Servant Leadership: A worldview perspective

J. Randall Wallace
Regent University

As servant leadership theory continues to grow in interest there is a persistent question as to the philosophic foundations of the theory. This paper uses the work of Pearcey, Murphy, Ellis and MacIntyre to demonstrate the fragmented nature of modern philosophic and scientific traditions, and how this fragmentation can be remedied to produce a unified and cohesive worldview. In the process, attention is given to Plato, Aristotle, Augustine, Aquinas, Descartes, Kant, and modern worldviews. The concept of worldview is introduced and explored as a framework for creating a philosophic foundation for servant leadership. The five major world religions, Buddhism, Christianity, Hinduism, Islam and Judaism are examined for their ability to provide a philosophic foundation for servant leadership. An eight component worldview based upon the Judeo-Christian tradition is offered as an explanation for a motivation toward servant leadership.

Does Servant leadership literature offer a philosophic base for the theory?

While attending a servant leadership roundtable at Regent University, I was struck by the frequency of a recurring question from the audience. What are the philosophic foundations for servant leadership? Whenever asked, it was answered by speakers or participants with a wide variety of responses ranging from purely religious explanations to vague allusions to particular values. Ultimately, the question was never fully answered to the satisfaction of the person asking it. The overall impression was that there really were no philosophic, conceptual underpinnings to servant leadership other than the essays of Greenleaf and the commitment to treat people with kindness.

Greenleaf's theory of servant leadership was born, for him, after reading Herman Hess', <u>Journey to the East</u> (Greenleaf, 1997). He states that the story greatly impressed him but the idea laid dormant for over 11 years before he began to write essays expanding on various ideas related to the blossoming theory. These essays touched on various aspects related to power, manipulation, hope, responsibility, strength, etc. Eventually they coalesced into a theory of servant leadership consisting of ten attributes, a) listening, b) empathy, c) healing, d) awareness, e) persuasion, f) conceptualization, g) foresight, h) stewardship, i) commitment to the growth of people, and j) building community (Spears, 1995).

The development of servant leadership as a theory has been progressing slowly but steadily. Theorists have explored servant leadership attributes (Russell, 2002), values (Russell, 2001), offered models (Buchen, 1998; Patterson, 2003; Winston, 2003; Wong & Page, 2003), compared servant leadership with other theories (Farling, Stone, & Winston, 1999; Humphries, 2005; Matteson & Irving, 2005; Rennaker, 2005; Smith, Montagno, & Kuzemenko, 2004; Stone, Russell, & Patterson, 2004; Winston & Hartsfield, 2004), offered a typology of servant leadership (Laub, 2004), explained its benefits theoretically or through research (Banutu-Gomez, 2004; Greenleaf, 1997; Greenleaf, 1996;

Irving, 2004; Irving, 2005; Polleys, 2002; Reinke, 2004; Sendjaya & Sarros, 2002; Spears, 1995; Spears & Lawrence, 2002; Stupak & Stupak, 2005; Winston, 2004), explored contextual appropriateness (Humphries, 2005; Smith et al., 2004), and criticized its assumptions in relation to gender (Eicher-Catt, 2005).

Very few of the papers offer a philosophical base for the theory, anchoring it in a particular worldview. There have been attempts to link it to Christianity since the New Testament records Jesus Christ telling his disciples that, "The greatest among you will be your servant. 12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted (Matt 23:11-12)."(*New International Version of the Holy Bible*, 1984). However, these attempts have not sought to place the theological rationale for servant leadership in the context of a worldview or explained basic aspects of what would constitute a Biblical worldview. Russell provides the most comprehensive textual support for servant leadership from a Judeo-Christian perspective but falls short of showing a philosophic rationale supporting why servant leadership should be practiced (Russell, 2003). In addition, attempts to link servant leadership to a religious tradition meet resistance in a pluralistic society where it is assumed that there will be a separation between the religion and public life and where a logical framework for the inclusion of religious values in everyday life is missing. This position of separation flows from presuppositions fueled by a fragmented modern worldview, as will be explored later in this paper.

Patterson seeks to link servant leadership to the philosophic concept of virtue, outlined by Aristotle. The focus is on doing right things through moral character (Patterson, 2003). She identifies seven 'virtues' associated with servant leadership that include, a) agapao love, b) humility, c) altruism, d) vision, e) trust, f) empowerment, and g) service. Winston uses these virtues as a basis for building an interactive model of servant leadership (Winston, 2003). Stone and Patterson revisit it when placing servant leadership within a historical continuum of leadership development (Stone & Patterson, 2005). By building on Aristotle's philosophic framework, the beginnings of an underpinning for servant leadership is offered. However, Aristotelian ethics have been criticized for gender bias, impracticality in application and the observation that virtues divorced from theology are the product of socially constructed agreements and therefore schemes of virtue may include diametric opposites in different cultures (Hauptli, 2002).

Table 1 provides a comparison of virtues over time and culture as Aristotlian, traditional Christian and Patterson's virtues for servant leadership are listed. The virtues outlined by Aristotle differ from the virtues identified by Patterson. For instance, Aristotle valued pride while Patterson lists humility as a virtue. Finally, Aristotle's concept of the fulfilled or complete person came from a reflection upon the nature of the pantheon of Greek gods. His ethic was rooted in his religious tradition, providing the ethic with a means for determining how humans "ought to" live. Drawing attention to an ethic as a basis of action begs the question where the ethic is grounded metaphysically. If it has no grounding it is merely another expression of relativism.

The absence of a philosophic foundation for servant leadership causes one to be unable to answer clearly the question, "Why should I practice this form of leadership?" Is servant leadership merely another technique which can be applied and discarded at the leader's whim or according to the bottom line? Or, is it rather a philosophic orientation, linked to a cohesive worldview which gives meaning to values and attributes in servant leadership and functions as an orientation that governs perceptions, understanding and praxis in the world?

Table 1   A comparison of virtues showing how they change over time and between cultures

Aristotelian	Traditional Christian	Patterson and servant leadership
Courage	Chastity	Agapao love
Temperance	Abstinence	Vision
Generosity	Liberality	Altruism
Pride	Humility	Humility
Self control	Patience	Trust
Truthfulness	Kindness	Empowerment
Justice	Diligence	Service
Wittiness		
Friendliness		
Practical knowledge		
Scientific knowledge		

This author will first examine the concept of worldview, defining and clarifying its role in the selection and organization of values. Second, through an examination of Pearcey's work on philosophy and Murphy and Ellis' analysis of the modern hierarchy of scientific inquiry, this author will explain how current fragmented and competing worldviews undermine a sound philosophic base for any justification of values or ethics and result in a quandary as to how to classify ethics (Murphy & Ellis, 1996; Pearcey, 2004). Thirdly, the question of whether or not philosophy can offer a foundation for servant leadership is answered. This is followed by Murphy and Ellis' explanation of how to repair the fragmented worldview of science and philosophy while maintaining the integrity of science. The author then proceeds to compare five major world religions, Hinduism, Buddhism, Islam, Judaism and Christianity, and determine how well they align with values in servant leadership. The next section presents a worldview based upon broad principles drawn from a Judeo-Christian perspective. This worldview is then examined as to how well it aligns with leadership theory in general and servant leadership in particular, comparing worldview components with servant leadership attributes. Concluding remarks follow.

