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Running head: SERVANT LEADERS AND INDIVIDAL DEVELOPMENT

The American University in Cairo

Graduate School of Education

SERVANT LEADERSHIP IN THE CONTEXT OF EDUCATION: TEACHERS AS  
SERVANT LEADERS WITH EMPHASIS ON INDIVIDAL DEVELOPMENT

A Study Submitted To

International and Comparative Education Department

In Partial Fulfillment of the Requirements for

The Degree of Master of Arts

By Mariam G. Labib

Under the Supervision of Dr. José Cossa

June 2015

The American University in Cairo

SERVANT LEADERSHIP IN THE CONTEXT OF EDUCATION: TEACHERS AS SERVANT LEADERS WITH EMPHASIS ON INDIVIDAL DEVELOPMENT

A Thesis Submitted by MARIAM GAMIL LABIB SALIB

To the International and Comparative Education Program

June/ 2015

In partial fulfillment of the requirements for The degree of Master of Arts

Has been approved by

Thesis Committee Supervisor/Chair [Signature] Affiliation The American University in Cairo

Thesis Committee Reader/Examiner [Signature] Affiliation The American University in Cairo

Thesis Committee Reader/Examiner Affiliation

Dept. Chair/Director Date Dean Date

## ABSTRACT

This study focuses on individual development as one of the characteristics of Servant Leadership. This is an attempt to attract more attention to Servant Leadership in the context of education as the study argues that teachers, with servant leadership behaviors, can enhance students' individual development. The study pointed out Servant Leadership behaviors which relate to individual development in the non-fiction book "The Freedom Writers Diary" by Erin Gruwell, this book is the real story of a teacher who changed lives and made a difference. The study also traced students' character qualities that can be attributed to having Ms. Gruwell as their teacher. The study sought to answer the following research questions: (a) What Servant Leadership behaviors for individual development can be traced in the book "The Freedom Writers Diary" by Erin Gruwell? (b) What character qualities in Erwin Gruwell students' diary entries can be attributed to her influence as a teacher? A qualitative content analysis was conducted where coding of data was done according to themes and meanings interpreted from the text. Servant Leadership behaviors for individual development were pointed out in the lives of Jesus Christ and Gandhi who are considered role model servant leaders and also from the writings of the scholars who wrote about Servant Leadership. Then, those same behaviors were drawn from the non-fiction book "The Freedom Writers Diary". Nine Servant Leadership behaviors were pointed out and listed as nine data codes derived from the analysis, in addition to nine respective character qualities drawn from the students' diary entries included in the book. The study concluded that Servant Leadership can develop students' characters and help them achieve better academic results; thus, Servant Leadership behaviors need to be a part of teacher preparation and evaluation. Moreover, more research is needed on Servant Leadership in the context of education.

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*I dedicate this work to Jesus Christ the Master, role model educator and servant leader. I also dedicate it to the memory of my beloved father; he was and still is my inspiration. And also to my daughter Sara and my son Ibrahim; keep up your good work and keep going forward, follow the path. I love you.*

## CHAPTER 1—INTRODUCTION

The focus of leadership in education needs to be shifted from process and outcome to people and the future, in other words, more focus on the individual development in education would develop individuals and unleash their creative potential for achieving better academic results (Wong & Davey, 2007). This study argues that Servant Leadership is a practice that enhances students' individual development which could help students become more mature in the way they perceive their own life experiences (Sanford, 1968). According to Ladd, Birch, and Buhs (1999), teachers who keep their eyes on individual development, get better academic results.

According to Spears (2010), Servant Leadership is a style practiced by leaders who help achieve an organization's overall goals by first serving the workers, those leaders behave in a way which is ethical and caring towards the individuals. Servant leadership is characterized by listening, empathy, healing, awareness, persuasion, conceptualizing, foresight, stewardship, commitment to growth, and community building (Spears, 2004).

Servant Leadership flows against the prevalent ideology of human self interest and shows care for the other individuals; effective leaders realize that it takes sincere effort and compassion to reach someone's heart before asking them for an output (Maxwell, 1998). Servant leaders, though, do not deny their power they just realize that they are channels not sources of leadership and success (Blanchard, 2007).

Servant Leadership style has been well introduced and practiced in the context of organizations (Sarkus, 1996). Servant Leadership enhanced organizations by changing traditional leadership methods, Braham (1999) explained how Servant Leadership

increased workers' performance and said that when followers recognize that leaders place value on individuals, they are more likely to perform at a higher level. Romig (2001) also encourages practicing Servant Leadership in organizations as it improves employees' performance, work group productivity and consequently increase profitability.

This study addresses Servant Leadership teaching behaviors in the context of education, the main focus of the study is individual development which is one of the Servant Leadership characteristics. Education aims at developing students and according to Spring (1994), individual development is one of the goals of education. Education is expected to prepare an individual to be able to face the future challenging world, this entails character development and not only scientific dispersion of knowledge (Spring, 1994).

Education should be concerned with individual development because, according to Meyer (1977), schools are organized networks of socializing experiences which prepare individuals to act better in societies. Dirx (1998) also argues that changing the way students behave and how they perceive different issues in life and society through education, could transform the students' lives.

This study analyzes the non-fiction book titled "The Freedom Writers Diary" by Erin Gruwell (Gruwell, 2009) and the main focus of the study is individual development. The study analyzes the teaching performance of a successful teacher and matches her teaching behaviors to those of the Servant Leadership. The book tells the story of a high school teacher who changed the lives of her students when she served them individually and helped develop their characters. Changes that occurred in the students' character are also drawn to show how those students developed.

### **Statement of the Problem**

Individual development is one of the characteristics of Servant Leadership (Spears, 2004) and individual development is one of the goals of education (Sanford, 1968), therefore, Servant Leadership is one of the teaching practices which may serve education by developing the students' characters and accordingly raising their academic performance.

According to Spring (1994), Science alone is not enough for educating students. Therefore, if Servant Leadership teaching behaviors can enhance students' individual development for better academic achievements, then Servant Leader teachers need to be identified and encouraged and Servant Leadership should be introduced and practiced on a broader range in the education context. The problem is that less attention is given by teachers to individual and moral development of their students (McLoyd, 1990) and also little research has been conducted by scholars on Servant Leadership in the context of education (Selladurai & Carraher, 2014).

### **Purpose of the Study**

The purpose of the study is to show that Servant Leadership is an educational practice which may help develop students' characters and accordingly increase students' academic performance through transformational learning. According to Clark (1993), Transformative Learning Theory implies a way of learning which brings about more far-reaching change in the learner than other kinds of learning. Transformational learning prompts a remarkable change or paradigm shift that influences the student's experience.

The study attempts to give more attention to the influence of Servant Leadership teaching behaviors on students' individual development and accordingly on the students'

overall academic performance to achieve better educational goals. Sanford (2009) explained that the basic concern of educational institutions should be how to develop each individual's potentials as fully as possible, which means focusing more on the student's individual development rather than on just their exam scores.

The study points out the Servant Leadership behaviors for individual development in the non-fiction book "The Freedom Writers Diary" by Erin Gruwell (Gruwell, 2009). It is the story of a teacher who made a difference in her students' lives. Character qualities in Erwin Gruwell students' diary entries that can be attributed to her influence as a teacher are drawn from the diary entries included in the book and the main focus throughout the study is individual development.

### **Research Questions**

- 1- What Servant Leadership behaviors for individual development can be traced in the book "The Freedom Writers Diary" by Erin Gruwell?
- 2- What character qualities in Erwin Gruwell students' diary entries can be attributed to her influence as a teacher?

## CHAPTER 2—BACKGROUND

My story begins with the world news in 2011 describing how Egyptians defined their identity on the streets of Egypt during January 25<sup>th</sup> revolution. Since then, I have been observing the attitudes of the youth who started the revolution and concluded that they were full of hope at the time for instance, one of them said, “The sun will rise on a more beautiful Egypt” (Shadid, 2011). It was the first time that a president was ousted by the will of the people, i.e., the youth demanded a better civilian culture to be built on the foundations of freedom and social justice in Egypt.

At that time I believed that there could be a new beginning. I hoped that a new history would be written, an era in history and of transformation which I could witness, a redefinition of my identity and culture as an Egyptian. Education was my academic path to continue working and dreaming for my country. I knew that education can build societies, but I did not have enough knowledge which could assure me that education helps a person’s character develop and become more mature.

I was enrolled in the Masters’ degree in fall, 2011 and I chose educational leadership as a major, I began to understand that education ought to develop individuals as persons and not only help equip them with science (Sanford, 1998). I began to trace a link between Servant Leadership and individual development and realized how objectives and goals of a servant leader focus mainly on serving others (Spears, 2010), I felt that an educational process needs to focus on the individual first as much as, or maybe more than, organizations do.

I focused on the student as an individual who needs to be empowered so that he could be a catalyst of change in his community. For example, youth movements in some countries like Egypt during the sixties were said to be another source of law legislating like that of the parliament, which means that students influenced politics to the extent of mentioning that the government dared not to oppose the students' needs (Abdalla, 2008). Helping students to develop their characters will make them reliable and mature enough to face the challenging future ahead of them, for their own benefit and for the benefit of their societies of which they are an essential part (Garrison, 1997).

I also studied courses about teaching and instructional strategies; I learned that the role of a teacher entails preparing a mature adult who can perform as a good citizen. The National Council for Accreditation of Teacher Education NCATE believes that knowledge and skills are also necessary for a student to succeed as a responsible citizen, and according to their professional standards accreditation of teacher preparation institutions, they see that a professional teacher for the 21<sup>st</sup> century is expected to help provide students with much more than only basic skills, NACTE (2008) stated that "Caring, competent, and qualified professional educators should provide support for student learning. Student learning must mean, not only basic skills but also, the knowledge and skills necessary to succeed as a responsible citizen" (p. 3).

I also learned a lot about education and society and that developing democratic citizens is an educational mission (Kahne & Westheimer, 2003). A country needs citizens who are aware of their civic rights and also of their duties towards their society, citizens who understand and realize that their voices are heard and that they can make a difference. Education toward justice, for example, is sometimes almost identity



challenging. To teach about justice you are defying what people had already believed in the past and still are, so it is not easy it is painful and sometimes faces resistance (Turpin, 2010), therefore, education is not an easy mission.

Education is the process through which the individual's behavior is changed and may also help to bring about social changes. According to Baldwin (1963), it is very challenging to prepare teachers who will take upon their shoulders this huge responsibility; changing the society, forming and formatting the individuals' set of beliefs, critical thinking and even their inner ethical standards, Baldwin's (1963) stated the following:

When you begin to develop a conscience, you must find yourself at war with your society and that is one of the paradoxes of education. It is your responsibility to change society if you think of yourself as an educated person. (p. 331)

Relating Servant Leadership teaching to students' individual development has become the focus of my attention. I wanted to study how Servant Leadership teaching behaviors can help develop students' characters. Therefore, pointing out Servant Leadership behaviors in the context of education was my first research enquiry and then tracing its impact on developing students' character was my second research enquiry.

## CHAPTER 3—LITERATURE REVIEW

**Education for Individual Development**

Education helps build students' knowledge in addition to developing students' identity. According to Spring (1994), science alone is not enough for preparing students to face their challenging world in the future, he added that fostering critical consciousness among students is important while also teaching them how to read.

For instance, Sanford (1968) argues that if you ask a parent what he hopes college will do for his son or daughter, he will quickly think about admirable qualities of character: the ability to think for one self, to have a sense of values, to act responsibly, to enjoy life. This accords with Erikson's (1968) which explains the psychological individual development in stage five of Erikson's Identity Development Theory, this stage explains that during the teenage years a person is able to develop the core sense of self, values, beliefs and goals.

Developing mature interpersonal relationships is another facet of individual development. It is explained in the fourth vector of Chickering's Theory of Identity, building productive relations with outside community entails tolerance and appreciation of differences. Consequently, a well developed mature adult will be able later on to be opened smoothly to the global world with all its challenges with objectivity and increased awareness (Chickering & Reisser 1993).

Is individual development related to making the educational process more appealing to students? According to Neil (1960), education is a practice of freedom and freedom imports happiness, he explained that if students are encouraged and motivated to

learn, they will be more interested in the learning process than if they are forced to learn, Neill's (1960) stated the following:

How can happiness be bestowed? My own answer is: abolish authority. Let the child be himself. Do not push him around. Do not teach him. Do not lecture him. Do not elevate him. Do not force him to do anything. (p. 297)

Education is expected to enhance individual development, giving more space for students to express their views and reflect on their academic lessons is a way of offering education and encouraging freedom. Also, giving more space to students to react to different classmates' behaviors encourages students' inner values to grow becoming more evident, this stream in education is based on "Romanticism". "Romanticism" is explained as being one of the main streams of educational ideology (Kohlberg & Mayer, 1972), which means that the teachers are responsible for allowing more freedom to students in order to unfold their good and bad attitudes for the aim of learning and developing. In other word, giving instructions to students on how to think and behave would result in suppression of abilities and virtues. Freedom allows questioning and the person feels more curious, and this philosophy entails valuing a person on the individual level and being aware of his inner self potential. This means that, an educator should not ignore the student as an individual who needs to develop internally in order to succeed. The objective of education according to "Romanticism" is "the bag of virtues" strategy, qualities which characterize a healthy fully functioning individual, a person who is creative and self confident (Kohlberg & Mayer, 1972).

Another example on how education is meant to enhance students' individual development is "developing purpose". According to Chickering and Braskamp's (2009), how serious an individual is in his academic career, depends on how well he defines his own meanings of different issues in his life. A student, who is well aware of his goals, has gone through a stage of maturity as he relates academia to real life plans and future dreams, Chickering and Braskamp (2009) wrote that "Developing purpose is a way to think broadly and to view one's life in a manner that encompasses career plans and aspirations as well as personal interests and interpersonal and family commitments and responsibilities" (P. 28).

According to Magolda (2009), people make meaning of their life experiences by comparing those real experiences to the pre set assumptions and expectations. A conflict, hence, usually takes place resulting in revising and rescheduling the assumptions to accommodate with the experiences, this process leads to growth in the way individuals make meaning of their experiences and mature accordingly. Baxtor Magolda's (2009) stated the following:

The underlying subject-object relationship undergirds thinking, feeling, and social relating; it intertwines cognitive, intrapersonal, and interpersonal dimensions of development. How we come to know, how we see ourselves, and how we see ourselves in relation to others are all hinged on the same underlying subject-object relationship. (p. 624)

Therefore, students need to know and define their plans and destinations in life and examine carefully every goal ahead, to define their thoughts and emotions about

meanings in their lives and know exactly where they stand. Students need to realize what it would be like to reach what they aim for, a person needs to realize his own needs and acquire his own life experiences.

### **Education for Individual Development and Social Change**

Does education for individual development influence society? According to A. W. Astin and H. S. Astin (2000), leadership holds the key to transforming our institutions, our students, and our society.

What is the societal scope of education? In other words, does education benefit only the social interest of work place or is it for the benefit of society as a whole? According to Schied (1995), organizations want individuals to perform in the interests of corporations, not society. Accordingly, we do not usually see transformative learning from a sociological perspective in human resource development. Schools and colleges, According to Sanford (2009), are to be conceived first of all as institutions for individual development and the basic concern of educational institutions should be how to develop each individual's potentials as fully as possible.

How do schools influence the society? According to Meyer (1977), schools are organized networks of socializing experiences which prepare individuals to act in societies. According to Freire (1970), students are to be stimulated to become "agents of curiosity" as education provides possibility and hope for the future of society. Freire sees education as an intellectual and societal series of continuous group discussions that help students to acquire collective knowledge that they can use to change society and to

encourage analysis of personal cumulative experiences to build up new academic understanding and social action.

According to A. W. Astin and H. S. Astin (2000), Positive and effective changes in society will take place when students commit to making such changes first where they live. Those students need to be trained on how to become leaders and catalysts of change, students are first prepared inside their schools and colleges to be able to act within their societies, A. W. Astin and H. S. Astin (2000) stated the following:

This is both an individual and an institutional challenge. Students will find it difficult to lead until they have experienced effective leadership as part of their education. They are not likely to commit to making changes in society unless the institutions in which they have been trained display a similar commitment. (p. 2)

Does education for individual development impact societies? According to Guay, Boivin, and Hodges (1999), students who are socially and emotionally competent in school are more successful academically and also later in life. Students who emotionally mature well in school have a positive sense of self, good plans for the future and good interpersonal skills (Wentzel & McNamara, 1999).

### **Transformative Learning Theory**

Education for individual development is embedded clearly in the Transformative Learning Theory. According to Mezirow (1997), the Transformative Learning Theory is defined as the process of major transformation that occurs in the minds of students by means of transformational learning; it is the change that takes place in the mind to re-orient its habits. Mezirow (1997) says that “Transformative learning is the process of

effecting change in a frame of reference” (p. 5). This means that transformative learning develops thinking and that mature human beings learn to make their own meanings in life and not just blindly agree to the opinions of others.

