

# The Inclusion of Hope in the Servant Leadership Model

## An Extension of Patterson and Winston's Models

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This article builds on the theoretical model developed by Patterson and the model extended by Winston. Patterson's (2003) model for servant leadership encompasses the seven virtuous constructs of love, humility, altruism, vision, trust, empowerment and service. Winston (2003) extended Patterson's (2003) model to demonstrate how the leader's service results in a continuous circular motion by positively affecting the followers' Agapao love, commitment, self-efficacy, intrinsic motivation and altruistic attitudes towards their leaders. Winston's model showed how the moderating variable of spiritual maturity served to produce a spiral model. This conceptual article extends the existing model by the inclusion of hope as a virtuous construct that is an outcome of both the leader's Agapao love and the follower's Agapao love.

The constructs and design of Patterson's (2003) model and Winston's (2003) extended model make a significant contribution to the theory of servant leadership but do not include a future-perspective to the model which is resolved by this present article's inclusion of hope as a virtuous construct that is advanced by the leader and is a prerequisite for empowerment and for intrinsic motivation.

### **Patterson's Model of Servant Leadership**

Patterson's (2003) model is based on the perspective of servant leadership as a virtuous theory. According to Patterson, "a virtue is a qualitative characteristic that is part of one's character," and is "almost spiritual" (p. 2). Patterson places an emphasis on the leader's focus on his followers. Winston (2002) points out that the leader's focus has love as the cornerstone and is advanced through the leader's service to his followers, his willingness to "learn the giftings and talents" (p. 3) of his followers, and results in servant leaders who "inspire hope and courage" (p. 4). The design of Patterson's model is unidirectional and illustrates the influence of the "processional pattern" (Patterson, 2003, p. 3) of the leader in relation to the follower.

### **Winston's Extended Model of Servant Leadership**

Winston (2003) extended Patterson's model by showing "how the leader's service from Patterson's model affects the followers' Agapao love" (p. 1). This leads to the development of a circular model of influence and counter-influence between the leader and follower, since the follower's commitment to the leader, self-efficacy, intrinsic motivation, altruism and service are impacted. Winston's extension of Patterson's model also incorporates maturity or spiritual maturity as a moderating variable that is shown as a "circular relationship" (Winston, 2003, p. 8) resulting in an increased or decreased intensity and strength of the spiral model. However, neither Patterson's nor Winston's model include the future orientation that results from the inclusion of hope into the model.

### **Servant Leadership Priorities**

According to Bass (2000) the principal motivation of transformational leadership is directed toward the achievement of organizational goals. These goals are achieved as followers "transcend their own self-interests for the good of the group, organization or society" (Bass, 1990 p. 53). According to Bass, followers "become aware of what is really important" and "are converted into leaders" (Bass, 1990 p. 53). This is in contrast to servant leadership in which the leader places a focus on the well being of the followers (Bass, 2000; Stone, Russell, & Patterson, 2003). This perspective is seen in Greenleaf's (1998) definition of servant leadership in which he notes the paradox of the leader:

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then the 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? (p. 1)

According to Farling (n.d., p. 2), the biblical perspective of servant leadership is based on an individual being "a servant to both God and others." Snodgrass (1993, p. 13) supports this perspective, noting that Christians understand their role of being servants on account of the role model of Christ and "servanthood cannot be conjured up by disciplines or special acts." Cerff (2004a) points out that this view results from an individual's personal relationship with Christ and "as the character and purposes of Christ become pre-eminent in an individual's life" (p. 7). Greenleaf (1997) notes the need for an emphasis on "prioritizing being servants first, and then leading" (p. 13).

Stone, Russell and Patterson (2003) along with Winston (2002) point out that servant leaders have a high regard for their followers. Winston (2002) calls this high regard, Agapao love, the foundational construct of servant leadership. According to Winston (2003), as the leader practices the seven constructs of servant leadership that reflect the seven beatitudes, this results in

an increased focus by the leader on a vision for the followers as well as trust in the followers that, together, causes the leader to increase the level of empowerment to the followers that results in a greater level of service to the follower. (p. 4)

As the foundational construct of servant leadership, Agapao love is a thermometer that plays an important role in determining the success of the servant leader in relation to his followers. The extent to which the leader practices Agapao love will determine the extent to which Patterson's (2003) other six virtues are advanced. As a servant leader practices humility, altruism, vision and trust, the followers will necessarily experience increased hope and will be empowered to become highly effective followers who are set for success and future leadership service. Dedicated and effective servant leaders also inspire these virtues in their followers, and the response of their followers to the leader's behavior is characterized by Agapao love, commitment, and hope that will result in increased intrinsic motivation, altruism towards the leader and the leader's interests, and high levels of service, as a direct consequence.