What is worldview?

"Worldview comes from the German word 'weltanschauung' meaning a 'look into the world'. It refers to a wide world perception. It constitutes the framework through which an individual interprets the world and interacts in it (*Worldview*, 2006)." Nash states that the philosophical systems such as those of Plato and Aristotle represent worldviews (Nash, 1996). The writings of these philosophers identify assumptions about the make-up of reality or how the world works, conceptual schemes, or patterns of ideas or values and organizes them to form a worldview. However, worldview is not just for formal philosophy, it involves how the average person makes sense of life.

Worldview is used to interpret and make sense of the world. Perceptions of the world and reality can greatly differ between people or cultures since their assumptions of what is important and "true" differ. There are many types of worldviews vying for supremacy, from formal philosophic systems such as modernism or post-modernism as well as religion, to less formal systems including large group perspectives, such as a particular culture, or even personal systems as evidenced in the practical implications of post-modern thought.

For the most part, the average person is oblivious to the concept of worldview, and would probably have difficulty describing their own. What is important to realize is that not all worldviews are equal in their ability to clearly represent reality, nor do all pass the test of whether they can hold together as a rational system and be lived out in the real world over time. Stability in worldview requires internal cohesiveness and completeness. The dominant Western worldview in particular suffers from a false dichotomy that fractures the cohesiveness necessary for a dependable worldview (Pearcey, 2004).

### Which worldview? How fragmentation in modern worldviews breeds confusion

Modern Western worldview suffers from a fragmentation consisting of a series of false dichotomies. The false dichotomies of modern fractured worldview will be explored by using two books as reference points for discussion. In the first, Pearcey provides an overview of how philosophy has evolved into a fragmented worldview (2004), and in the second, Murphy and Ellis (1996) look at the problem of ethics in the fragmented scientific paradigm. These authors show how philosophic worldview in general and worldview in science in particular are affected by philosophic assumptions starting with Plato and continuing on until present time. The implications flowing from these fragmented views of the world have profound effect on how we view leadership since they provide the essential schema from which we draw assumptions and presuppositions. First, the philosophic history of fragmented modern worldview will be traced through the work of Pearcey, followed by Murphy and Ellis' analysis of how a fragmented worldview has affected science. These explanations will be thumbnail synopses of the extensive arguments presented in each book since full consideration of each argument within this paper is not possible.

Fragmentation illustrated philosophically

Plato. Plato argued that the universe consisted of matter (eternal formless flux) and form (eternal reason). His view was that matter was essentially evil and chaotic. Forms brought about order, harmony and beauty. Form constituted an upper story in his view of reality and matter the lower story (Pearcey, 2004). The physical world (matter) was divided from the spiritual world (which included reason) and the spiritual world was viewed as being superior (See Figure 1). This figure reveals the dualistic view Plato embraced that essentially relegated matter to an inferior role

and attributed it to chaos as compared with form, which produces order. For Plato, people should focus on form and separate themselves from matter. The image Plato used to convey this idea was the image of shadows being played upon walls of a cave. People living in the cave mistake the shadows on the walls for reality. The enlightened escape the cave and through reason discover the real world of forms in which goodness, beauty and truth reside.

Figure 1   Plato's dichotomy.

$$\frac{\text{Form}}{\text{Matter}}$$
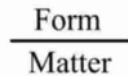
This pattern of separating the physical world from the moral or psychological world was picked up by Augustine, who extended the distinction to include a dichotomy between the physical world and the religious world. He argued that God first created the forms and then the material world, creating a hierarchical dualism. The immaterial world existed on the upper story, the material world on the lower (Pearcey, 2004, p.77). In Augustine's work, the basis for a distinction between the secular (material) and the sacred (spiritual) was created.

Aquinas. Aquinas took the ideas of Plato and Augustine and redefined them into a grace/nature dichotomy. An essential component of Aquinas' work consisted of his definition of nature. He used the Aristotelian definition of nature as "…their goal or purpose or teleology, as immanent within the world (2004, p.79)." Since the concept of ultimate ends had been essentially a theological one to this point, this new definition meant the world did not need God and elements of creation could reach its full potential on its own. Aquinas' answer to the need for spirituality was to continue the dichotomy started by Plato but to redefine the upper story as grace, to encompass the supernatural (See Figure 2). Figure 2 illustrates how things of the natural world and the supernatural existed on parallel tracks without interaction in any meaningful way. Aquinas felt that nature meant knowledge of things of this world through unaided reason. Since ordinary affairs in life could be managed by reason alone, the upper story, grace, seemed more and more irrelevant (Schaeffer, 1968).

Figure 2   Aquinas' dichotomy.

$$\frac{\text{Grace}}{\text{Nature}}$$
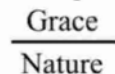
During these centuries of philosophic development, reason was subject to divine revelation. Eventually, these constraints were thrown off and new definitions applied.

Ockham. William Ockham was a Franciscan monk in the 14th century who many consider the father of modern epistemology. He forced the dichotomy between faith and reason to the breaking point. He argued that if we apply principles of reason to God in any way, we deny His freedom. God can do anything, not what we consider "rational". Where previously Plato, Augustine, and Aquinas included reason in the upper story of the dichotomy, Ockham essentially moved it to the lower story, as part of the systematic inquiry necessary to examine the natural world. This break between faith and reason paved the way for a pure secularism. Rather than religion being a standard of moral measurement, reason became the standard of measurement. With religion relegated to the realm of the unknowable or unprovable, science became the focal point for the discovery of truth. Anything not susceptible to scientific study was considered an illusion (Pearcey, 2004, p. 100-101). Love, beauty, morality, art, all were relegated to the realm of illusion and not considered a part of scientific categories, thus lacking any 'truth'.

Romantic Movement. The Romantic Movement was formed as a reaction to the rigid scientific approach to life that downplayed the role of morality, art, beauty, etc. The Romantic Movement's answer to the hegemony of the scientific movement was to create a dichotomy that placed science and reason on the lower level of the dichotomy and religion and the humanities on the upper level (See Figure 3). Science was determined to be governed by laws and mechanistic properties while religion and the humanities represented beauty, idealism, morality and creativity (Pearcey, 2004). Rather than a materialistic view of life, Romanticists emphasized an idealistic view of life. They allowed the dichotomy to persist in which science ruled in the lower story with mechanistic rules and principles while the upper story focused on morality, values, art and beauty. The lower level was viewed as being objective

and scientific while the upper level was viewed as being subjective. The lower level was considered the realm of public inquiry while the upper level the realm of private practice. This was one more step toward a secularization of life.