To elaborate more, from a developmental perspective and according to Daloz (1986), many adult students may be in a transitional phase of identity development during their formal school years. Such students need to construct new meanings of their lives according to their respective life experiences and this kind of adaptation happens at every new developmental stage they experience as they try to make sense of their changing world.

Therefore, students need to learn more about their critical consciousness as much as they learn how to read (Spring, 1994). Critical consciousness refers to the process where students learn how to develop their ability to analyze, ask questions and take steps on social, economic, political and cultural contexts that influence their lives.

According to Clark (1993), Transformative Learning Theory implies a way of learning which brings about more far-reaching change in the learner than other kinds of learning. Transformational learning prompts a remarkable change or paradigm shift that influences the student’s experience.

According to Mezirow (1997), the frame of reference is the structures of assumptions through which a person understands his life experiences. Mezirow (1997) wrote that, “Transformative learning is the process of effecting change in a frame of reference. Adults have acquired a coherent body of experience—associations, concepts, values, feelings, conditioned responses” (p. 5).

Transformative Learning Theory consists of nine concepts; the fifth of which is the concept about processes of learning, this study here focuses on the fifth concept of the Transformative Learning Theory. The fifth concept consists of four processes of learning through which major transformations take place in the minds of students helping them to change their mindsets, reforming the students' pre set assumptions and consequently changing their point of views and behaviors. The four learning processes are: (a) elaborate an existing point of view, (b) learn to establish new points of view, (c) transform the point of view and (d) transform the habit(s) of mind (Mezirow, 1981).

If Transformative Learning Theory is put into practice, transformative educators would offer teaching methods that could help students' characters develop and hence making major changes in their lives. According to Cranton (2009), teaching and learning has transformative power, teachers can present practical strategies for fostering transformative learning in their classrooms.

### **The Role of the Educator**

Characteristics of an educator are considered one of the factors that produce transformational learning. According to Dirkx (1998), transformative educators do not necessarily teach content that is remarkably different; they rather have a different end in view. Transformative teachers present education to their students by using quite different instructional strategies.

Transforming the lives of students through education, is a process which entails having teachers and leaders who believe in the Transformative Learning Theory and are trained to practice its methods, those educators are usually guided by different and unique



assumptions about the aim of learning (Dirkx, 1998) which focuses more on the students' identity and development.

### **Servant Leadership**

According to Spears (2010), Servant Leadership is defined as a practice of leadership which is primarily built on ethical and caring behavior on behalf of the servant leader towards the workers in his team. Spears (2010) stated that "Servant leadership seeks to involve others in decision making, he added that Servant Leadership is strongly based on ethical and caring leading behavior as it enhances the growth of workers while improving the caring and quality of organizational life" (p. 26).

Servant Leadership is defined according to Greenleaf (1970), as a leadership practice which achieves organizations' goals but sets individuals' stewardship first on its priority list. Greenleaf (1970) stated that "organizational stewards, or 'trustees' are concerned not only for the individual followers within the organization, but also the organization as a whole, and its impact on and relationship with all of society" (p. 31).

Sarkus (1996) explains that "Servant Leadership makes organizational structures look like an inverted pyramid with the leaders at the bottom and other individuals, clients and stakeholders at the top. Delegated decision making is an example of this inverse nature of Servant Leadership" ( p. 28). Servant Leadership is, therefore, another type of leadership turned inside out giving more attention to the workers who are the base of an organization's hierarchy.

According to Greenleaf (1970), the servant leader prioritizes the goal of helping others in an organization and indirectly the organization's goals are achieved. Spears (1996) also stated the following:

A new kind of leadership model – a model which puts serving others as the number one priority. Servant-leadership emphasizes increased service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision-making. (p. 33)

According to Russell and Stone (2002), Servant Leadership characteristics or attributes comprise the following: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to the growth of people, and (j) building community.

Consequently, Servant Leadership emphasizes on the value of an individual worker in an organization. Servant Leadership is also capable of achieving organization goals through empowering individuals within those organizations and increasing the overall profitability (Romig, 2001). The focus in this study is on individual development as one of the attributes of Servant Leadership.

### **Servant Leadership for Individual Development**

Servant leaders develop individuals, helping them to flourish (McMinn, 2001). The servant leader's first priority is to serve and meet the needs of others (Russell & Stone, 2002). Robert Greenleaf set individual development as one of the components which define Servant Leadership explaining that it is the natural commitment of leaders to develop, appreciate and encourage other people from a fundamental desire to first help

others, and that this “simple fact is the key to [a leader’s] greatness” (Greenleaf, 1970, p. 2).

Helping individuals to develop does not at all contrast with the overall objective of institutions to succeed. Servant Leadership just prioritizes individuals over institutions, and at the end both succeed and achieve the overall goals, Greenleaf (1970) explained that, “The secret of institution building is to be able to weld a team of such people by lifting them up to grow taller than they would otherwise be” (p. 14).

Servant Leadership is not only a philosophy and practice; it is a transferred legacy of service (Greenleaf, 1970). When followers recognize that their leaders truly follow the ideals of Servant Leadership, the followers are more motivated to increase their productivity and are apparently more likely to become leaders and serve others as well. This complies with the fact that education is expected to prepare and train students also for leadership roles in their communities. Students are in turn expected to act as productive and responsible leaders within their fields of interest whenever they graduate promoting a sense of sharing in their communities, Spears (1996) defines Servant Leadership in the light of sharing power and serving others as follows:

A new kind of leadership model – a model which puts serving others as the number one priority. Servant-leadership emphasizes increased service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision-making. (p. 33)

Furthermore, Laub (1999) wrote that “Servant Leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader” (p. 81).

According to Greenleaf (1977), a servant leader cares for the individuals first, his inner desire is to serve people and help them grow. Greenleaf (1977) stated the following:

The servant leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (p. 27)

### **Servant Leadership in the Organization Context**

According to Romig (2001), Servant Leadership is good for business where employees demonstrated that the practices of Servant Leadership improved their performance, work group productivity and consequently increase in profitability.

Servant Leadership works well with developing employees, according to Wong and Davey (2007), Servant Leadership is one of the successful ways of solving human problems in organizations. Large amounts of valuable resources are wasted within the organization context each year as a result of various human problems, but applying Servant Leadership in management has humanized the workplace because leaders treated subordinates as human beings worthy of unconditional dignity and respect, Wong and Davey’s (2007) explained this by stating the following:

Servant Leadership represents a radical approach – it is humanistic and spiritual rather than rational and mechanistic; It puts workers rather than shareholders at the center of concentric circles and it motivates workers primarily through creating a caring and supportive workplace rather than through individual incentive systems. (p. 3)

To elaborate more on how Servant Leadership humanizes the work atmosphere in organizations, Smith (2005) claims that Servant Leadership emphasizes the weaknesses that reside in people who lead and says that such weaknesses include: the potential for error of judgment and excess of pride and self-interested actions that can shape “unhealthy subordinate relationships” between leaders and followers in traditional organizational hierarchy. A servant leader, on the other hand, has a desire to first serve others and avoids these power traps. The focus of a servant leader changes from “self” to “others”.

According to research by Rezaei, Salehi, Shafiei, and Sabet (2012), Servant leadership demonstrates positive impact on organizational trust between management and employees, the leader’s honesty and integrity inspires trust to others and results in establishing better organizational communications among administration and workers.

As reported by Irving and Longbotham (2007), Servant Leadership behaviors in organizations has impacted team effectiveness in six different facets as follows: (a) providing accountability by people within organization for reaching work goals, (b) supporting and resourcing of organizations to help workers meet their goals, (c) managers/Supervisors and top leaders engaging in honest self-evaluation before seeking to evaluate others, (d) organizations fostering collaboration among workers rather than

competing against each other, (e) organizations communicating with clear plans and goals and (f) valuing and appreciating team members by their superiors. These six areas of team effectiveness reflect greater leadership effectiveness in the context of organization as a result of practicing Servant Leadership management style.

According to Ivancevich and Matteson (1999), they conducted experiments between 1924 and 1932 with 20,000 Western employees; they examined how the lighting of workers' output affected the work groups' performance. Results showed that production and workers' performance increased where lighting of workers increased. This made people began to believe that economic rewards were less influential on performance than did the workers' behavior and attitudes. Those previous results launched the human relations movement (Judge, Bono, Thoresen & Patton, 2001). Servant Leadership values employees and emphasizes on serving human and enhances individual relations as a fundamental key component in the context of organization.

### **Servant Leadership Impact on Social Change**

According to Greenleaf (1970), community is defined as groups of people within an organization who are joined together representing a unit; he argues that organizations can succeed only if they establish a sense of community and sharing among individuals through servant leaders in practice.

Team building is one of the facets of Servant Leadership. According to Ledbetter (2003), servant leaders give much value to people as those servant leaders encourage, are loyal, build teamwork, and are committed.

Promoting the sense of community in schools is the start point of building a healthy society in the future, as according to Fullan (2003), a strong and successful

education system is the cornerstone of a more civil and democratic society. Glickman, Gordon, and Ross-Gordon (2005) confirm that, “in a democratic society, it is vital that students learn to think reflectively, function at high stages of moral reasoning, and be autonomous decision makers” (p. 156).

Building community is one of the Servant Leadership characteristics, according to Novak (2002), Servant Leadership helps to build healthy and strong communities by giving back to the community through serving and investing. Schools are encouraged to move into the community through their service and real life problem solving (Novak, 2002) by means of practicing Servant Leadership in schools first.

Servant leaders have a positive influence on teamwork and are interested in community building also outside their organization (Bausch, 1998).

### **Servant Leadership in the Context of Education**

Servant Leadership is applicable to the context of education and is a viable model for present day schools, school districts and educational organizations (Greenleaf, 1977). For example, a loving and caring teacher would respond to misbehavior at an individual level rather than hold a whole class responsible for the actions of a few.

According to Williams (1998), a servant leader teacher would offer all students opportunities to participate more in class, to express all their thoughts and consequently to succeed. This same teacher would show more fairness and respect to all students. Loving and caring teachers would be friendly with their students and would demonstrate interest in students’ lives beyond the classroom. Caring teacher can facilitate academic message easier to students.

Servant leader teachers may transform their students through their charismatic personalities, as values held by servant leaders are virtuous and unique distinguishing them from other types of leaders and leadership theories (Russell, 2001, p. 76). Students are inspired by how their teachers perform and how they deal with different life issues. Students talk with their teachers about some personal problems and ask for advice. A teacher can make life changes, such a huge the responsibility is.

According to Williams (1998), caring about students is to be offered by stopping and listening to them as separate and precious individuals, he watched the students in his school and tried to understand them more as regards personality and identity so that he would be more patient, curious and compassionate in educating those students. Williams actually wrote about the details of his academic relations with some of his students, Williams' (1998) stated the following:

They teach me and they remind me: that I am one link in the chain of their education, and this means I am linked to all others in this community of educators. Here we are, held together by the lives of our students—lives incredibly fragile, remarkably hardy, complicated, and challenging—ours to know and understand for the asking. (p. 21)

### **Teachers as Servant Leaders**

According to A. W. Astin and H. S. Astin (2000), each faculty member, administrator, and staff member is modeling some form of leadership. In other words, teachers are leaders inside their classrooms.



Teachers who keep their eyes on individual development, they get better academic results (Ladd et al, 1999; Raver, 2002). In other words, it all starts with well developed students who became more interested in the learning process because their teacher cared about their well being in the first place.

From a societal perception and according to Wenger (1999), workers function most effectively as communities of practice in an organization, each member of the community shares in the community change that starts first inside the work environment. And therefore, schools and all educational staff should perform as a community of practice, operating as a successful enterprise over time.

The position of a teacher holds a great responsibility, according to Nichols (2010), it is more than dispensing knowledge to students; effective teaching requires abandoning the concept of teaching as a mechanical process that requires minimal talent, preparation and freedom.

Servant leader teachers are important for students and for schools, according to Van Brummelen (2004), teacher leadership could build and maintain a healthy school culture and teachers need to provide informal and indirect leadership that is able to support the school's culture and vision for an effective student learning and fewer discipline problems. Teachers do not really create any new capabilities in students, they rather are able to give them hope and to prepare them to be better individuals (Cerff & Winston, 2006).

Education and individual development, according to the literature, has a lot to do with servant leading teaching. There is a need to induce more of the Servant Leadership

behaviors to the context of education. This study traces some of the Servant Leadership behaviors in the non-fiction book “The Freedom Writers Diary” by Erin Gruwell (Gruwell, 2009), it tells the story of a teacher who succeeded in changing the lives of her students and helped develop their characters and therefore the students had better visions and bigger plans for their academic future. The study also traces some of the students’ character qualities that can be attributed to having Ms. Gruwell as their teacher.

## CHAPTER 4—DEFINITION OF TERMS

**Key Terms****Servant Leadership**

Servant Leadership begins with the natural feeling that a person wants to serve first, to care about subordinates and to make sure that their highest priority needs are being served, those served individuals become healthier, wiser, freer, more autonomous, more likely to lead and serve others as well (Greenleaf, 1977).

Servant Leadership is a style of leadership that aims at limiting the abuse of power that is related to the control of leaders (Farling, Stone, & Winston, 1999) by letting the workers share in the decision making, it is a leadership with stewardess at the heart (Page & Wong, 2000).

**Servant Leaders**

In this study, the term “servant leader” does not refer to a principal or a director, it refers to a teacher inside a classroom. As according to A. W. Astin and H. S. Astin (2000), each faculty member, administrator, and staff member is modeling some form of leadership. In other words, teachers are leaders inside their classrooms.

Ten characteristics of a servant leader according to Spears (2010) are, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.

**Individual Development**

Individual development in this study is defined according to The Cognitive Developmental Theory which implies that mature thoughts and mental structure is a product of the interaction between a person and environment through indirect learning and conversations (Sanford, 1968).

**Education for individual development**

Education for individual development is when education aims at promoting students' identity based on qualities as flexibility, creativeness, openness to experience and responsibility (Sanford, 1968). It is when education environment is guided by raising mature students who can fully function in societies.

**Servant Leadership for Individual development**

Servant Leadership has nine characteristics one of which is the commitment for the individual development of subordinates (Greenleaf, 1997); it is when those who are being served become healthier, wiser, freer, more autonomous, more likely themselves to become servants.

**Servant Leadership Teaching Behaviors for Individual Development**

Servant Leadership is applicable to the context of education (Greenleaf, 1977). Servant Leadership teaching behaviors for individual development are the examples of teachers' performance that contribute to the cognitive development of students.

## CHAPTER 5—THEORITICAL FRAMEWORK

**Introduction**

Servant Leadership is a style of leadership which focuses on serving the individual first (Greenleaf, 1977), it is a leadership practice that will positively reflect on the performance of people for the benefit of the overall organization (Irving & Longbotham, 2007). Servant Leadership has nine characteristics where individual development is one of them (Spears, 2010). According to Clark (1993), “Transformative Learning Theory” implies a way of learning which brings about more far-reaching change in the learner than other kinds of learning. Transformational learning prompts a remarkable change or paradigm shift that influences the student’s experience. In the context of education, Servant Leadership could play an important role in helping develop the characters of students (Greenleaf, 1977). This chapter explains in more details the theoretical framework behind this argument.

**Theoretical Framework**

According to Spring (1994), Science alone is not enough to prepare students to face future challenges; therefore, education should include a focus on students’ individual development. According to Sanford (2009), educational institutions are to be conceived, first of all, as institutions for individual development. The basic concern of educational institutions should be how to develop each individual’s potentials as fully as possible.

Education for individual development has an impact on societies. According to Meyer (1977), schools are organized networks of socializing experiences which prepare individuals to act in societies.

Transformative Learning Theory explains that if students develop in a way that they are able to find and construct meanings within their lives to make more sense of their life experiences, they will become more motivated to participate in their formal learning journey (Darloz, 1986). Students need to learn more about their critical consciousness as much as they learn how to read (Spring, 1994). Critical consciousness refers to the process through which students learn how to develop their ability to analyze, ask questions and take steps on social, economic, political and cultural contexts that have influence on shaping their lives. According to Clark (1993), Transformative Learning Theory implies a way of learning which brings about more far-reaching change in the learner than other kinds of learning. Transformational learning prompts a remarkable change or paradigm shift that influences the student's experience.

The role of educators is important to deliver education. Characteristics of an educator are considered one of the factors that produce transformational learning. According to Dirkx (1998), transformative educators do not necessarily teach content that is remarkably different; they rather have a different end in view. Transformative teachers present education to their students by using quite different instructional strategies. And since Transformative Learning is not a common experience among adult learners (Dirkx, 1998), Servant Leadership helps as an educational leadership practice that emphasizes on individual development as one of its characteristics (Greenleaf, 1977).

