

Servant-Leadership

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Synopsis of the Program

The **SERVANT-LEADERSHIP** program is divided into two major parts. The first part presents an historical and conceptual overview of Servant-Leadership – how it came to be developed and how it is currently defined. The second part presents an outline of the Ten Characteristics of the Servant-Leader:

1. LISTENING
2. EMPATHY
3. HEALING
4. AWARENESS
5. PERSUASION
6. CONCEPTUALIZATION
7. FORESIGHT
8. STEWARDSHIP
9. COMMITMENT TO THE GROWTH OF PEOPLE
10. BUILDING COMMUNITY

Each of the ten characteristics is illustrated by visual and anecdotal references to persons of historical importance such as Eleanor Roosevelt, Abraham Lincoln, Mother Teresa, Martin Luther King, Vince Lombardi, Frank Lloyd Wright, etc., as well as by testimonials from contemporary corporate leaders who have made the commitment to placing Servant-Leadership principles into successful practice.

Objectives of the Program

1. To define Servant-Leadership.
2. To present the Ten Characteristics of a Servant-Leader.
3. To assist the viewer in naming and claiming those Servant-Leadership characteristics already present in his or her own practice of leadership.
4. To assist the viewer in identifying and understanding those Servant-Leadership characteristics which he or she might want to develop further.
5. To encourage the viewer to begin the practice of Servant-Leadership personally, as well as within his or her organization.

Using the Program: Before Viewing

For most effective use of the program, have an easel with paper or board and markers ready, as well as individual writing tablets and pencils or pens available for each of the viewers. On the easel, write the list of the ten characteristics of the Servant-Leader:

TEN CHARACTERISTICS OF THE SERVANT-LEADER

1. LISTENING
2. EMPATHY
3. HEALING
4. AWARENESS
5. PERSUASION
6. CONCEPTUALIZATION
7. FORESIGHT
8. STEWARDSHIP
9. COMMITMENT TO THE GROWTH OF PEOPLE
10. BUILDING COMMUNITY

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- Keep this list out of view until after the program has been shown.
- Ask the viewers to call out one-to-three word descriptions of characteristics they would hope to find in an ideal leader. List these on the easel or board.
- Ask the viewers to call out one-to-three word descriptions of characteristics they have encountered with ineffective leaders. List these on the easel or board.
- Ask the viewers to share their expectations of the SERVANT-LEADERSHIP program. What do they hope to learn?

Using the Program: After Viewing

EXERCISES AND TOPICS FOR DISCUSSION

NOTE TO THE TRAINER:

Any or all of the following suggested exercises and discussion topics may be used, depending upon time available. In general, allow ten minutes for each suggestion. Depending upon the number of viewers, the trainer may wish to form small groups of five or six people for one or more of the exercises or discussion periods, with each group appointing a scribe or reporter.

- Review the two lists of general leadership characteristics that the group created before watching the program. Circle the words or phrases which coincide with those Servant-Leadership characteristics that were explored in the program. Matches need not be precise. For example, if a viewer listed “compassion” as an ideal characteristic, a match may be made with “empathy”.

Next, make a list of those Servant-Leader characteristics from the program that did not match up with the characteristics listed in the “Before Viewing” exercise. Discuss why they may be missing.

- The program lists several persons from history who exemplified certain Servant-Leader characteristics. Using the list of ten characteristics of a Servant-Leader that was prepared prior to viewing, invite the viewers to list any other historical persons who come to mind as exhibiting any or all of the Servant-Leadership characteristics.

Additionally, you may ask the viewers to share stories of their own experiences with a positive leader, such as a former teacher, coach, minister, employer, etc.

- Robert Greenleaf said: “The great leader is seen as servant first.” What does this mean? Discuss.
- How would a Servant-Leader use power and authority differently from a “traditional” leader?
- Robert Greenleaf refers to “going out ahead and showing the way.” What ways are actually open to you to go out ahead and show the way in your organization?

