

Scouting and Servant Leadership in Cross-cultural Perspective: An Exploratory Study

Fredric W. Rohm Jr.
Southeastern University

Bramwell Osula
Regent University

This qualitative case study evaluates the World Organization of the Scout Movement (WOSM), Boy Scouts of America, Scout Association of Japan, and the four major German scouting organizations (Deutsche Pfadfinderschaft Sankt Georg, Pfadfinderinnenschaft Sankt Georg, Bund der Pfadfinderinnen und Pfadfinder, and Verband Christlicher Pfadfinderinnen und Pfadfinder) as servant leadership development programs. After a brief history of the origins of scouting, the WOSM and the three national scouting organizations are examined, comparing their mottos, promises, and laws. All programs promote service to God, country, and community; teaching leadership through outdoor living and community service projects. A review of servant leadership literature yields six different models: Laub (1999); Patterson (2003); Barbuto and Wheeler (2006); Wong and Davey (2007); Liden, Wayne, Zhao, and Henderson (2008); and Sendjaya, Sarros, and Santora (2008). To assess the scouting programs for evidence of servant leadership, Sendjaya et al.'s (2008) model is chosen to study six characteristics of servant leadership: (a) voluntary subordination, (b) authentic self, (c) covenantal relationship, (d) responsible morality, (e) transcendental spirituality, and (f) transforming influence.

Scouting and Servant Leadership in Cross-cultural Perspective: An Exploratory Study

In 1907, Lord Baden-Powell began a scouting movement in England that spread to the United States by 1910, and is now active in 160 different countries around the world. This paper examines the World Organization of the Scout Movement (WOSM) and associated national scouting programs in the United States, Germany, and Japan. The terms “scouting” and “the scout movement” are used interchangeably to describe youth-based programs, typically 7-21

years in age, that promote service to God, country, community, and fellow citizens. Scouting teaches leadership through outdoor living, teambuilding, and community service projects. The research consists of three case studies, exploring scouting programs in the United States, Germany, and Japan.

Case studies are preferred when researching contemporary events surrounding a particular activity, bounded by time (Creswell, 2009, p. 13; Yin, 2003, p. 7). As defined by Yin, this is an explanatory, multiple-case study using documentation and archival records for the research (p. 46, 86). The purpose of the case studies is to determine whether the WOSM and the national scouting organizations engender servant leadership development. A servant leader is first and foremost a servant and helps his or her followers become "...healthier, wiser, freer, more autonomous, and more likely themselves to become servant leaders" (Greenleaf, 2002, p. 27). The principles of scouting are compared to Sendjaya, Sarros, and Santora's (2008) servant leadership model's characteristics.

Scouting Origins and History

Scouting originated in the United Kingdom with Lord Baden-Powell's particular interpretation of the scouting concept. Baden-Powell was a career British Army officer. From 1899 to 1902 he fought in the second Boer War for the British Empire against the Dutch and Matabele in the area of modern-day Zimbabwe. During the war, he wrote a book titled *Aids to Scouting*, intended for British soldiers to improve their outdoor skills of stealth, survival, and tracking, as well as taking the initiative in leadership. Much to Baden-Powell's surprise, the book became popular among boys in Britain. Intrigued by the success of his book, Baden-Powell adapted his ideas to training British youth in outdoor skills, citizenship, and leadership. He studied and incorporated ideals from a wide range of cultures, from North American Indian tribes to King Arthur's Court. In 1907, Baden-Powell put the scouting ideas to a test at Brownsea Island in Dorset, England. He trained and mentored 22 boys, from all walks of British society, for eight days, teaching them the ideas of scouting. In 1908, Baden-Powell published *Scouting for Boys*, an adaptation of his book for British soldiers, *Aids to Scouting*, and the movement took off, spreading to countries around the world (Wills, 2009, p. 27-32). In addition to his ideas of scouting for British soldiers, Baden-Powell was influenced by an American, Ernest Thompson Seton, who gave him a copy of his book, *The Birch Bark Roll*, in 1906. Seton promoted outdoor living and environmentalism as idealized in American Indian culture and ways of life. He was anti-military. Although Seton served as the Chief Scout for the Boy Scouts of America from its inception in 1910, he resigned in 1915, believing it was becoming too militaristic, especially with the outbreak of WWI. Seton seemed disappointed and claimed Baden-Powell stole his scouting ideas (Smith, 2002). From these early beginnings, the WOSM was born.