Servant Leadership is a practice of leadership which is primarily built on ethical and caring behavior on behalf of the servant leader towards workers in an organization (Spears, 2010). A servant leader according to Greenleaf (1977), is a person who cares for the individuals first, his inner desire is to serve people and help them grow.

Individual development is one of the characteristics of Servant Leadership and therefore, Servant Leadership for individual development is the focus of this study. Servant leaders develop individuals and help them flourish (McMinn, 2001). Laub (1999) found that “Servant Leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader” (p. 81).

Servant Leadership in the context of organization has succeeded in transforming the lives of employees. According to Wong and Davey (2007), Servant Leadership focuses on motivating workers through a vital role of leadership. It fosters the meanings of serving, caring, and understanding for the aim of optimizing worker motivation through developing workers and creating a positive workplace. According to Romig (2001), Servant Leadership is good for business where employees demonstrated that the practices of Servant Leadership improved their performance, work group productivity and consequently increased in profitability. Consequently, Servant Leadership behaviors in organizations has impacted team effectiveness (Irving & Longbotham, 2007) and also increased the work groups’ performance (Ivancevich & Matteson, 1999).

Servant Leadership is applicable to the context of education and is a viable model for present day schools, school districts and educational organizations (Greenleaf, 1977). According to (Williams, 1998), a loving and caring teacher would respond to misbehavior at an individual level rather than hold a whole class responsible for the actions of a few. Teachers could perform as servant leaders, according to A. W. Astin and H. S. Astin (2000), each faculty member, administrator, and staff member is modeling some form of leadership. In other words, teachers are leaders inside their classrooms.

There is a big difference between a teacher and an educator. Education reform needs leaders who can motivate and guide their team members towards rebuilding a new society, this can be done by changing the behavior and mentality of individuals along with embellishing their perception of moralities and ethical values. Educators influence students' identity and a person's identity has a major influence on how they perceive others, their self-esteem, self-confidence, aspirations, motivation, and effort expended in various aspects of their life (Smith, Walker, Fields, Brookins, & Seay, 1999).

Students are to be well prepared to become more mature individuals who can accommodate and succeed in the challenging world when they graduate. The purpose of this study is to trace, locate and synthesize individual development in relation to servant leader teaching behaviors.



## CHAPTER 6—METHODOLOGY

**Methodology**

The goal of education for individual development is to foster critical consciousness among students while also teaching them how to read, education is expected to stimulate individual development (Spring, 1994). The expected outcome of education for individual development is raising and educating individuals who are expected to influence their communities (Meyer, 1977).

Servant Leadership has nine characteristics, one of which is individual development (Spears, 2010). Servant Leadership is applicable to the context of education (A. W. Astin & H. S. Astin, 2000), though little research is done to explain how Servant Leadership is applicable in the context of education. On the other hand, Servant Leadership is more applicable in the context of organization, according to Romig (2001), Servant Leadership is good for business where employees demonstrated that the practices of Servant Leadership improved their performance, work group productivity and consequently increase in profitability.

The main theme of this study is individual development. The study focuses on Servant Leadership teaching behaviors that may influence students' individual development. This study analyzes the text content of the non-fiction book by Erin Gruwell "The Freedom Writers Diary" (Gruwell, 2009). This book was chosen because it is a successful life experience showing how students' characters may change and this change is attributed to the influence of their teacher. The students established an organization called "The Freedom Writers Foundation" which offers mentoring to educators and students in a trial to influence education and change it to the best interest of

students' individual development, they continue to share their story and change their community (Wride, 1997).

The study pointed out the Servant Leadership behaviors in Miss Erin Gruwell's performance as a teacher, the character changes of the students were also traced and drawn from the students' diary entries included in the book. The two research questions are (a) What Servant Leadership behaviors for individual development can be traced in the book "The Freedom Writers Diary" by Erin Gruwell? (b) What character qualities in Erwin Gruwell students' diary entries can be attributed to her influence as a teacher?

Accordingly, a sufficient detailed description of the diary entries included in the book was needed for a thorough study. Qualitative content analysis method was chosen to be able to access the inner perceptions, attitudes, and feelings of the teacher and the students' experiences (Zhang & Wildemuth, 2009). Different parts of text from the diary entries included in the book were interpreted trying to make sense of the meaning of those relevant parts (Krippendorff, 2004). The main focus of the study is Servant Leadership teaching behaviors for individual development. The meanings of the diary entries included in the book were analyzed, Servant Leadership behaviors by the teacher were pointed out and also the students' character qualities, that can be attributed to having Ms. Gruwell as their teacher, were drawn from their diary entries included in the book. The book tells a successful life example of how a teacher performance can change lives of students and accordingly influence their community later on.

Other methods that could have been chosen for this research are surveys and questionnaires in schools and other educational institutions for the aim of exploring

teachers who impacted the lives of students. Other methods of research could have also searched first for students whom their lives proved to change as a result of having a unique teacher, then, all this should have been proved first to have direct relation to promoting individual development which is the focus of the study. But, choosing a real life success story, as “The Freedom Writers Diary” (Gruwell, 2009) to proceed with the research offered more space for a deeper analysis of details of the experience; interpreting in more depth the teacher and students’ inner perceptions, attitudes, and feelings of their reality through content analysis (Zhang & Wildemuth, 2009).

### **Reliability and Validity**

Paragraph units of texts were chosen from the diary entries included in the book according to their relation to individual development which is the main focus of the study. The paragraphs provide information that helps address the two research questions being pursued (Krippendorff, 2004).

Reliability and validity of the study were examined continuously throughout the analysis using the checklist for researchers attempting to improve the trustworthiness of a content analysis study (Elo, Kaariainen, Kanste, Polkki, Utriainen, & Kyngas, 2014). This checklist consists of three sections which are (a) preparation phase, (b) organization phase and (c) reporting phase. There are some questions in section which are used to check the trustworthiness of the qualitative content analysis method. The answers to those questions are summarized into comprehensive text parts in the following section in order to explain how reliability and validity were addressed in the study.

**Preparation Phase**

The written material was read several times during the preparation phase of this study, the aim was to become immersed in the data. In order to make sense and fully understand the data, the following questions about the text were raised during this phase: Who is telling? Where is this happening? When did it happen? What is happening? Why? (Dey, 1993). Using only one sample source required more in depth analysis that offered more focus on Servant Leadership behaviors for individual development, going into more depth and details while interpreting the meanings of text.

Data was collected from the teacher and the students' diary entries included in the book under study, the text parts were written as diary entries by the teacher and the students therefore data is valid and reliable.

This research focuses only on one part of Servant Leadership characteristics and that gave more space, during data collection, for best immersion in the data that is only of relevance. This gave trustworthiness to data collection method because time and effort were directed to only the relevant data, no other paragraphs of diary entries were collected except those that are directly relevant to the focus of the study. The focus of this study is Servant Leadership teaching behaviors for individual development. Individual development is one of the nine characteristics of Servant Leadership and data that is related to individual development was the only data chosen for the analysis.

**Organization Phase**

The data coding categories in this study adequately represent the concept under study and accurately capture the behaviors of Servant Leadership for individual

development. Data was derived from the text analysis and was organized into categories according to their meaning in relation to Servant Leadership behaviors, and then the categories were summarized and converted into nine codes (Weber, 1990). Reliability was evaluated on each level separately by omitting categories that did not directly relate to individual development and also by gathering several categories into one.

### **Reporting Phase**

To increase the reliability of the reporting phase in this study, thorough description and explanation of the results are offered in the form of clear descriptive and understandable text as well as tables to summarize the findings linking the meaning of results to the data used in the analysis (Polit & Beck 2004).

Collection of valid and reliable data during the data preparation phase has contributed to get reliable findings (Weber 1990), the text parts in this study were quoted from the diary entries included in the book written by the teacher and the students which helped to give relevant true statements in the reporting phase as they were derived from interpreting reliable pieces of data.

It was important to continuously examine and review the trustworthiness of every step of the analysis process, including the preparation, organization, and reporting of results. The theme of this study is individual development; therefore, every step was always revised to make sure not to lose focus of the study based on the literature review and the assigned research questions.

Clear presentation of findings was put into words and also illustrated in tables so that readers may find it easier to follow. There is one general table to give an overview

and description of the whole set of results of the two research questions, then another two separate tables were used to illustrate the data analysis findings that are relevant to each of the research questions separately.

### **Analysis**

The study uses the qualitative content analysis method. It analyzes the content of the material written by researchers who wrote about Servant Leadership on one side, and on the other side, an example of a real life story from a non-fiction book of a teacher who changed the characters and lives of her students. The teacher and the students' experiences were analyzed in order to point out teaching behaviors that are similar to the Servant Leadership behaviors. Content analysis was used to access the teacher and the students' inner perceptions, attitudes, and feelings of their reality from the text parts (Zhang & Wildemuth, 2009).

Two separate chapters were assigned for the data analysis process. The first one is Chapter Eight which analyzes data for the purpose of answering the first research question which is: What Servant Leadership behaviors for individual development can be traced in the book "The Freedom Writers Diary" by Erin Gruwell? First, Servant Leadership transcripts by scholars were carefully read and the Servant Leadership behaviors for individual development presented in the scholars' writings were identified. Second, similar Servant Leadership behaviors for individual development were pointed out in the teaching performance of Miss Gruwell from her non-fiction book "The Freedom Writers Diary" (Gruwell, 2009). Sections of text that are considered relevant were identified, intended to use, revisited and quoted for interpretation as a representative example of what the researcher wants to say (Krippendorff, 2004). Then, nine similar and

common codes were drawn from both sides which represent similar Servant Leadership behaviors between the writings of Servant Leadership scholars and the teaching behaviors in Miss Gruwell's performance.

Chapter nine analyzes data for the purpose of answering the second research question which is: What character qualities in Erwin Gruwell students' diary entries can be attributed to her influence as a teacher? Parts of texts from the students' diary entries included in the book were chosen for analysis, those parts were picked according to their direct relation to students' individual development; those parts in which the students explained how their characters have changed and their perceptions of different issues in life became different. Those character qualities are attributed to their teacher's influence and were drawn and represented as nine points that coincided well with the nine behavior codes of chapter eight.

Passages were analyzed and interpreted underneath each part of text simultaneously throughout the two data analysis chapters.

## CHAPTER 7—DATA

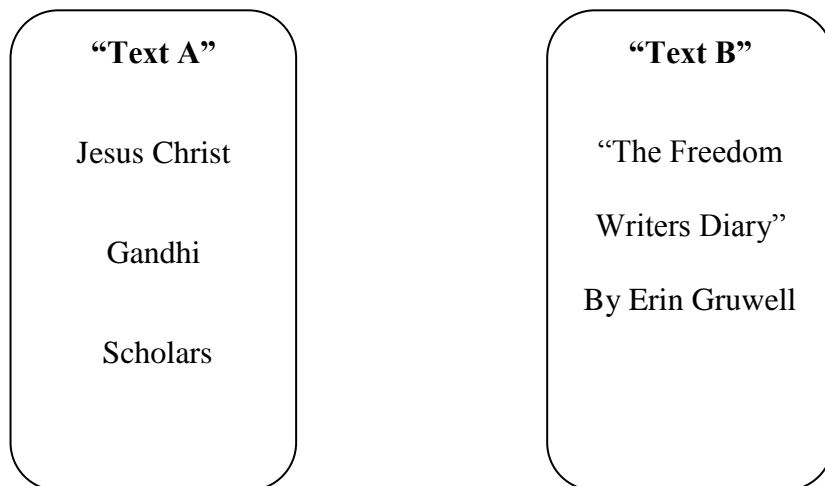
**Data Source**

This study contains two chapters for data analysis each is assigned to answer one of the two research questions.

**Data Analysis to Answer the First Research Question**

Data analysis in chapter eight is assigned to answer the first research question: What Servant Leadership behaviors for individual development can be traced in the book “The Freedom Writers Diary” by Erin Gruwell?

To answer the first research question, data which is referred to in the analysis as (Text A) and (Text B) were interpreted in the study to find the common Servant Leadership behaviors for individual development between them as shown in figure 1.



**Figure 1. Data to Answer the First Research Question**



**Text A.** in this study, the term “Text A” addresses text parts that define or show Servant Leadership behaviors explored from the lives and writings of Jesus, Gandhi and Servant Leadership scholars respectively. The aim is to offer definitions and examples of Servant Leadership behaviors for individual development. Jesus and Gandhi are referred to in this study as role model servant leaders who gave examples on how to behave as a servant leader to serve others.

So, wherever the title “Text A” appears in the data analysis, this means that the three parts of texts are chosen and will be interpreted in the same order as follows: Jesus’ words or acts, Gandhi’s words or acts and scholars’ writings about Servant Leadership behaviors.

**Jesus.** The words and role model life of Jesus Christ as a person and servant leader (Wong & Davey, 2007), this study addresses the acts and quotes of Jesus as a man who had an exceptional leading character. The words and the acts of Jesus were quoted from the New Testament of the New King James Bible published by Thomas Nelson in 1982. It is a translated version of the bible.

**Gandhi.** Mahatma Gandhi was one of the twentieth century’s transformative leaders (Friedman, 2008). The words and role model acts of Gandhi for this study were quoted from Gandhi’s book “Towards New Education” edited by Bharatan Kumarappa, printed and published in India in 1953 (Gandhi, 1953). Gandhi’s writings from the book “Mind of Mahatma Gandhi” which was compiled and edited by R. K. Prabhu and U. R. Rao, Printed and Published in India in 1960 (Gandhi, 1960). And Gandhi’s book words from the book “The Selected Works of Mahatma Gandhi” edited by Shriman Narayan, Published in India in 1997 (Gandhi, 1997).

**Scholars.** This section includes parts of text by scholars who wrote about the philosophy of Servant Leadership, its characteristics and attributes. The work of Larry C. Spears titled “Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders” which was published in “The Journal of Virtues and Leadership” in 2010 (Spears, 2010). And the work of Tim Grothaus titled “Empowering Adolescents as Servant-Leaders Promoting Resiliency, Positive Networking, and Community Stewardship” published in “Reclaiming Children and Youth.” in 2004 (Grothaus, 2004).

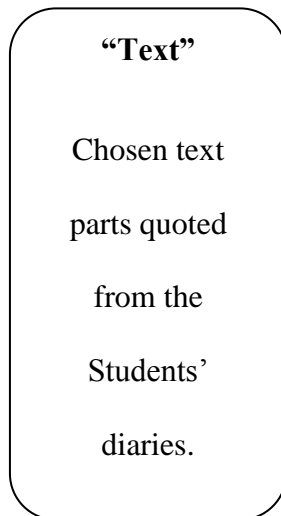
**Text B.** Text B represents the parts of text from the non-fiction book “The Freedom Writers Diary” by Erin Gruwell (Gruwell, 2009), the original book was used as the primary source and the diary entries by both the students and the teacher included in the book were analyzed.

Text parts that were interpreted from the book were chosen according to their direct relation to individual development of the students. In other words, they are the Servant Leadership behaviors traced in Miss Gruwell’s teaching performance that influenced the students’ characters. Those teaching behaviors were found to be similar to the writings of Servant Leadership scholars about Servant Leadership behaviors and also similar to the behaviors of Gandhi and Jesus as shown in details throughout the analysis in chapter eight.

Those Servant Leadership behaviors by Miss Gruwell were pointed out, and organized in the form of categories for data coding, those categories were summarized and converted into nine codes representing Servant Leadership behaviors for individual development.

### **Data Analysis to Answer the Second Research Question**

Data analysis in chapter nine is assigned to answer the second research question: What character qualities in Erwin Gruwell students' diary entries can be attributed to her influence as a teacher? To answer the second research question, data which is referred to in the analysis as (Text) was chosen for interpretation from the diary entries included in the book as shown in figure 2.



**Figure 2. Data to Answer Second Research Question**

**Text.** Whenever the term “Text” appears in chapter nine, it represents parts of text from “The Freedom Writers Diary” book (Gruwell, 2009) as a primary source for answering the second research question. The main focus of this part of analysis was to trace students’ character qualities which can be attributed to having Ms. Gruwell as their teacher. The chosen parts of text were the students’ narrative words quoted from their diary entries included in the book and it speaks about the character change that they

experienced. Students' character qualities that can be attributed to having Ms. Gruwell as their teacher were drawn from the students' diary entries included in the book and were interpreted separately. This part of data analysis focused only on the parts of students' diary entries included in the book that explained clearly how their characters were developed, the parts of texts were picked according to clear manifestation of students' individual development which is the focus of the study.

### **Data Coding**

Data coding was done according to data meanings, themes and interpretations. Coding sheets were prepared while reviewing the material, all the parts of texts chosen for interpretation were only those texts parts that were related to individual development, units that were informative to the research questions being pursued (Krippendorff, 2004).