- Discuss the difference between the following: listening and hearing; empathy and sympathy; persuasion and coercion; foresight and prediction.
- Take a look at your own organization. Using the list of the Ten Characteristics of the Servant-Leader, ask the group to rate (using a one-to-five star system) how well these characteristics are practiced. Discuss.
- Again using the list of Ten Characteristics of Servant-Leadership, discuss how your organization exemplifies each of the characteristics beyond the internal organization: for example, to customers, suppliers, clients, and/or the community.
- Distribute a copy of the Personal Inventory of Servant-Leader Characteristics on page 5 to each of the viewers.

FOR PREVIEW ONLY

Personal Inventory of Servant-Leader Characteristics

Using the following rating system of response numbers 1 through 4, circle the number that most accurately applies to your current leadership characteristics. When you've completed the sheet, save it in a convenient place, such as your desk drawer, and review it on occasion.

1. I don't believe this is an important characteristic of leadership.
2. I don't exhibit or practice this characteristic now, but would like to begin.
3. I exhibit or try to practice this characteristic now, but not as much as I would like.
4. I exhibit and practice this characteristic now, consciously and consistently.

RATING YOUR SERVANT-LEADER CHARACTERISTICS:



Listening	1	2	3	4
Empathy	1	2	3	4
Healing	1	2	3	4
Awareness	1	2	3	4
Persuasion	1	2	3	4
Conceptualization	1	2	3	4
Foresight	1	2	3	4
Stewardship	1	2	3	4
Commitment to the growth of people	1	2	3	4
Building community	1	2	3	4

Alternate Viewing Suggestions

The **SERVANT-LEADERSHIP** program may also be effectively viewed in sections, stopping the program at certain places to discuss concepts before proceeding. If you as the trainer or presenter feel this procedure may be beneficial or appropriate for your group, we suggest segmenting the viewing of the program into the following three sections:

1. From the program's opening through the sections addressing the "LISTENING", "EMPATHY", and "HEALING" characteristics (ending at the 11 :20 mark in the DVD)
2. Starting with the discussion of the "AWARENESS" characteristic (starting at the 11:21 point in the DVD) through the discussion of the "PERSUASION", "CONCEPTUALIZATION", and "FORESIGHT" characteristics (ending at the 17:55 mark in the DVD)
3. Starting with the discussion of the "STEWARDSHIP" characteristic (starting at the 17:56 point in the DVD) through the end of the DVD (NOTE: Total run-time for the DVD is approximately 24 minutes, 35 seconds). This method of showing the DVD will allow for more in-depth discussion of each of the ten characteristics of Servant-Leadership.

PREVIEW ONLY

Introduction to Servant-Leadership

by Larry Spears, CEO

The Greenleaf Center for Servant-Leadership

"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?"

Robert K. Greenleaf, *The Servant as Leader*, 1970

With that initial definition of Servant-Leadership in 1970, Robert K. Greenleaf planted the seed for an idea which continues to grow in its influence on society with each passing year. In fact, during the past decade we have witnessed an unparalleled explosion of interest and practice of Servant-Leadership like never before. In many ways, it can be said that the times are only now beginning to catch up with Robert Greenleaf's visionary call to Servant-Leadership.

Servant-Leadership, now in its third decade as a specific leadership and management concept, continues to create a quiet revolution in workplaces around the world. This facilitator's guide is intended to provide a broad overview of the growing influence this unique concept of Servant-Leadership is having upon people and their workplaces.

As we prepare to enter the 21st century, we are witnessing a shift in many businesses and non-profit organizations – a shift away from traditional autocratic and hierarchical modes of leadership and toward a model which is based upon teamwork and community; one which seeks to involve others in decision-making; one which is strongly based in ethical and caring behavior; and, one which is attempting to enhance the personal growth of workers, while at the same time improving the caring and quality of our many institutions. This emerging approach to leadership and service is called "Servant-Leadership."

The words "servant" and "leader" are usually thought of as being opposites. When two opposites are brought together in a creative and meaningful way, a paradox emerges. And so the words servant and leader have been brought together to create the paradoxical idea of Servant-Leadership.