Cerff (2006) undertook research into the role of hope in the development of leaders. Cerff (2006) supports the role of hope as a future orientation and notes the value of the inclusion of hope as an integral part of leadership development. Cerff (2006) points out that hope "changes the way individuals view themselves,

affects what individuals do with their lives, providing power to live courageously and to be all that God intended them to be” (p. 52).

Cerff (2006) notes, “anecdotal evidence and experience indicate that individuals who are practicing Christians embrace more hope in the future than individuals who are non-Christians. This perspective of hope is a key theme in the Bible” (p. 14). Hampton Keathley (2005), supports the future orientation of biblical hope and points out that hope means “trust and a confident expectation” (p. 1). According to Hampton Keathley, hope refers to “the activity of hoping, or to the object hoped for” (p. 1), and deals with both futurity and invisibility. This hope is “the sure certainty that what God has promised in the Word is true, has occurred, and or will in accordance with God’s sure Word” (p. 2), as seen in Romans 8:24-25. Hope is described as “dynamic, active, directive and life sustaining” and if “based on God’s promises, it will put us in gear” (p. 3).

### **Hope in Relation to Vroom’s Expectancy Theory**

Vroom’s Expectancy Theory (1964) lists three elements that are necessary for an individual to be motivated to expend energy and effort. These three elements are expectancy, that is the link between effort and the completion of the task; instrumentality, that is the link between the accomplishment of the task and the receipt of a reward or valued outcome; and valence, that is the link between realizing the reward as well as the satisfaction from the reward. Winston, Bekker, Cerff, Eames, Helland, and Garnes (2005) posit, “tied to Vroom’s notion of expectancy is Snyder’s (1964) belief that hope represents a person’s expectation of goal attainment” (p. 4). Winston et al. (2005) point out that “followers are given the task to implement the strategies derived by the leaders” (p. 4) rather than developing their own goals or envisioning the paths to accomplish these goals as alluded to in Vroom’s Expectancy Theory. Winston et al. (2005) suggest that leaders should consider developing the hope in their followers as a way of ensuring greater success in the implementation of strategic plans. Shorey and Snyder (2004), Goethals, Sorenson and Burns (2004), and Snyder and Shorey (n.d.) agree that the development of high hope is essential for effective leaders. Consequently, as followers develop into leaders, the value of investing in the development of hope in future leaders will be realized in practical terms.

### **Hope Theory**

Hope theory has developed in recent years as a cognitive, motivational model. Snyder (1994) built on the work of Averill, Stotland and others, pointing out that “hope reflects an expectation of goal attainment” (p. 536). According to Snyder (1994), hope and optimism share a similar definitional core, “reflecting a positive cognitive set that people have about their outcomes in life” (p. 595). Snyder notes that hope and optimism can be influenced by situational factors or may be the result of an individual’s underlying disposition. According to Snyder, Lopez, Shorey, Rand and Feldman (2003), “hope reflects individuals’ perceptions regarding their capabilities to (a) clearly conceptualize goals, (b) develop the specific strategy to reach those goals (pathways thinking), and (c) initiate and sustain the motivation for using those strategies (agency thinking)” (p. 122-123).

Snyder, Scott and Cheavens (1999) point out that in the hope model, “stress, negative emotions, and difficulties in coping are considered a result of being unable to envision a pathway or make movement toward a desired goal” (p. 181). For leaders, the development of high levels of hope is necessary to be an effective leader (Shorey & Snyder, 2004; Goethals, Sorenson and Burns, 2004; Snyder & Shorey, n.d.).

Snyder (1994) points out the influence of hope on the perspective of individuals, noting that “high versus low hope persons approach their life goals differently” (p. 538). According to Snyder, people with high hope approach their goals with “a sense of challenge”, “focus on succeeding”, have a perception of “a high probability of goal attainment” and have “a positive emotional state” (p. 538). By contrast, people with low hope approach the achievement of their goals with “a sense of ambivalence at best,” “focus on failing rather than succeeding,” have a “perception of low probability of goal attainment,” and have “a negative emotional state” (p. 538). Snyder and Shorey (n.d.) clarify the importance of high hope as this relates to leadership, pointing out that high hope people are effective leaders because they “clearly conceptualize goals,” can “articulate these succinct goals to others,” and can “forge sub goals to complex goals that are large and temporarily distant” (p. 2), thereby indicating that high hope people articulate “pathways thinking” for the achievement of their goals, and “agency thinking” (p. 1) that involves the motivation to implement their goals.