World Organization of the Scout Movement

Scouting is now a world-wide phenomenon with over 500 million young men and women trained in service to community, county, and God over the past 100 years (“Scouting’s Centenary,” 2007). Through an oath (Table 1) that appears to transcend culture, scouting may be considered the largest coordinated effort to promote values-based leadership in the world’s youth. The WOSM states that:

All members of the Scout Movement are required to adhere to a Scout Promise and a Law reflecting, in language appropriate to the culture and civilization of each National Scout Organization and approved by the World Organization, the principles of Duty to God, Duty to others and Duty to self, and inspired by the Promise and Law conceived by the Founder of the Scout Movement in the following terms [the terms are the Promise and Law] (“Promise and Law,” n.d.).

Table 1
World Organization of the Scout Movement Promise and Law

<i>Scout Promise</i>	<i>Scout Law - A Scout('s):</i>
On my honour [sic] I promise that	1. honour [sic] is to be trusted.
I will do my best	2. is loyal.
To do my duty to God and the King	3. duty is to be useful and to help others.
(or to God and my Country);	4. is a friend to all and a brother to every other Scout.
To help other people at all times;	5. is courteous.
To obey the Scout Law.	6. is a friend to animals.
	7. obeys orders of his parents, Patrol Leader or Scoutmaster without question.
	8. smiles and whistles under all difficulties.
	9. is thrifty.
	10. is clean in thought, word and deed.

Note. Adapted from “Promise and Law,” n.d.

The WOSM’s overarching mission states:

The mission of Scouting is to contribute to the education of young people, through a value system based on the Scout Promise and Law, to help build a better world where people are self-fulfilled as individuals and play a constructive role in society. This is achieved by:

- involving them throughout their formative years in a non-formal educational process
- using a specific method that makes each individual the principal agent of his or her development as a self-reliant, supportive, responsible and committed person
- assisting them to establish a value system based upon spiritual, social and personal principles as expressed in the Promise and Law (“Mission and Vision,” n.d.).

The WOSM provides overarching guidance to national scouting organizations and certifies them as members who adhere to a common promise and law. The WOSM does not direct or have any formal authority over national scouting organizations. Membership is voluntary. A goal of the WOSM states, “Based on a shared vision, it strengthens the feeling of belonging to a united, world-wide Movement, for both National Scout Organizations and individual Scouts” (“Strategy,” 2002). Table 2 provides a brief chronology of the WOSM.

Table 2

Milestones in the WOSM

1907	Baden-Powell's experimental camp, Brownsea Island, England.
1920	1st World Jamboree, Olympia, London, England. Baden-Powell acclaimed Chief Scout of the World. 1st International Scout Conference; 33 national Scout organizations represented. Boy Scouts International Bureau founded, London, England.
1937	5th World Jamboree, Vogelenzang-Bloemendaal, Netherlands. 9th World Scout Conference, The Hague, Netherlands. 34 national Scout organizations represented. Last scouting event in continental Europe until after WWII.
1950	World membership reaches 5 million scouts in 50 countries.
1957	9th World Jamboree (Jubilee, 50th Anniversary of Scouting), Birmingham, England. World Scout Bureau moves to Ottawa, Canada.
1968	World Scout Bureau headquarters moves to Geneva, Switzerland.
1971	Membership in WOSM reaches 100 countries.
1981	UNESCO Prize for Peace Education presented to WOSM.
1986	Membership in WOSM reaches 120 countries.

1996	Membership in WOSM reaches 140 countries.
2007	Centenary of Scouting. 150th Anniversary of Baden-Powell's birth. 21st World Scout Jamboree, Hylands Park, Chelmsford, United Kingdom.
2008	Membership in WOSM reaches 28 million scouts in 160 countries.

Note. Adapted from “Milestones of World Scouting,” n.d.