The Servant-Leadership Concept

The basic idea of Servant-Leadership is both intuitive and sensible. In light of the history of the industrial revolution, for a long time there has been a tendency to view people as objects; institutions have viewed people mostly as cogs within a machine. In the past few decades we have witnessed a shift in that longheld view. Standard practices are rapidly shifting toward the ideas put forward by Robert Greenleaf, Margaret Wheatley, Stephen Covey, Peter Senge, Danah Zohar, Max DePree and many others who suggest that there is a better way to manage our organizations in the 21st century.

Today there is a much greater recognition of the need for a more team-oriented approach to leadership and management. The writings of Robert Greenleaf on the subject of Servant-Leadership helped to get this movement started, and his views have had a profound and growing effect on many.

“Despite all the buzz about modern leadership techniques, no one knows better than Greenleaf what really matters.”

Working Woman Magazine

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Introducing Robert Greenleaf

The term “Servant-Leadership” was first coined in a 1970 essay by Robert K. Greenleaf (1904-1990) entitled, *The Servant as Leader*. Greenleaf, who was born in Terre Haute, Indiana, spent most of his organizational life in the field of management research, development and education at AT&T. Following a forty-year career at AT&T, Greenleaf enjoyed a second career which lasted another 25 years, during which time he served as an influential consultant to a number of major institutions, including: Ohio University, M.L.T., Ford Foundation, R.K. Mellon Foundation, the Mead Corporation, the American Foundation for Management Research, and Lilly Endowment Inc. In 1964, Greenleaf also founded the Center for Applied Ethics, which was renamed the Robert K. Greenleaf Center in 1985 and is now headquartered in Indianapolis.

As a lifelong student of how things get done in organizations, Greenleaf distilled his observations in a series of essays and books on the theme of “The Servant as Leader” – the objective of which was to stimulate thought and action for building a better, more caring society.

The idea of the servant-as-leader came partly out of Greenleaf’s half-century of experience in working to shape large institutions. However, the event which crystallized Greenleaf’s thinking came in the 1960’s, when he read Herman Hesse’s short novel, *Journey to the East* – an account of a mythical journey by a group of people on a spiritual quest. The central figure of the story is Leo, who accompanies the party as their servant and who sustains them with his caring spirit. All goes well with the journey until one day, Leo disappears. The group quickly falls into disarray, and the journey is abandoned. They discover that they cannot make it without the servant, Leo. After many years of searching, the narrator of the story stumbles upon Leo and is taken into the religious order that had sponsored the original journey. There, he discovers that Leo, whom he had first known as a servant, was in fact the head of the order, its guiding spirit and leader.

After reading this story, Greenleaf concluded that the central meaning of it was that the great leader is first experienced as a servant to others, and that this simple fact is central to his or her greatness. True leadership emerges from those whose primary motivation is a deep desire to help others.

In 1970, at the age of 66, Greenleaf published *The Servant as Leader*, the first of a dozen essays and books on Servant-Leadership. Since that time, over a half-million copies of his books and essays have been sold worldwide. Slowly but surely, Greenleaf’s Servant-Leadership writings have made a deep, lasting impression on leaders, managers, educators, and many others who are concerned with issues of leadership, management, service and spirit.

In all of these works, Greenleaf discusses the need for a new kind of leadership model – a model which puts serving others – including employees, customers, and community – as the number one priority. Servant-Leadership emphasizes increased service to others; a holistic approach to work; promoting a sense of community; and a deepening understanding of spirit in the workplace.

What Does a Servant-Leader Look Like?

Who is a Servant-Leader?

Robert Greenleaf said that the servant-leader is one who is servant-first. In *The Servant as Leader*, he wrote: “It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant – first to make sure that other people's highest priority needs are being served. 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?”

It is important to stress that Servant-Leadership is not a “quick-fix” approach. Nor is it something which can be quickly instilled within an institution. At its core, Servant-Leadership is a long term, transformational approach to life and work – in essence, a way of being – which has the potential for creating positive change throughout our society.

