On the Road
The Greenleaf Center offers a wide array of workshops, institutes, retreats, speakers, and consultative services. Please contact us for more information. Listed below are selected, recent presentations.

Summer, 2007
Dr. Kent Keith, Greenleaf Center CEO, made a presentation on servant leadership to students at Pepperdine University in Malibu, California.

Greenleaf Center President Emeritus & Senior Fellow Larry C. Spears gave a keynote address on “Servant Leadership and the Role of Trustees,” at the 2007 International Policy Governance Association conference held in Washington, D.C. Over two hundred people attended.

The Greenleaf Center held its twelfth annual Leadership Institute for Education (LIFE 2007) on June 28 in Dallas, Texas. Dr. Samuel Scheibler who occupies the Servant Leader Chair at the Milwaukee School of Engineering in Milwaukee, Wisconsin led this year’s Institute. The Greenleaf Center held its 2007 International Conference on Servant Leadership in Dallas, Texas on June 28-30, 2007. Keynote presenters included: Dr. Ron Anderson (President & CEO, Parkland Health & Hospital System, Dallas, Texas), Colleen Barrett (President and Corporate Secretary, Southwest Airlines, Dallas, Texas), Juana Bordas (President, Mestiza Leadership International and author of Salsa, Soul and Spirit), Dr. Stephen Covey (author, The 7 Habits of Highly Effective People), Bob Ferguson (Managing Director, TDIndustries, Dallas, Texas), Dr. Wright Lassiter Jr. (Chancellor, Dallas County Community College District, Dallas, Texas), and Sheriff Lupe Valdez (Dallas County Sheriff, Dallas, Texas). This year’s pre-conference workshops included: Servant Leadership in Organizational Practice, led by Dr. Kent Keith, Ann McGee-Cooper and Associates, Jack Lowe, and the Carrollton Police Department; and, Servant-Leader Training Academy, led by Dr. James Sipe (psychologist and leadership coach) and Dr. Don Frick (author, Robert K. Greenleaf: A Life of Servant Leadership). Eight hundred people attended.

Larry C. Spears gave a keynote address on “Servant Leadership and the Core Values of Alpha Kappa Psi,” at the 2007 Alpha Kappa Psi conference held in Washington, D.C. Five hundred people attended.

Dr. Kent Keith spoke to students and faculty at Blackhawk Technical College in Janesville, Wisconsin.

Larry C. Spears participated in a campus conversation on servant leadership at Virginia Tech in Blacksburg, Virginia.

Larry C. Spears and Professor Kathleen Patterson (Regent University) made a presentation on the themes of Robert K. Greenleaf’s essay, “Old Age: The Ultimate Test of Spirit,” at the 2007 Servant-Leader Round Table held at Regent University in Virginia Beach, Virginia. This year’s Round Table attracted forty faculty members and graduate students from the United States and around the world.

Fall, 2007
Dr. Kent Keith met with faculty and staff members of the Servant Leadership Alliance at Indiana State University in Terre Haute, Indiana.

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The Greenleaf Center’s Eighteenth Annual International Conference on Servant Leadership

The Greenleaf Center’s 18th Annual International Conference on Servant Leadership will be held Thursday-Saturday, June 5-7, 2008 at the Westin Hotel in downtown Indianapolis, Indiana. The pre-conference workshops will be held on June 5, and the conference will be held on June 6-7. A Conference Planning Committee, consisting of Indianapolis community and business leaders, is working with the Center to plan the conference. The keynoters include:

• Dr. John Izzo, consultant and author of two highly acclaimed books, Awakening Corporate Soul and Values Shift: The New Work Ethic and What It Means for Business. His forthcoming book, The Five Things You Must Discover Before You Die, is the basis for a Biography Channel and PBS TV series which has started airing this fall.

• Dr. James Joseph, former Ambassador to South Africa, currently Professor of the Practice of Public Policy at Duke University, where he is also Executive Director of the United States-Southern Africa Center for Leadership and Public Values. He works extensively with emerging leaders in Southern Africa.

• Mr. Richard McClure, President of UniGroup, Inc., the parent company of United Van Lines, Mayflower Transit, and other subsidiaries, with $2.3 billion in consolidated revenues.

• Dr. Fons Trompenaars, an international expert in culture and business, specializing in topics such as managing across cultures, international team-building, and corporate social responsibility and sustainability. He is the author of 21 Leaders for the 21st Century and co-author of Riding the Waves of Culture: Understanding Diversity in Global Business.