Scouting in the United States

The Boy Scouts of America (BSA) celebrated its 100th anniversary on February 8, 2010. In 1910, several American outdoors boys organizations, including the Woodcraft Indians and Sons of Daniel Boone, merged to form the Boys Scouts of America (Wills, 2009, p. 37). At the end of 2008, the BSA had over 2.8 million youth members and 1.1 million adult leaders. The organization has been training young men and women in a values-based leadership development program since before WWI. Boys age 7-20 and girls age 14-20 participate in a variety of adventure and outdoor-based programs in support of the BSA oath (promise) and law, shown in Table 3. These statements articulate the leadership skills, traits, and values desired of all members of the BSA.

Table 3
BSA promise and law

<i>Boy Scout Oath (Promise)</i>	<i>Scout Law - A Scout is:</i>
On my honor I will do my best	1. Trustworthy 7. Obedient
To do my duty to God and my country	2. Loyal 8. Cheerful
And to obey the Scout Law;	3. Helpful 9. Thrifty
To help other people at all times;	4. Friendly 10. Brave
To keep myself physically strong,	5. Courteous 11. Clean
mentally awake, and morally straight.	6. Kind 12. Reverent

Note. Adapted from “Boy Scouts of America,” n.d.

Scouting in Japan

Japan’s venture into scouting began in 1908 at Hiroshima College (“Scouting facts: Japan,” 2007). Between 1913 and 1915, scouting started spreading around Japan (“Brief History,” n.d.; “Scouting facts: Japan,” 2007). In 1922, the Federation of Boy Scouts of Japan formed. It was also a founding member of the International Scout Conference (“Scouting facts: Japan,” 2007). WWII interrupted scouting in Japan. In 1946, a newly named National Association of the Boys Scouts of Nippon (BSN) formed and rejoined the International Scout Conference in 1951 (“Scouting facts: Japan,” 2007). The Japanese scouting movement once again renamed itself in 1995, changing to its current name, the Scout Association of Japan (SAJ), and admitted girls for the first time, becoming coeducational (“Scouting facts: Japan,” 2007).

There are five levels of scouting in Japan: Beaver Scouts (age 6-8), Cub Scouts (age 8-11), Scouts (age 11-14), Venture Scouts (age 14-18), and Rovers (age 18-24) (“Scouting facts: Japan,” 2007). Just like the WOSM and the BSA, the SAJ has the motto of “Be Prepared.” They have a similar promise and law (Table 4). According to the world scouting census in May 2008, 173,724 total people in Japan were involved with around 105,000 youth and the rest adult volunteers (“World scout committee: Triennial report 2005–2008,” 2008; “Scouting facts: Japan,” 2007).

Table 4

*SAJ promise and law****Promise***

On my honor, I promise I will do my best to do my duty to God (or Buddha) and the country, and to obey the Scout Laws, to help other people at all times, and to keep myself physically strong, mentally awake and morally straight.

Scout Laws - A Scout is:

1. Faithful
2. Friendly
3. Courteous
4. Kind
5. Cheerful
6. Thrifty
7. Courageous
8. Thankful

Note. Adapted from “Basic Information of SAJ,” n.d.

Scouting in Germany

Scouting in Germany predated Baden-Powell’s scouting in the United Kingdom with a group called the Wandervogel (hiker or Rambler) that began in 1895 (“Wandervogel,” n.d.). In 1909, Dr. Alexander Lion translated Baden-Powell’s *Scouting For Boys* into German, beginning a scout movement from those origins (“Scouting facts: Germany,” 2003). Unfortunately, scouting was co-opted by the Nazi party in 1933, through the end of WWII. All youth organizations were banned and young German boys and girls were at first encouraged and later required to join the Deutsches Jungvolk (German Young People, boys age 10-12), Jungmadelbund (League of Young Girls, age 10-13), Hitler-Jugend (Hitler Youth, boys age 13-18), and Bund Deutsches Madel (League of German Girls, age 14-18) (Trueman, n.d.; “Wandervogel,” n.d.). Since 1950, scouting has been loosely organized under the Ring deutscher Pfadfinderverbände (RdP) (Scout Federation of Germany). Today they have about 200,000 members (“Guiding and Scouting in Germany,” n.d.).