“Servant-leadership deals with the reality of power in everyday life – its legitimacy, the ethical restraints upon it and the beneficial results that can be attained through the appropriate use of power.”

The New York Times

The Ten Characteristics of a Servant-Leader

After some years of carefully considering Greenleaf's original writings, I have identified a set of Ten Characteristics of the Servant-Leader which I view as being of critical importance. The following characteristics are ones which appear to me to be central to the development of Servant-Leaders. They are:

1. LISTENING

Leaders have traditionally been valued for their communication and decision-making skills. While these are also important skills for the Servant-Leader, they need to be reinforced by a deep commitment to listening intently to others. The Servant-Leader seeks to identify the will of a group, and helps clarify that will. He or she seeks to listen receptively to what is being said, and not said. Listening also encompasses getting in touch with one's own inner voice, and seeking to understand what one's body, spirit and mind are communicating. Listening, coupled with regular periods of reflection, are essential to the growth of the Servant-Leader.

2. EMPATHY

The Servant-Leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of co-workers and does not reject them as people, even when one is forced to refuse to accept their behavior or performance. The most successful Servant-Leaders are those who have become skilled empathetic listeners.

3. HEALING

The healing of relationships is a powerful force for transformation and integration. One of the great strengths of Servant-Leadership is the potential for healing one's self, and one's relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is a part of being human, the Servant-Leader recognizes that he or she has an opportunity to "help make whole" those with whom they come in contact. In *The Servant as Leader*, Greenleaf writes: "There is something subtle communicated to one who is being served and led if, implicit in the contract between servant-leader and led, is the understanding that the search for wholeness is something they share."

4. AWARENESS

General awareness, and especially self-awareness, strengthens the Servant-Leader. Making a commitment to foster awareness can be scary – you never know what you may discover! Awareness also aids one in understanding issues involving ethics and values. It lends itself to being able to view most situations from a more integrated, holistic position. As Greenleaf observed:

“Awareness is not a giver of solace – it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity.”

5. PERSUASION

Another characteristic of Servant-Leaders is a reliance upon persuasion, rather than using one’s positional authority, in making decisions within an organization. The Servant-Leader seeks to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of Servant-Leadership. The Servant-Leader is effective at building consensus within groups. This emphasis on persuasion over coercion probably has its roots within the beliefs of The Religious Society of Friends (Quakers) – the denomination with which Robert Greenleaf himself was most closely allied.

6. CONCEPTUALIZATION

Servant-Leaders seek to nurture their abilities to “dream great dreams.” The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities. For many managers this is a characteristic which requires discipline and practice. The traditional manager is consumed by the need to achieve short term operational goals. The manager who wishes to also be a Servant-Leader must stretch his or her thinking to encompass broader-based conceptual thinking. Within organizations, conceptualization is, by its very nature, the proper role of boards of trustees or directors. Unfortunately, boards can sometimes become involved in the day-to-day operations (something which should always be discouraged!) and fail to provide the visionary concept for an institution. Trustees need to be mostly conceptual in their orientation; staffs need to be mostly operational in their perspective; and, the most effective CEO’s and managers probably need to develop both perspectives. Servant-Leaders are called to seek a delicate balance between conceptual thinking and a day-to-day focused approach.

7. FORESIGHT

Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easy to identify. One knows it when one sees it. Foresight is a characteristic which 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. There hasn't been a great deal written on foresight. It remains a largely unexplored area in leadership studies, but one most deserving of careful attention.

8. STEWARDSHIP

Peter Block (author of *Stewardship*, and *The Empowered Manager*) has defined stewardship as "holding something in trust for another." Robert Greenleaf's view of all institutions was one in which CEOs, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society. Servant-Leadership, like stewardship, assumes first-and-foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion, rather than control.

9. COMMITMENT TO THE GROWTH OF PEOPLE

Servant-Leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the Servant-Leader is deeply committed to the growth of each and every individual within his or her institution. The Servant-Leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional and spiritual growth of employees. In practice, this can include (but is not limited to) concrete actions such as: making available funds for personal and professional development; taking a personal interest in the ideas and suggestions from everyone; encouraging worker involvement in decision-making; and, actively assisting laid-off workers to find other employment.

