
The Servant-Leader Within: A Transformative Path by Robert K. Greenleaf is now available and orders are now being taken by The Greenleaf Center for this important new work. The Servant-Leader Within is in paperback and is available through the Greenleaf Center for $25—($20 + $5 shipping & handling).

In this inspirational and practical book are gathered some of the classic works of the visionary author, consultant, and educator Robert K. Greenleaf. This volume includes his definitive work on developing servant-leadership in a university, Teacher as Servant. Along with it are two of his essays, “Life’s Choices and Markers,” and the original version of his classic essay, “The Servant as Leader,” first published in 1970 and written for an educational audience. Greenleaf substantially revised this essay in 1973 to create the edition which has been available to the public ever since. Unavailable to the public for thirty years, the original 1970 edition contains significant commentary by-and-about student and educational leaders in the late-1960s.

Edited by Hamilton Beazley, Julie Beggs, and Larry C. Spears, The Servant-Leader Within contains additional commentary to make these writings by Robert Greenleaf even more useful to those interested in the teaching and practice of servant-leadership. Hamilton Beazley’s “Foreword” focuses upon the impact which Greenleaf’s book, Teacher as Servant, has had in inspiring several universities to establish servant-leadership houses for selected students. Larry C. Spears contributes an “Introduction” which traces the impact of servant-leadership and brings readers up-to-date on its contemporary meanings and practices.

“This new edition of Greenleaf’s writings is important for several reasons,” said Larry C. Spears. “For one thing, it puts back into print Greenleaf’s classic 1979 book, Teacher as Servant, which has recently inspired the establishment of a number of servant-leadership living units at various colleges and universities. The Servant-Leader Within also provides us with the startling original version of Greenleaf’s best-known work, ‘The Servant as Leader.’ I think readers familiar with the revised 1973 edition will be amazed by the differences between the two versions of this essay. It also provides us with further insights into the evolution of Greenleaf’s ideas about the servant-as-leader.”

In 1970 Robert K. Greenleaf wrote the original essay, “The Servant as Leader” and sent it out to 200 leaders whom he thought might be interested in what he had to say. The original edition focused upon students, faculty and education as a primary context. In 1973 Bob Greenleaf did a substantial revision of that essay in which he removed much of the student/teacher focus and replaced it with examples and commentary drawn from a broader cross-section of society. One of the key differences that readers

Servant-Leadership Around the World

Servant-Leadership Around the World is an occasional feature of information concerning the development of servant-leadership and The Greenleaf Center network worldwide. Contact information for the Center’s international offices may be found in our masthead on page 2.

Canada
The GC-Canada website hosts a web-based Corporate Servant-Leadership program designed by its director, Laurent Lessard.

Japan
The Greenleaf Center-Japan has just produced a Japanese translation of The Servant as Leader: Ryo Ishida, director of the GC-Japan, is in the process of establishing several servant-leadership initiatives in conjunction with launching the latest Greenleaf Center office.

The Netherlands
The Center for Servant-Leadership in Europe has recently produced several new publications, including a Turkish language edition of The Servant as Leader.

Russia
The Servant as Leader has recently been published in a Russian language translation and is now available in various locations in

Moscow, Kazakhstan, Ukraine, Estonia, Lithuania, Moldova and Belarus. “We are eager to represent the servant-leader concept in Russia and elsewhere,” said Dmitriy Lavrentiev, CEO of Runes Consulting and our publishing partner in Moscow. “Servant-leadership is one of our core methods we use as we work with companies.”

Singapore
The Greenleaf Centre-Asia is planning to hold its next servant-leadership conference on April 20-21, 2004.

(Continued on page 6)
Excerpt from *The Servant-Leader Within* by Robert K. Greenleaf

Ours are revolutionary times. Not so much for the extent of turbulence and disruption as because of the emergence of a significant number of thoughtful and aware people who see more clearly the world as it is and are not satisfied with it. They challenge both the pervasive acceptance of injustice and the sharp disparity between the quality of society that they know is reasonable and possible with our available resources, and, on the other hand, the actual performance of the whole range of institutions that exist to serve society.

