision and clearly finding opportunities for change in which everyone can win together. The deeper the organizational change, the more important it is for individuals to adjust their values and perspectives to align with those of the organization (Al-Haddad & Kotnour, 2015). The personal aspect of change is about people's behavior when implementing change. The process of implementing organizational change may be supported through regular communication with employees. Technology also plays a strategic role in facilitating change and making it part of the organizational culture (Bayerl et al., 2013). Senior

leaders' experiences of the barriers and mindsets of nonservant leaders and fear of change that detract from, make difficult, or impede the practice of SL were supported by the reviewed relevant literature in this study.

Collectively, the findings from this study supported and expanded on senior leaders' experiences and perceptions in regard to ethical decision making in SL organizations. The nine organizational criteria, individual attributes of values/virtues, behaviors, and attitudes, and barriers that detract from, make difficult, or impede SL practice supported and expanded Greenleaf's (1970, 1977, 2002) definitions and premises. The exception was in barriers and mindsets, where senior leaders' experiences and perceptions only supported and expanded the findings on the nonservant leader and fear of change. Figure 4 displays the findings that supported the central research question, the interview questions, and the grounding theoretical foundation and conceptual framework of Greenleaf's (1977, 2002) SL philosophy.

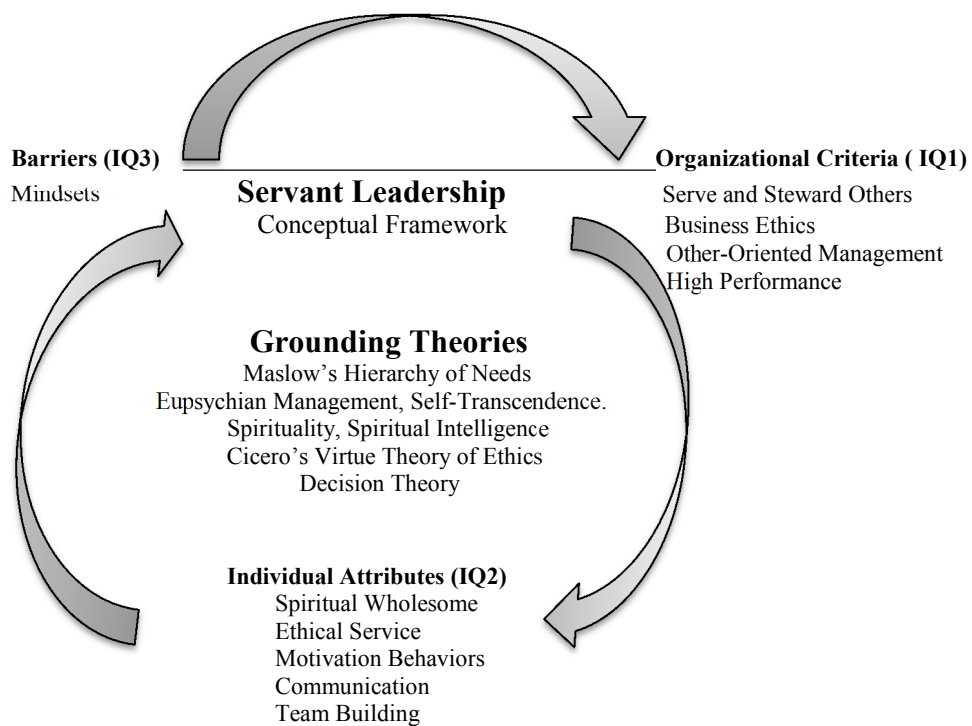


Figure 4. Theoretical and conceptual depiction of findings for interpretation.

Limitations of the Study

The limitations to this study included the study design, time restraints, and the researcher as instrument personal bias. The study design was a descriptive phenomenological psychological approach involving 18 senior leaders of self-proclaimed servant leadership organizations in the southwestern United States. The phenomenology design limits exploration to a phenomenon. Generalizing the results to other geographic locations could be a limitation based on the cultures and locations of other self-proclaimed servant leadership organizations. Study demographics included only senior leaders in self-proclaimed servant leadership organizations. Only self-proclaimed servant leadership organizations were eligible to participate in this study.