Figure 3   Romantic movements reaction to mechanistic science.

Romanticism
religion and the humanities
———————————
Enlightenment
Science and Reason
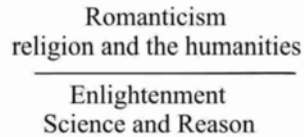
Descartes. Descartes increased the historic dichotomy by renaming the upper and lower stories matter and mind. To him the material world was a vast machine operating according to rules and laws. The mind was the seat of thought, emotions, perception and will. Figure 4 reveals that by placing will in the upper story and relegating rules to the lower story, Descartes inadvertently affirmed the idea that morality or values existed outside the realm of universal principles or rules. With the rise of Newtonian physics, it appeared that all of nature, even the human body, was governed by mechanistic laws and rules. With each successive modification of Plato's initial dualism, the chasm between the upper and lower stories grew wider with greater and greater emphasis being placed on the material or mechanistic. This was fueled by the growing influence of scientific experimentation and discovery. The next major modification came from Kant (Pearcey, 2004, p.101-103).

Figure 4   Descartes' dichotomy.

Mind
spirit, thought, emotion, will
———————————
Matter
mechanical, deterministic, machine
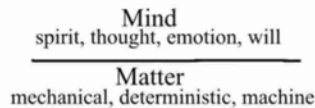
Kant. Immanuel Kant readily accepted the scientific notion of mechanistic exactitude and the image of the universe as a vast machine governed by laws. When the dominant position of science came under attack, Kant defended it by recasting the upper and lower levels of philosophy as nature versus freedom (See Figure 5). Nature to Kant meant the deterministic, mechanistic, machine of Newtonian science. The machine world implied that beauty, emotion, smells, colors were not real but secondary effects from our senses. In addition, if only nature existed then morality, creativity and spirit would also be eliminated. Because Kant believed in the need for morality, and because he believed morality infers freedom to choose, he named his upper story freedom. He defined freedom as being subject only to laws one imposes upon oneself. As a result, his model is contradictory. If nature is deterministic and mechanistic, how can one truly have freedom to choose? This contradiction was one he failed to resolve (Pearcey, 2004, 103-105). In practical terms, the lower story is the world as we know it; the upper is the world we can't help but believe exists.

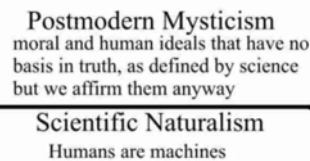Figure 5   Kant's dichotomy.

Freedom
————
Nature
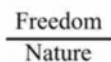
A modern explanation of Kant's dichotomy would place values/ethics over science/verifiable facts (See Figure 6). Facts are seen as objective, values subjective. This leads to a compartmentalization of life, a logical separation of values or ethics from certain actions in the real world. It promotes the fallacy of a value free science or business. The dissonance produced between the upper and lower levels forces us to live the lower level as though it were the only 'real' level and affirm the upper level because we must, even though we believe it to have no solid basis for universal truth.

Figure 6 The effect of Kant's dichotomy.

Values/Ethics
socially constructed meaning

Science/Facts
publically verifiable truth
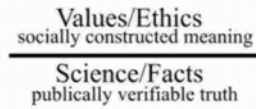
A further clarification of this fragmented position would have the upper level labled post-modern mysticism and the lower level scientific naturalism (See Figure 7). In this model you either deny your unique existence and the innate value of being human or saturate yourself in mysticism (Pearcey, 2004, p. 108-109; Schaeffer, 1968). This is the logical extension of Kant's model and the worldview held by most Westerner's today. Morality and values are seen as relative constructs. In modern society, they are becoming more meaningless as the scientific realm seeks to reduce all activity to mechanistic determinism.

Figure 7 Postmodern interpretation of the dichotomy.

Postmodern Mysticism
moral and human ideals that have no
basis in truth, as defined by science
but we affirm them anyway

Scientific Naturalism
Humans are machines

This fragmented approach to worldview launches a belief system in which the lower level persistently erodes the upper level. The fact realm gradually invades the upper realm redefining and reducing elements in that realm to mechanistic determinism. An example of this would be the explaining away of human emotion or attraction as mere chemical reactions programmed in our DNA, a common approach in sociobiology.

This problem of fragmentation in worldview can be demonstrated by an examination of the hierarchy of scientific fields of study. This was carefully explained by Murphy and Ellis (1996).

Philosophic fragmentation illustrated by Murphy and Ellis through a hierarchy of the sciences

Murphy and Ellis point out that, "… ancient and medieval worldviews tended to show links between theology, ethics and natural philosophy, the precursor to modern science (1996, p. 1)." As seen in the section on philosophy, modern worldview tends to fragment into two realms, the scientific and the religious/value. Both are isolated from the other for the most part. At face value, the modernist would say this is good. Accepting this position involves accepting the idea that science is value free and thus beyond the scope of ethics. This presents problems associated not only with scientific advancement, but social responsibility as well.

Murphy and Ellis seek to show that science is inextricably linked to ethics and values. To demonstrate this they utilize Kuhn's concept of paradigms (Kuhn, 1970) and MacIntyre's method for examining intellectual traditions (MacIntyre, 1984, 1988).

Kuhn states that all scientific theories are embedded in paradigms, or worldviews that include criteria for good scientific practice, judgments about domains of inquiry, and metaphysical assumptions. All data are theory laden and not a pure report of observation and are examined in the light of theoretical assumptions. Paradigms tend to set their own standards for good science (Kuhn, 1970; Murphy & Ellis, 1996). For these reasons, the ability to compare two competing paradigms becomes problematic. One of the primary reasons is that the logical mechanisms paradigms or belief systems use to justify their particular interpretations are ultimately circular in nature. This is because the paradigm is constructed by having the various parts fit together into a system of belief and interdependence, interpretation or narrative explaining phenomena (Murphy & Ellis, 1996). Kuhn's approach is an application of the Quine-Duhme thesis that states that hypotheses typically cannot be tested in isolation but rather must be tested within an entire group of claims. This is because within science, theory exists within webs of beliefs (Dewitt, 2004; Naugle, 2002).

MacIntyre faced a similar problem when trying to evaluate ethics. He postulated that each scientific tradition must be reduced to a narrative showing how it has reacted with crises (challenges to the theory, new theories that can't be explained, inconsistencies) and whether or not the crises have been resolved. Did the paradigm resolve the crises without having its identity changed (MacIntyre, 1988)? By comparing traditions in this manner, it is possible to determine if one tradition is superior to another. Ellis and Murphy use this approach and construct a narrative that traces the progression of how science classifies its various fields of study and the basis for ethics within science.