Snyder (1994) argues that goal-directed expectations comprise two cognitive components, namely agency and pathways. Agency “taps the person’s sense of successful determination in meeting goals,” while pathways “taps the person’s perceived capability to generate successful plans to reach goals” (p. 536). Snyder defines hope as “a cognitive set that is based on a reciprocally derived sense of successful (a) agency (goal-directed determination) and (b) pathways (planning of ways to meet goals)” (p. 536). Snyder, Lopez, Shorey, Rand and Feldman (2003) focus on the contribution of school psychologists as “caring coaches” in “helping students, teachers and schools in general to become more hopeful” (p. 122). The importance of equipping individuals to establish attitudes and perceptions that stimulate an environment and habits that encourage high hope, is significant as it relates to adolescents and young adults who are in the process of laying down habits for life. Snyder et al. describe how hope reflects the abilities of individuals to use the strategies of pathways thinking and agency thinking that “are both necessary, but neither by itself is sufficient to sustain successful goal pursuit” (p. 122-123). Snyder et al. report that findings from various studies indicate that “lower hope predicts more depressive symptoms” and young adults with higher hope “view themselves in a favorable light and have slight positive referential illusions” and “are more optimistic about the future” (p. 125). Snyder et al. point out, “when hopeful thinking is stymied, interpersonal struggles result” (p. 126), whereas “hopeful thinking can empower and guide a lifetime of learning” (p. 134). These contrasts between low hope and establishing and nurturing high hope indicate the value of achieving high levels of hope in the development of leaders.

Shorey and Shorey (2004) argue that hope “is a common process in leadership models”, and illustrate how “leaders in their coach-roles can instill hope” in their followers, by “having high expectations,” “considering followers’ needs and interests,” “modeling and teaching strategies to achieve personal goals while simultaneously meeting organizational goals,” “being consistent in levels of availability and responsiveness,” and “maintaining a positive, affirming, ‘you can do it’, attitude toward followers” (p. 7). These actions and attitudes of high hope leaders have direct, positive effects on followers, namely engendering trust, self-efficacy in followers through the practice of individual consideration of followers, inspiration of followers to fulfill the belief of their leaders in them, and shared values and culture of leaders and followers.

Goethals, Sorenson and Burns (2004) argue that high hope leaders stimulate agency thinking in their followers, and are able “to facilitate the attainment of large goals” (p. 673), thereby demonstrating their effectiveness as leaders. Goethals et al. conclude that the value of high hope leaders is emphasized in the advantage of high hope thinking as a “robust predictor of successful goal attainments” as well as such leaders providing “positive role models for those people who carry out the many activities that make societies function” (p. 675). Snyder and Shorey (n.d.) indicate the significant contribution of high hope leaders to their followers by modeling hope, and consequently “the followers eventually will be able to take on leadership roles themselves, thereby contributing even more to the group’s success” (p. 2). The utilization of hope as positive psychology has the potential for significant impact on the development of leaders, particularly since hope can be increased.

### **The Inclusion of Hope in the Servant Leadership Model**

According to the literature, the development of high levels of hope is necessary to be an effective leader (Shorey & Snyder, 2004; Goethals, Sorenson and Burns, 2004; Snyder & Shorey, n.d.). Cerff (2006) undertook research that showed a positive link between hope and self-efficacy, as well as between hope and Motivation to Lead (MTL); and showed a link between the three constructs. Servant leaders possess the capacity to serve their followers in such a way that they would seek to enhance hope, particularly if this construct is lacking in their followers. The nature of Agapao love as advanced by servant leaders, would serve the best followers’ interests, strengthen the weaknesses and nurture the best in followers.

Bennis (1999) lists “hope and optimism together as one of four provisions by exemplary leaders that will satisfy followers’ needs and contribute towards followers achieving positive outcomes. Cerff (2004b) points out, “leaders foster hope in their followers by illustrating that as leaders they can achieve goals and have the means to do so.” (p. 4). This “confidence that things will work out” (Bennis, 1999, p. 3) is one way in which leaders can develop optimism in their followers that helps to create energy and commitment.

Kelly (1992) states, “organizations and leaders need to pay attention to people who follow as disciples. They can serve as valuable conduits of organizational culture and knowledge. They can represent the leader as

missionaries carrying the message to others.” (p. 62). This perspective is illustrated as servant leaders serve their followers through advancing the virtues listed by Patterson (2003). Outcomes of this servant leadership behavior include an effective multiplication of the leadership style and organizational achievements exemplified in the follower.

Bass (1990) points out, “leadership and followership are mutual activities of influence and counter-influence” (p. 356), since both stimulate and reinforce the other’s behavior. The positive reciprocal motion between leader and follower is in operation in Winston’s (2003) extended model. As an extension of this model, hope is a virtue that is reciprocated in the followers’ response to the leader. Hope contributes a dimension to the servant leadership model that adds value to the organizational environment as well as contributing in a positive sense to the outlook of leader and follower alike. This view is supported by Townsend and Gebhart (1997), who note, “when followers actively contribute, are aware of their function, and take a personal pride in the art of followership, then the joint purpose of leadership and followership – higher levels of mission and accomplishment – is achieved effectively” (p. 140).