Purposive sampling and a small sample size were also a limitation to the generalizability of the study. The selection of participants within the organizations who were referred by other participants may have influenced the responses to questions. That said, the participants were open and forthright with their responses to the interview questions. Replication of the study results may differ in other organizations and with larger sample sizes.

Time restraints were another limitation of this study. The study results were limited to 18 participants with experiences and perceptions as senior leaders in three self-proclaimed servant leadership organizations in the southwestern United States. Interviews were conducted at the respective sites of three servant leadership organizations. Interviews were scheduled for 60 minutes with an average interview lasting 45 minutes. Interviews were concluded when participants agreed no new

information was forthcoming and saturation occurred. Eighteen interviews produced a substantial amount of data. Organizing, managing, analyzing and interpreting the data was time-consuming.

Researcher bias was an additional limitation of this study as I had experienced a leader in my early career who practiced Maslow's (2000) hierarchy of needs and eupsychian management. Servant leadership was not practiced but, the effect of Maslow's motivational theories influenced the leader as they are underpinnings of servant leadership. At that time, I had no knowledge of servant leadership.

To manage researcher bias, I scripted field notes during the interview process and took extensive notes on potential themes that emerged during the interview process. I used a qualitative reflective strategy to control potential bias by prolonged engagement in the field. I practiced reflexivity throughout the data collection and data analysis process of this study. Giorgi's data analysis approach was continuously reviewed to provide structure to the analysis process. To achieve credibility and reliability, I followed prescribed methods of data collection, analysis, and interpretation faithful to the research design.

Recommendations

Listed below are recommendations for future research in the field of leadership, specifically Greenleaf's servant leadership philosophy based on the nine organizational criteria, the individual attributes of virtues/ values, behaviors and attitudes as well as barriers that impede SL. Recommendations also include the foundational theories of the study. An abundance of research on the different constructs of servant leadership exists

as well as literature on decision-making. The paucity of research on all of the constructs of servant leadership in this study and the problem of the lack of ethical leadership, specifically, the problem of lack of consistency in senior leaders' decision-making contributed to the motivation behind this study.

In regard to business ethics, future researchers should employ Cicero's virtue theory of ethics and the four cardinal virtues to develop moral competencies in leaders to encourage ethical decision-making. The Rule of St. Benedict (RSB) as it applies to recruiting and selecting leaders who have strong comprehension and regular application of business ethics requires future research (Ponzetti, 2014). In addition, future researchers should examine how business schools could offer ethics in their regular curriculum to teach students how to implement ethics into their future professional lives and recognize ethical dilemmas and moral pitfalls in competitive environments (Weaver, Reynolds, & Brown, 2014).

In regard to high performance, encourage future researchers to examine the interrelation of CEO ethical leadership and firm performance (Peterson, Galvin, & Lange, 2012). How a servant leaders' performance is formed and how they affect organizational ethics and performance is another subject for future research. A comparison of ethics and sustainable leadership with servant leadership for similarities and differences is another topic for future research (Alshammari, Almutairi & Thuwaini, 2015).

Spiritual wholeness is virtuousness based on compassion, empathy, healing and spirituality. The findings of this study support that a positive and significant relationship exists between servant leadership and workplace spirituality (Khan, Khan, & Chaudry,

2015). The relationship between workplace spirituality, organizational culture, and servant leadership should be explored in future research.

Spiritual intelligence and how it applies to an organizational culture of well-being (van der Walt & de Klerk, 2014) should be explored in future research. In addition, future researchers should examine spiritual intelligence as it relates to senior leaders ethical decision-making and servant leadership. Sun (2013) claimed that cognitively sophisticated servant leaders can determine a set of consistent attributes that define their identity as servants. These attributes are calling, humility, empathy, and agape love. Future researchers should empirically test the servant identity by analyzing the decision-making processes of servant leaders in a variety of situations.