10. BUILDING COMMUNITY

The Servant-Leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the Servant-Leader to seek to identify some means for building community among those who work within a given institution. Servant-Leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf said: "All that is needed to rebuild community as a viable life form for large numbers of people is for enough Servant-Leaders to show the way, not by mass movements, but by each Servant-Leader demonstrating his own unlimited liability for a quite specific community, related group."

These Ten Characteristics of Servant-Leadership are by no means exhaustive. However, they serve to communicate the power and promise which this concept offers to those who are open to its invitation and challenge.

"Servant-Leadership is the essence of quantum thinking and quantum leadership."

Danah Zohar; author *REWIRING THE CORPORATE BRAIN*

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Embracing the Servant-Leadership Concept

There are six major areas in which Servant-Leadership principles are being applied in significant ways.

The first area recognizes Servant-Leadership as **an institutional philosophy and model**. Servant-Leadership crosses all boundaries and is being applied by a wide variety of people working within for-profit businesses; not-for-profit organizations; churches, universities and foundations.

In recent years, a number of institutions have jettisoned their old hierarchical models and replaced them with a Servant-Leader approach. Servant-Leadership advocates a group-oriented approach to analysis and decision-making as a means of strengthening institutions, and of improving society. It also emphasizes the power of persuasion and seeking consensus, over the old “topdown” form of leadership. Some people have likened this to turning the hierarchical pyramid upside down. Servant-Leadership holds that the primary purpose of a business should be to create a positive impact on its employees and community, rather than using profit as the sole motive.

Many individuals within institutions have adopted Servant-Leadership as a guiding philosophy. An increasing number of companies have adopted Servant-Leadership as part of their corporate philosophy or as a foundation for their mission statement. Among these are the Sisters of St. Joseph’s Health System (Ann Arbor, MI), The Toro Company (Minneapolis, MN), Schneider Engineering Company (Indianapolis, IN), and TDIndustries (Dallas, TX), to name just a few.

TDIndustries, one of the earliest practitioners of Servant-Leadership in the corporate setting, is a Dallas-based heating and plumbing contracting firm recently named by *Fortune* magazine as one of the ten best companies to work for. TDI’s founder, Jack Lowe, Sr. stumbled upon *The Servant as Leader* essay in the early 1970’s and began to distribute copies of it to his employees. They were invited to read through the essay, and then to gather in small groups to discuss its meaning. The belief that managers should serve their employees became an important value for TDIndustries. Twenty-five years later, Jack Lowe, Jr. continues to use Servant-Leadership as the guiding philosophy for TDI. Even today, any TDI Partner who supervises at least one person must go through training in Servant-Leadership. In addition, all new employees continue to receive a copy of *The Servant as Leader* essay.

Servant-Leadership has influenced many noted writers, thinkers and leaders. Max DePree, Chairman of the Herman Miller Company and author of *Leadership is an Art* and *Leadership Jazz* has said, "The servanthood of leadership needs to be felt, understood, believed, and practiced." And Peter Senge, author of *The Fifth Discipline*, has said that he tells people "not to bother reading any other book about leadership until you first read Robert Greenleaf's book, *Servant-Leadership*. I believe it is the most singular and useful statement on leadership I've come across." In recent years, a growing number of leaders and readers have "rediscovered" Robert Greenleaf's own writings through DePree and Senge's books.

A second major application of Servant-Leadership is its pivotal role as **the theoretical and ethical basis for "trustee education."** Greenleaf wrote extensively on servant-leadership as it applies to the roles of Boards of Directors and Trustees within institutions. His essays on these applications are widely distributed among directors of for-profit and non-profit organizations. In his essay, *Trustees as Servants*, Greenleaf urged trustees to ask themselves two central questions: "Whom do you serve?" and, "For what purpose?"