The schedule will include time for four banks of concurrent breakout sessions, with five presentations or workshops during each bank. There will be a voluntary community service project on Thursday night, June 5, and a closing luncheon on June 7. The Center will have an onsite servant-leader bookstore. There will be plenty of opportunities to meet old friends and make new ones, and connect with other servant-leaders.

Registration brochure and additional information will be available in February, 2008.
The Center seeks collaborations with other organizations and institutions that are in alignment with the Center’s mission and are committed to creating a just and caring society, with special emphasis on organizations that serve diverse communities.
Choosing Life With a Purpose—Voices Essay 12 Now Available

By Robert K. Greenleaf

Choosing to be Responsible

The first is the choice to be responsible.

There is a growing school of thought in psychotherapy that holds that the assumption of responsibility in all relationships is the only path to recovery for many who are ill. Irresponsibility, rather than being a consequence of illness, may, in fact, be a cause; or, at least, the assumption of responsibility is the point at which healing begins. Some are ill, then, because they choose to be ill. They would rather be ill than responsible. In a broader context, responsibility is a necessary condition for the wholeness and fullness of life, and he who cannot assume it may be denied the greatest opportunity which life offers to anyone: to be a whole person, to be right with the world, to belong.

One of the significant movements of our time is Alcoholics Anonymous. Its greatness is attested by its effectiveness in recovering so many men and women from this dreadful disease that plagues an estimated five million or more Americans. If a practicing alcoholic is anything, he is irresponsible. The means of recovery offered by AA is the immediate assumption of responsibility for oneself, for others, and particularly for other alcoholics.

A few years ago, I was teaching a short course for executives. Part of my teaching procedure was to ask each of my students, all mature men and women in responsible positions, that he makes a careful analysis of his job and his performance in it. To facilitate this, they were provided with an analysis board, a sort of folding visible file in which cards on which the necessary information was written could be arranged.

In my class, this particular year, was an outstanding woman executive of about fifty. She was one of my best students and she made a particularly discriminating analysis of her job and performance. This was in the first of three annual sessions that were held in three successive summers. When we reconvened the next summer, this person immediately sought me and told me she had a story she wanted to tell me as soon as possible. She had taken an overnight train home at the close of our session the summer before, and when she was settled in her room on the train, she got out the analysis board to review it. She said she immediately concluded that her job was not her problem; she was thoroughly competent in it. But then she thought, “I do have a problem, a very serious one—my marriage.” Then she told me the story of her married life. Twenty-five years of marriage that was no marriage; no children; each engrossed in his own work; an apartment that was a common living place but not a home; a marriage relationship that was, on the human level, a dismal failure. Then she said, “As I sat there thinking of my marriage while looking at the analysis board, I wondered what this analytical procedure would reveal if I applied it to my marriage instead of to my job. So I did. And I sat up all night working on it. When I got to my destination the next morning, I knew what to do about my marriage and I was resolved to do it.”

This analysis procedure required, among other things, that one list and describe in detail the attitudes one should hold to perform his job successfully. Thus, when she analyzed her marriage, she listed and described the attitudes that each partner would need to hold if it were to be a successful marriage. When she completed the analysis, the resolving insight came. She realized that if a marriage relationship were to change, the one who first saw the necessary basis of attitudes clearly had the obligation to hold those attitudes as if they were real, and behave accordingly. This is the root of responsibility, responding to the obligation which seeing the opportunity first imposes. Obviously, the one who does not see it cannot respond. She said, “I left the train resolved that I would hold and act upon those attitudes, not knowing—but hoping—that he would respond. Fortunately,” she said, “I had the tenacity to hold those attitudes over quite a period when there was no response from my husband. But finally it came: he responded; and now, after a year, we have a good marriage.”

This is a success story. It might not have turned out this way. But either way it was a character-building, responsible act by the person who performed it. And, either way, she is a healthier, saner, more whole person for having acted responsibly.

Here in simple, yet profound terms, is the key to responsibility. The Universe, to paraphrase a poem by Stephen Crane, had said to her: “The fact of your unhappy marriage has not created in me a sense of obligation.” It was not until she had done the hard, analytical work on her problem, had reduced it to the attitudes she must hold, and resolved to hold them as if they were real and act upon them—it was not until she took a consistently responsible course and sustained it long enough so that her husband could respond, that the relationship could change.