Ethical service includes ethics, integrity, and service. If a servant leadership mentality is desirable, the behaviors begin with the CEO. Future research is needed to explore the relationships of CEO attributes, various forms of leadership and firm performance in regard to ethical service (Eisenbeiss et al, 2015). Servant leadership implies balancing a humble attitude of service and behaviors that instill action and efficacy (Sousa & van Dierendonck, 2015). Future researchers should measure power bases that would allow distinguishing the different sources of power on the relationship between humility and leadership effectiveness. A need exists for empirical works that allow for emerging theory and discovery about how being a servant leader benefits the servant leader (Bryant & Brown, 2014). Future research is needed to explore the perceptions leaders have and the benefits they receive from their own service to others.

What servant leaders do is develop quality relationships, build community, seek feedback in making decisions, reach consensus and focus on personal development of employees (Spears, 2010). Future research is needed to examine theory building on the ten characteristics of a servant leader. Fundamental to effective leadership is self-love which lies at the heart of everything (Maharaj & April, 2013). Future research opportunities are abundant due to the scarcity of research on self-love and leadership, specifically servant leadership. Future research is needed to explore the topics of listening, reflecting, questioning, and understanding the meaning of language, verbally and nonverbally, to attain leader effectiveness in communication (Sipe & Frick, 2015).

Team building - *Primus en pares* plays a vital role in board governance (Charas, 2015). Also, in the leadership and operational management for organizational effectiveness (Hamidi & Gabrielsson, 2014). Future research is needed to address the role of ethics in team leadership and decision-making at the board and operational levels.

Mindsets, the way we think, are a fertile topic for research. Future research is needed to explore the impact of the fear of change related to employees' behavior during the process of organizational change (Al-Haddad & Kotnour, 2015). Future researchers should explore the nonservant leader's lack of willingness to empower others (Boone & Makhani, 2012) and its effect on employees in a servant leadership organization.

Implications

Positive Social Change

Findings from this study may have the potential to create positive social change related to how senior leaders perceive themselves in servant leadership organizations

working with others and in making consistent ethical decisions for the common good.

Their role as a senior leader is to serve and to steward others to help them grow and excel in their positions in the organization so that the goals and objectives of the organization are met. Building community among others within the organization, mentoring and empowering others to make decisions, to be and to do their best is a mark of the senior leader practicing stewardship as shared leadership in the servant leadership organization.

Service is integral to the behavior of the leader often manifested as a call or desire to serve (Keith, 2008; Lynch & Friedman, 2013). By serving others is how “things got done” (Greenleaf, 1977). Greenleaf was a process expert. The potential for positive social change in senior leaders who practice servant leadership is that they either are or become process experts and change agents (Keith, 2008; Sipe & Frick, 2015). The result is effective leadership at all levels to bring the organization to distinction and high performance.

Often, the servant leader is perceived as a spiritual individual or a spiritual individual perceived as a servant leader. Spirituality is integral to the philosophy of serving others as a higher purpose to self-actualize and transcend self in pursuit of reality and truth. The potential for positive social change is supported by the findings of this study as senior leaders decision-making may improve considerably by consistently practicing business ethics in everyday leadership situations. Senior leaders may experience behaviors of ethical service and integrity and act as a role model for others to emulate.

Organizational criteria defined by Greenleaf (1977) in his seminal work were supported by findings in this study. The potential for positive social change on the organizational level is that more organizations may adopt the practice of servant leadership. The individual attributes of virtues and values, behaviors, and attitudes defined by Greenleaf were supported by findings in this study. The potential for positive social change in organizations that experience interim and prolonged organizational change was supported by the findings of this study. As a result of the findings, organizations might experience an increase in social capital, innovations, creativity, and improved workplace environments by employing senior leaders who consistently make ethical business decisions.