Many are taking a fresh look at the issues of power and authority, and some are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways. A new moral principle may be emerging which holds that the only authority deserving of one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions. Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants. To the extent that this principle prevails, the only truly viable institutions will be those that are predominately servant-led. And with this we hope there will be an openness of style in which leaders will be natural people acting naturally, mortal people subject to error and deserving forgiveness like everybody else.

Moral principles do not emerge from theory, but from testing and experience. Theories are later built to encase and explain the working principles. The new principle of the servant as leader is more likely to emerge in practice in those segments of society where the concern is most intensely felt for justice (rather than order), for the performance (rather than the form) of our institutions, and for the appropriateness (rather than the result) of power and authority.

Currently this intensity of feeling is greatest among the students of our colleges and universities, but it is not yet clear that the necessary disciplined testing by experience, the hard sweating out of the how-to-do, will be come at this level. The test of experience runs the risk of failure, I believe, because the institutions where our students live and learn today are not generally ready to grow with students and support them.

Conversely, then, I believe this test of experience will succeed if and when our colleges and universities move from their present theoretical concern about life, and change to become institutional model builders for the future. I do not see this yet under way. But some of the signs are encouraging.

The Servant-Leader Within by Robert K. Greenleaf (2003, The Greenleaf Center/Paulist Press, 258 pages), may be ordered from The Greenleaf Center at a cost of $25 ($20 + $5 shipping & handling).

---

**International Branch Offices**

The Greenleaf Centre for Servant-Leadership, Australia-New Zealand

Dianm and Alfon Feldman

Website: [www.greenleaf.org.au](http://www.greenleaf.org.au)

Greenleaf Canada

Laurent Leduc

Website: [www.greenleafcanada.org](http://www.greenleafcanada.org)

The Center for Servant-Leadership, Europe

Tjoh Maris • e-mail: servant-leadership@mareze.nl

Website: [www.mareze.nl](http://www.mareze.nl)

The Greenleaf Centre for Servant-Leadership, Japan

Ryo Ishida • e-mail: rish@alumni-jal.co.jp

The Greenleaf Centre for Servant-Leadership, Korea

Kwon Eung Lee • e-mail: kwonlee@intel.com

Website: [www.elctctrust.com](http://www.elctctrust.com)

The Center for Servant-Leadership, Philippines

Eleanor M. Santiago, MD

e-mail: servleaddph@hotmail.com

The Greenleaf Centre for Servant-Leadership, Asia

Low Guat Tin/Sally Chew-Ong Gek Tee

Website: [www.greenleafasia.org](http://www.greenleafasia.org)

The Greenleaf Centre for Servant-Leadership, Southern Africa • Andrew Payne

e-mail: greenleaf@worldonline.co.za

The Greenleaf Centre for Servant-Leadership, United Kingdom • John Noble

e-mail: johnb@greenleaf.netconnect.co.uk

---

**Trustees**

Juana Bordas, President, Mestiza Leadership, Denver, Colorado

John Burkhart, Director, The Kellogg Forum, University of Michigan, Ann Arbor, Michigan

Nevicob Greenleaf, Principal, Leo's Dream, St. Johnsburg, Vermont

William A. Guilory, President, Innovations International, Inc., Salt Lake City, Utah

Jan Levy, Executive Director, Leadership Tomorrow, Seattle, Washington

Jack Long, Jr. (KKC Chair), Managing Director, TDIndustries, Dallas, Texas

Jeffrey McColley, StarrThoware Associates, Gilbert, Arizona

Andrew J. Morikawa, Executive Director, Community Foundation of the New River Valley, Blacksburg, Virginia