Repeated reading of the text content took place in order to achieve immersion in the data and to be able to derive codes that are relevant to the main focus of the study (Dey, 1993). Headings were written down next to text parts then those headings were organized into groups according to meanings and interpretations, then the large number of groups was diminished into fewer categories (Weber, 1990 & Krippendorff, 2004). Afterwards, abstraction and developing of data codes took place by formulating general words' description as names for the main categories using similar incidents, then the names were grouped together as categories and categories were summarized and converted into nine codes (Dey, 1993).

The main prerequisite theme of this study was the Servant Leadership behaviors for individual development. The list of Servant Leadership teaching behaviors for

individual development was derived gradually throughout the analysis and was categorized into codes to represent the data.

Data codes were not pre set for the first part of this study in chapter eight which is the first part of the analysis that was intended to answer the first research question. Data related to Servant Leadership for individual development was analyzed from the scholars' writings "Text A" and then the narrative text of the book (Gruwell, 2009) was analyzed. Then, from the data analysis, common Servant Leadership behaviors for individual development were systematically derived and organized into categories and codes. The codes represent Servant Leadership behaviors, the common behaviors between the writings of the Servant Leadership researchers and Miss Gruwell's. Coding system was always modified throughout the analysis to ensure the best fittings to the data.

Data codes for the second part of the study in chapter nine, which was done to answer the second research question, were already set before and were used and followed. Parts of texts were chosen and referred to as "Text" from "The Freedom Writers Diary" book (Gruwell, 2009), those text parts were interpreted and students' character qualities were drawn and were organized according to the pre set codes.

To conclude, in chapter eight, Servant Leadership behaviors were pointed out in the teachers' performance, those behaviors were similar to the Servant Leadership behaviors written by the Servant Leadership scholars. Those derived behaviors were organized into nine categories for coding. Then, in chapter nine, the derived codes from the first analysis were used this time as pre set codes. Character qualities corresponding

to each preset code behavior were drawn from the students' diary entries included in the book.

### **Definitions of Codes**

**Code I: A servant leader acts.** A servant leader is a role model who practices what his talks imply. This means that the servant leader does not only say something and acts differently, rather he talks and puts his words into action and this gives credibility to his offered leadership model.

**Code II: A servant leader shows sincere care for individuals.** A servant leader shows genuine care for individuals, his welcoming and loving attitude allows people to ask questions and initiate conversations. Moreover, the servant leader does not just give quick brief answers he rather shows care and interest by offering time for sincere conversations and by giving thorough answers with illustrations.

**Code III: A servant leader develops leaders.** A servant leader turns his followers into leaders. By role modeling, the followers serve the others and become leaders to them. A servant leader empowers his followers and helps them explore their own leadership capabilities.

**Code IV: A servant leader encourages a person to have his own stances.** A servant leader develops other leaders and not followers. Those are individuals who can take decisions and never just go with the flow. An empowered personality is mature enough to have his perceptions about different issues in life. Consequently, this personality is able to form free opinions and stances and acts accordingly.

**Code V: A servant leader stands against surrounding resistance.** A servant leader is usually able to face any challenging resistance. The main priority of a servant leader is the best interest of the followers, the individual development influence. Many times a servant leader is put in a situation where he has to face challenging surroundings for the sake of a belief that serving a person is more important than obeying any contradictory opinion. Therefore, the servant leader is able to usually endure challenges.

**Code VI: A servant leader is self reliant.** A servant leader usually has a vision that nobody else might think of. The servant leader has his dreams and most of the time he just walks his path alone. If it happens that the companions of a servant leader lose focus and if they have other goals which they see are more important to them, they just do not share the servant leader his dream. At that point the servant leader just continues without any support, he is committed enough to serving people and he just follows his ethics and inner inspiration. A servant leader continues his path no matter how solely he moves.

**Code VII: A servant leader does not judge, but encourages others.** A servant leader wants an individual to be better. It is more important for a servant leader to change a person to be a better individual than to punish him for low performance. This in turn will motivate a person and encourages him to correct his mistakes. A servant leader encourages people to do their best and develop on the individual level.

**Code VIII: A servant leader teaches others to stand for themselves.** A Servant leader is never weak. He stands for himself and consequently teaches the followers to do the same. A servant leader does not submit to the unjust, he rather stands bravely and

denies anyone's right to treat him unjustly. The followers learn from their leader and they do the same. For an individual to react wisely and bravely to someone who mistreats him this entails individual development and maturity and this is taught by example.

**Code IX: A servant leader encourages justice as an ethical standard. A**

servant leader makes his decisions based on subjective standards of justice. The servant leader will induce the same quality in the characters of his followers, giving more credit to the inner personal ethical standards than to other standards.



CHAPTER 8—DATA ANALYSIS TO ANSWER THE FIRST RESEARCH  
QUESTION

**Description**

Servant leader behaviors related to individual development are drawn from “Text A” as follows (a) Jesus: The role model teaching words and life of Jesus as written in the New King James version of the bible (b) Gandhi: The writings and role model teaching words and life of Gandhi (c) scholars: The writings of scholars who wrote about the Servant Leadership. Each part of text is analyzed and interpreted underneath the text respectively.

Then, Servant Leadership teaching behaviors related to individual development were pointed out as “Text B” which is parts of “The Freedom Writers Diary” book by Erin Gruwell (Gruwell, 2009). Miss Gruwell’s teaching performance was analyzed and every Servant Leadership behavior was pointed out and interpreted underneath its code title.

Nine codes were derived throughout the analysis of “Text A”, large quantity of text was organized into fewer content category codes (Weber, 1990). The codes shown in this analysis are nine titles that represent the Servant Leadership behaviors for individual development which were found to be common between data in “Text A” and “Text B”. The parts of text and interpretations which are relevant to one behavior are organized and put underneath each of the nine codes respectively.

Interpretation of texts follows each part respectively. Meanings interpreted from both (Text A) and (Text B) do relate to the same code meaning.

### **“The Freedom Writers Diary” Book**

This is the title of a non-fiction book “The Freedom Writers Diary” by Erin Gruwell (Gruwell, 2009), it is used as a primary source and it is referred to as “Text B” in this study. The book is a successful example of a teacher’s performance which greatly influenced her students’ characters. The book “The Freedom Writers Diary” recites the story of Erin Gruwell who was an English teacher for one hundred and fifty high school students at Wilson High School in Long Beach, California. Those students were raised in a city with an atmosphere, they hated school and their teachers did not expect them to graduate from high school, their performance level was “below average” and they were considered a very challenging “un-teachable” class as they were called.

Ms. Gruwell was able to notice how the students experienced similar challenges in life, she used the students’ character similarities to unite them and was able to change their character flaws and accordingly change their lives and vision for their academic future. She started with accepting who they were and with much love and care, she listened to how they really felt, she was able to understand how they perceived their reality and their inherited weaknesses from families and surrounding community. She inspired them by the real stories of people who had to face similar life challenges, she defied all school rules and brought them books that were relevant to their real lives to give them hope.

The book is a narrative text written by Erin Gruwell the teacher. She quoted her own diary and included as well parts of the diaries written by her students on which they expressed their feelings and how they reacted to Ms. Gruwell's amazing and loving teaching leadership. They wrote details about how they started to have different perspectives about their own lives and how their characters developed and were able to change into better individuals with better visions of their own future. They also expressed how they started to pass on the love and care to the surrounding classmates and others in the bigger community. In the real life, the students established an organization called "The Freedom Writers Foundation" which offers mentoring to educators and students in a trial to change education, they continue to share their story and change their community, (Wride, 1997).

### **Analysis**

#### **Code I: A Servant Leader Acts**

**Jesus Christ's words for code I.** Text A: The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word (Luke 24:19, New King James Version).

**Interpretation.** This part of text declares that Jesus was a person of acts not only words. Luke, who wrote the text, had witnessed the life of Jesus and was one of His disciples. Therefore, this is a testimony of how Jesus' character was of a person who led with words and with deeds.

**Jesus Christ's words for code I.** Text A: The former account I made, O Theophilus, of all that Jesus began both to do and teach (Acts 1:1, New King James Version).

*Interpretation.* This is another piece of text where Luke speaks about Jesus' personality which was known for both acts and words. A successful leader needs to impress and guide others by means of words and deeds.

**Gandhi's words for code I.** Text A, according to Gandhi (1953), it is possible for a teacher situated miles away to affect the spirit of the pupils by his way of living. It would be idle for me, if I were a liar, to teach boys to tell the truth. A cowardly teacher would never succeed in making his boys valiant, and a stranger to self-restraint could never teach his pupils the value of self-restraint. I saw, therefore, that I must be an eternal object-lesson to the boys and girls living with me. They thus became my teachers, and I learnt I must be good and live straight, if only for their sakes.

*Interpretation.* Gandhi was explaining both a concept and a practice. He believed that a teacher should be a role model and he practiced this himself. In this part of text he was speaking about the spiritual and moral teachings as parts of individual development that is the main focus of this study. Three qualities were mentioned by Gandhi in this part of text for illustration: telling the truth, being brave and acquiring the value of self restraint.

**The Servant Leadership scholars' words for code I.** Text A, according to Wong and Davey (2007), Demonstrating love in action, making compassionate acts a

regular routing of life so that others learn how to express love and kindness to one another.

*Interpretation.* Wong and Davey described best practices for cultivating the five characteristics of a servant leader. This part of text is one of the practices which they advised about for the aim of cultivating the right impact when inspiring others to serve a higher purpose. The act of demonstrating love is very important because, as they explain, love should be expressed. It is never enough to talk about how someone loves another, but to express the love in acts is more important. Acts and words are supplement to each other.

**“The Freedom Writers Diary” quotation for code I.** Text B, Gruwell’s (2009) wrote the following:

I immediately decided to throw out my meticulously planned lessons and make tolerance the core of my curriculum. From that moment on, I would try to bring history to life by using new books, inviting guest speakers, and going on field trips. Since I was just a student teacher, I had no budget for my schemes. So, I moonlighted as a concierge at the Marriott Hotel and sold lingerie at Nordstrom. My dad even asked me, “Why cannot you just be a normal teacher?” (p. 48-49)

*Interpretation.* This is the point where the teacher decided to act and not only think. Ms. Gruwell decided to change her planned lesson and chose tolerance as a topic that she saw was more suitable for her students. She did not only think about her students’ best interest, but she also took a decision and put her thoughts into immediate action. What happened was that a student named Sheraud got intimidated by another

classmate who drew a racial caricature of Sheraud with huge, exaggerated lips. The drawing was passed on to classmates and the other students laughed hysterically. The teacher angrily told them that such type of propaganda resembled what the Nazis used during the Holocaust. The teacher asked her students what did they know about the Holocaust, and to her surprise they knew nothing about it. The teacher decided to bring historical books, invite guest speakers to class and to go on field trips. She paid from her own money because she was a teacher who puts her words into action, her students were her focus of attention and she took immediate steps to illustrate her care by real actions.

### **Code II: A Servant Leader Shows Sincere Care for Individuals**

**Jesus Christ's words for code II.** Text A: Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?" He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour) (John 1:38-39, New King James Version).

**Interpretation.** Jesus could have just answered their question by a simple direct and brief answer stating the place where He was going, rather, He invited them to come and see the place where He was staying. Furthermore, they remained with Him until a late hour of the night. Jesus showed a very caring and welcoming personality by offering time and effort to them.

**Gandhi's words for code II.** Text A: And my meetings with thousands of students and the correspondence which I continuously have with students, in which they

pour out their innermost feelings and take me into their confidence, show me quite clearly that there is much left to be desired (Gandhi, 1953).

*Interpretation.* In this part of text the reader feels the intimacy, care and love shown by Gandhi towards his students. Gandhi kept on meeting with his students which shows commitment and belief. We can witness as well the results of such a sincere care that the students used to speak out their thoughts and desires. Gandhi is an example of a sincere servant leader as he cared to develop his students on the individual level.

**The Servant Leadership scholars' words for code II.** Text A: Leaders listen to their employees with open-mindedness (Wong & Davey, 2007).

*Interpretation.* Wong and Davey listed ten characteristics of Servant Leadership. One of which is the talent of listening carefully to individuals. Listening entails time and open mindedness, quantity and quality time is exerted by a servant leader in order to be able to influence their followers. How can a leader gain the love and trust of people without giving them a good part of his time to listen to them? If a leader does not give quality time to his followers then they would not follow him. A servant leader does not find it difficult to dedicate individual time that he spends with other people because he truly cares about their needs and wants to talk to them more about different issues. The servant leader's care is shown in the amount of time he gives to the others, he listens a lot.

**"The Freedom Writers Diary" quotations for code II.** Text B, Gruwell (2009) states that : "Since being a "mom" to 150 college-bound kids will be overwhelming, I have decided to rally the troops and elicit more help" (p. 663).

*Interpretation.* This paragraph was written by Ms. Gruwell on her diary entries included in the book under study. It shows very clearly how Ms. Gruwell felt as a mom for the Freedom Writers students. Caring for someone is an attitude that comes out of a loving heart, no one can show genuine and long lasting care without feeling the true love for a person.

**“The Freedom Writers Diary” quotations for code II.** Text B, Gruwell’s (2009) stated the following:

Many of my students say they live in fear and are constantly looking over their shoulders. It is not uncommon for them to stay until seven or eight o’clock at night doing their homework. If it gets too late, I feel obligated to drop them off on my way home. (p. 487)

*Interpretation* This second passage is a part of Ms. Gruwell’s diary entries included in the book. She cared about her students so much that she dropped them off on her way home if they were late at school doing their homework. She wrote her feelings that she felt obliged to do that for the sake of their safety. It is not the duty or the responsibility of any teacher to drop students off after a late homework afternoon, but Ms. Gruwell did that with so much love and care. A teacher’s care for students along with passion and belief in the mission of being an educator develops such responsible and caring attitudes.

**“The Freedom Writers Diary” quotations for code II.** Text B, Gruwell (2009) stated that: “Ms. G recognized our fears and planned a field trip to visit different colleges” (p. 700).



*Interpretation.* This passage was written on the diary of one of the students, it starts with the phrase “recognized our fears”, Ms. Gruwell did not recognize any of the outward obvious behavior and she rather recognized their inner feelings. No person can recognize feelings of another person unless he really cares about him because simply feelings are not seen, they are felt.

### **Code III: A Servant Leader Develops Leaders**

**Jesus Christ’s words for code III.** Text A: The woman then left her water pot, went her way into the city, and said to the men, ‘Come, see a Man who told me all things that I ever did. Could this be the Christ?’ (John 4:28-29, New King James Version).

*Interpretation.* The woman of Samaria, whom Jesus asked to give Him to drink, turned out showing leadership capabilities when she was the first one to tell about Jesus in her whole city. Jesus had a long enduring conversation with her where He showed much patience and love, He was able to win her heart. He knew that giving her such respect and love while talking to her would win her soul, and at the same time having him serving her had made a leader out of her.

**Gandhi’s words for code III.** Text A: Taking Harijan children for excursions, showing them sights near the villages and teaching them how to study Nature, and generally interesting them in their surroundings, giving them by the way a working knowledge of geography and history (Gandhi, 1997).

*Interpretation.* This part of text is one of many direct advices which Gandhi gave to his students. He was encouraging them to lead other children to excursions for the aim of education and community service, but the main title of those advices was “students’

character building”. This means that, for a student to build a good character of his own he ought to serve others as well. If a servant leader teaches his followers to serve other people, this leads to a new generation of leaders to be formed. A leader serves an individual and therefore making him another leader who will serve others.

**The Servant Leadership scholars’ words for code III.** Text A, Grothaus’ (2004) wrote the following about the deliberate psychological education (DPE):

Mission Statement

(Community) Youth leadership believes that all youth are gifted and are capable of making a positive difference in their communities. Through this program we hope to empower selected youth as leaders and trustees of our community.

Leadership involves serving the common good and promoting the welfare of our local, national, and world communities and empowering others to also make a life-long commitment to this vital cause. (p. 230)

**Interpretation.** According to Grothaus (1970), a deliberate psychological education (DPE) model has been found by Mosher and Sprinthall in 1970, this program promoted behaviors which enhance functioning as a servant leader, developmental growth of servant leaders was one of the program’s advantages. Servant Leadership was the style of leadership behind this program. Empowering the youth to become leaders in their communities is one of the Servant Leadership’s advantages.

**“The Freedom Writers Diary” quotation for code III.** Text B, Gruwell (2009) stated that: “Today we were given the torch to carry our message of tolerance and education to these kids” (p. 710).

*Interpretation.* This short statement was written by one of the students on the diary entries included in the book. It summarizes the story where one of the teachers from Butler read an inspiring article about the Freedom Writers in the “Los Angeles Times”, other teachers throughout the country invited the Freedom Writers students to speak at their schools in order to give their students a good role model example.