An increase in collaborative teamwork might occur by building trust due to consistent ethical decision making by senior leaders. Since servant leadership has universal appeal, senior leaders' competencies with this style of leadership could meet the needs of globalization. The findings of this research study could provide important information for senior leaders, executives, and managers in organizations about what the lived experiences of senior leaders in servant leadership organizations reveal as the findings may be transferable to other organizations.

Methodological

For this study, I used a descriptive phenomenological psychological approach based on Giorgi's (2009) Modified Husserlian approach. This methodological approach is unique to social sciences organizational studies. The approach provided rigorous guidelines to advance a phenomenological science. At the time of deciding the methodological approach of this study, my understanding was that only one other social sciences organizational study conducted by McClure & Brown (2008) has employed Giorgi's descriptive phenomenological psychological approach. Most other studies used a qualitative phenomenology, a case study, or narrative approach to explore the perceptions and experiences of participants in servant leadership organizations.

Theoretical

Based on Maslow's (2000) motivational theories, enlightened, eupsychian management creates synergy, which empowers others and fosters esprit de corp – a “we” organization (Chaston & Lips-Wiersma, 2015). The motivational theory of the hierarchy of needs may bring the practicing individual to self-actualization to reach one's highest potential (D'Souza, Adams, & Fuss, 2015). The sixth tier of self-transcendence is where the individual transcends the ego, believes in a power greater than self and is motivated to serve and to lead for the common good (Barney, Wicks, Scharmer, & Pavlovich, 2015). The findings of this study supported Maslow's theories in the perceptions and experiences of the senior leader participants in the organizational criteria, individual attributes of values/virtues, behaviors and attitudes in servant leadership.

Spirituality and spiritual intelligence (Gracia, 2012; Wigglesworth, 2012) complement Maslow's theories and lead to wholeness, purpose, well-being, and meaning in life through spiritual consciousness (Greasley & Bocarnea, 2014; Krishnakumar, et al., 2015). Spirituality and morality—ethics, is absolutely indispensable as the *sine qua non* of servant leadership (Sendjaya, 2007). The framework to follow for organizational leaders is Cicero's virtue theory of ethics. When business leaders realize man's sociability, they behave ethically and prosper at the same time. The ideal business leader can do the right thing and be profitable (Small, 2013).

Decision theory is a theory of beliefs, desires, other relevant attitudes, and a theory of choice. Of importance is how the various attitudes and preferences bind together (Steele & Stefansson, 2015). Senior leaders' perceptions and experiences in regard to spirituality, spiritual intelligence, ethical decision-making and ethical behavior were supported by the findings of this study. The findings reported above supported and extended the significance of positive social change in the practice of servant leadership. The theoretical and methodological underpinnings of servant leadership, the organizational criteria, individual attributes, virtues and values, behaviors and attitudes of Greenleaf's seminal works on servant leadership also supported and extended the significance of positive social change.

Conclusions

This study captured the lived experiences of senior leaders in self-proclaimed servant leadership organizations in the southwestern United States. The structures of experiences were based on organizational criteria, individual attributes such as virtues

and values, behaviors, attitudes, and barriers to servant leadership practice based on Greenleaf's seminal works. Grounding theories were underpinnings discussed in this chapter and in Chapter 4 that complemented the servant leadership philosophy.

The themes of the experiences of the senior leaders in self-proclaimed servant leadership organizations were Serve and Steward Others, Business Ethics, Spiritual Wholeness, Empowerment, Build Community, Communication, and Teamwork. The structures of experiences derived from the 10 themes that were discussed in Chapters 4 and 5. Giorgi's method was employed to analyze the data. Interpretation, discussion and the conclusions of the findings supported one structure of experience in this study.