By a careful progression in logic and reasoning Murphy and Ellis produce a narrative that identifies a hierarchy of modern science. This hierarchy initially includes, from the most basic or hard sciences to the more soft sciences, physics, chemistry, botany/zoology/physiology, and psychology. The hierarchy is ordered by complexity, with the greater complexity residing at the top. Each step up in the hierarchy reveals new components or influences not present in the lower levels. In lower levels, laws are embodied in the physical structure of systems. In social systems or higher levels, laws are embodied in the psychological structure of the mind, social systems, or at even higher levels, philosophic patterns or worldviews. Therefore, bottom-up activity involves deterministic laws while top-down activity involves intentional action or free will. The very notion of top-down activity negates the idea of bottom-up determinism (1996, p.10-33). One key observation is that top-down causality is part of the system. Phenomena described at higher levels are used to explain phenomena at lower levels of the hierarchy. When questions arise at one level of the hierarchy that can only be answered by moving to higher levels, the questions are referred to as 'boundary questions' (1996p. 16).

Murphy and Ellis depict this hierarchy as divided into two branches (See Figure 8). One branch consists of natural sciences (ecology, cosmology, astrophysics) and the other of human sciences (psychology and the social sciences). It must be noted that at no level within this hierarchy exists any field of study that specializes in morality or questions of value or ethics. The model accurately reflects current scientific organization and mirrors the fragmented worldview outlined in the philosophical section in which values are considered relative and lacking any basis in fact or truth.

Figure 8   Hierarchy of scientific fields of study.
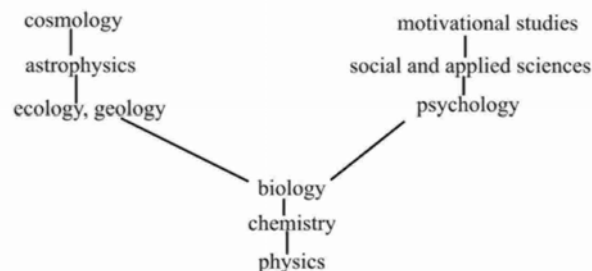
MacIntyre argues that any moral system which is not a part of some type of religious tradition is doomed to failure (MacIntyre, 1984 p.51-77). Ethical systems must be linked to traditional religious systems to have internal cohesiveness. Part of the reason is that the traditional religious systems can be examined in terms of how well they handle the boundary questions and crises arising over time.

Summary of fragmentation illustrated ethically through a hierarchy of the sciences and its implications. It has been demonstrated that there is a fragmentation in worldview that dominates most Western philosophy and science. Implications flowing from this dichotomy affect life in a number of ways. The most glaring effect is that values or morality has been cast as a purely individual matter, in its most extreme form it could be called hyper-relativistic. This is relativism that goes beyond cultural norms, mores and folkways into a type of anarchism. The more common effects relate to dichotomies that often breed conflict between competing values. One such occurrence relates to the conflict between shareholder and stakeholder focus found in arguments of social responsibility in business. The shareholder perspective promotes profit alone as the major consideration in business decisions while the stakeholder perspective promotes human and social impact as the major considerations in business decisions. Another would be the dichotomy between task and people orientation in leadership.

In science, this fragmentation is exhibited when scientists defend certain inquiries as value free. The pursuit of knowledge is held as the highest value and the collateral damage done by a logical application of certain findings are seen as the broken eggs necessary to make an omelet.

Can philosophy provide a foundation for servant leadership? The ultimate question is why should one practice servant leadership? The values of servant leadership fall heavily on the side of human consideration. Without having a sound, unified worldview that justifies use of servant leadership, one falls prey to the reality that ultimately, the reason is either utilitarian/pragmatic or situational.

The utilitarian/pragmatic reason cannot be used as the philosophic base since it contradicts the idea that people are to be viewed as an end as opposed to a means, a key value in servant leadership. If the only reason we use the servant leadership approach is that it causes people to work harder to obtain organizational goals, then we undermine the very theory itself. If we take a purely situational approach, stating that servant leadership can only work in certain settings and contexts, then we again undermine some of the key values described in the theory. In the situational approach humans are only to be valued if their culture or personal beliefs align with the theory. Pragmatism and situational ethics both fail as reasons for practicing servant leadership.

This brings up the question of whether or not traditional philosophy can be used as a basis for servant leadership. Two philosophic approaches have been examined as potential foundations for specific types of leadership in the literature. One refers to a Kantian form of leadership and the other is humanism. Bowie argues for a Kantian form of leadership which is highly egalitarian (Bowie, 2000). However, he also states that, "Kant specifically rejects the notion of servility as an acceptable stance for any person-leader or otherwise (2000, p. 188)." To Kant, a servant leader allows him or herself to be used as a means to others attaining their goals. The idea of one agent using another, even if it is voluntary, is unacceptable. From his perspective, Kant's philosophic position cannot be used as a foundation for servant leadership.

Humanism has been examined in relation to leadership in general by McGuire, Cross and O'Donnell and found wanting (McGuire, Cross, & O'Donnell, 2005). After articulating how humanistic approaches, which emphasize meeting job related personal, self-esteem, and self-development needs are normally applied in the workplace, the authors come to the conclusion that those who adhere to humanism are "…misguided because they fail to grasp, take into account or make explicit the core principles that continue to underpin the capitalist enterprise (2005, p. 132)". They state that, "…humanist approaches may mislead employees, and perhaps HRD professionals, by fostering the illusion that the needs of the employees and organizations are always mutually inclusive (2005, p. 133)." Their response uncovers how a fragmented worldview has shaped our concept of capitalism, framing its goals as diametrically opposed to individual development.

In addition, humanism itself seems to be on the decline as it appears to be forsaking its original commitment to human interests as the center of civilization. Veith outlines how one prominent scientist equates humans to bacteria and need to be cleansed from the planet (Veith, 2005). Merriam argues that population growth has cheapened our concept of the value of humans to the point that there is greater outcry over the torture of an animal as opposed to a human (Merriam, 2004). It appears that Western philosophy as it now stands cannot be used to justify servant leadership.

As MacIntyre points out, the absence of a religious tradition robs ethics of a high view of humans. The whole concept of "ought to" cannot be convincingly argued outside of a religious tradition. According to MacIntyre, how humans "ought to" be treated becomes entirely relativistic and essentially meaningless when divorced from some religious tradition. In order to restore a high view of humankind and provide a foundation for ethics, the fragmented worldview must be repaired. Murphy and Ellis outline how this can be done while maintaining the integrity of science.

Murphy and Ellis' reunification of worldview

Murphy and Ellis state that the hierarchy of science, which branches into two directions, one dealing with natural sciences (ecology, cosmology, astrophysics) and the other with human sciences (psychology and the social sciences)

needs the controversial addition of ethics at the top (See Figure 9). Note that this addition places all social sciences under the scrutiny of a branch of science that can provide critique and guidance related to morality and values.