The four largest German scouting organizations are (a) the Roman Catholic Deutsche Pfadfinderschaft Sankt Georg (DPSG) (German Saint George Scout Association) with about 95,000 members, (b) the secular Bund der Pfadfinderinnen und Pfadfinder (BdP) (Guides and Scout Union) with about 48,000 members, (c) the Protestant Verband Christlicher Pfadfinderinnen und Pfadfinder (VCP) (Christian Guide and Scout Association) with about

47,000 members, and (d) the girl-only Roman Catholic Pfadfinderinnenschaft Sankt Georg (PSG) (Girl Guide Association of St. George) with about 10,000 members (“Guiding and Scouting in Germany,” n.d.). Each German scout organization has similar levels: Wolflinge or Kinder (age 7-11), Pfadfinder (age 12-15), and Ranger/Rover (age 16-21) (“Scouting in Germany,” n.d.). The DPSG, PSG, and VCP scout organizations adopted the WOSM promise and laws. The BdP scout organization has a somewhat different promise and laws. The four German scout organizations’ promises, laws, and are levels are outlined in Table 5. Their mottos are all the same: “Be Prepared.”

Table 5

German scout promises and laws

Pfadfinderschaft and Pfadfinderinnenschaft Sankt Georg and Verband Christlicher Pfadfinderinnen und Pfadfinder	Bund der Pfadfinderinnen und Pfadfinder
<p><i>Promise</i> On my honour [sic] I promise that I will do my best, to do my duty to God and my country, to help other people at all times and to obey the Scout Law.</p>	<p><i>Promise</i> With confidence in God's help, I promise to live with you in accordance with the Scout and Guide law.</p>
<p><i>Law - A Scout:</i></p>	<p><i>Law - I will:</i></p>
<ol style="list-style-type: none"> 1. honour [sic] is to be trusted. 2. is loyal. 3. duty is to be useful and to help others. 4. is a friend to all and a brother to every other Scout. 5. is courteous. 6. is a friend to animals. 7. obeys orders of his parents, patrol leaders or Scoutmaster without question. 8. smiles and whistles under all difficulties. 9. is thrifty. 	<ol style="list-style-type: none"> 1. be helpful and considerate. 2. be respectful. 3. be a friend to all Scouts and Guides. 4. be honest and trustworthy. 5. use my own judgement [sic] and assume responsibilities. 6. not avoid difficulties. 7. acquaint myself with nature and help to conserve it. 8. become master of myself. 9. serve peace and the community I

live in.

10. is clean in thought, word and deed.

Note. Adapted from “Scouting in Germany,” n.d.

Research Question

The WOSM and individual national scouting organizations promote duty to God and country, helping others, and obeying a set of values that consist of honor, loyalty, trust, friendship, courtesy, thrift, and cleanliness in thought, word and deed. Does this in fact make scouting a movement or organization that embodies the elements of servant leadership, promoting a brand of development for youth that also transcends culture? This will be determined by exploring the meaning of the several servant leadership constructs.

Literature Review

The representation of leaders as servants has existed for several millennia. Arguably, the principles underpinning servant leadership transcend all major world religions: Buddhism, Christianity, Hinduism, Islam, and Judaism (Sendjaya, Sarros, and Santora, 2008, p. 406). Servant leadership formally entered academic and management circles through Greenleaf (1970; 1977). Spears (1995; 2005) condenses Greenleaf’s ideas into ten characteristics listed in Table 6.

Table 6

Greenleaf and Spears’ servant leadership characteristics

Listening	Conceptualization
Empathy	Foresight
Healing	Stewardship
Awareness	Commitment to people’s growth
Persuasion	Building community

Note. Adapted from “The Understanding and Practice of Servant-Leadership,” by L. Spears, 2005.

From the mid-1990s to the turn of the new millennium, numerous authors have proposed models of servant leadership, including: Spears (1995); Farling, Stone, and Winston (1999); Laub (1999); Page and Wong (2000); Russell (2000); Russell and Stone (2002); Sendjaya and Sarros (2002); Winston (2002, 2003); Patterson (2003); Dennis (2004); Dennis and Bocarnea (2005); Barbuto and Wheeler (2002; 2006; 2007); Wong and Davey (2007); Liden, Wayne, Zhao, and Henderson (2008); and Sendjaya, Sarros, and Santora (2008). Many of the proposed servant leadership models’ characteristics overlap, building on the work of earlier models and general surveys of the servant leadership literature. These studies also show similarities to both transformational and authentic leadership theories, as evidenced by characteristics such as authenticity, empowerment, and transformation. From these studies, six models of servant

leadership emerged, with associated survey instruments. Table 7 is a summary of six of the main servant leadership models.