The one structure of experience that prevailed throughout this study is Teamwork. The meaning of teamwork is analogous to the functioning family. The family in a servant leadership organization has a leader, the Primus, who knows the way, fosters an environment of serving others needs first and stewardship of time, talent, and treasure and the organization. Decisions are made ethically with other family members for the common good. The members of the family are empowered to become the best they can be and mentored to do good works within the family community and the greater community. The community is an extension of the family where alliances and partnerships are made to thrive and to build a better world.

The leaders and members act ethically, are interdependent and help one another in support of the goals and objectives of the family organization. The ideal family is profitable, sustainable, and innovative marked by high performance. The method for success is collaboration, cooperation, sharing and inspiring each other to work in teams to

reach individual and organizational goals. The ideal family is happy, joyous, as the family members have grown to transcend their self-interests and foster well-being, egalitarianism, love, and compassion among one another and the entire family organization. No one has absolute power as leadership is shared by the members of the family. The family creed is to serve and to lead from the heart.

The metaphor of family described in this conclusion is supported by the research findings of this study. The need for further research in the context of the “we” organization and the self-transcendent leader regarding how ethical decisions are made is supported by the findings of this study. Lastly, opportunities for future research exist to deepen existing knowledge of the organizational criteria, individual attributes, virtues and values, behaviors, attitudes, and barriers to practice in self-proclaimed servant leadership organizations.

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Appendix A: Interview Protocol: Dissertation

Schedule Interview Time and Date: _____

Interviewer: Janice Tanno

Interviewee Name:: _____

Interviewee Code: _____

Interviewee Contact Info _____

Interviewee Position: _____

Organization _____

Location _____

Date:

Interview Date:

_____ **Time:** _____ **to** _____

Interview Checklist Notes

Checklist should be **Y** = yes **N** = no **N/A** = not applicable

- **Goal/Objective-** Ensure a properly conducted interview takes place and the interviewee understands the intent, objectives, and protocols of the interview for the study.
- **Measurement-** Confirmation the interviewee understands the goals and objectives of the study; and that the interviewer is ready to conduct the interview. The following research questions are appropriate for a qualitative phenomenological study. The interviewee answers the questions freely showing no stressful signs.
- **Importance-** The interview guide facilitates a successful interview. The interviewee's responses will be written (notes), and electronically recorded. The interviewer will score the interviewee's answers as follows:

Relevant to the Study

Important

Need More Information

- **General Topic for Study:** Servant Leadership
- **Foundational Research Question:** What are the lived experiences of senior leaders in servant leadership organizations in the southwestern United States?
- **Notes:**

Pre-Interview Checklist

Researchers Pre-Interview Questions	Yes	No	N/A
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Did the interviewee confirm appointment?

Did you send directions to interview location?

Does interviewee require special assistance?

Did you confirm interview location?

Is the recording equipment operational?

Do you have backup equipment and tapes?

Do you have the interview protocol ready?

Did you arrive early?

Did you set up the interview space?

Is Interview Guide available?

Interview Checklist**Yes****No****N/A**

Greet and thank the interviewee.

Confirm the interview time of 60 minutes

Does IRB require signatures?

Did the interviewee sign the IRB Consent form?

Describe the research, interviewee's role

Inform of the importance; how the study is to be used?

Inform that interviewer will ask questions; interviewee can refuse
to answer any or all questions, if uncomfortable

Inform identity is confidential, assignment of ID code.

Inform interviewee of recording the interview and taking notes.

Inform interviewee that transcript will be available for review and feedback.

Obtain interviewee consent to record the interview

Ask if any questions or if need anything before beginning?

Ask are they ready to begin?

Question #1. What are your perceptions of the organizational criteria that are prevalent in your organization regarding servant leadership?

Answer:

Question #2. What are your assumptions about the leaders of your organization regarding their individual attributes such as values/virtues, behaviors, and attitudes?

Answer:

Question #3. What do you believe are the reasons that prevent your leaders from achieving even higher levels of organizational performance excellence? What are the barriers that detract, make difficult or impede the practice of servant leadership?