**Personnel**

Beth Laflorty, Executive Assistant

Michele Lawrence, Finance Director

Geneva Louid, Partnership Director

Ann Ninnness, Speakers Bureau Director

Larry C. Spears, President and CEO
Understanding Teacher as Servant

by Hamilton Beasley

The following is an excerpt from the “Foreword” to The Servant Leader Within (2003, Paulist Press)

Robert K. Greenleaf coined the term servant-leadership in 1970 and applied it to business and educational institutions in his seminal essay, “The Servant as Leader.” Thirty years later, servant-leadership continues to fascinate us with its promise, its paradoxes, and its intuitive attractiveness. But does it work in the real world? Is servant-leadership quixotic and idealistic? Or is it powerful and transformative? Greenleaf himself posed the question in “The Servant as Leader”: “Can the two roles [of servant and leader] be fused in one real person, in all levels of status or calling? If so, can that person live and be productive in the real world of the present?”

After thirty years of experience with servant-leadership, the answer to Greenleaf’s question has emerged with startling clarity. It is “Yes.” Servant-leadership is powerful and transformative—especially in the turbulent change of the new century, for which it is particularly well-suited. In business, servant-leadership principles characterize many of Fortune magazine’s “100 Best Companies to Work For,” creating enviable organizations with impressive operating statistics. In education, servant-leadership has led to new pedagogy, new learning, and new organizations devoted to its practice. In all of its applications, servant-leadership achieves what is apparently impossible: bringing transformative experiences to the realm of the ordinary, to the everyday events that, cumulatively, define our lives and shape our experiences.

Nothing in the Industrial Age prepared us for the new era of technological revolution and shattering change, for the leap from managerial despot to team leader, for the global reach and unprecedented power of interactive networks of electronics and human beings. Out of this chaos of understanding are emerging a few truths—still inchoate and still hard to believe. These simple truths applicable to management and leadership in the new century revolve around cooperation, collaboration, and service. They are captured in the concepts of servant-leadership, and they are the new laws of survival. Those who adhere to these principles will flourish; those who reject them will perish. Greenleaf has become the Darwin of the twenty-first century, not because he created the concept of servant-leadership, but because he has described its effect in the real world of business.

Both business and education are buffeted by the same forces that are reordering the world, and both are struggling to find a hidden path through the shifting maze created by technology shock and its aftershocks. Although servant-leadership relies on a natural inclination to serve, its development in students and leaders requires instruction, facilitation, and support. Greenleaf’s definitive work on how servant-leadership can be developed in a university (and in businesses and other institutions) is his parable, Teacher as Servant.

Teacher as Servant is unique in its exploration of the means by which servant-leadership can be taught, that is, can be understood, experienced, and practiced in a structured environment created for that purpose. It is clear from Greenleaf’s writings—and from his contention that faculty in the 1970s were not answering the students’ pleas for more meaningful educational experiences—that the teaching of servant-leadership requires a practice component as well as formal instruction because servant-leadership is largely experiential; it is intellectual only in its foundations. As a result, servant-leadership is taught in the broadest and most inclusive sense of that word. In fact, it is more “caught than taught,” and so the role modeling used to illustrate its principles and the environment designed to facilitate its learning are critical elements for those interested in teaching servant-leadership. Research on university servant-led living units and servant-leadership companies provides evidence that servant-leadership can be taught. Teacher as Servant illustrates the organizational culture through which it can be learned and experienced and the role modeling necessary to teach it.

Who is the Servant-Leader?

The servant-leader is servant first. . .

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, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or at least, not be further deprived?

—from The Servant as Leader by Robert K. Greenleaf

The Greenleaf Center’s Mission

The Robert K. Greenleaf Center for Servant-Leadership exists to support those who, through the practice of servant-leadership, seek to create organizations in which individual stakeholders become healthier, wiser, freer, and more autonomous; and in so doing, build a better, more humane society which welcomes the full diversity of the human family.

The Greenleaf Center’s Goals

1. To make all institutions aware of servant-leadership and to deepen their understanding and practice of it.

2. To create a larger base of caring people from which servant-leadership can arise (i.e., CEO’s, trustees, aspiring leaders and followers, external consultants).