The above is a brief excerpt from the essay, “Choosing Life With a Purpose,” by Robert K. Greenleaf. It is essay #12 in the Greenleaf Center’s Voices of Servant-Leadership Essay Series. Single copies may be ordered for $13 ($9 + $4 shipping and handling).
George Washington’s Leadership Lessons


Reviewed by Jeff McCollum

At a time when it’s in vogue to denigrate the early leaders of the United States for failures to live up to contemporary mores and/or standards, James Rees, who is the Executive Director of Mount Vernon, brings timeless leadership principles, exemplified by George Washington, together in a readable compendium. In the book, he extracts 15 “lessons” on leadership drawn from Washington’s words and deeds.

These 15 lessons are strikingly similar to the 10 leadership traits that Larry Spears, President Emeritus & Senior Fellow of the Greenleaf Center for Servant Leadership has extracted from the corpus of Greenleaf’s writing. Spanning almost two centuries, Washington and Greenleaf point toward a set of universal qualities of effective leadership. One could say that Washington, himself, was a servant leader.

The 15 lessons, that Rees extracts from Washington’s life, follow. A leader:

- **Has vision.** Rees identifies three traits of a visionary leader. She has a far-reaching view (Greenleaf writes about foresight as the central ethic of leadership). She is meticulously organized and personally persuasive (Greenleaf extols John Woolman and others for their persuasive skills).
- **Is honest.** Washington believed one had to be good before he could be great. This honesty translates into credibility which translates into trust.
- **Has ambition.** Washington aspired to great honor and felt he could accomplish his goals through remarkable accomplishments and service to his nation. Too often today ambition plays out in a spirit of self-service as opposed to service to others.
- **Is courageous.** Washington did not fear risk or failure.
- **Has self control.** Washington believed in moderation, weighing the consequences of action, and self control. (Greenleaf favored incremental change over radical change.) He sublimated his emotional wants to the greater good. These personal choices maintained Washington’s integrity and were the basis for his credibility.
- **Takes personal responsibility.** From his teen years when he volunteered to lead a surveying expedition into the Pennsylvania wilderness, to his acceptance of the leadership of the Continental Army and the Presidency, Washington stepped up.
- **Is determined.** Servant-leaders are persistent. Woolman’s campaign to eradicate slavery among the Quakers took years of patient persuasion. Washington battled on through the dark days of the American Revolution when public support for the war waned. He endured a series of military defeats and retreats before turning the course of the War in 1776. He stuck with entrepreneurial projects long after others would have abandoned them.
- **Has a strong work ethic.** Wikipedia defines work ethic as “a belief in the moral benefit of work and its ability to enhance character.” (Greenleaf would agree.) Washington was a farmer until his death. As Rees observes, “he could see beyond the quotient and had the capacity of a deeper understanding of the ‘whys’.”
- **Uses good judgment.** Washington chose people based on his assessment of their character more than quantifiable experience. This led him to rely on Nathanael Greene, despite physical limitations and lack of experience, and Henry Knox, a bookseller, for key leadership roles in the Continental Army.
- **Leans from mistakes.** Washington said, “Errors once discovered are more than half amended.” He had the courage to take risks and make mistakes.
- **Is humble.** Rees notes that Washington was “quick to decline credit and even quicker to assign credit to others.” Jim Collins in Good to Great found the same tendency in the successful leaders in his study. Washington’s careful use of power and his consistent refusal to abuse power are great examples to us all. He was often vocal about his personally perceived shortcomings.
- **Does the research and development.** Washington continually experimented with ways to improve his business and his country. He was an early champion of inoculation for smallpox and crop rotations.
- **Values personal presentation.** Looking the part and acting the part were important to Washington based on his belief in 110 “Rules of Civility” which he studied closely and took to heart. He was a good listener. Like Greenleaf, who would remain silent unless he could improve on silence, Washington did not need to hear the sound of his own voice.
- **Exceeds expectations.** Because he kept his promises, Washington enjoyed the trust of those around him as well as the populace.
- **Has heartfelt faith.** Rees discusses religious and secular faith. Washington’s religious faith was based on his belief in a higher power—something he shares with Greenleaf. His secular faith was based on his willingness to believe that anything imaginable was possible. He viewed morality (piety, philanthropy, honesty, industry and economy) as a source of the nation’s happiness.

In addition to the 15 lessons, summarized above, Good Washington’s Leadership Lessons includes a summary of the 110 Rules of Civility that shaped Washington as a man and a leader. By today’s standards these seem “quaint.” Upon further reflection, they seem deeply important and create a sense of what’s missing for us in our institutions because we have lost sight of them.

The final section of the book reveals Washington’s entrepreneurial nature as a farmer, canal builder, miller and distiller.