The Freedom Writers students were in an auditorium in front of fifty kids. They were from every ethnic background: Blacks, Whites, Hispanics, and Asians. Ms. Gruwell was not with them, they were on their own. They were role models and leaders this time because a good leader usually helps out other people to become leaders as well.

#### **Code IV: A Servant Leader Encourages a Person to have his own Stances**

**Jesus Christ’s words for code IV.** Text A: There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God, for no one can do these signs that You do unless God is with him (John 3:1-3, New King James Version).

*Interpretation.* Nicodemus was one of the Pharisees, this means that he was one of those people who considered Jesus as an enemy. Nevertheless, he went to Jesus by night so that no one would see him and started to ask Jesus about issues that were important to him. Jesus was a very good listener, he answered and explained to Nicodemus all what he asked about. Jesus did not escape the conversation and He also took the risk of meeting the man behind at night which was unsafe to do so at that time. And the sincere conversation changed Nicodemus’ perceptions on the individual level.

We can see how this happened if we follow what was written about Nicodemus later on through two steps as follows:

**Nicodemus' step one.** Text A: Nicodemus (he who came to Jesus by night, being one of them) said to them, (Does our law judge a man before it hears him and knows what he is doing?) (John 7:50-51, New King James Version).

*Interpretation.* This question in the text reflects a development in Nicodemus' personal perceptions, the first conversation with Jesus seemed to have impacted Nicodemus' character. He started showing change in his opinions by posing the above question as a form of rejection to his other Pharisee companions. Following Nicodemus' change in behavior we find other parts of texts to show his attitude as follows.

**Nicodemus' step two.** Text A: And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds (John 19:39, New King James Version).

*Interpretation.* This part of text is the third part which shows the individual development in Nicodemus' character, he finally declares his defense of Jesus' stance in more obvious attitude which was when he bought expensive kinds of Myrrh and aloes for the body of Jesus after His death. That was the final phase of the individual development which occurred in Nicodemus' character. It was a cumulative individual development that started only with a conversation between him and Jesus alone behind the eyes of the other fellows.

**Gandhi's words for code IV.** Text A, according to Gandhi (1953), Pupils should know to discriminate between what should be received and what rejected. It is the duty of

the teacher to teach his pupils discrimination. If we go on taking in indiscriminately we would be no better than machines. We are thinking, knowing beings and we must in this period distinguish truth from untruth, sweet from bitter language, clean from unclean things and so on.

*Interpretation.* Gandhi is very clear in this part of text that it is the role of the teacher to help a student be able to choose. First, a student should be taught the skill of being able to distinguish between contradictory stances and perceptions. What differentiates a human being from a machine is the mind; a man thinks and concludes results, it is a skill that needs practice. It is the duty of teachers to help students learn how to have a certain stance in different life aspects.

**The Servant Leadership scholars' words for code IV.** Text A, according to Spears (2010), the ability to foresee the likely outcome of a situation is hard to define, but easier to identify. One knows foresight when one experiences it. Foresight is a characteristic that enables the servant leader to understand the lessons from the past, the realities of the present and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. Foresight remains a largely undrawn area in leadership studies, but one most deserving of careful attention.

*Interpretation.* Spears in this part of text speak about "Foresight" as one of the Servant leaders' characteristics. He explains that "Foresight" is the experience a person which he acquires about the outcomes of a situation as a result of having clear visions of the past experiences and future goals.

A servant leader becomes persistent if he stands on the tough grounds of clear and confident foresight, this gives a servant leader the ability to have his own stances in life and becomes a persistent leader. A servant leader passes this trait on to others later. “Foresight” plays the role of strong foundations on which a servant leader builds his persistence, he knows what he is doing and is confident about the results.

**“The Freedom Writers Diary” quotation for code IV.** Text B, Gruwell’s (2009) stated the following:

On the other side of the courtroom were the family members of the guy who was being falsely accused of murder. Those people, his family and his friends, of course, were looking at me with rage. I knew why, but I did not care. I was not afraid of them. (p. 241)

*Interpretation.* Those were the words of one of the Freedom Writers students who had to witness in court about a crime. This student was raised to the idea of taking the sides of her family no matter what the truth was. This student’s life was changed by the love, care and attention given to all of them by their teacher Ms. Gruwell. This student started to find purpose for her life, she learned more through reading about tolerance and knew that she was not alone facing such life difficulties. She learned, and was encouraged by her teacher, to form her own views about life and act accordingly. In the courtroom she said that she was not afraid of her family members and did not care about how they stared at her. At the end, she witnessed the truth without hesitation.

**Code V: A Servant Leader Stands Against Surrounding Resistance**

**Jesus Christ's words for code V.** Text A: When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. The Jews therefore said to him who was cured, "It is the Sabbath, it is not lawful for you to carry your bed (John 5:6-10, New King James Version).

**Interpretation.** Jesus stood against the Sabbath Jewish rule that forbade performing any act or deed on a Saturday. The action which Jesus took was in favor of the sick man as he did not care about the surrounding resistance that forbade Him from helping the sick man. A servant leader's first priority is the person who is being served, and for that reason Jesus was able to willingly face the religious community's challenge.

**Jesus Christ's words for code V.** Text A: Now it was a Sabbath when Jesus made the clay and opened his eyes (John 9:14, New King James Version).

**Interpretation.** This is another part of text which shows another moment when Jesus also did a good thing to a person on a Sabbath. The person was blind and Jesus chose to serve the man and help him than to follow the strict rules of the Jews. The benefit offered to the man was more important to Jesus than following the rules, and Jesus took the challenge.

**Jesus Christ's words for code V.** Text A: Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report it, that they might seize Him (John 11:57, New King James Version).

*Interpretation.* This part of text shows how the authorities at the time of Jesus issued a command that Jesus was to be taken to jail. Nevertheless, Jesus stood against all kinds of resistances and was able to win the people who followed Him. Jesus served the individuals no matter how difficult it was to stand against challenging resistance.

**Gandhi's words for code V.** Text A, according to Gandhi (1960), education is that which liberates' is a true today as it was before. Education here does not mean mere spiritual knowledge, nor does liberation signify only spiritual liberation after death. Knowledge includes all training that is useful for the service of mankind and liberation means freedom from all manner of servitude even in the present life. Servitude is of two kinds: slavery to domination from outside and to one's own artificial needs. The knowledge acquired in the pursuit of this ideal alone constitutes true study.

*Interpretation.* Gandhi defined freedom as liberation from slavery and any kind of domination. He mentioned two kinds of dominations, the inner needs of an individual as well as the denomination by any other outside factor. Gandhi elaborated that education is that which liberates and he mentioned four topics which are related to education: knowledge, training, service of mankind and liberation. Education encompasses all four topics, it is a mix of knowledge which is put into action through training by the means of teachers who are the tools of delivering such service to students and at the end it liberates



its recipients. Education liberates an individual enabling him to challenge the resisting surroundings.

**The Servant Leadership scholars' words for code V.** Text A: according to Wong and Davey (2007), servant leaders have great courage, they have the courage to confront their worst fears and risk everything in order to remain true to their own convictions and other people's trust. Courage is not the absence of fear, but the ability to persist and act in the presence of fear.

*Interpretation.* Wong and Davey explained the best practices of Servant Leadership. They listed twelve defining characteristics of exceptional leaders, and this part of text is one of those twelve points. They explain thoroughly how a successful leader possesses great courage, the servant leader has the ability to persist and confront all kinds of fears.

**"The Freedom Writers Diary" quotation for code V.** Text B, Gruwell's (2009) stated the following:

The head of the English department told me, "You are making us look bad." Talk about bursting my bubble! How was I making them look bad? After all, these were the same kids that "would not last a month" or "were too stupid" to read advanced placement books (p. 52).

*Interpretation.* The amazing teacher Ms. Gruwell swam against the flowing waters. She was told that the students of her class were not going to graduate, and that they would not even stay for a month in school. Ms. Gruwell went on her own way not bothering about the resistance she was facing. All the other teachers had much more

experience than she had, but she was the only teacher who loved those students and loved her work. Her students progressed and were able to read advanced placement books. The teacher believed in her mission and was able to face all kinds of resistances, and succeeded.

### **Code VI: A Servant Leader is self reliant**

**Jesus Christ's words for code VI.** Text A: From that time many of His disciples went back and walked with Him no more. Then Jesus said to the twelve, (Do you also want to go away?) (John 6:66-67, New King James Version).

*Interpretation.* Jesus, as a servant leader, did not at all bother about continuing his mission alone. He believed in his service to other people because they were His main concern, His first priority was to serve the mass and for that aim He was ready to walk his path alone. Jesus gave space to all his other disciples to feel free to choose whether they wanted to serve with Him or not.

**Gandhi's words for code VI.** Text A, according to Gandhi (1997), character cannot be built with mortar and stone. It cannot be built by hands other than your own. The Principal and the Professor cannot give you character from the pages of books. Character building must come from within yourselves. Put all your knowledge, learning and academic leadership in one scale and truth and purity in the other and the latter will by far outweigh the other.

*Interpretation.* Gandhi wrote this part of text to his students. He explains that an individual is supposed to be self reliant when it comes to character building. He

elaborated that teachers and principals are role models and motivators, yet the student himself ought to make a good use of knowledge which he should wrap inside a good scale of morals. Truth and purity of an individual are two examples of morals, they are very specific to every individual and they build the student's character, in addition to the knowledge acquired from education. Gandhi gave more credit and weigh to personal morals than knowledge, and he stressed on the importance of individual self reliant in the journey of individual development and character building.

**The Servant Leadership Scholars' words.** Text A, according to Wallas (2007), dignity produces a sense of personal responsibility. Individuals take responsibility for their actions. When a person's sense of dignity is injured, one of the first things to suffer is a sense of personal responsibility for his or her actions.

**Interpretation.** Randall Wallas defined eight different components which highlight the tension that exists when speaking about the rights of individuals with responsibility to community. The community also bears responsibility to serve the individuals. Those eight components were based on very broad concepts of the five different worldwide religious perceptions: Buddhism, Christianity, Hinduism, Islam, and Judaism.

The eight components are compatible with Servant Leadership. This part of text is one of those five points. Wallas wrote about personal responsibility and how essential values associated with the servant leader's character may influence the others and how individuals are to be treated. Servant leaders act more responsible for their actions. He

explains how a servant leader's sense of self dignity produces a sense of responsibility on the personal level.

**“The Freedom Writers Diary” quotations for code VI.** Text B, Gruwell (2009) stated that: “It is almost comical how stubborn they are. But so am I” (p. 132).

*Interpretation.* The teacher who transferred the lives of her students seemed to stand all alone during her battle. She said that the students were very stubborn, yet she saw herself as equally stubborn. She also stood all alone for the students when every other teacher did not have any hope for their success.

**“The Freedom Writers Diary” quotations for code VI.** Text B, Gruwell (2009) stated that: “Even though a lot of people have given up on them, I refuse to believe they are a lost cause” (p. 134).

**“The Freedom Writers Diary” quotations for code VI.** Text B, Gruwell (2009) stated that: “Ever since I started student teaching at Wilson High, it seemed like some teachers had it in for me. According to them, I was too enthusiastic, too preppy and my teaching style was too unorthodox” (p. 184).

*Interpretation.* It is obvious in this part of text that Ms. Gruwell stood all alone when all other more experienced teachers saw how differently she performed. Ms. Gruwell did not find any encouragement and she did not even care, she just stood up for what she believed in. Sometimes, a person who makes changes has to just stand for himself and for his dreams all alone.

**“The Freedom Writers Diary” quotations for code VI.** Text B, Gruwell (2009) stated that “Ms. Gruwell is encouraging us to be independent thinkers and to question authority” (p. 407).

*Interpretation.* One of the Freedom Writers students wrote in his diary that Ms. Gruwell taught them to be independent thinkers and to question authority. That was the secret behind having enough courage to have self reliant stances and be able to follow what the students believed was right. To be self reliant and to have the inner power to pursue an act even if everyone around is not supporting, a person needs to have strong belief in his thoughts and be able to free his mind from any false authoritarian outside influences.

**“The Freedom Writers Diary” quotations for code VI.** Text B, the Gruwell’s (2009) stated the following:

I was very enthused and ready for the trip, so I decided to call my father and explain that I was leaving tomorrow. He did not ask me if I was prepared for New York. He did not offer to take me shopping or even to give me any money for the trip. Nothing! After a disappointing conversation with him, I started to think. It is a shame how a company that does not even know me personally is willing to help me so much. Yet I have a father who knows who I am, where I live, my telephone number, and he acts like I do not exist. (p. 758)

*Interpretation.* This part of text shows how Ms. Gruwell was standing all alone without even her own father offering to help her with finances. She needed money for her and the students to go to Manhattan NY to receive an award in person, she called her

father on the trip's night and he did not even ask her if she was prepared for New York or not. Ms. Gruwell's father told her once before that he did not admire the way she was performing as a dedicated teacher, and may be that was why he did not support her. A self-reliant person acts independently in all aspects of life.

**Code VII: A Servant Leader does not judge, but encourages others**

**Jesus Christ's words for code VII.** Text A: He said to her, (Woman, where are those accusers of yours? Has no one condemned you?) She said, (No one, Lord.) And Jesus said to her, (Neither do I condemn you; go and sin no more.) (John 8:5-11, New King James Version).

*Interpretation.* This piece of text shows that Jesus did not judge the woman, she was caught in adultery yet He did not condemn her for what she did. All the people who attended that incidence judged the lady except for Jesus alone who did not. Jesus only loved, taught and encouraged her.

**Gandhi's words for code VII.** Text A, according to Gandhi (1997), You are the hope of the future. You will be called upon, when you are discharged from your colleges and schools, to enter upon public life to lead the poor people of this country. I would, therefore, like you, students, to have a sense of your responsibility and show it in a much tangible manner.

*Interpretation.* Gandhi was advising his students and he started by motivating them calling them "the hope of the future". Gandhi started to talk about morals and building their character, then he talked about some irresponsible examples of youth in the

community, but when it came to giving direct advices he started with encouragement and motivation not blaming. Gandhi also mentioned how responsible his students were expected to be as they were supposed to share in building a better community. We must not forget that the main title of these advices was character building. An individual who is encouraged and motivated is expected to develop and perform better on the individual level.

**The Servant Leadership researchers' words for code VII.** Text A. According to Wong and Davey (2007), great motivators create a supportive and meaningful work environment and make people feel that they matter to the organization. They generate intrinsic motivation by involving people in the excitement of doing something significant and purposeful. They capitalize on people's strengths and know how to unleash these inner energies. They see the potential in every person and want to bring out the best in them. They empower workers to develop their potential to become great workers and leaders.

**Interpretation.** Wong and Davey listed twelve defining characteristics of exceptional leaders in explaining the best practices of Servant Leadership. This part of text is one of those twelve characteristics, and it explains thoroughly how a servant leader encourages and motivates other people. Unleashing the people's inner energy is a way of capitalizing on people's strengths and potentials, this makes a person feel that he is valued on the individual level and also encourages this person making him feel that his work is significant and purposeful.

**“The Freedom Writers Diary” quotations for code VII.** Text B, Gruwell’s (2009) says the following:

Apparently, his last English teacher was afraid of him. Actually, I was, too, at first, but when he asked for more books, I could not help but give him a hug. Then I called his father. It was the first time I called a parent to report good news. Obviously, it was the first time Tommy’s father ever received such a call because he began the conversation with, “OK, what did Tommy do this time?” He was pretty surprised to hear that Tommy was my star pupil. (p. 288)

*Interpretation.* This first paragraph shows how Ms. Gruwell encouraged her students in a way which was amazingly different. Parents were not used to get phone calls for their son’s appraisal. Encouraging the student motivated both the student and the parent. Motivating the student encouraged him to be more responsible and was doing more effort to his scholar work.

**“The Freedom Writers Diary” quotations for code VII.** Text B, Gruwell’s (2009) stated the following:

To inspire us in our new writing project, Ms. G gave us a letter she received from Miep after her trip to Amsterdam. It really inspired the whole class to keep up with our work and gave us the impression that the sky is the limit. (p. 516)

*Interpretation.* Another kind of motivation and encouragement is shown in this paragraph. Ms. Gruwell gave so much hope to the students by giving them a letter written to them by Miep who was the inspirational writer of one of the books read by the students



in school. Encouraging students and motivating them gives them so much hope for the future.

**“The Freedom Writers Diary” quotations for code VII.** Text B, Gruwell (2009) stated that: “Ms. Gruwell’s class, a camp experience with my church, and my parents’ continued encouragement helped me to see the mess I was making of my life. (p. 852)

*Interpretation.* This paragraph is a clear testimony written by one of Ms. Gruwell’s students in the diary entries included in the book. The student wrote on the diary entries that Ms. Gruwell’s class was one of the major reasons behind realizing the past mess in their lives which obviously was set to correction. Realizing the problem is a first correct step to change.