Sendjaya et al.'s (2008) servant leadership theory seems to be one of the most comprehensive, though some would argue perhaps too broad in that it overlaps with other leadership theories. It is the most recent and is built on a review of all the previous ten years' literature on servant leadership. Through its reference to transforming influences and authentic self-characteristics, Sendjaya et al.'s model also encompasses aspects of two other major leadership theories; transformational (Bass and Avolio, 1994) and authentic (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008).

Table 7

A comparison of servant leadership theories and their characteristics

Laub ^a	Patterson ^b	Barbuto and Wheeler ^c	Wong and Davey ^d	Liden et al. ^e	Sendjaya et al. ^f
1. values people	1. vision	1. altruistic calling	1. a servant's heart (humility & selflessness)	1. conceptual skills	1. voluntary subordination
2. develops people	2. agapao love	2. emotional healing	2. serving and developing others	2. empowering	2. authentic self
3. builds community	3. altruism	3. wisdom	3. consulting and involving others	3. helping subordinates grow and succeed	3. covenantal relationship
4. displays authenticity	4. trust	4. persuasive mapping	4. inspiring and influencing others	4. creating value for the community	4. responsible morality
5. provides leadership	5. service	5. organizational stewardship	5. modeling integrity and authenticity	5. behaving ethically	5. transcendental spirituality
6. shares leadership	6. empowerment			6. emotional healing	6. transforming influence
	7. humility			7. putting subordinates first	

Note.

^a Adapted from "Assessing the Servant Organization: Development of the Servant Organizational Leadership Assessment (SOLA) Instrument" (Doctoral dissertation) by J. A. Laub, 1999, p. 83.

^b Adapted from "*Servant Leadership: a Theoretical Model*" (Doctoral dissertation), by K. A. Patterson, 2003, p. 10.

^c Adapted from "Becoming a Servant Leader: Do you have what it takes?" by J. E. Barbuto and D. W. Wheeler, 2007, *NebGuide G02-1481-A* (Revised).

^d Adapted from “Best Practices in Servant Leadership,” by P. T. P. Wong and D. Davey, 2007, *Regent University servant leadership research roundtable proceedings, 2007*, p. 6.

^e Adapted from “Servant Leadership: Development of a Multidimensional Measure and Multi-level Assessment,” by R. C. Liden, S. J. Wayne, H. Zhao, and D. Henderson, 2008, *Leadership Quarterly, 19(2)*, p. 173.

^f Adapted from “Defining and Measuring Servant Leadership Behaviour [sic] in Organizations,” by S. Sendjaya, J. C. Sarros, and J. C. Santora, 2008, *Journal of Management Studies, 45(2)*, p. 406.

Methodology

From the survey of scouting program literature, the World Organization of the Scout Movement (WOSM), Boy Scouts of America, Scout Association of Japan, and the four major German scouting organizations under the Ring deutscher Pfadfinderverbände all have broadly similar mottos, promises, and laws. The WOSM will be compared to the characteristics of Sendjaya et al.’s (2008) servant leadership theory in order to determine whether or not the WOSM and the national organizations reflect characteristics of servant leadership. Table 8 aligns the WOSM motto, promise, and law components with Sendjaya et al.’s six servant leadership characteristics. The table includes further definitions of each of the six characteristics. From this comparison, it appears that the WOSM does in fact promote servant leadership as defined by Sendjaya et al.

A servant leader practices *voluntary subordination* through a “...willingness to take up opportunities to serve others whenever there is a legitimate need regardless of the nature of the service, the person served, or the mood of the servant leader...” (Sendjaya et al., 2008, p. 406). This is perhaps best demonstrated by the legend of the *unknown scout* helping William D. Boyce, a U.S. millionaire newspaper publisher and one of the founders of the BSA, navigate his way through dense London fog on his way to visit Baden-Powell. When Boyce tried to pay the boy, he refused and, when prompted why, replied that he helped *because he was a scout* (William D. Boyce, n.d.).