Washington was a man of integrity, intent on helping America survive and thrive, even tempered, decisive and patient. He was a servant-leader.

Jeff McCollum is an organizational consultant now living in Arizona and a longtime book reviewer for this publication.
The introduction and implementation of servant-leadership in any organization needs to be as natural and organic a fit as possible in order to grow a strong root that can last for decades. There is no single approach or process for putting servant-leadership into organizational practice. Instead, there are many pathways.

One of the approaches being used by some servant-led companies involves their use of the Scanlon Plan and its four principles of Equity, Participation, Identity, and Competence. While the Scanlon Plan isn’t the only way to harness servant-leadership within organizations, it is clearly a powerful way to do so.

I want to share with you some thoughts on the intersecting points between Scanlon thought and servant-leadership.

Servant leadership is fundamentally a philosophy for life and work. It starts with each individual but also has important applications for organizations. The four Scanlon principles (Equity, Participation, Identity, and Competence) serve as the philosophical core for the Scanlon Plan—a particular means for companies to implement those principles. I believe that the place where servant-leadership and Scanlon principles come together is at the beginning—inside the heart-and-mind of each individual seeker who begins by asking him or herself questions such as: “What is my greater purpose?” and, “How can I better serve and lead others?” For some people and organizations, the answers to those questions have led them personally to embrace servant leadership and corporately to become Scanlon companies.

Back to the Future

Why are servant leadership and Scanlon principles so important today? After all, in our fast-paced world there aren’t a whole lot of ideas from a half century ago that have worn their age very well. Over the past half-century, there has been an increasing level of dissatisfaction and resultant changes in the workplace. Decade after decade has brought forth a growing number of people inside organizations who expect more of their organizations in terms of caring and encouraging behaviors. While the uncaring models are still to be found, I believe they are slowly but surely going the way of the dinosaurs. In their places we find newer organizations that are flatter (not so pyramidal and hierarchical), and where decisions are more often made by teams than by a single individual.

We also find many more servant-leaders working inside large and small organizations today than ever before. Servant leadership and Scanlon principles are helping to lead this social movement—a worldwide movement that is increasingly more in tune with contemporary organizations and rising expectations. These expectations are now much higher for organizations when it comes to their customers, clients, communities—on both the serving side and the leading side of the equation. As such, organizations and companies that practice servant-leadership and/or Scanlon practices are increasingly found near or at the top of their particular industries.

Together, servant-leadership and Scanlon ideas are a very natural fit. Some Scanlon companies have an explicit understanding of this and embrace servant leadership as a philosophical foundation upon which their Scanlon Plan operates. Others may not call what they are doing servant-leadership, but when you talk with them it is clear that they hold to those beliefs and practices. Two fine examples of servant led Scanlon companies are Thomson-Shore Printing and Landscape Forms, both based in Michigan.

In recent years, there has been a kind of cross-fertilization going on between the ideas of Greenleaf and Scanlon/Frost; and between the Scanlon Leadership Network and The Greenleaf Center. We are drawing energy and ideas from each other in a way that I believe is exciting and full of promise.

How can servant leadership be beneficial in both personal and professional areas of life? Part of the great appeal of servant-leadership is that it encourages people to be who they are, all the time. It also encourages others to be more accepting of their colleagues, family, etc. without feeling a need to change them. That can also be a powerful and healing end-product of servant-leadership.

Both servant-leadership and Scanlon principles are about who we want to be in relation to others, and a deepening expression of the innate desire that many of us have to both serve and to lead others. There are many ways that companies have sought to implement servant-leadership. Servant-leadership is taught and practiced in different ways in various organizations. Those companies that have also adopted the Scanlon Plan have found that there are reproducible learnings and results.

The Footsteps of Others

The 20th Century produced a number of highly-principled business leaders who seemed to share deep concerns about the industrial age, and who sought to bring to bear their considerable personal insights and visions in order to point the way to those who followed.

Organizational leaders such as Robert Greenleaf, Joe Scanlon, Max DePree, Carl Frost, Warren Bennis, and others have gone on to make use of their experiences, and to write about them, with the goal of creating positive change within organizations and society. They and many others were innovators who felt called to align their organizational practices with their own spiritual or humanistic beliefs. I feel a deep sense of appreciation for these pioneers, and for the many men and women who now follow their example.

Those of us who are privileged to carry forward and to expand upon their work in the 21st century are also called to share the heart-and-soul of servant-leadership. Working together, we help to widen the path for those who follow.