Answer:

Appendix B: Observation Protocol

Date: _____

Setting: _____

Participant: _____

Code _____

Notes:

Appendix C: Confidentiality Agreement

SAMPLE CONFIDENTIALITY AGREEMENT

Name of Signer:

During the course of my activity in collecting data for this research: Servant

Leadership: What makes it an Effective Leadership Model? I will have access to information that is confidential and should not be disclosed. I acknowledge that the information must remain confidential and that improper disclosure of confidential information can be damaging to the participant.

By signing this Confidentiality Agreement, I acknowledge and agree that:

1. I will not disclose or discuss any confidential information with others, including friends or family.
2. I will not in any way divulge or copy, release, sell, loan, alter, or destroy any confidential information except as properly authorized.
3. I will not discuss confidential information where others can overhear the conversation. I understand that it is not acceptable to discuss confidential information even if the participant's name is not used.
4. I will not make any unauthorized transmissions, inquiries, modification, or purging of confidential information.
5. I agree that my obligations under this agreement will continue after termination of the job that I will perform.
6. I understand that violation of this agreement will have legal implications.
7. I will only access or use systems or devices I am officially authorized to access

and I will not demonstrate the operation or function of systems or devices to unauthorized individuals.

Signing this document, I acknowledge that I have read the agreement and I agree to comply with all the terms and conditions stated above.

Signature: _____

Date: _____

Appendix D: Field Test of Research Questions

Problem Statement

The specific problem is the lack of consistent business ethics leaders apply when executing their job functions and the associated tangible and intangible cost result in negative outcomes. One model that has consistently displayed ethical leadership, produced high performance, and employee engagement is servant leadership (Greenleaf 1977, 2002). The purpose of this study is to understand the lived experiences of senior leaders who practice servant leadership in servant leadership organizations. Greenleaf (1977, 2002) listed several criteria in his seminal work as to what leads to effective ethical leadership and high performance.

Purpose of the Study

The purpose of this qualitative phenomenological study is to identify and report the lived experiences of senior leaders in servant leadership organizations in the southwestern United States. Interviews with a purposive sample of participants in self-proclaimed SL organizations on Greenleaf's (1977, 2002) criteria will take place to find out participant perceptions and lived experiences of servant leadership. Ideally, the intent is to locate only known servant leadership organizations. The goal is to interview a minimum of 25 participants in at least three SL organizations.

Research Questions

Several scholars asserted that the research question is the determinant of the approach with the best fit (Creswell, 2012; Leedy & Ormond, 2010; Moustakas, 1994; Patton, 2014). The best fit in this study is a qualitative phenomenological approach given that

the foundational research question is seeking information that requires exploration of the phenomenon of servant leadership in order to understand what makes it an effective model.

Central Research Question: What are the lived experiences of senior leaders regarding their decision-making in servant leadership organizations in the southwestern United States?

Interview questions:

1. What are your perceptions of the culture that is prevalent in your organization regarding leadership?
2. What are your assumptions about the leaders of your organization regarding their individual attributes such as virtues/values, behaviors, and attitudes?
3. What do you believe are the reasons that prevent your leaders from achieving even higher levels of organizational performance excellence?

The purpose of the field test is to test for alignment and assure that the interview questions will produce the desired data for a phenomenological approach. Table 2 displays the responses of the panel of scholarly experts and achieving consensus.

Field Test of Research Questions for a Qualitative Phenomenology. Tanno, J.

Ph.D. Proposal June 2015

Table D2

Responses—Similarities and Differences of Panelists

Panelists	Problem statement	Purpose statement	Central research question	Research questions Q1, Q2, Q3
Dr. F.	No comment	No comment	“Typically, one RQ guides the study. There are four in this study.” ^a	“The phenomenological design addresses the lived experiences of participants regarding a central phenomenon. I do not see anything like that in your research question.”
Dr. P.	Reviewed Chapters 1 and 3 and the Interview Guide. ^b	“Bolster reasoning for Phenomenology as the best fit.”	“Main RQ and sub RQs look okay.”	“With regard to the Interview Guide, you might be more easily understood to say, “What did you experience about the situation.”
Dr. S.	No comment			“What did you experience about the situation.”
Action of researcher	^b	Justifying language regarding best fit added.		The Interview Guide changed to reflect Dr. P’s comments.