Figure 9   Scientific hierarchy with addition of ethics.
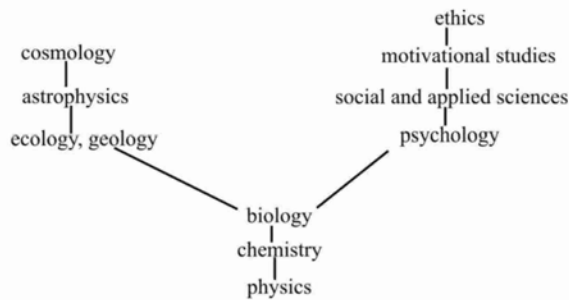
This is essential since Murphy and Ellis show that the quest for an objective social science is doomed to failure since the field itself is loaded with ethical assumptions about individual egoism, human dignity, or the idea of the 'overall good' (1996, p. 91). By looking at economics, political theory and jurisprudence Murphy and Ellis show that each branch of study, while striving for objectivity, is in reality saturated with moral and ethical choices related to theory, praxis and method. The authors argue that since each realm of scientific study is saturated with ethical or moral assumptions affecting the practice of that science, it is reasonable to assume that some overarching hierarchical classification of study must exist to answer the questions raised in the branches below it. However, the addition of ethics presupposes a level in the hierarchy which enables the classification and comparison of what constitutes good or bad choices or ethical positions (See Figure 10). Ethics provides a category in which values, institutional and personal practices can be defined in real world application as well as theoretical consideration. However, ethical frameworks presuppose a teleology, a doctrine of end results or purpose. This study has traditionally been the realm of religious inquiry. Therefore, Murphy and Ellis' model must have a theological or metaphysical category governing ethics in order for it to be cohesive.

Figure 10   Hierarchy of social sciences and its scientific role.
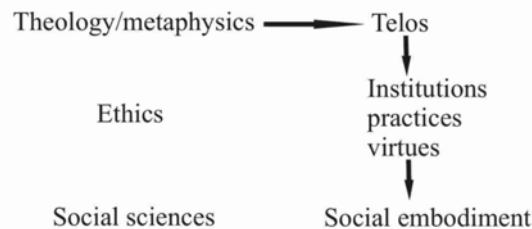
Adding metaphysics or theology to the top of the hierarchy enables the model to meet MacIntyre's test for cohesion. The completed hierarchy of science encompasses not only ethics but metaphysics in order to cover all possible boundary questions (See Figure 11). This has the effect of reuniting a fragmented worldview which has dominated western thought for centuries. This worldview encompasses the realm of pure science and nature as well as aspects associated with morality, beauty, creativity, and mysticism. Of course, the question becomes, to which religious tradition should one refer?

Figure 11   Unified scientific hierarchy with metaphysics in proper place.
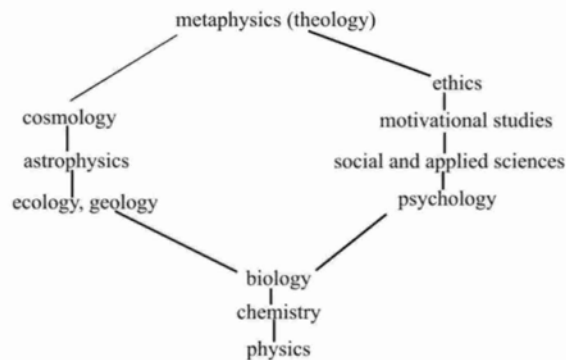
Compatibility of five major religions' worldviews with servant leadership

Kriger and Seng argued for a contingency theory in leadership based upon the worldview of five religions that together represent over 82% of the worlds population (Kriger & Seng, 2005). They compare worldviews of Judaism, Christianity, Islam, Hinduism and Buddhism in relation to factors such as, a) the nature and exemplars of leadership, b) core vision, c) basis for moral leadership, d) source of wisdom for leaders, e) levels of being, f) the role of community, among other elements explored. It has to be mentioned that the explanations of worldview were not exhaustive nor critical in their appraisal of each religion. In fact, they state that their primary focus was upon Buddhism and Islam, followed by Hinduism, with sparse reference to Judaism and Christianity. They conclude that leadership in the five religions corresponds more closely to charismatic leadership theories since each tradition provides a series of individuals as role models exemplifying not only leadership behavior but acceptable life patterns as defined in each tradition, not to mention a series of heroes and heroines who arise in times of crisis to provide guidance and inspiration.

 The authors also provide a list of values drawn from the study of spirituality in the workplace that included a) forgiveness, b) compassion/empathy, c) integrity, d) kindness, e) honesty/truthfulness, f) patience, g) humility, h) loving kindness, i) service to others, j) peacefulness, k) thankfulness, l) guidance, m) joy, n) equanimity, and o) stillness/inner peace. They stated that these values were also found within each of these five religions.

As mentioned, Kriger and Seng state that the emphasis in their article was upon Islam, Buddhism and Hinduism with very little expansion upon the Judeo-Christian worldview. As pointed out earlier, Russell identified key support for servant leadership within the Judeo-Christian tradition (Russell, 2003). Sendjaya and Sarros along with Wong and Page make a strong case for linking it to Christianity in particular (Sendjaya & Sarros, 2002; Wong & Page, 2003). However, the components of a Judeo-Christian worldview were not explained in any detail by any of these authors. It is therefore necessary to present, in broad terms, essential elements of Judeo-Christian worldview, as it relates to how people live in the world, in order to understand its compatibility with servant leadership theory.

This exploration of a broad worldview of the Judeo-Christian tradition will not be a theological treatise encompassing all the details and complexity associated with cosmology, teleology, harmartiology, ecclesiology, Christology, theology, soteriology, eschatology, nor anthropology. Rather, it is an exploration of broad concepts associated with practical theology as evidenced in how individual and community roles and values are explained. Eight different components of worldview are defined. These components highlight the tension that exists when seeking to reconcile the inalienable rights of individuals with the ever-present responsibility to community and the community's responsibility to protect and serve the individual. These eight components consist of, a) human dignity, b) personal responsibility, c) character, d) community, e) the use of power, f) compassion, g) stewardship and h) justice. These components have been reduced to broad topics from an examination of the Old and New Testament teachings related to how individuals are to be treated and the essential values associated with what the Scriptures teach a healthy society should embody. Many find their roots in Old Testament instructions from God to the nation of Israel regarding the structure of the Hebrew society.

Human dignity. Individuals are important and are to be treated in a manner that makes them ends, not means. This is because God has created each person in the image of God. Each person is worthy of respect because of their potential life with God. Each person, no matter how seemingly damaged or hopeless, has worth.