3. To achieve widespread recognition, understanding, and acceptance of spirituality in the workplace.

4. To create a new understanding and practice of moral persuasion toward organizational transformation and to follow the methodologies of exemplary servant-leaders.

 Originally founded in 1964 as the Center for Applied Ethics, Inc., the Center was renamed the Robert K. Greenleaf Center in 1985. The Center is an international, not-for-profit institution headquartered in Indianapolis, Indiana.
Voices of Servant-Leadership: Toward a Theology of Institutions

By David Specht with Richard Broholm

The following is a brief excerpt from the essay, "Toward a Theology of Institutions" (Essay #10 in the Greenleaf Center's Voices of Servant-Leadership Essay Series, 34 pages.) Single copies may be ordered for $11 ($6 + $5 shipping & handling). Quantity discounts are available.

This particular moment in history is both a terribly auspicious and incredibly exciting time to be exploring Robert Greenleaf's call for a theology of institutions.

The highly publicized failures of corporate leadership at Enron, Worldcom, Tyco, Arthur Andersen, and the Roman Catholic Church in the United States have dramatically harmed the lives of tens of thousands of persons in and outside of these institutions while at the same time deeply shaking the confidence of the public at large in our nation's institutions and those who lead them. While there are innumerable opportunities for leadership to fail, these failures were especially gravely, for in each instance they appeared to reflect a fundamental lack of clarity on the part of those in leadership about what and whom they were holding in trust. Add to these specific events the high level of ambient anxiety that has permeated our public and private lives since the events of September 11; the ensuing preoccupation of our government with the war on terrorism; and the present economic malaise that impacts the lives of families, communities and organizations, and we are faced with a level of collective dispiritedness and lack of confidence in the commitment and capacity of public and private institutions untouched since the end of the Vietnam War.

So it is a terribly auspicious moment to be responding to Greenleaf's call for the development of a theology of institutions. Particularly so, because in several instances those whose betrayal of the trust of leadership has been so well publicized, have also been active church members. This has been an especially painful and wounding irony in those cases where the failure of leadership has taken place within religious institutions themselves.

At the same time it is also an incredibly exciting and provocative time to explore the lively intersection of human spirit, sacred traditions, leadership and organizational life. For it was precisely during the social and political ferment of the late 1960s and early 1970s with its widespread apprehension about the trustworthiness of our institutions and those who led them that Greenleaf began to speak and write about the idea of servant-leadership and its inextricable link to servant institutions.

I believe that there are two complementary aspects of Greenleaf's call for a theology of institutions, one more pragmatic and strategic, and the other more spiritual. In the first we hear Greenleaf, the lifelong student of leadership and organizational life. In the second, we hear Greenleaf, the spiritual seeker. This dimension of his journey came to fuller and more visible expression through his writings during the later years of his life. Both perspectives are suggested in these three sentences from his essay The Need for a Theology of Institutions:

I do not believe that the urgently needed fundamental reconstruction of our vast and pervasive structure of institutions can take place, prudently and effectively, without a strong supporting influence from the churches. And I doubt that churches as they now stand, with only a theology of persons to guide them, can wield the needed influence. I deem it imperative that a new and compelling theology of institutions come into being. (Robert K. Greenleaf, "The Need for a Theology of Institutions," written in 1979 and republished in Seeker and Servant: Reflections on Religious Leadership, San Francisco: Jossey-Bass Publishers, 1996, p. 192)

Beginning with his premise that the best way to raise a society that is more just and loving is to raise the capacity to serve and the performance as servant of existing institutions, Greenleaf wrestled with the important question of how best to hold institutions in trust in such a way as to awaken this kind of servant spirit. He came to believe that foundations and religious institutions together could play important strategic roles in helping to realize this possibility.