Table 8

Alignment of servant leadership characteristics with WOSM promise and law

Sendjaya et al. ^a	WOSM ^b
<i>Voluntary Subordination</i> <ul style="list-style-type: none"> • Willingness to serve • Acts of service 	<ul style="list-style-type: none"> • help other people at all times (promise) • duty is to be useful and to help others (law)
<i>Authentic Self</i> <ul style="list-style-type: none"> • Humility • Integrity • Accountability • Security • Vulnerability 	<ul style="list-style-type: none"> • obey the Scout Law (promise) • obey orders of his parents and leaders (law) • loyal (law) • thrifty (law)
<i>Covenantal Relationship</i>	<ul style="list-style-type: none"> • friend to all and a brother to every other Scout (law)

- Acceptance
- Availability
- Equality
- Collaboration

- courteous (law)
- friend to animals (law)

Responsible Morality

- Moral reasoning based on internalized principles
- Moral action in ends and means

- clean in thought, word, and deed (law)

Transcendental Spirituality

- Religiousness
- Interconnectedness
- Sense of mission
- Wholeness

- duty to God and country (promise)

Transforming Influence

- Vision
- Modeling
- Mentoring
- Trust
- Empowerment

- be prepared (motto)
- on my honour [sic] I promise that I will do my best (promise)
- honour [sic] is to be trusted (law)
- smiles and whistles under all difficulties (law)

Note.

^a Adapted from “Defining and Measuring Servant Leadership Behaviour [sic] in Organizations,” by S. Sendjaya, J. C. Sarros, and J. C. Santora, 2008, *Journal of Management Studies*, 45(2), p. 409.

^b Adapted from WOSM “*Promise and Law*,” n.d.

Servant leaders are *authentic*. They are humble and can work behind the scenes without need of recognition. They have a “...secure sense of self [that] enables them to be accountable and vulnerable to others... and [have] the capacity to ‘abandon themselves to the strengths of others’” (Sendjaya et al., 2008, p. 407). Scouts demonstrate this in their loyalty and willingness to obey authority figures. Scouting promotes loyalty to God, country, and fellow citizens, without any pretense (“*Promise and Law*,” n.d.).

Covenantal relationships are central to servant leadership and scouting. This “...intensely personal bond marked by shared values, open-ended commitment, mutual trust, and concern for the welfare of the other party” (Sendjaya et al., 2008, p. 407) is demonstrated in a scout being a friend and brother (or sister) to other scouts as well as nature (“*Promise and Law*,” n.d.). This covenantal relationship is perhaps best demonstrated in the BSA by the answer given when asking the question, “Were you an Eagle Scout?” The answer is, “No, *I am* an Eagle Scout” (Townley, 2007, p. 1).

Servant leaders display *responsible morality* in that they “...appeal to higher ideals, moral values, and the higher-order needs of followers” (Sendjaya et al., 2008, p. 407). Scouts are clean in thought, word, and deed (“*Promise and Law*,” n.d.). A scout avoids sexual immorality, racial hatred, and “chooses the company of those who live by high standards” (*Boy Scout Handbook*, 1998, p. 53).

Transcendental spirituality is when "... the servant leader brings together service and meaning..." (Sendjaya et al., 2008). "Servant leaders are also attuned to the idea of calling in seeking to make a difference in the lives of others through service, from which one derives the meaning and purpose of life" (p. 407). A scout's duty to country and their fellow citizens comes out of a duty to God. The BSA stresses this with the last point of the law that says a scout is reverent. The *Boy Scout Handbook* (1998) states, "Wonders all around us remind us of our faith in God... We show our reverence by living our lives according to the ideas of our beliefs" (p. 54).

A *transforming influence* occurs in servant leaders as they "... are positively transformed in multiple dimensions (e.g. emotionally, intellectually, socially, and spiritually)..." (Sendjaya, et al, 2008, p. 408). The BSA demonstrates this same mentality in that scouts keep themselves "...physically strong, mentally awake, and morally straight" ("Boy Scouts of America," n.d.). Scouts develop as well rounded leaders in these multiple dimensions.