People have value that exists apart from any sense of utility. Individuals have rights to specific types of treatment and leaders have an obligation to ensure individuals are treated in a manner that affirms the image of God in their lives. Each person, consciously or unconsciously, feels this dignity that God has placed inherently in them. Cahill points out that one of the gifts of Judaism to the world was the idea that the individual is important (Cahill, 1998). Prior to this, the emphasis was upon the group or tribe. This emphasis on the individual is a key aspect of personal dignity. Whenever this dignity is injured, the individual suffers loss and ultimately the community of which the person is a part, suffers. Human dignity assumes that leaders affirm the ideas, visions, goals and aspirations of followers. People have the right and responsibility to shape their own destinies. People have certain rights that exist apart from socially constructed law. People express this dignity through a sense of personal integrity. When a person has a strong sense of dignity or self-respect, he or she strives to live in a manner that affirms that dignity, giving honor to the image of God within him or her.

Personal responsibility. This 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 his or her sense of personal responsibility for his or her actions. Peterson, Maier and Seligman outline extreme cases of this that result in a sense of helplessness or what is currently called a "victim mentality" (Peterson, Maier, & Seligman, 1994). The person embracing this victimhood places responsibility for his or her life and actions on others. Steele and McWhorter outline how this loss of dignity and victim mentality can permeate not only the psyche of a people but how it can influence leaders to formulate solutions to problems that perpetuate this sense of helplessness and lack of responsibility (McWhorter, 2005; McWhorter, 2000; Steele, 1990). Central to the idea of personal responsibility is the concept of character.

Character. Humans are called human beings, not human doings. Character focuses on the necessity to not only do good, but to be good. Specific character traits are isolated in scripture as not only being pleasing to God, but beneficial to the self, the family and the greater community. Some of these include wisdom, teachableness, lovingkindness, joyfulness, peace making, humility, meekness, longsuffering, gentleness, patience, self-control, courage, self-sacrifice, trustworthiness, truthfulness, empathy, and foresight. The presence of these attributes are expected to be seen in how one lives and conducts business within the world.

However, the importance of the individual does not overshadow the reality that God is also interested in calling out a "people" for Himself. God made people social beings and desires that they live in community.

Community. In the Old Testament, the idea of community embraced extended family, village location, tribal affiliation and national identity. Most people were members of small groups of friends, family, and business associates with whom they had interaction on almost a daily basis.

God tempers commitment to the individual by emphasizing the need for individuals to be aware of the "common good" of the community. This tension between individual needs and wants and community needs and wants creates a tension that is continually revisited. There are expectations related to how communities were to relate to individuals, with special emphasis on the marginalized, disenfranchised or unfortunate. There were also expectations related to the responsibilities individuals had to ensure that communities were peaceful, prosperous and just places to live.

Use of power. How leaders use power is a key area of interest in the Scriptures. The recurring theme is one of sharing power, not amassing power, misleading or manipulating people, or using them as pawns in some grand vision or scheme of the leader (Berkhof, 1977; Christian, 1994). The emphasis is power with not power over. Each person should have the opportunity to participate in shaping their individual destiny. The use of power must affirm and strengthen human dignity. Power usage must involve the average person having the means to act upon their dreams and desires.

Justice. Of particular note is the attention given to those who are marginalized, disenfranchised and downtrodden in society in the Hebrew and Christian Scriptures. This concern is a dual concern. On the one hand, it reveals the value

God places on an individual, whether that individual is rich or poor, a member of the community or not, useful or not. It emphasizes that communities have a responsibility to care for these marginalized people. On the other hand, it reveals that a community's concept of justice exposes the strength or weakness of that community and whether or not its worldview is sufficient for its long-term sustainability (Perkins, 1995). Is the community a just community? Mott and Sider point out that this theme is captured by the prophets and enriches the concept of justice found in the Scriptures beyond what was common apart from scripture. The concept of justice found within Scripture includes:

> a) procedural justice, which specifies fair legal process for rich and poor alike; b) commutative justice, which defines the fair exchange of goods and the conducting of business (e.g. fair weights and measures); c) distributive justice, which specifies fair allocation of a society's wealth; d) retributive justice, which defines fair punishment for crimes; and e) restorative justice, which is an aspect of distributive and retributive justice and specifies fair ways to correct injustice and restore socio-economic wholeness for persons and communities (Mott & Sider, 1999).

Specific admonitions exist in the Old and New Testaments relating to the marginalized in society and the responsibility of leaders to care for them.

Stewardship. God declares that the earth is His and all that is in it.

> Ps 24:1 The earth is the LORD's, and everything in it, the world, and all who live in it. (NIV)

Humans are given the responsibility to care for God's creation. People have the opportunity to use, according to God's directives, resources placed in their care as stewards. A steward is one who manages resources according to the wishes of another (Block, 1993). Stewardship includes the development of personal skills and abilities, stewardship of community, management of personal and social resources, social systems, care for the marginalized, and care for the environment, among other things. Young argues that stewardship involves a redefinition of capital to include physical, social, financial, reputational and human capital (Young, 2003).

Compassion. It is interesting that throughout scripture are economic principles of capital redistribution, part of distributive and restorative justice. This is justice coupled with love. Here God is seeking to correct and restore community that has been fractured by material need (Mott & Sider, 1999). It makes leaders responsible for removing oppression that causes members of a community to be excluded, devalued or merely forgotten.

God directs society to avoid the concentration of vast amounts of wealth and capital in the hands of a few, relegating the majority of the population to a life of virtual slave labor. Sider points out that God seems to have a desire that property ownership is so important that everyone should be a part of it. He emphasizes a decentralized land ownership in which there are mechanisms that prohibit the concentration of property in the hands of a few (Sider, 1997). Compassion for the marginalized was therefore institutionalized in how property was to be managed.

God was so committed to caring for the marginalized and to economic parity that He declares that to fail to do these things reveals a heart that does not know Him. He explains to a leader that commitment to these principles is of paramount importance.

> Jer. 22:15-16 "Does it make you a king to have more and more cedar? Did not your father have food and drink? He did what was right and just, so all went well with him. 16 He defended the cause of the poor and needy, and so all went well. Is that not what it means to know me?" declares the LORD. (NIV)

This represents an institutionalization of compassion, along with the cluster of justice principles, within Jewish society. Leaders were judged by how they revealed compassion.

These broad components of a Biblical worldview align quite well with numerous theorists and theories outside the realm of Scripture that extol the need for a respect for human dignity, human responsibility, justice, community, compassion, stewardship and a proper use of power (Bachrach & Baratz, 1972; Batstone, 2003; Block, 1993; Borda & Rahman, 1990; Chomsky, 1999; Disla, 2002; Ellul, 1972, 1976, 1984; Etzioni, 1993; Field, 2003; Garbarino,

1988; Gaventa, 1982; Gaventa & Cornwall, 2002; Greider, 2003; Jackson, 2004; Lukes, 1974; MacIntyre, 1984; Margalit, 1996; May, 1972; Mott & Sider, 1999; Perkins, 1995; Roby, 1998; Schneider, 2002; Wallis, 1996).