Figure one shows Winston’s (2003) extended model of servant leadership with the inclusion of hope as an outcome of the leader’s Agapao and as a prerequisite for empowerment. In addition, hope is included as an outcome of the follower’s Agapao and is a prerequisite for intrinsic motivation.

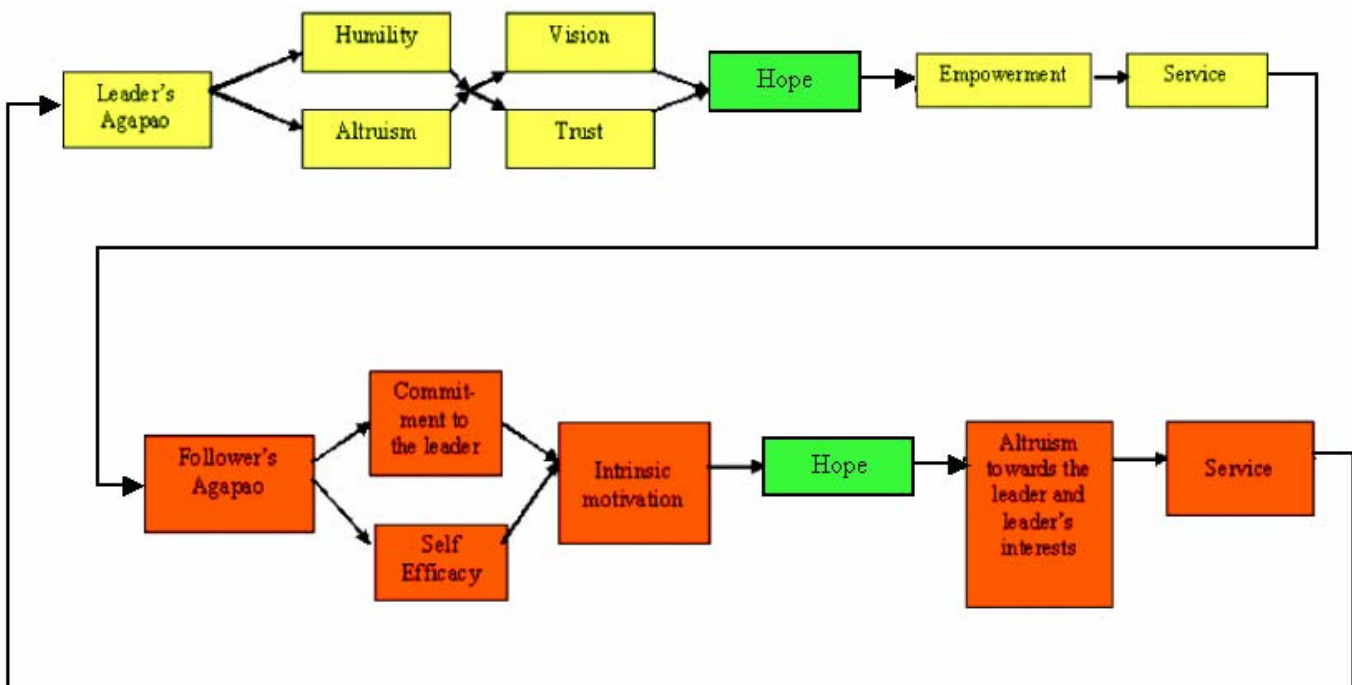


Figure 1: Extended Model of Servant Leadership with the Inclusion of Hope

Until now the inclusion of hope in the model has been overlooked. The inclusion of hope in this model illustrates a dynamic key to understanding the potential success of servant leadership theory in a wide spectrum of organizational environments.

**Further Research**

While the new extended model provides additional insight into the theoretical perspective of servant leadership, further research is needed to provide a deeper understanding of this approach to leadership. This model builds on the follower perspective, however the continued development and validation of servant

leadership instruments is necessary and will assist in testing the variables in leaders and followers and highlight the effect of the moderating variable of spiritual maturity in the light of the additional construct.

Cerff (2006) points out that hope theory “unlocks numerous possibilities for future research, including studies that examine how leadership development could incorporate hope theory and other positive psychology in its approach, and longitudinal studies examining raising hope through leadership development that incorporates hope theory” (p. 60). Hope theory is a fairly young field in positive psychology and provides fruitful scope for understanding how enhancing this construct can be put to great advantage in the development of leaders.

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