### **Code VIII: A Servant Leader Teaches Others to Stand for Themselves**

**Jesus Christ’s words for code VIII.** Text A: Jesus answered him, (If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?) (John 18:23, New King James Version).

*Interpretation.* This question in the text was asked by Jesus to one of the officers. The high priest was talking to Jesus and the officer struck Jesus with the palm of his hand, saying, “Do You answer the high priest like that?” Jesus knew that He did not say anything wrong and that is why He bravely asked the officer why he struck Him. It is a direct message to the followers of Jesus that everyone should stand for himself. If a

leader is courageous enough to stand for himself in front of high authorities, then all the followers learn that each one should stand for himself and never take in the unjust.

**“The Freedom Writers Diary” quotations for code VIII.** Text B, Gruwell’s (2009), states the following:

I feel like I finally have a purpose in this class and in life. That purpose is to make a difference and stand up for a cause. The way I feel about segregation in school is the way Jim must have felt about segregation in the sixties. I want people to interact with different cultures and races. I do not want segregation like you see in class or in the school quad. ( p. 537)

***Interpretation.*** Ms. Gruwell introduced to her Freedom Writers students the story of the African American Rosa Parks. Parks stood up for a discrimination practice during the sixties; her stance was the beginning of a struggle for civil rights at that time. Rosa Parks has made a change in her life and in the lives of others, it all started with standing for herself when she refused to leave her bus seat for another white person. Standing and challenging for a purpose is not an easy thing, Rosa Parks got arrested for what she did but at the end she was able to make a difference. The Freedom Writers students learned a lot from the story and were inspired by acquiring hope and potential for making a change in the world and in their own lives as well.

**“The Freedom Writers Diary” quotations for code VIII.** Text B, Gruwell (2009) stated that: “ My primary focus this fall will be to get the Freedom Writers

thinking about their future—where they want to go to school and what kind of career they want to pursue” (p. 660).

*Interpretation.* Having a purpose about career and future is another facet of standing for one’s own self. Usually, there are counselors and advisors in schools to help students with their career choice. But, in this case, the Freedom Writers students were not expected even to graduate from high school. Those students did not have the potential of choosing a career life because they did not have any hope for college education. Ms. Gruwell taught her students to stand for their lives by making them think about their future, no one in the school or at their homes did the same thing with them. Ms. Gruwell believed in them and believed in her mission as a life change catalyst for them and therefore they had a vision for their careers and were able to stand for themselves.

### **Code IX: A Servant Leader Encourages Justice as an Ethical Standard**

**Jesus Christ’s words for code IX.** Text A: Then Pilate entered the Praetorium again, called Jesus, and said to Him, (Are You the King of the Jews?) Jesus answered him, (Are you speaking for yourself about this, or did others tell you this concerning Me?) (John 18:33-34, New King James Version).

*Interpretation.* This question, “Are you speaking for yourself about this, or did others tell you this concerning Me?” is a stimulating enquiry that teaches a lesson if we follow the individual development of Pilate in the next pieces of text. Pilate asked the court’s attendees about the accusation they brought against Jesus, and then he directly asked Jesus the same question. Jesus taught Pilate the lesson that changed his life, he asked him to practice justice by forming his own opinion and not just to follow the

majority. The following part of analysis is to trace Pilate's individual development through four steps and whether he was able to stand strongly till the end or not.

**Pilate's step one.** Text A: Pilate then went out again, and said to them, (Behold, I am bringing Him out to you that you may know that I find no fault in Him.) (John 19:4, New King James Version).

*Interpretation.* At this point Pilate was able to decide that Jesus was not guilty. It is an individual decision though, which means that Pilate succeeded to think and decide with justice but he could not convince the others. Jesus succeeded in teaching Pilate a good lesson that he, on the individual level, should always make decisions which are true and wrapped with justice.

**Pilate's step two.** Text A: Therefore, when the chief priests and officers saw Him, they cried out, saying, (Crucify Him, crucify Him!) Pilate said to them, (You take Him and crucify Him, for I find no fault in Him.) The Jews answered him, (We have a law, and according to our law He ought to die, because He made Himself the Son of God.) Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, (Where are You from?) But Jesus gave him no answer (John 19:6-9, New King James Version).

*Interpretation.* This is the point where Pilate became hesitant and started to be afraid. The crowd spoke to Pilate and reminded him of their laws, Pilate had already formed his opinion that Jesus was innocent but he could not face the flow of the majority which we spoke about in code IV.

**Pilate's step three.** Text A: From then on Pilate sought to release Him (John 19:12, New King James Version).

*Interpretation.* This part of text shows very clearly how Pilate was able to personally make a just decision. Pilate learned for his own personal benefit and that was Jesus' main concern. As a servant leader, Jesus succeeded in changing Pilate's stance concerning making decisions based on truth and justice. This third step clearly illustrates code IX.

**Pilate's step four.** Text A: Then he delivered Him to them to be crucified (John 19:16, New King James Version).

*Interpretation.* This step illustrates Pilate's failure to lead others. Pilate took the right decision to himself and that what concerns code IX, but failed to lead others as illustrated in code III.

**Gandhi's words for code IX.** Text A, according to Gandhi (1997), the students should be, above all humble, and correct....The greatest to remain great has to be the lowliest by choice.

*Interpretation.* If a person is humble and correct, would he ever be unjust? The ethical standard behind justice is primarily being correct. Gandhi, in this part of text, is advising his students to have ethical standards in their inner selves. He was encouraging his students simply to have morals. If a person has ethical standards, he will always make the right choices and will never treat anyone unjustly.

**The Servant Leadership Researchers' words for code IX.** Text A, according to Wong and Davey (2007), Servant Leadership is deeply rooted in humane, spiritual and ethical values.

*Interpretation.* Wong and Davey listed fourteen evidences that Servant Leadership may qualify as the best leadership style for all situations. These evidences were based on theoretical analysis, empirical research, and case studies, and this phrase is one of those fourteen evidences. Justice is one of the humane and ethical values, and a servant leader is rarely put into a situation where he is stuck between his goals versus the institution's goals. A servant leader follows his individual beliefs and looks at the others as his main interest, at the end the institution as well fulfils its goals.

Therefore, a servant leader will not break the ethical rules for the sake of other materialistic goals. A servant leader has ethics and values, he has a priority goal which is the individuals themselves and also at the end he achieves the goals of the institutions at the macro level. Therefore, a servant leader can hold on for his ethical ways of serving others, there is no good reason for him not to do that as in any other leadership atmosphere with different kinds of goals.

**“The Freedom Writers Diary” quotations for code IX.** Text B, Gruwell's (2009) stated the following:

Unfortunately, the education system tends to dismiss kids based on their past and not on their potential. Throughout my years of education, only Ms. Gruwell took action to help me with my learning disability. As a matter of fact, when I told one

teacher in junior high that I thought I had dyslexia, he told me that I was just lazy.  
(p. 511)

*Interpretation.* Equality is one of the students' rights. Each student has the right to receive equal amount of attention and care in schools, it is one of the forms of social justice. The teacher in "The Freedom Writers Diary" story encouraged justice as an ethical standard and she was able to implement this in dealing with her student with dyslexia. This student was treated according to equality and justice which was an ethical trait of Ms. Gruwell's personality.

**"The Freedom Writers Diary" quotations for code IX.** Text B, Gruwell (2009) stated that: "Sitting in front of the monitor with my fingers on the keyboard makes me feel powerful in a way I never have before" (p. 515).

**"The Freedom Writers Diary" quotations for code IX.** Text B, Gruwell's (2009) stated the following:

My once apathetic students seemed to transform themselves into scholars with a conscience. They were so motivated that it is awe-inspiring. And when Tommy told me he was done with all the books in our Read-a-thon for Tolerance, I almost spit out my morning coffee. (p. 286-287)

*Interpretation.* The Freedom Writers learned to be ethical not only in the way they perceived their inner selves, but they became also conscious about how they transformed as scholars. The students were not forced to complete their readings and they were rather choosing to do more readings than they were asked for. Their teacher

described that by saying that they were transformed to conscience scholars. It seems that choosing the right decision is a state of mind and character where ethics always lead the way.



CHAPTER 9—DATA ANALYSIS TO ANSWER THE SECOND RESEARCH  
QUESTION

**Description**

In this chapter, different attitudinal and behavioral changes in students' characters are drawn from their diary entries that are included in the non-fiction book of "The Freedom Writers Diary" by Erin Gruwell (Gruwell, 2009). Those students wrote their thoughts on their diary entries included in the book explaining and describing how their characters and their attitudes have changed as a result of having Ms. Gruwell as their teacher. Each part of text is followed by its interpretation.

This chapter concludes from the students' diary entries included in the book nine character qualities that can be attributed to having Ms. Gruwell as their teacher. Each of the nine qualities was found to be relevant to the nine data codes derived from the previous analysis in chapter eight. In other words, each data code corresponds respectively to one of the data codes that were derived in the previous chapter and were listed in this chapter in the same numeric order.

Every previously derived code from chapter eight is used as a title for each part of the analysis, this code represents one of nine Servant Leadership behavior pointed out from Ms. Gruwell's performance as a teacher and was found to resemble a Servant Leader behavior wrote by scholars or illustrated as actions in lives of Jesus and Gandhi as shown in the analysis in chapter eight.

Each of the students' character quality that can be attributed to having Ms. Gruwell as a teacher, is also included as a heading for each code respectively.

### **Analysis**

#### **Analysis of Students' Diary Entries for the Previously Derived Code I**

##### **The Character Quality Drawn: Positively Act by Choosing to Do the Right Thing**

**Text.** The diary entry in Gruwell (2009) says that: "It sure feels good to know that for once in my life my friends and I are doing the right thing" (p. 307).

**Interpretation.** One of those students wrote the above paragraph on his diary. At the end of the Freedom Writers story, the teacher and the students were able to schedule a visit by Miep who was the writer of one of the books which Ms. Gruwell used as an inspiration for the students. When they read her book, Miep told them that they were heroes; the way those students' lives changed and how they were able to always choose to do the right thing was the real achievement.

**Text.** The diary entry in Gruwell (2009) says that: "This writing project feels like the right thing to do, and it will be worth making some personal sacrifices (p. 490).

**Interpretation.** In another incident, one of the students of "The Freedom Writers Diary" wrote that paragraph about a school project on one of the diary entries included in the book. Feeling the responsibility of completing a writing project at school was not at all obligatory, the student felt that it was the right thing to do and therefore felt responsible for doing the project. Choosing freely to do the right thing helped the students to accomplish goals with great responsibility.

**Analysis of Students' Diary Entries for the Previously Derived Code II****The Character Quality Drawn: Feeling Loved and Cared for as a Family Member**

**Text.** The diary entry in Gruwell (2009) says that: "The Freedom Writer family has worked hard to stay together and the word "together" is very symbolic for me! I had a normal family once, with a father, a mother, and a couple of sisters" (p. 652).

**Interpretation.** This part of text which a student wrote on one of the diary entries included in the book reflects the warmth and the unity amongst students and their teacher. Only the presence in a family gives this feeling of love and security, it seems that Ms. Gruwell's love was kind of contagious to all other students.

**Text.** The diary entry in Gruwell's (2009) stated the following:

Unlike my biological family, the Freedom Writers understand me and have been there for me for a long time. They have actually had the time and patience to listen to me, to help me, and to support me. Even though my mother left me when I was young, I have had many people try to fill the role of a mother. Many have not accomplished the position very well, but Ms. Gruwell has succeeded. I appreciate her and the Freedom Writers for what they have done and given me. They have helped me become a stronger person. (p. 657)

**Interpretation.** This is a part of one of the Freedom Writers student's diary. The student explains thoroughly how Ms. Gruwell and the other classmates were like a family together. The student speaks about their teacher's understanding, patience, support and how he appreciated her for helping him becoming a stronger person.

**Text.** The diary entry in Gruwell's (2009) stated the following:

Ms. Gruwell and the Freedom Writers want to help me get through my difficult time, but I keep pushing them away. I always tell them "I am OK!" and "I am fine...do not worry about me!" But the truth is, I am not okay and I am nowhere near being fine. I do not know why I would not let anyone in my life. I do not know why I would not ask for help. I was always taught that people do not give without receiving. (p. 746)

**Interpretation.** The student who wrote down this part of text in his diary, was trying to explain how he refrained from reacting to the love and care offered by Ms. Gruwell at the beginning of the school year. Usually, any attempt to change attitude faces resistance at the beginning. This student thought that no one gives love and care without receiving something in exchange, and that was one of the facets of the corrupt environment in which the students grow. The student seemed to need that kind of love and care offered by Ms. Gruwell as it was not offered elsewhere in his community.

**Text.** The diary entry in Gruwell's (2009) says the following:

Now I need to make the choice to open up and not push people away. Being a Freedom Writer has taught me that people do so much without asking people for anything in return. Maybe they could help me get through my loss, and in return, I could open up to them and accept them as my second family. Then I would not be so alone. (p. 746-747)

**Interpretation.** This part of text was written on the diary entry of the same student mentioned in the previous text interpreted above. It reflects the inner feelings of the

student during the phase where he was trying not to push away the love and care offered by Ms. Gruwell. Feeling that the teacher and the other students were like a second family was the secret password to change. Genuine love and care is hardly irresistible.

**Text.** The diary entry in Gruwell's (2009) stated the following:

To be unconditionally loved, gives a person the feeling of deep and true acceptance. One of the students also wrote, "I soon learned that there was nothing to worry about. As the year progressed, I have figured out that the others accepted me as one of their own. It is almost as if they have adopted me into their "family"...a family that knows no color lines and only sees what lies deep within your heart. (p. 768)

**Interpretation.** These are very clear words written by one of the students on the diary entries included in the book. It is an illustration and description of the unconditional love, as of a family, which Ms. Gruwell offered for her Freedom Writers students. It seems that those students felt the care and true family love and that they were like one family. A family means love and honest mutual care.

### **Analysis of Students' Diary Entries for the Previously Derived Code III**

#### **The Character Quality Drawn: Being Responsible and Becoming Leaders**

**Text.** The diary entry in Gruwell (2009) says: "I am willing to help, listen, and encourage other Freedom Writers to tell their stories" (p. 555).

**Interpretation.** This small paragraph is the words of one of the Freedom Writers students that were written on his diary. It seems that the students were acting as leaders to others and also to their own Freedom Writers classmates, the paragraph starts with the

phrase “I am willing to help” which entails an inner desire to offer help to others which is a genuine trait of a leader. A leader is usually served first by another leader and it just passes on.

**Text.** The diary entry in Gruwell’s (2009) stated the following:

Being able to look into another person’s life is one thing, but doing something about it is another. I feel that we have the potential to help those who fear to speak for themselves. But speaking out is not always easy. We may face a lot of close-minded people along the way. (p. 557)

**Interpretation.** One of the students wrote the above words on his diary. Those words explain his inner potential to help others, the student was trying to express the feeling of empathy for others who need help. Leading others to succeed and make positive changes in their life is simply leadership. It seems that the Freedom Writer students were turned to become leaders themselves.

**Text.** The diary entry on Gruwell’s (2009) stated the following:

When one of the Freedom Writers talked about her friends who had been killed, a little girl in the corner started to cry. I tried to pull her aside to ask her what was wrong, but she started to cry more and more. She stayed in the room to tell her own story of how her friend had gotten killed. (p. 712)

**Interpretation.** These are the words of one of the students on one of the diary entries included in the book. The situation illustrated in the above mentioned paragraph is another clear example of how the Freedom Writers students turned out to become leaders

themselves. Leading other persons and helping them to get through difficulties is an example of leadership.

**Text.** The diary entry on Gruwell's (2009) stated the following:

We talked to the children more and asked them if this was how they wanted to live their lives. There was a simultaneous "No!" By the end of the day, all of the children were declaring that they would become "doctors, lawyers, and teachers! But they also promised to come back to the community they lived in to fix the problems. We gave them hugs and words of encouragement to hold on to their dreams and goals and to always soar high. (p. 713)

**Interpretation.** This is another example of how the Freedom Writers students turned to be such influential great leaders. They were helping other students to be able to change their lives and they were also trying to fix the problems of the communities where they came from. Becoming a leader starts by a role model who influence the inner potential inside a person to become a leader and offer help to others.

#### **Analysis of Students' Diary Entries for the Previously Derived Code IV**

##### **The Character Quality Drawn: Persistence**

**Text.** The diary entry on Gruwell (2009) stated that: "We decided to have a concert in order to raise money for our Washington, D.C., trip. There is no better satisfaction than watching our small ideas become a big show; I am so excited" (p. 547).