Why bother with worldview if we have nomological nets?

The most obvious answer to why we should bother with worldview, provided by Pearcey, Murphy and Ellis is that the inclusion of worldview provides cohesiveness and unity as well as a rationale for determining ethical choices. Nomological nets outline the essential structures of theories by linking other theoretical constructs to a particular theory and consequently, as Kuhn points out, this leads to circular logic as the paradigm is constructed. It is possible to construct a theory that is internally logical, supported by an extensive nomological net, and morally repugnant. A very simplistic, yet important example of this is represented in the field of bioethics. One current question in this field is at what point does one support the destruction of life in order to protect life (Gushee, 2006)? Ultimately, the decision is made not upon the basis of science, but upon the basis of worldview. The issue is a moral issue, not a scientific one. Although nomological nets provide rational support for "what is" (the arena in which science thrives), they provide no support for "what ought to be" in an ideal sense (the realm of worldview since it deals with teleology). Finally, the applicability of specific leadership theories supported by empirically verified nomological nets is coming under scrutiny as culturally implicit theories of leadership are explored. Culturally implicit leadership theories are embedded within a specific worldview and reflect the emphases of that particular worldview (Banutu-Gomez, 2002; Boehnke, Bontis, DiStefano, & DiStefano, 2003; Epitropaki & Martin, 2004; Evaristo, 2003; Hartog, House, Hanges, & Ruiz-Quintanilla, 1999; House, Javidan, Hanges, & Dorfman, 2002; Kim, Danseruau, Kim, & Kim, 2004; Pillai, Scandura, & Williams, 1999; Volkmar, 2003). Although leadership theory to this point has not been explained in terms of worldview, worldview is beginning to have a profound effect upon our understanding of leadership theories and their fungibility. As a result, the issue of worldview will become more important as leadership theories seek to be contextualized within specific cultures.

How does a broad approach to worldview align with leadership theory in general and servant leadership in particular?

The values and attributes of various leadership theories including transformational leadership (Bass, 1990; Burns, 1978, 2003; Tichy & Devanna, 1986), servant leadership (Bass, 1990; Greenleaf, 1996; Spears & Lawrence, 2002), self-sacrificial leadership (Choi & Mai-Dalton, 1999) and authentic leadership (Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Gardner, Avolio, & Luthans, 2005; Klenke, 2005) can be traced to one or more of the broad worldview components outlined in the previous section. How would using a broad worldview approach affect how we view servant leadership?

Worldview and servant leadership. By focusing on the list of values or attributes associated with servant leadership Sarayrah outlines how Bedouin Arabic culture exhibits values that seem compatible with servant leadership (2004). Kriger and Seng also isolate similar values based upon the admonition that followers in Islam bestow power upon the leader and give them the right to lead (2005).

Buddhism's values seem closest to Patterson's virtue approach to servant leadership (Patterson, 2003). Since Buddhism is technically a non-theistic religion, it poses virtues which guide the follower. These virtues relate to inner states and external practices of the leader. Of particular interest are the four "immeasurable states of mind"; love, compassion, joy and equanimity. Buddhism places a strong emphasis on the leader practicing and embodying the virtues appropriate to daily situations (Kriger & Seng, 2005). Although this represents a strong contingency theory approach to leadership, the values outlined by Kriger seem consistent with servant leadership values. Would these religions serve as a philosophic foundation for servant leadership?

A comparison of values is a superficial comparison. Values flow from a philosophic position or worldview. When only values are considered, each religion reveals some level of agreement with servant leadership. What is missing is a consideration of the hot buttons associated with each of the five religions' worldview. These hot buttons are part of the greater worldview associated with each religion and raise questions about whether or not a specific values comparison alone is sufficient.

For instance, no mention is made of the dual system of justice existing in Islam regarding Muslims and non-Muslims that incorporates the concept of jihad and challenges the broad worldview concept of the dignity of all humans.

Sarayrah draws parallels between Bedouin-Arab tribal leaders and the values they embrace and servant leadership (Sarayrah, 2004). However, no mention is made of how non-Muslims are treated within the Islamic worldview and justice system.

Non-Muslims are divided into two basic categories, pagan idol worshipers and people of the book (Jews and Christians) who are generally referred to as 'dhimmi' (Ye'or, 1985). The harsh treatment of these groups is catalogued historically from the inception of Islam until present day (Bostom, 2005; Ye'or, 1985). For instance, dhimmis are not allowed to present evidence against a Muslim in a court of law governed by the Koran and their oath is considered invalid (Ye'or, 1985 p. 56). They are required to pay a submission tax that is determined entirely by the whim of Muslim leaders, are not permitted to build nor repair centers of worship not related to Islam and are prohibited from holding any position that places them in a position to rule over a Muslim (Bostom, 2005; Ye'or, 1985).

In addition to the tiered Islamic social structure in which dhimmis' are second class citizens, Muslim women also suffer under a dual standard and experience second class status (Creevey, 1991; Mostafa, 2003; Nicolai, 2004; Sidani, 2005). A typical response by an Islamic scholar to the reality that the rights of women and non-Muslims under shari'a are not equal to male Muslims is to argue for a non-universal approach to human rights. Rather than adhere to a universal declaration for human rights as declared by the United Nations, they would say human rights need to be evaluated based upon local values and worldviews, essentially legitimizing significant human rights violations (An-Na'im & Henkin, 2000). Is it possible for a tradition that adheres to these positions to be regarded as a possible philosophic foundation for servant leadership?

In Hinduism the hot buttons relate to the caste system and karma. The Hindu doctrine of caste divides people into Brahman, kshatriyas, vaishyas, shudra, and untouchables (or dalits). Brahmans embody the highest, most respected level while dalits represent the lowest and least respected level. This division denies the value of the individual, forcing a solidarity in which all are expected to conform to caste in behavior and self-image and in which individuals are not to be judged apart from caste (Saha, 1993). Caste determines job allocation as well as access to resources and services (Borooah, 2005). Mandelbaum notes that the concept of karma teaches that what one experiences in this life is the result of one's conduct in previous lives, precluding the striving to change one's fate or social position (Mandelbaum, 1964). Both these doctrines seem to conflict with concepts of essential human dignity. Is it possible for a tradition that adheres to these positions to be regarded as a possible philosophic foundation for servant leadership?