Servant-Leadership suggests that boards of trustees need to undergo a radical shift in how they approach their roles. Trustees who seek to act as Servant-Leaders can help to create institutions of great depth and quality. Over the past decade, two of America's largest grant-making foundations (Lilly Endowment Inc. and the W.K. Kellogg Foundation) have sought to encourage the development of programs designed to educate and train not-for-profit boards of trustees to function as Servant-Leaders. The Greenleaf Center, itself, does a great deal of work with trustee boards.

The third application of Servant-Leadership concerns **its deepening role in community leadership organizations across the country.** A growing number of community leadership groups are using Greenleaf Center resources as part of their own education and training efforts. Some have been doing so for more than 15 years.

The National Association for Community Leadership has adopted Servant-Leadership as a special focus. Recently, NACL named Robert Greenleaf as the posthumous recipient of its National Community Leadership Award. This award is given annually to honor an individual whose work has made a significant impact on the development of community leadership worldwide.

M. Scott Peck, who has written about the importance of building true community, says the following in *A World Waiting to be Born*: "In his work on Servant-Leadership, Greenleaf posited that the world will be saved if it can develop just three truly well-managed, large

institutions (one in the private sector, one in the public sector, and one in the non-profit sector). He believed (and I know) that such excellence in management will be achieved through an organizational culture of civility routinely utilizing the mode of community.”

The fourth application involves **Servant-Leadership and experiential education**. During the past 20 years experiential education programs of all sorts have sprung up in virtually every college and university and, increasingly, in secondary schools too. Experiential education, or “learning by doing” is now a part of most student’s educational experience.

Around 1980, a number of educators began to write about the linkage between the servant, leader concept and experiential learning under a new term called “service learning.” It is service learning which has become a major focus for experiential education programs in the past few years.

The National Society for Experiential Education (NSEE) has adopted service learning as one of its major program areas. NSEE has published a massive three-volume work called *Combining Service and Learning*, which brings together many articles and papers about service learning – several dozen of which discuss Servant-Leadership as the philosophical basis for experiential learning programs.

The fifth application of Servant-Leadership concerns **its use in both formal and informal education and training programs**. This is taking place through leadership and management courses in colleges and universities, as well as through corporate training programs. A number of undergraduate and graduate courses on management and leadership incorporate servant-leadership within their course curricula. Several colleges and universities now offer specific courses on Servant-Leadership. Also, a number of noted leadership authors, including Peter Block, Ken Blanchard, Max DePree and Peter Senge have all acclaimed the Servant-Leader concept as an overarching framework which is compatible with, and enhancing of, other leadership and management models such as Total Quality Management, Learning Organizations, and Community Building.

In the area of corporate education and training programs, dozens of management and leadership consultants now utilize Servant-Leadership materials as part of their ongoing work with corporations. Some of these companies have included AT&T, the Mead Corporation, and The Toro Company. A number of consultants and educators are now touting the benefits to be gained in building a Total Quality Management approach upon a Servant-Leadership foundation. Through internal training and education, institutions are discovering that Servant-Leadership can truly improve the way in which business is

developed and conducted, while still successfully turning a profit.

The sixth application of Servant-Leadership involves **its use in programs relating to personal growth and transformation**. Servant-Leadership operates at both the institutional and personal levels. For individuals it offers a means to personal growth – spiritually, professionally, emotionally and intellectually. It has ties to the ideas of M. Scott Peck (*The Road Less Traveled*), Parker Palmer (*The Active Life*), Ann McGee-Cooper (*You Don't Have to Go Home from Work Exhausted!*) and others who have written on expanding human potential. A particular strength of Servant-Leadership is that it encourages everyone to actively seek opportunities to both serve and lead others, thereby setting up the potential for raising the quality of life throughout society. A number of individuals are working to integrate the Servant-Leader concept into various programs involving both men's and women's self-awareness groups and twelve-step programs like Alcoholics Anonymous. There is also a fledgling examination underway of the Servant-Leader as a previously unidentified Jungian archetype. This particular exploration is discussed in a book by Robert Moore and Douglas Gillette, titled, *The King Within*.