**Interpretation.** This is a good example of how persistent the Freedom Writers students became. The paragraph starts with the word "decided", which implies a great determination to have the concert aiming at raising money for their Washington trip.

The trip was to receive an award their courage, convictions and stepping forward. The students realized that they had to defend their stance and what they believed in, they believed they earned that award and their stance was that they were determined to go to Washington to receive their award themselves. They believed in what they were doing, they had their own stance so they persisted in accomplishing what they wanted to do.

According to Greenleaf (1977), a person who is a servant-first is more perseverant than a person who is leader-first; the servant-first person is likely to have a refined perspective about the hypothesis behind another higher priority need.

To elaborate more, a leader always has his studies and experiences that enables him to build a certain hypothesis about a prospective goal. The leader also possesses an inner belief or instinct that enlightens his vision for the future goal, and accordingly, this leader points the direction to the others and that is why he is called a leader. The leader may change his hypothesis according to further studies or different stronger instincts about his goal, and may be the different studies and instincts will lead him to the same hypothesis. Still, the leader always reboots the hypothesis about his goals. A servant leader, as Greenleaf explains, is more persistent about his inner instincts, and therefore he continually has a fresh hypothesis about his goals which makes him always perseverant in the way he accomplishes his goals.

### **Analysis of Students' Diary Entries the for the Previously Derived Code V**

#### **The Character Quality Drawn: Recognizing Self Potential**

**Text.** The diary entry on Gruwell (2009) stated that: "To our incredible teacher Ms. Gruwell, who taught us to believe in ourselves" (P. 23).



**Interpretation.** One of the students of the Freedom Writers Diary wrote about how they believed in themselves. The student wrote in very clear words that their teacher was the one person who taught them to believe in themselves.

Ms. Gruwell believed so much in herself, and that was a good reason for her to be a self-reliant person. Ms. Gruwell was a true role model for her students, she indirectly taught them that being self-reliant and having confidence in whatever they choose to do in life is just a result of having so much faith and believing in themselves.

**Text.** The diary entry on Gruwell (2009) stated that: “Recognizing my potential is what gave me the courage to enter a contest to be Graduation Class Speaker” (p. 888).

**Interpretation.** This part of text speaks about recognizing self-potential. One of the Freedom Writers students wrote these words on the diary entries included in the book. The above words explain how recognizing self-potential was an incentive that gave the student courage to enter the contest to be Graduation Class Speaker.

Believing in self is a starting point that brings a person to realize his potentials to be able to stand for himself and become self-reliant. Believing in self brings out positive behavior, it all starts from the inside.

### **Analysis of Students’ Diary Entries for the Previously Derived Code VI**

#### **The Character Quality Drawn: Hope and Challenge**

**Text.** The diary entry on Gruwell (2009) stated that: “But if Sheraud, who graduated in June, could turn his life around, there is hope for these new students yet. Ironically, “hope” is one of the few four-letter words not in their vocabulary” (p. 191).

**Interpretation.** Ms. Gruwell wrote on her diaries the above part of text. She wrote about hope, she mentioned one of her students named Sharaud and how his success story might give hope to the others. She gave an attention to trying to plant hope into the hearts of her students.

Ms. Gruwell wanted to help her students to feel the challenge and have hope for the future. She was giving them a role model example of how to be self reliant which is by having faith in self potentials and believing what a person is doing to be able to face all the challenges on the way. Having hope, is a catalyst on the way to success.

**Text.** The diary entry on Gruwell (2009) stated that: “It really inspired the whole class to keep up with our work and gave us the impression that the sky is the limit” (p. 516).

**Interpretation.** One of the students wrote that piece of text after Ms. Gruwell gave her students a very motivating letter from Miep. Miep was the main character of one of the very inspiring books which Ms. Gruwell gave her students to read during school year for motivation. Voices, infused with hope and challenge, invite a different attitude towards life and leadership (Grothaus, 2004). Servant Leadership empowers youth to have a positive role in their communities enhancing their leadership skills and accordingly, increasing their effectiveness as positive change agents.

**Text.** The diary entry on Gruwell (2009) stated that: “Hearing about Rosa Parks and her protest showed me that there is hope for me and all the students in Ms. G’s classes to truly be catalysts for change” (p. 531).

**Interpretation.** One of the students wrote the above text on the diaries included in the book. Rosa Parks was an African American who challenged a racist practice and was then arrested and that was the beginning of a struggle for civil rights in Southern America at a time. Introducing this true inspiring story by Ms. Gruwell to her class gave them hope and vision to help reform their own lives, and also the lives of others.

**Text.** The diary entry on Gruwell's (2009) stated the following:

To think that Dr. Martin Luther King recited his famous "I Have a Dream speech here where he dreamt that someday "little black children and little white children...will come together. Ironically, when I looked at the Freedom Writers holding hands in the rain, I realized that we are his dream come true. Then all of a sudden, one, two, three, we screamed "Freedom Writers have a dream!" The rain stopped and the sound of our voices echoed across the city! (p. 571-572)

**Interpretation.** This is a scene described by one of the Freedom Writers students that took place in Washington. Reflecting on Martin Luther King's quote about freedom and tolerance, the scene symbolizes a dream that came true for the students after receiving their award and going to Washington. It all started with a sense of hope and challenge inspired by their teacher Ms. Gruwell.

**Text.** The diary entry on Gruwell (2009) stated that: "Last night I got the greatest news of my life! I found out I got accepted to UCLA, the only school I ever wanted to go to" (p. 857).

*Interpretation.* Hope and challenge helps a person progress in life, one of the Freedom Writers students expressed his joy after being accepted in a university that had dreamt to join, the student didn't think that one day he would reach his goals but he did.

### **Analysis of Students' Diary Entries for the Previously Derived Code VII**

#### **The Character Quality Drawn: Having a Vision for Future Careers**

**Text.** The diary entry on Gruwell's (2009) stated the following:

The idea of going to college is completely foreign for a lot of my students. Since many of them will be the first in their family to graduate from high school, their parents are not pushing them to go to college. (p. 660-661)

*Interpretation.* This part of text was written by Ms. Gruwell on her diaries included in the book. Ms. Gruwell is the Freedom Writers teacher who impacted her students' lives and helped them change their behaviors and perspectives about different life issues. She was able to introduce to her students the idea of going to college, no one ever before talked to them about that and no one in their families ever thought about. Going to college, for them, was never a vision to follow.

Ms. Gruwell started to broaden the spectrum of their vision for their future. She was not focusing only on the academic content of her teaching course, she rather served those students and gave so much attention to their character development and how their identities were maturing. Ms. Gruwell was able to change their perspectives about major issues in life that greatly influenced them.

**Text.** The diary entry on Gruwell's (2009) stated the following:

Growing up, I always assumed I would either drop out of school or get pregnant. So when Ms. G. started talking about college, it was like a foreign language to me. Did not she realize that girls like me do not go to college? (p. 688)

**Interpretation.** Those words were written by one of the Freedom Writers students on the diaries. The student was astonished how Ms. Gruwell was encouraging them to go to college, the student did not feel she herself worthy of even considering the idea of going to college and never had thought about that before.

At that point, Ms. Gruwell's motivation seemed to play a major role in changing the students' perspective about themselves. They started to view their future careers in a different way. Changing a person internally is a start point to make him change his own future by his own hands.

**Text.** The diary entry on Gruwell's (2009) stated the following:

In class today she made us do a speech about our future goals. I guess some of her madness was rubbing off on me because I found myself thinking about becoming a teacher. I began to think that I could teach young girls like me that they too could "be somebody. (p. 690)

**Interpretation.** One of the girls of the Freedom Writers students wrote those words on her diaries included in the book. She started to have a different view of her career, she even started to think of becoming a teacher like Ms. Gruwell to be able to change the lives of other younger students. Ms. Gruwell succeeded in motivating and

helping her students to have a better vision for their future. Ms. Gruwell did not at all judge her students for how they were raised, she rather encouraged them and offered them help all the time.

### **Analysis of Students' Diary Entries for the Previously Derived Code VIII**

#### **The Character Quality Drawn: Acquiring the Potential to Grow**

**Text.** The diary entry on Gruwell (2009) stated that: "They were teenagers just like me, and like all young people all over the world, they have an amazing potential to grow into truly great people, leaders, ones who will inspire others" ( p. 26).

**Interpretation.** Zlata, was an inspiring character in the story of the Freedom Writers Diary whom Ms. Gruwell managed for the students to have a meeting with. This character said about the students that they had an amazing potential to grow which was very encouraging to them. Those students were so desperate and they had very negative feelings about themselves and about their own communities, therefore, it was very motivating to them to hear those words from someone who passed through almost the same bad environment.

**Text.** The diary entry on Gruwell (2009) stated that: "Most people at this school doubt that we can even read or write" (p. 55).

**Interpretation.** One of the students of the Freedom Writers wrote the above words that reflect how they were looked at by their own teachers. School teachers are the first professional communication with the students' outside environment and if their teachers saw that they had no chance for success "not even able to read and write", it could have

killed any inner potential in them to grow. Young people usually believe all the myths being said about them.

Ms. Gruwell succeeded to change the lives of those students by just denying this myth and prove it wrong. The Freedom Writers students succeeded and proved everybody was wrong when they had the chance and were taught by an honest and sincere teacher.

**Text.** The diary entry on Gruwell (2009) stated that: “Imagine if there were one hundred and fifty Rosa Parks standing up for tolerance, what a difference we would make” (p. 531).

**Interpretation.** That was in Washington. And once more, when the students of the Freedom Writers were told the story of Rosa Parks, the students felt that they could make a change. One of the students said on the diary entries included in the book the above words. This means that Ms. Gruwell was a role model who empowered her students’ inner potential to grow.

The first part of text was an example of how their teachers were discouraging, then the second part of text above reflects how a teacher behavior could change their word, she introduced them to a motivating role model to keep their inner potential up. And the result was illustrated in the text below.

**Text.** The diary entry on Gruwell (2009) stated that: “When we were crossing the street, some guy asked what we were doing. Someone said: changing the world” (p. 611).

**Interpretation.** That part of text was written by one of the students when they were in Washington. They were to receive an award their courage, convictions and stepping forward. This is an illustration of how glowing their inner potential became, they believed that they would grow and make a change in the world.

**Text.** The diary entry on Gruwell (2009) stated that: “You are probably wondering how one little female high school teacher brought such drastic changes into my life” (p. 615).

**Interpretation.** Those were the words by one of the Freedom Writers students about their teacher Ms. Gruwell. Calling the changes into a student’s life as “drastic” gives an idea on how Ms. Gruwell influenced the students’ lives.

**Text.** The diary entry on Gruwell’s (2009) stated the following:

I was the main attraction in my house. Everybody was congratulating me and congratulating my parents for having such a “good,” “smart,” and “fascinating” son. They said I am a role model for the family and hopefully for the world. (p. 628).

**Interpretation.** This is one of the students telling everyone about his trip to Washington. The students went for this trip to receive an award their courage, their convictions and stepping forward. The student sat in the middle of the living room full of family members, telling them how amazing the Capital building was and that he had never seen such beautiful paintings and magnificent sculptures.



He felt so special because he was the center of attraction. He was able to present a role model for the family and for everyone, they congratulated his parents and they called him “good,” “smart,” and “fascinating”.

### **Analysis of Students’ Diary Entries for the Previously Derived Code IX**

#### **The Character Quality Drawn: Acquiring the Strength to Fight in Life**

**Text.** The diary entry on Gruwell (2009) stated that: “Ms. Gruwell. With such a loving “extended” family, I got back the strength to fight for my dreams: to graduate from high school and go to college” (p. 681).

**Interpretation.** This part of text was another piece from a student’s diary. Those same students, initially, did not have any visions for their future and were not expected to even graduate from high school. They not only started to have their own dreams, but they also acquired the strength to pursuit their dreams. The secret to success is to continue exerting the effort and Ms. Gruwell’s amazing loving behavior as a teacher helped them to have this strength. Love and care can do miracles.

That sense of having an extended family, planted in the student conscious the sense of justice. Ms. Gruwell presented them to the values and ethical standards that a stable family usually offers. Therefore, the Freedom Writers students felt committed to their dreams.

The students felt that they had equal chances with any other student with better social status and who lived in better environments. They had dreams for which they felt worthy of and therefore responsible, so they were empowered to go on.

**Text.** The diary entry on Gruwell (2009) stated the following:

We just returned from Christmas vacation, and I just got a call congratulating the Freedom Writers for winning the Spirit of Anne Frank Award. The Anne Frank Center USA honors “those who have followed the courage of their convictions to step forward and actively confront anti-Semitism, racism, prejudice, and bias-related violence in their community. (p. 751)

**Interpretation.** A student wrote the above words of truth on his diary when they were awarded a prize for their achievements. The Freedom Writers students were able to recognize the fact that they had wrong beliefs about ethical standards in life. They started to stand against what turned out for them to be wrong. Values and ethics enlightened their path and showed them the difference between bad and good. Understanding ethics and good values gave them enough power to stand for themselves to continue their journey of success.

## CHAPTER 10—FINDINGS

This research was designed to answer the research questions: (a) What Servant Leadership behaviors for individual development can be traced in the book “The Freedom Writers Diary” by Erin Gruwell? (b) What character qualities in Erwin Gruwell students’ diary entries can be attributed to her influence as a teacher?

Part one of the analysis was assigned to answer the first research question which is: What Servant Leadership behaviors for individual development can be traced in the book “The Freedom Writers Diary” by Erin Gruwell? Nine Servant Leadership behaviors were pointed out from the real life story of Ms. Gruwell from the non-fiction book “The Freedom Writers Diary” (Gruwell, 2009). Thorough qualitative content analysis and interpretation of data were done where those nine behaviors were derived and represented by nine data codes. Those codes were derived, and not pre set, throughout the first part of analysis in chapter eight and then were the same codes were used as pre set codes for the second part of the analysis in chapter nine.

Those nine drawn Servant Leadership behaviors relate only to the theme of individual development which is one of the characteristics of Servant Leadership (Greenleaf, 1977). Those nine Servant Leadership behaviors which were pointed out from the book of “The Freedom Writers Diary” by Erin Gruwell (Gruwell, 2009), were represented by nine data codes and they are: Code I: A servant leader acts, Code II: A servant leader shows sincere care for individuals, Code III: A servant leader develops leaders, Code IV: A servant leader encourages a person to have his own stances, Code V: A servant leader stands against surrounding resistance, Code VI: A servant leader is self reliant, Code VII: A servant leader does not judge, but encourages others, Code VIII: A

servant leader teaches others to stand for themselves, Code IX: A servant leader encourages justice as an ethical standard.

Part two of the analysis was assigned to answer the second research question which is: What character qualities in Erwin Gruwell students' diary entries can be attributed to her influence as a teacher? This part of data analysis used the pre set codes derived from the first part of the analysis. Following the codes and the students' diary entries analysis, the research traced nine students' character qualities that can be attributed to having Ms. Gruwell as their teacher. Each of the nine qualities was relevant to the nine data codes previously derived in chapter six. Each character quality corresponds to one of the data codes respectively that were derived in chapter eight, these qualities are: (a) positively act by choosing to do the right thing, (b) feeling loved and cared for as a family member, (c) being responsible and becoming leaders (d) persistence (e) recognizing self potential (f) hope and challenge (g) having a vision for future careers (h) acquiring the potential to grow, (i) acquiring the strength to fight in life.

### **Reporting the Results**

This section will show three different tables to report the results, the three tables are titled: 'Text A1', 'Text B2' and 'Text C3'. Following 'Text A1', a brief description is given and then a thorough explanation of the table's headings and findings is also presented. For tables 'Text B2' and 'Text C3', a summary of the findings illustrated in each table will also be explained briefly and respectively beneath each table.

**Table A1***Table of Data Analysis Findings*

<b>First Research Question</b>		<b>Second Research Question</b>
<b>Code Number</b>	<b>Servant Leader Behavior Associated to the Code</b>	<b>Students' Character Quality that is Associated to the Code</b>
Code I	SL acts	Positively act by choosing to do the right Thing
Code II	SL shows sincere care for individuals	Feeling loved and cared for as a family Member
Code III	SL develops leaders	Being responsible and becoming leaders
Code IV	SL encourages a person to have his own stances	Persistence
Code V	SL stands against surrounding resistance	Recognizing self potential
Code VI	SL is self reliant	Hope and challenge
Code VII	SL does not judge rather encourages	Having a vision for future careers
Code VIII	SL teaches to stand for self	Acquiring the potential to grow
Code IX	SL encourages justice as an ethical standard	Acquiring the strength to fight in life

Note. SL Stands for Servant Leader

‘Text A1’ shows the final total results. It illustrates how the two study research questions were answered separately in two separate columns representing the two chapters of analysis. Then, the table links both results of the two analyses to the same nine derived codes from the analysis. It is to be noted that each research question is illustrated in two other separate tables later on ‘Text B2’ and ‘Text C3’.