Buddhism seems more compatible with servant leadership since it has an emphasis on the interrelatedness of all creation and humanity. Like Hinduism, it too has a strong emphasis on karma and how previous lives create the current reality in which individuals find themselves. Current suffering can be traced to errors in previous lives or incarnations needing correction in the current life. Although there is an embracing of suffering, there seems to be little mention of offering a helping hand in the present or a transformation of society to reduce poverty, disease or disabling environments (Miles, 2002). There is conflict between Buddhism and the concept of human rights as well as Buddhism's view of common labor. Buddhists feel humans have no inalienable rights as defined by western thinking. This follows logically from their teaching that the self is an illusion. To place value on any one thing, such as the self, is to ignore the interdependence of all things. This is described in an article examining the failure of privacy rights in Thai culture (Kitiyadisai, 2005). In addition, it appears that distinctions are made by Buddhists regarding the value of individuals. In examining the traditions of giving in religions of India, it is found that Buddhist monks discriminate between donors based upon ideas of merit and impurity, thus creating a type of caste system within Buddhism, denying certain individuals or groups the ability to earn merit toward nirvana (Brekke, 1998). Is it possible for a tradition that adheres to these positions to be regarded as a possible philosophic foundation for servant leadership?

Judaism and Christianity hold very similar positions related to issues since they share a portion of the same Scriptures, the Old Testament. A broad presentation of their shared worldview has been previously presented. This worldview comes under criticism from feminists for an apparent gender bias that discriminates against women (Cohen, 1980; Eicher-Catt, 2005). Eicher-Catt seeks to use this, along with the use of language, as a basis for stating that servant leadership possesses a gender bias. It could be argued that the case is not as strong for Christianity when one includes protestant denominations that endorse the ordination of women and who promote women having access

to all levels of leadership. Both Judaism and Christianity still suffer from practical issues related to gender discrimination, yet they tend to have a better track record in their treatment of women than the three religions previously examined. The criticism is valid but not critical enough in scope to warrant setting aside the broad worldview outlined earlier, particularly when the definitions are applied equally to both genders.

Ultimately, what is found is that all of the five religions considered suffer, to a greater or lesser degree, from inconsistencies or teachings that seem incompatible, with the values of servant leadership. Does this mean that one has to abandon all religion as a basis for servant leadership because of conflict with specific values? I believe the answer is no. Two of the traditions reveal only minor conflict with overall values and current social trends associated with those religions show much movement toward reconciliation. Consequently, it is possible to use these two religions as a basis for articulating a worldview which would be compatible with servant leadership. Rather than linking a theory like servant leadership to a specific teaching, linking it to a comprehensive worldview provides a stronger philosophic base. Even Jesus' command to be servant leaders grew out of His understanding of Hebrew worldview.

The broadly defined eight component Biblical worldview outlined in the earlier section provides strong support for the various attributes of servant leadership (See Table 2). Each of the individual values of servant leadership finds a basis for expression in multiple aspects of this worldview. Each component in the worldview provides a different perspective on the expression of each value in servant leadership.

In addition, the components of this Biblical worldview provide a broad framework that should prove acceptable within secular circles. I contend that if the components of the broad Biblical worldview presented in this paper consisting of human dignity, personal responsibility, character, community, use of power, stewardship, compassion and justice were presented to a secular group, the components of the worldview would find strong support without having disclosed that they are linked to any religious tradition. They represent general principles attractive to a pluralistic society.

Another essential point to grasp in terms of worldview is that a single worldview may support more than one leadership theory. Individual leadership theories may embody worldviews in differing degrees of application or with differing emphasis. This may infer that a person's choice of which leadership theory to employ may reside in first of all the dominant worldview to which the person ascribes and secondly to personal traits, talents, and preferences of the individual. Leadership theories initially may be chosen based upon psychological fit, brought about by external worldview and internal states and preferences. This of course is not a new revelation.

Conclusion

Murphy and Ellis' work explains how worldview unifies the philosophic and scientific fragmentation that has evolved through the centuries in Western thought. Their careful reasoning places ethics, theology and values on compatible ground with science while anchoring morality and virtue in something more stable than the shifting sand of popular culture or social epoch. The arguments of Pearcy, Murphy and Ellis, and MacIntyre, clarify the necessity to have a cohesive worldview and that essentially, some traditional religious framework for ethics must lie at its foundation (MacIntyre, 1984, 1988; Murphy & Ellis, 1996; Pearcey, 2004).

Using servant leadership as a point of comparison, five major religions were examined for whether any of the key components of their worldview created serious conflict with the values of servant leadership. Time was taken to explain eight components of a broadly defined worldview based upon the Judeo-Christian tradition. In comparing these worldviews with servant leadership, significant contradictions with the theory were found within Buddhism, Hinduism and Islam. These contradictions do not preclude servant leadership from being practiced within those traditions. It merely shows that they cannot serve as a philosophic base without encountering serious contradiction. The potential problems associated with Judaism and Christianity were less serious. For this reason, drawing from a Judeo-Christian perspective, a broadly defined worldview, consisting of eight components, was compared with each value in servant leadership (as shown in Table 2). The values or attributes of servant leadership were found to be strongly supported.

Brief mention was made that although this worldview seems to align with servant leadership, it could also be used as a basis for examining transformational or authentic leadership, or for that matter, any other leadership theory. The important point to grasp is that essentially all leadership constructs are anchored within particular worldviews.

This returns us to the central question associated with servant leadership mentioned at the beginning of this paper. Why should someone practice servant leadership as opposed to any of the other leadership theories?

An answer based upon the broad worldview outlined would state, "Because it affirms human dignity, increases the bond of community by fostering compassion and attention to people's needs, empowers people and helps them develop character, moderates and critiques the use of power and provides an environment that promotes justice."

When looking at servant leadership through the lens of worldview, one is brought back to the thought that servant leadership may be more than a leadership theory, as leadership theories are traditionally presented. Leadership theories are generally explained or presented as styles or techniques and open to picking and choosing based upon preference or situation. Research in culturally implicit leadership theory seems to be showing that worldview has an impact on whether or not the theories are transferable between cultures and, as a result, whether leadership theories would be compatible with specific worldviews. Although worldview has not been a primary issue in the development and understanding of leadership theory to this point, that very well may change.

Table 2   **How a Biblical Worldview Supports Servant Leadership Attributes**

Biblical worldview components	Human Dignity	Personal Responsibility	Character	Community	Use of power	Stewardship	Compassion	Justice
Servant Leadership attributes								
Listening	x	x	x	x	x		x	x
Empathy	x		x	x	x	x	x	x
Healing	x	x	x	x	x	x	x	x
Awareness		x	x		x	x	x	x
Persuading	x	x		x	x			
Foresight		x	x	x	x	x		x
Stewardship	x		x	x	x	x	x	x
Growth of people	x	x	x	x	x	x	x	
Community	x	x		x	x	x	x	x
Conceptualizing		x	x	x	x	x		x

Consequently, I have sought to show that servant leadership is more a personal orientation toward life which grows from a particular worldview. I offer a broad interpretation of a Judeo-Christian worldview as an explanation. A key implication is that servant leadership does not exist as merely a tool to use, but more as an archetype or ego ideal that governs daily interactions. It represents not leadership that merely serves, but servant leadership. It has more to do with being than merely doing. In my view, what servant leadership presents is being a servant.

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