For some people, the word "servant" prompts an immediate negative connotation, due to the oppression which many workers – particularly women, and people of color – have historically endured. For some, it may take a while to accept the positive usage of this word, "servant." However, those who are willing to dig a little deeper come to understand the inherent spiritual nature of what is intended by the pairing of servant and leader. The startling paradox of the term, "Servant-Leadership," serves to prompt new insights.

In an article titled, "Pluralistic Reflections on Servant-Leadership," Juana Bordas has written: "Many women, minorities and people of color have long traditions of Servant-Leadership in their cultures. Servant-Leadership has very old roots in many of the indigenous cultures. Cultures that were holistic, cooperative, communal, intuitive and spiritual. These cultures centered on being guardians of the future and respecting the ancestors who walked before." Women leaders and authors are now writing and speaking about Servant-Leadership as a 21st century leadership philosophy which is most appropriate for both women and men to embrace. Patsy Sampson, who is a former President of Stephens College in Columbia, MO, is one such person. In an essay on women and Servant-Leadership (*The Leader as Servant*), she writes: "So-called 'service-oriented' feminine characteristics are exactly those which are consonant with the very best qualities of Servant-Leadership."

"Servant-Leadership works like the consensus building that the Japanese' are famous for. Yes, it takes a while on the front end; everyone's view is solicited, though everyone also understands that his view many not ultimately prevail. But once the consensus is forged, watch out: With everybody on board, your so called implementation proceeds wham-bam."

Fortune Magazine

Interest in the philosophy and practice of Servant-Leadership is now at an all-time high. Hundreds of articles on Servant-Leadership have appeared in various magazines, journals and newspapers over the past few years. Many books on the general subject of leadership have been published which have referenced Servant-Leadership as an important model for now, and in the future.

FOR PREVIEW ONLY

About the Greenleaf Center

The Greenleaf Center for Servant-Leadership is an international, not-for-profit educational organization which seeks to encourage the understanding and practice of Servant-Leadership. The Center's mission is to fundamentally improve the caring and quality of all institutions through Servant-Leadership.

In recent years, the Greenleaf Center has experienced tremendous growth and expansion. Its growing programs include: the worldwide sales of over 120 books, essays and programtapes on Servant-Leadership; a membership program; workshops, institutes and seminars; a Reading-and-Dialogue Program; a Speakers Bureau; and, an annual International Conference on Servant-Leadership. A number of notable Greenleaf Center members that have spoken at our annual conferences, include:

Peter Block (author of *Stewardship* and *The Empowered Manager*)

Max DePree (author of *Leadership is an Art* and *Leadership Jazz*)

Stephen Covey (author of *The Seven Habits of Highly Effective People*)

Meg Wheatley (author of *Leadership and the New Science*)

M. Scott Peck (author of *The Road Less Traveled* and *A World Waiting To Be Born*), and, Peter Senge (author of *The Fifth Discipline*).

These and other conference speakers have spoken of the tremendous impact the Servant-Leader concept has made in the development of his or her own understanding of what it means to be a leader.

The Greenleaf Center's logo is a variation on the geometrical figure called a "möbius strip." A möbius strip, pictured below, is a one-sided surface which is constructed from a rectangle by holding one end fixed, rotating the opposite end through 180 degrees, and applying it to the first end – thereby giving the appearance of a two-sided figure. It thus appears to have a front side which merges into a back side, and then back again into the front.

The möbius strip symbolizes the Servant-Leader concept – a merging of servanthood into leadership and back into servanthood again, in a fluid and continuous pattern. It also reflects the Greenleaf Center's own role as an institution seeking to both serve and lead others who are interested in leadership and service issues.



Life is full of curious and meaningful paradoxes. Servant-Leadership is one such paradox which has slowly-but-surely gained tens of thousands of adherents over the past quarter century. The seeds which have been planted have begun to sprout in many institutions, as well as in the hearts of many who long to improve the human condition. Servant-Leadership is providing a framework from which many thousands of known and unknown individuals are helping to improve the way in which we treat those who do the work within our many institutions. Servant-Leadership offers hope and guidance for a new era in human development, and for the creation of better, more caring institutions.

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