### **‘Table A1’ Headings and Findings**

**First research question.** The first research question is: What Servant Leadership behaviors for individual development can be traced in the book “The Freedom Writers Diary” by Erin Gruwell?

*Data analysis to answer the first question.* This step is illustrated separately in ‘Text B2’. To answer this question, it was necessary that Servant Leadership behaviors for individual development were drawn first from the writings and the lives of Servant Leadership scholars and role models. This was done to point out their contributions to Servant Leadership behaviors that are related to individual development. Those derived behaviors were derived gradually throughout the analysis as nine codes representing nine Servant Leadership behaviors.

“The Freedom Writers Diary” book by Erin Gruwell (Gruwell, 2009) was also examined carefully, all the teacher’s behaviors which resemble those in the writings of the Servant Leadership scholars, or were illustrated in their real lives, were also pointed out and were found to be respectively relevant to the assigned nine codes.

**Second research question.** The second research question was: What character qualities in Erwin Gruwell students' diary entries can be attributed to her influence as a teacher?

*Data analysis to answer the second question.* This step is illustrated separately in 'Text C3'. The text under study which is "The Freedom Writers Diary" book by Erin Gruwell (Gruwell, 2009), was examined carefully to analyze the words written by the students themselves from their diary entries included in the book. The diary entries explain very clearly how the students recognized that their characters changed after having Ms. Gruwell as their teacher.

Change in the students' attitudes was also drawn and each part of text was thoroughly and simultaneously interpreted. Those changes in behaviors reflect different students' character qualities that can be attributed to having Ms. Gruwell as their teacher. Those qualities from the text analysis were respectively relevant to the nine codes of Servant Leadership behaviors concluded before.

**Table B2***Table of Data Analysis Design of First Research Question*

<b>(Text A) Data Sources</b>	<b>Common Servant Leadership Behaviors Represented as Codes I-IX</b>		<b>(Text B) Data Source</b>
	Code I	SL acts	
Jesus Christ	Code II	SL shows sincere care for individuals	
	Code III	SL develops leaders	
Gandhi	Code IV	SL encourages a person to have his own stances	Freedom Writers
	Code V	SL stands against surrounding resistance	
Researchers	Code VI	SL is self reliant	
	Code VII	SL does not judge, but encourages others	
	Code VIII	SL teaches to stand for self	
	Code IX	SL encourages justice as an ethical standard	

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Note. SL Stands for Servant Leader

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As illustrated in ‘Table B2’, three Servant Leadership data references were examined on one side as ‘Text A’ which was explained in details in chapter seven, with ‘The Freedom Writers Diary’ book on the other side and is represented as ‘Text B’. After



examining and analyzing data on both sides, nine common Servant Leadership behaviors were derived and they are represented as relevant to the same code number. Nine codes were assigned to the data drawn, those numbers are from one to nine in Latin numbers, and each code number represents one Servant Leadership behavior for individual development and they are: (a) Code I: a servant leader acts, (b) Code II: a servant leader shows sincere care for individuals, (c) Code III: a servant leader develops leaders, (d) Code IV: a servant leader encourages a person to have his own stances, (e) Code V: a servant leader stands against surrounding resistance, (f) Code VI: a servant leader is self reliant, (g) Code VII: a servant leader does not judge, but encourages others, (h) Code VIII: a servant leader teaches others to stand for themselves, (i) Code IX: a servant leader encourages justice as an ethical standard.

**Table C3***Table of Data Analysis Design of Second Research Question*

<b>Students' Character Quality that is Associated to the Code</b>	<b>Servant Leadership Behaviors Represented as Codes I-IX</b>	
Positively act by choosing to do the right thing	Code I	SL acts not
Feeling loved and cared for as a family member	Code II	SL shows sincere care for individuals
Being responsible and becoming leaders	Code III	SL develops leaders
Persistence	Code IV	SL encourages a person to have his own stances
Recognizing self potential	Code V	Stands against surrounding resistance
Hope and challenge	Code VI	SL is self reliant
Having a vision for future careers	Code VII	SL judge but encourages others
Acquiring the potential to grow	Code VIII	SL teaches to stand for self
Acquiring the strength to fight in life	Code IX	Encourages justice (ethical standard)
Note. SL Stands for Servant Leader		

As illustrated in 'Text C3', part two of the data analysis was assigned to answer the second research question, students' character qualities that can be attributed to having Ms. Gruwell as their teacher are drawn and are associated to the codes and they are: (a) positively act by choosing to do the right thing, (b) feeling loved and cared for as a family member, (c) being responsible and becoming leaders (d) persistence (e) recognizing self potential (f) hope and challenge (g) having a vision for future careers (h) acquiring the potential to grow, (i) acquiring the strength to fight in life.

## CHAPTER 11— DISCUSSION AND CONCLUSION

According to the data analysis findings, Servant Leadership behaviors in the context of education could raise the level of students' performance and enhance the overall achievements of educational goals. Some of Ms. Gruwell's teaching behaviors were similar to the Servant Leadership teaching behaviors found in the writings and teaching of scholars and Servant Leader role models' lives. Those teaching behaviors were found to be a good reason for enhancing students' individual development and overall academic achievement.

On the other hand, in the context of organization, Servant Leadership was found to increase workers' satisfaction and consequently raised the overall performance of the organizations. Employees demonstrated that the practices of Servant Leadership improved their performance, work group productivity and consequently increase in profitability organizations (Romig, 2001).

Therefore, there is a similarity between the positive influences of Servant Leadership practices on the overall individuals' performance in the contexts of both organization and education.

Consequently, education should include a focus on students' individual development and Servant Leadership is a practice that could be implemented on a broader range in the context of education. Servant Leadership teaching behaviors could enhance education for individual development and raise overall educational goals. Teachers' role is important for raising mature students, school culture is influential, but classroom culture led by teachers are more effective (Sanford, 1968).

## **Implications of the Findings**

### **Servant Leadership and Individual Development**

According to Wong and Davey (2007), the focus of educational leadership needs to be shifted from process and outcome to people and the future, which means more focus is needed on how students' characters develop and their identity matures and one of the ways to achieve this is developing individuals and unleashing their creative potential. This study argues that Servant Leadership is a practice that focuses on students' individual development. Therefore, Servant Leadership needs to be applied on wider range in the context of education.

To answer the first research question in chapter eight, this study was able to point out some of the Servant Leadership behaviors for individual development in the performance of Erin Gruwell's non-fiction book "The Freedom Writers Diary" (Gruwell, 2009). And then, the study also answered the second research question in chapter nine and nine of the students' character qualities were drawn, those character qualities which can be attributed to having Ms. Gruwell as their teacher. It was observed that those students not only developed on the individual level, but also performed better academically and had better visions for their careers.

Developing mature individuals in schools is one way of making peace prevail in the world. Gandhi met Maria Montessori in London 1931, Montessori was the founder of "The Montessori Method" of educating young children by developing their moral self (Lopata, Wallace & Finn, 2005). Gandhi spoke at the "Montessori Training College" praising Doctor Montessori for the love and care she showed to children while educating

them. Gandhi's Speech was published in the weekly newspaper "Young India" on November 19, 1931. Gandhi explained that preparing children in schools was one way of making peace prevail in the world. Giving children freedom to express themselves and not giving them instructions on how to react to peers, would explore their natural innocence and raise their inner potential of peace and innocence to grow. By helping those children develop their natural feelings of innocence is a way for avoiding any future struggles of wars in the future.

This study presents the Servant Leadership teaching performance as a practice that can improve students' individual development, and according to the findings, this may develop the students' characters and help them to positively act by choosing to do the right thing, students become more responsible and turn out to become leaders with persistence in whatever they choose to do.

### **Servant Leadership and Teacher Quality in Teacher Preparation**

Social development is an important future goal for a country (Seferoglu, 2004). To develop a society means that human resources constituting this society are to be well prepared. And through education, individuals can be well developed as mature persons.

Teacher quality usually identifies how well students, at any age, will be educated (Hammond, 2000). Teachers who lack professional preparation and who rely more on rote methods of learning, are more autocratic in the ways they manage their classrooms and are less skilled at managing complex forms of instruction aimed at deeper understanding. This study showed an example of a teacher who managed to offer unique loving and caring type of education and succeeded to make other people prosper.

Do teaching preparation programs address any of the servant leader teaching behaviors? For instance, according to the policy information report of the “Educational Testing Service” ETS published on 2003, five percent of “Qualified Teacher Status” QTS program candidates in the United Kingdom receive their certification through this alternate route, in this program candidates are trained on how to implement successful teaching strategies related to academic preparation but not enough was mentioned about moral preparation of students.

This study argues that teachers with Servant Leadership behaviors could enhance students’ characters and help develop their identity and change their lives. Therefore, if we aim at refining the quality of individuals through education, we need to give more attention to the quality of education being offered to teachers.

According to Hammond’s (2000), students’ achievement becomes better by focusing on teacher performance rather than on students testing, governments need to exert more time and effort on preparing new teachers in addition to remodeling teachers who are already functioning through the alternative teaching programs. Hammond’s (2000) study stated the following:

State reform strategies during the 1980s that did not include substantial efforts to improve the nature and quality of classroom work have shown little success in raising student achievement, especially if the reforms relied primarily on student testing rather than investments in teaching. (p. 18)

According to this study, Servant Leadership practice is one of many topics that could be introduced to teachers in their preparation programs, it will help them with their

work goals. Servant Leadership teaching behaviors for individual development could enhance the characters of students and accordingly increase their level of achievement.

**Teachers need to learn some developmental skills.** Teachers need to learn about developmental skills. According to Kee (2012), the types of coursework that teachers receive influence how they perform in their career. Servant Leadership teaching behaviors could be encouraged and could be given more attention in the teacher preparation courses. Professional teachers need to be taught about learning theories and developmental psychology. To illustrate, listed below are a few examples that are relevant to Servant Leadership behaviors:

*To prepare teachers for moral and ethical reflection.* According to Larrive (2008), critical reflection technique was found to have a direct positive effect on instruction as it is an opportunity for teachers to help students reflect also on the moral and ethical implications and consequences of their classroom practices. Teachers play a significant role in the making process of students and they need to know how to encourage the moral and ethical reflections in classroom practices.

*To prepare their students for planning and leadership.* Educational leaders, who believe that every student can succeed, play a positive role in the development of their students (Johnson & Uline, 2005). This concept helps educators to maintain instructional improvements in their classrooms helping them to challenge the negative assumptions and myths about student abilities.

A servant leader teacher, according to the findings of this study, helps students to recognize their potential, have a better vision for their careers with much hope and a

sense of challenge acquiring the potential to grow and the strength to fight in life. A servant leader teacher was found to create leaders who contribute to change lives of other people as well. Therefore, teachers need to understand more about Servant Leadership behaviors for individual development.

*To be prepared as teachers for offering education of the heart.* According to Gandhi (1953), it is important to prepare teachers' characters by training their hearts first, those teachers will help develop the characters of their students. Teachers are not selected for their patriotism, rather they are not employed anywhere else and then they are given the responsibility of raising students with characters.

This study focuses on Servant Leadership teaching behaviors and argues that a servant leader teacher shows sincere care for individuals, develops leaders and encourages a person to have his own stances in life. This means that a servant leader teacher has this quality which Gandhi spoke about that is the education of the heart. Therefore, it would be beneficial for the students and for the education process if Servant Leadership is practiced on a broader range the context of education.

### **Role of Governments**

According to Bottery and Wright (1996), governments have an important role in shaping the development of teaching and the role of teachers in order to improve the whole educational system. Governments, however, are not always supportive of the teaching community at large (Furlong, 2008; Wise, 2005) whereas education is an integrated process to which all parties contribute.



According to this study, Servant Leadership is a way of helping students mature and develop as individuals which means that individual development is not an outcome of school cultures and activities only, it is a mission that could be achieved by teachers inside classrooms. And therefore governments need to focus more on how to benefit from the implications of Servant Leadership in the context of education and support teacher preparation programs as explained before.

### **Role of Values**

Smith (2005) argues that the personal values of any teacher have a great impact on the resulting culture and performance inside his classroom and in the educational institution as a whole, Smith's (2005) stated the following:

In particular, senior leaders infuse their personal values throughout an organization through the process of modeling (demonstrated, observable actions). Leaders who exhibit their values through deeds, as well as words will instill those values over time into the organizational culture; this in turn initiates organizational change. Thus, a leader's personal values can be seen as a major source of influence for bringing about change. (p. 7)

A teacher's personal values define and influence the identity of his students. Students' identity is a reflection of how their teacher looks like from the inside, teachers need to understand that getting ready for teaching is not only by excelling in studying the course they will teach, it rather entails learning how to develop a human being's character.

This study found that a servant leader acts. It is a behavior that was referred to as “Code I” and was pointed out in the performance of the main character Ms. Gruwell. A servant leader teacher has personal values and will always put his words into action, preparing teachers who perform as servant leaders means that we are giving a role model example to students and they will trust their teacher who exhibits ethical values through their deeds.

**A servant leader teacher has ethical standards.** Speaking about values, this study found that a servant leader teacher encourages justice as an ethical standard, which gives an idea about ethical values of a servant leader teacher. “Ethical standards” is a topic that involves a wide range of values, those values that direct educators in general, but let us focus on the materialistic issues in education.

*Material things ought not to become a top priority in life.* Speaking about the education process, it should not have only materialistic goals and should not bring up students who give more credit and value to material only. One of the Freedom Writers students expressed on the diary entries how a person should feel worthy not by how much materialistic things that they own, this student in Gruwell’s (2009) said the following:

Material things are no longer a top priority in my life. Of course I want nice things, but I do not feel as if I have to have them to feel complete. It is funny how material things mean so much to adolescents. The problem is people grow up thinking that material things are what make them worthwhile, which is very untrue and causes them to be very shallow. (p. 762)

Material things ought not to become a top priority in a person's life, and the same goes for teaching staff and school administration. More credit ought to be given to values and virtues in a school's culture.

*Our new world needs tolerance and acceptance.* This study found that students, who had a servant leader teacher, have acquired the strength to fight in their lives when they were treated justly with much tolerance and acceptance. One of the Freedom Writers students learned that people bond together no matter how different they are, a student wrote in the diary entries included in the book of Gruwell's (2009) the following:

I believe that I will never again feel uncomfortable with a person of a different race. When I have my own children someday, the custom I was taught as a child will be broken, because I know it is not right. My children will learn how special it is to bond with another person who looks different but is actually just like them. All these years I knew something was missing in my life, and I am glad that I finally found it. (p. 775)

This study found that a servant leader teacher, according to his ethical standards, treats each student equally no matter what background he comes from. It was Ms. Gruwell who helped those students to understand more about tolerance and acceptance of the other, she started herself and helped them look to the world and to other fellow humans with a more tolerant perspective. Teachers can change the world by developing the students' characters.

### **Developing the Servant Leadership Potential**

This study suggests that education needs to develop the Servant Leadership behaviors among teachers and students, as Robert Greenleaf (1998) said that: "For many

years, I have tried to stir an interest in universities in making a more determined effort to develop the servant-leadership potential that exist among their students (p. 28).

Robert Greenleaf elaborated that nothing explicit is to be done about developing Servant Leadership in universities, it just happens. He said that the only way to develop leadership during undergraduate years is by finding and encouraging the rare professor who is able to do so (Greenleaf, 1998).

This means that it is the mission of the educational leaders to explore the rare professors who are servant leaders because they are considered as a treasure to the educational process, then, those rare professors ought to be encouraged and motivated.

### **Limitations**

Two major limitations I find them restricting further research on the topic. First, little attention is given to student individual development as an educational goal (Sanford, 1968) and it has too frequently been neglected in favor of academic achievements.

Second limitation, Servant Leadership receives much more attention in the organization context and less research is being done on Servant Leadership in the context of education (Selladurai & Carraher, 2014). Therefore, not many educators are willing to exert effort on an unrevealed vague topic, researchers prefer to start where others had stopped and expand the research.

### **Recommendations for Future Research**

More research is needed on Servant Leadership in the context of education. Other non-fiction books can be highlighted as examples of successful real life stories of teachers who impacted students' lives and made a change. Research is needed to point out Servant Leadership teaching behaviors for individual development in other examples

like “To Sir with Love” by E. R. Braithwaite which is a semi autobiographical novel written in 1959 and “Up the Staircase” which is a novel written by Bel Kaufman and published in 1964.

Besides, research may be also conducted on identifying teachers with Servant Leadership performance. Those teachers need to be discovered, evaluated and given credit for their performance.

Furthermore, research may focus on other Servant Leadership characteristic and their implications in education context as individual development is only one of eight characteristics of Servant Leadership (Greenleaf, 1997).

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