While elements of his thinking about how this might occur are expressed in several of his writings of the late 1970s and early 1980s, nowhere is his vision for this possibility more fully articulated than in an essay entitled "A Fable." In it Greenleaf imagines representatives of several foundations noting in conversation together that the essential "machinery" to build a healthier society—seminaries, churches, individuals and operating institutions—was in place, but not functioning. They wondered what might be done to enable seminaries and churches to come alive to the critical role they might play in awakening within these religious institutions a servant spirit. Eventually they undertook a campaign: 1) calling seminaries to their roles as trustees of the larger society through 2) training church leadership capable of helping to inspire and equip church members, and 3) to serve as regenerative forces capable of transforming society's institutions. (Robert K. Greenleaf, "Fable," written in 1983 and republished in Seeker and Servant).

We have a long way to go to realize Bob Greenleaf's vision for religious institutions and the way they can serve to support and inspire a society of servant-leaders and servant institutions. But his vision is a compelling one and his insights continue to lend depth and urgency to our efforts. Someday, in the not too distant future, we will see the emerging realization of his dream, as expressed in The Need for a Theology of Institutions:

"The movement I hope to see is when all institutions will become more serving of all persons they touch, to the end that those being served will grow as persons: while being served they will become healthier, wiser, freer, more autonomous, more likely themselves to become servants."
For Want of a Nail
by Larry C. Spears, President & CEO

For want of a nail, the shoe was lost;
For want of the shoe, the horse was lost;
For want of the horse, the rider was lost;
For want of the rider, the battle was lost;
For want of the battle, the kingdom was lost;
And all for want of the want of a nail.

This old nursery rhyme recently came to mind as I thought about the past-present-and-future of servant-leadership and The Greenleaf Center. I would like to share with you some thoughts and ideas that have occurred to me.

But first, I think it noteworthy to mention that next year, 2004, will mark twin celebrations of Robert K. Greenleaf's centennial birthday and the 40th anniversary of the founding of The Greenleaf Center. The Greenleaf Center is planning to mark both of these occasions with a special observance and celebration at our 14th annual International Conference on Servant-Leadership, to be held in Indianapolis on June 10-12, 2004. I hope you will plan on joining us.

Among the featured speakers confirmed thus far are John Carver (Corporate Boards That Create Value), Bill George (Authentic Leadership), John Izzo (Values Shift), and Laurie Beth Jones (The Path). These and other speakers still to be confirmed hold the promise of yet another liberating and encouraging Greenleaf Center conference. Year-after-year many of you who have attended our annual servant-leadership conference have shared with me through your letters, emails, phone calls and other communications just how special and meaningful both the idea of servant-leadership and the work of The Greenleaf Center have been to you. And through your thoughtful expressions of appreciation I have drawn great encouragement.

In recent years we've seen the fruit of some of the seeds of servant-leadership sown by Bob Greenleaf and countless others over the past four decades and more. We've also been able to find new ways to communicate more widely than ever before both the wisdom and practices of servant-leadership around the world. We've grown from a single small center to a worldwide network which now includes ten offices around the world. Bob Greenleaf's most important piece of writing, The Servant as Leader, has now been translated into ten different languages, with more in the works. The Greenleaf Center has produced and published in collaboration with our publishing partners a total of seven books on servant-leadership since 1995. An eighth book, The Servant-Leader Within, will be published October 1st. Through numerous learning opportunities as represented by conferences, workshops, institutes and other programs, many of you reading this newsletter have had a chance to gain information and inspiration from others. Our annual conference has attracted the likes of Stephen Covey, Margaret Wheatley, Peter Senge, Ken Blanchard, Danah Zohar, Max DePree, Warren Bennis and dozens of other powerful advocates of servant-leadership. These and many others have contributed their time and talent as a personal expression of their own deep commitment to servant-leadership and The Greenleaf Center.