Conclusion and Recommendations for Further Study

This study reviewed servant leadership literature and chose Sendjaya et al.'s (2008) servant leadership model to evaluate the World Organization of the Scout Movement, Boy Scouts of America, Scout Association of Japan, and the four major German scouting organizations. Comparing the WOSM and national scouting programs yielded very similar mottos, promises, and laws. The WOSM motto, promise, and laws were then compared with the six characteristics of Sendjaya et al.'s servant leadership model: (a) voluntary subordination, (b) authentic self, (c) covenantal relationship, (d) responsible morality, (e) transcendental spirituality, and (f) transforming influence (p. 406). The comparison yielded a relationship between scouting principles and servant leadership. Scholars credit Greenleaf (1970) as the modern genesis of servant leadership. Upon further examination, our analysis suggests that Baden-Powell may have actually founded not just a scouting but a *servant leadership movement* as far back as in 1907.

The authors note the BSA's recognition of servant leadership. While we argue the principle or *ethos* of servant leadership has been part of the scouting movement from its early origins in 1910, the 2007 edition of the *Scoutmaster Handbook* now specifically mentions servant leadership. Chapter 7, "Training Youth Leaders," includes specific reference to servant leadership. One can only guess at the significance of this inclusion in the BSA literature. It does, however, validate points made in this article.

This has been a qualitative case study. A quantitative study could further validate the WOSM and national scouting movements as servant leadership development programs. Empirical studies using Sendjaya et al.'s (2008) Servant Leadership Behaviour [sic] Scale (SLBS) should be conducted to survey former scouts as to their self-perceptions of servant leadership. The SLBS uses 35 items to measure the model's six dimensions (p. 406). The SLBS could also be used to survey former scouts' current work subordinates as to their perceptions of

the former scouts as servant leaders. These surveys could further verify if the WOSM and national scouting programs develop servant leaders. Other models of servant leadership and their associated survey instruments could also be used to verify if scouting portrays the characteristics of servant leadership.

In reviewing scouting literature, the authors have only found one empirical study on scouting and servant leadership, Goodly's (2008) dissertation. Goodly tested to see if there were correlations between Eagle Scouts (the highest BSA rank, earned by only five percent of scouts) and servant leadership characteristics based on (a) increased with age, (b) ethnicity, (c) perceived income level, and (d) educational achievement (p. 5). Goodly found "no significant correlation between years since earning Eagle and servant leadership characteristics" (p. 66) nor ethnicity (p. 68). He found the higher the Eagle Scouts' income, the more they exhibited three characteristics of servant leadership: authentic, visionary, and courageous (p. 69). Goodly found a negative correlation between an Eagle Scout's educational achievement and power and pride, a trait that does not demonstrate servant leadership (p. 71). Goodly encourages others to continue research on scouting and servant leadership, posing two questions related to this study: (a) "...compare Eagle Scouts to other groups of leaders to determine if servant leadership is experienced stronger with Eagle Scouts than with leaders in other organizations," and (b) "...evaluate if and why Eagle Scouts would select the servant leadership philosophy over other leadership styles" (p. 73).

Another area for further study would be to develop survey instruments based on the WOSM and national scouting program leadership models to test these traits in former scouts. Scholars of servant leadership should continue to explore scouting programs to determine if they do indeed reflect the key elements of servant leadership and might therefore be important institutions for the development of servant leaders.

About the Author

Mr. Fredric W. Rohm Jr. is assistant professor of business and leadership at Southeastern University. He retired from the Army as a Lieutenant Colonel in 2007. During his 20-year career, Mr. Rohm served in Infantry, Ordnance, and Psychological Operations branches. For the past seven years, Mr. Rohm has served as an adult leader in the Boy Scouts of America. He holds a B.S. in Mathematics from Penn State University, an MBA from Hawaii Pacific University, an M.S. in International Relations from Troy University, and is currently a Ph.D. student in organizational leadership at Regent University. His academic interests include: leadership development, motivation, and cross-cultural communication.

Dr. Bramwell Osula is associate professor of leadership at the School of Business & Leadership, Regent University. He earned his Ph.D. in Sociology from the University of Waterloo in 1984, and has lived and worked in Europe, Africa, Asia, Latin America and Canada for more than 30 years. A Woodrow Wilson Fellowship nominee in 1994, Dr. Osula is currently active in a variety

of leadership and other programs as a professor, consultant, trainer, and coach. He is a frequent participant in and organizer of training workshops and professional development seminars. His interests include: leadership development, organizational diagnosis, ethics, cross-cultural analyses, security and public policy. He is available for consulting engagements.

Questions regarding this article can be directed to Mr. Rohm at: fwrohm@seu.edu.

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