On the Road and In the News
(Continued from page 1)

The Greenleaf Center was a co-sponsor of “The Indiana Roots of Servant Leadership,” a panel program on servant leadership held at the Indiana Author’s Bookstore in September in Indianapolis. Presenters included Jeff Blade (Steak n’ Shake), Paul Estridge (The Estridge Companies), Kent Keith (The Greenleaf Center), Barry Schneider (Schneider Engineering), and Larry Spears (The Greenleaf Center). Over ninety people attended this two-hour program.

Dr. Kent Keith spoke to faculty and staff at Kamehameha Schools in Honolulu, Hawaii.

Dr. Frank Hamilton gave a presentation on behalf of The Greenleaf Center to All Children’s Hospital in St. Petersburg, Florida.

Dr. Kent Keith spoke to the Graduate Business Student Services Association at their conference in Manhattan, New York.

Dr. Kent Keith made presentations on servant leadership as part of the Hayes Group International workshop, “The Leadership Edge,” in Charlotte, North Carolina; Dallas and San Antonio, Texas; and Chicago, Illinois.

The Greenleaf Centre-United Kingdom held its 2007 conference on October 31-November 1 in London, England. Featured presenters included Sarah Hill (Facilitator/Coach), Jaap Huttena (Principal, Zintern), Judith Leary-Joyce (CEO, Great Companies Consulting), Bruce Nixon (Author/Speaker), and Stella Smith (Consultant).

Dr. Kent Keith spoke at a company-wide meeting of the Schneider Corporation in Indianapolis, Indiana.

Dr. Kent Keith keynoted a meeting of the Hawaii Employers Council in Honolulu.

In the News

The following is a selected listing of recent articles, books, interviews, and other resources pertaining to servant-leadership and The Greenleaf Center.

2007

Berrett-Koehler Publishers recently released Salsa, Soul, and Spirit: Leadership for a Multicultural Age. Written by Juana Bordas, President of Mestiza Leadership International and Greenleaf Center board trustee, Salsa, Soul, and Spirit is available through the Greenleaf Center (www.greenleaf.org). In a back cover endorsement, Frances Hesselbein, Chairman, Leader-to-Leader Institute and former CEO, Girl Scouts of America writes, “What a remarkable contribution Salsa, Soul, and Spirit makes to leaders in all three sectors as they work to provide rich diversity, powerful inclusion, and equal access within the organization and in society.”

Paulist Press has recently published To Be a Servant-Leader, by Stephen Prosser. In a back cover endorsement, Larry Spears writes, “Three cheers for To Be a Servant-Leader! Stephen Prosser gets to the heart of answering the fundamental question: What does it mean to be a servant-leader, and why does it matter? To Be a Servant-Leader is an important work, and a helpful companion for aspiring servant-leaders everywhere.” To Be a Servant-Leader is available through the Greenleaf Center (www.greenleaf.org).

Servant Leadership: Prinzipien dienender Unternehmensfuhrung is the first collection of servant leadership essays to be published in German. Leonhard Schnorrenberg, director of the Greenleaf Center in Germany, and his colleagues edit it. The book is published by Erich Schmidt Verlag.

The third annual International Journal of Servant-Leadership was published in June 2007. The 2007 Journal, a partnership between Gonzaga University and The Greenleaf Center is 458 pages. Among the contributing authors: Myrlie Evers-Williams, Betsy Hine, Peter Lim, Parker Palmer, Mohan Nair, Larry C. Spears, and others. Back copies are available through the Greenleaf Center (www.greenleaf.org) for $50 while they last. The annual subscription rate is $50 for individuals, $100 for organizations, and $200 for libraries. To place a subscription, please send name, mailing address, and check to: The International Journal of Servant-Leadership, Gonzaga University, AD Box 25, Spokane, WA 99258


Upcoming

Larry Spears has written a Foreword to The OnTarget Board Member: 8 Indisputable Behaviors, a book written by Catherine Raso et al., scheduled for publication in December 2007. Spears writes in his Foreword, “The OnTarget Board Member: 8 Indisputable Behaviors is aligned with the Policy Governance model created by Dr. John Carver, who, like Robert K. Greenleaf before him, is a revolutionary of the very best kind. The Policy Governance model has provided the means for trustees to live out Greenleaf’s challenge to boards to act as both servant and leader. I believe the time has come to raise awareness and practices of both servant leadership and the Policy Governance Model in tandem with one another, rather than as separate ideas. In so doing, we may yet succeed in transforming the hearts and minds of individuals, institutions, and society.”