This and so much more forms the heart-and-soul of The Greenleaf Center. And while I have occasionally taken comfort in the fact that over the years our budget has grown from $70,000 in 1990 to $700,000 in 2002, the reality is that we remain a relatively small organization, and one perpetually stretched to the limit, but with a powerful reach that exceeds our grasp. Day after week, after month, after year, after decade, we dream the great dream, fight the good fight, and long for a world where servant-leadership is the norm and not the exception. I believe with every fiber of my being that that day is coming.

And what does this have to do with the nursery rhyme, "For Want of a Nail"? Well, I believe it's this. The point of this nursery rhyme for me has always been to suggest that the smallest of absences can create the largest of losses in unexpected and unpredictable ways. Furthermore, because the initial thing absent (the nail) is inextricably linked to a chain of events—each of which is larger than the previous element—it becomes ever more difficult in hindsight to recognize the earliest leverage point. And so the kingdom is lost when it might have been saved by the smallest of differences.

Bob Greenleaf also suggested something quite similar to this when he wrote that foresight is "sometimes the failure to make the effort at an earlier date to foresee today's events and take the right actions when there was freedom for initiative to act." And so, my own sense of foresight has led me to write this piece and to say the following to you, the man or woman reading this at this very moment—

You hold in your pocket the "nails" which can insure that The Greenleaf Center continues for another forty years to help light the way toward the day when servant-leadership is the standard and not the exception. One very important way that you can help to make this a reality is to demonstrate your belief in yourself, and in us, today. More than ever, we need your financial support in so many ways—including purchasing books and essays for yourself and others; becoming a partner of The Greenleaf Center; attending our conferences or other programs; booking one of our superb speakers for your organization; making a tax-deductible contribution; and simply sharing with others information about our website (www.greenleaf.org), our publications, and the dream-into-reality of servant-leadership. As The Greenleaf Center begins its fortieth year, I hope you'll consider sending us your encouragement through significant and direct financial support. If you can't do that, then simply email me (lspears@greenleaf.org) with your own hopes, dreams and encouragement around servant-leadership. Best of all, do both!
The Servant Leader Within (Continued from page 1)

will note in the version contained in The Servant-Leader Within is the inclusion of numerous comments by student leaders from the late-1960s, including a young Hillary Rodham (later Senator Hillary Rodham Clinton) from her 1969 commencement address as president of the student body at Wellesley College.


Servant-Leadership Around the World (Continued from page 1)

United Kingdom
The Greenleaf Centre-United Kingdom will hold a servant-leadership conference on November 19-20, 2003 at the Ambassadors Hotel in London. Featured speakers will include Liz Kingsnorth (Servant-Leadership and Nonviolent Communication), Lance Bloch (Servant-Leadership in South Africa), Anna King (Center for Servant-Leadership, Georgia), Judith Leary-Joyce (Great Company Culture), Jane Little and Ralph Lewis (Coaching and Servant-Leadership).

Upcoming Events
The Greenleaf Center will present Charting the Course for Servant-Leadership, November 6, 2003 in Dallas, Texas. The program will feature morning presentations by Texas practitioners of servant-leadership. The afternoon will feature noted leadership speaker and author Stephen Covey (The 7 Habits of Highly Effective People).

The Greenleaf Center will hold its ninth annual Leadership Institute for Educators in Indianapolis on March 25-26, 2004. Designed for educators and educational administrators, LIFE 2004 will be led by Indiana State University President Emeritus John Moore and current ISU administrator Jan Arnett. Dr. Lorraine R. Matusak, noted leadership scholar and author will serve as a featured presenter.

The Greenleaf Center’s 14th annual International Conference on Servant-Leadership will be held in Indianapolis on June 10-12, 2004. Confirmed speakers include John Carver (author, Corporate Boards That Create Value), Bill George (former Chairman and CEO of Medtronic and author, Authentic Leadership), John Izzo (author, Values Shift), and Laurie Beth Jones (author, The Path and Teach Your Team to Fish). Two very special day-long pre-conference workshops will also be offered on Thursday, June 10th—the Servant-Leadership Path with Laurie Beth Jones, and Creating the Engaged Workforce with John Izzo.