^a Suggested rewrite: What are the lived experiences of leaders and managers regarding servant leadership as an effective leadership model? ^b“I have reviewed your method and only made one comment in Chapter 1 of the purpose and nature just touch on bracketing/Epoche during the analysis discussion. Otherwise, you are in alignment with Giorgi’s perspectives on descriptive phenomenology. Everything I have read is in alignment.”

Based on the responses of each panelist/scholar and suggestions implemented by the researcher (Tanno) the study is now in alignment with Giorgi’s (2009) descriptive phenomenology psychological method. The central research question will guide the study. The research questions are appropriate as well as the Interview Guide questions to produce the data based on the purpose of the study. Each panelist has confirmed the results of the field test and summarization on 6/18/15.

Outcome: The field test assures (a) the research questions will produce the necessary data for a qualitative phenomenology, (b) alignment of the study, and (c) adds to the rigor of the study.

The Interview Guide

Welcome: Hi, I am Jan. So nice to meet you. Is the room comfortable? This is a consent form to participate in this study. Do you still want to participate? Please sign here. No one will ever know your name because of this code. We can begin now with the questions.

The purpose of this study is to identify and report the lived experiences of senior leaders in servant leadership organizations in the southwestern United States. The following questions list the criteria set forth by Greenleaf (1977, 2002) for effective high-performance organizations and employee engagement.

Central Research Question: What are the lived experiences of leaders in servant leadership organizations in the southwestern United States?

Q1. What are your perceptions of the culture that is prevalent in your organization regarding leadership?

Based on your perceptions and experiences:

1. How have you experienced these organizational criteria:

- (a) Service - a willingness to serve
- (b) Inspiring and caring mechanism employed
- (c) Other- oriented management
- (d) Ethics
- (e) Builds community
- (f) Stewardship
- (g) Profitability
- (h) Sustainability

(i) Foster innovation

2. How have you experienced the leadership in the organization?
3. How have you experienced the culture of the organization?
4. How have you experienced the structures/systems of the organization?

Q2. What are your assumptions about the leaders of your organization regarding their individual attributes such as virtues/values, behaviors, and attitudes?

Based on your perceptions and experiences, what individual attributes is prevalent in the organization:

1. How have you experienced these virtues/values?

- (a) Compassion
- (b) Empathy
- (c) Spirituality
- (d) Healing
- (e) Ethics/Integrity
- (f) Service

2. How have you experienced these behaviors?

- (a) Listening
- (b) Inspiring
- (c) Empowering
- (d) Sharing/Caring
- (e) Building
- (f) Mentoring

3. How have you experienced these attitudes?

(a) Positive (can do)

(b) Collaborative

(c) Cooperative

4. How, based on your experiences, have these individual attributes contributed to or influenced employee engagement?

Q3. What do you believe are the reasons that prevent your leaders from achieving even higher levels of organizational performance excellence?

Based on your perceptions and experiences:

1. What are the mindsets that impede, detract, make difficult or prevent SL practice?

2. How have you experienced non servant leaders in the organization?

3. How have you experienced the mentoring program in the organization?

4. How have you experienced the organization managing the fear of change?

5. How have you experienced the meaning of the word “servant”?

6. How have you experienced short-term organizational goals as a barrier to SL practice?

7. What else based on your perceptions and experiences impedes, detracts, makes difficult, or prevents the practice of SL?

This is the end of the questions. Thank you for participating in this study. You are welcome to look at my notes. I will send a copy of the transcript to you by e-mail within a few days to check for accuracy. Please send the transcript back within 48 hours if possible, if not I will assume it is accurate. It has been a pleasure meeting with you. Thanks again for your cooperation.