Servant Leadership

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Much research has been conducted on servant leadership. Dennis developed the Servant Leadership Assessment Instrument to assess the presence of servant leadership qualities in organizational leaders; testing validated that the instrument measures the servant leader virtues of agapao love, humility, vision, trust, and empowerment. The Myers-Briggs Type Indicator® (MBTI®) instrument is a measurement of human behavior based on the studies of Carl Jung. One of the characteristics measured by the MBTI® instrument is an individual's preference for how they interact with the world, and is reflected by the classification of Extraversion or Introversion. It is postulated there is a relationship between a servant leader's preference for Introversion on the MBTI® instrument relative to his or her demonstration of the virtues of agapao love, humility and trust.

Individuals with a preference for extraversion on the Myers-Briggs Type Indicator® (MBTI®) instrument are energized by the outer world of people places and things; they typically need more "strokes" than individuals with a preference for introversion. In addition, they are more prone to talking and engaging than listening and reflecting. Greenleaf explains that the servant-leader is servant first, which begins with the natural feeling that one wants to serve. Patterson's model of servant leadership included seven virtuous constructs that define servant leaders and shape their attitudes, characteristics, and behavior. Four of these constructs appear to be in opposition to the source of energy for extraverts; humility, altruism, service, and perhaps trust. Therefore, it is proposed that of the individuals identified as servant leaders by their followers, the proportion expressing a preference for introversion on the MBTI® instrument will be greater than the proportion of individuals expressing a preference for introversion in the general public.

Robert Greenleaf coined the term servant leader (Gonzaga University & Robert K. Greenleaf Center, 2005). Much has been studied and written about servant leadership since that time. The research has included identifying traits of servant leaders. Patterson (2003) presented the theory of servant leadership as an extension of transformational leadership theory and defined and developed the component constructs underlying the practice of servant leadership. Additional studies have built upon this model to explain such interactions as leaders and followers in servant leadership relationships.

Dennis (2004) developed the Servant Leadership Assessment Instrument to assess the presence of servant leadership qualities identified by Patterson (2003) in organizational leaders. This instrument was validated to measure five of the seven factors identified in Patterson's model of servant leadership.

The MBTI® instrument measures human behavior relative to preferences in four areas. One of these areas is Extraversion and Introversion, which assesses an individual's preference for how they interact with the world.

While much has been researched and written on servant leadership and the MBTI® instrument, a review of the literature disclosed no research using the MBTI® instrument's measure of an individual's preference for Extraversion or Introversion relative to their demonstration of servant leadership traits. This paper will describe the servant leader constructs, explain the Servant Leadership Assessment Instrument, and explain the MBTI® instrument relative to the Extraversion/Introversion preference. The paper will then detail the need for further research to prove or disprove a relationship between an individual's preference for Introversion on the MBTI® instrument and their demonstration of the servant leader factors of agapao love, humility, and trust.

Servant Leader

As Frick and Spears describe Greenleaf in the Introduction to *On Becoming a Servant Leader* (Greenleaf, 1996), Robert Greenleaf was an introvert who spent his life as a public teacher, cared deeply about our wider society and global culture, and believed that authentic change happened only when it began in the inner solitude of single individuals. I propose this inner solitude of individuals is a critical component of servant leadership and it will be reflected by a higher proportion of individuals who express a preference for Introversion over Extraversion on the Myers-Briggs Type Indicator® instrument and have been identified as servant leaders by their followers.

Servant Leadership Defined

Robert Greenleaf spoke a lasting vision when he defined servant-leadership with the following questions, "Do others around the servant-leader become wiser, freer, more autonomous, healthier, and better able themselves to become servants? Will the least privileged of the society be benefited or at least not further deprived?" (Gonzaga University & Robert K. Greenleaf Center, 2005, p. 7). Greenleaf (1991) explains that the servant-leader is servant first, which begins with the natural feeling that one wants to serve. Following the desire to serve may be a conscious choice that brings one to aspire to lead. The leader-first and the servant-first are two extreme types of leaders with the servant-first leader taking care to make sure other people's highest priority needs are being served.

In her doctoral dissertation, Patterson (2003) presented the theory of servant leadership as a logical extension of transformational leadership theory. She defined and developed the component constructs underlying the practice of servant leadership, defining servant leaders as "those leaders who lead an organization by focusing on their followers, such that the followers are the primary concern and the organizational concerns are peripheral" (Patterson, 2003, p. 5). She defined followers as "those who are subordinate to a given leader within a given organization" (Patterson, 2003, p. 7) and suggests the terms *subordinates* and *employees* can be used interchangeably.

Patterson (2003) suggests servant leaders are guided by seven virtuous constructs which define servant leaders and shape their attitudes, characteristics, and behavior. She suggests "the servant leader (a) demonstrates agapao love, (b) acts with humility, (c) is altruistic, (d) is visionary for the followers, (e) is trusting, (f) empowers followers, and (g) is serving" (p. 8). The cornerstone of Patterson's construct is agapao love.

This paper builds upon Patterson's Model by examining the virtues of agapao love, humility, altruism, trust, and service relative to personality types as measured by the Myers-Briggs Type Indicator. Figure 1 reflects Patterson's Model.

Figure 1: Patterson's Model
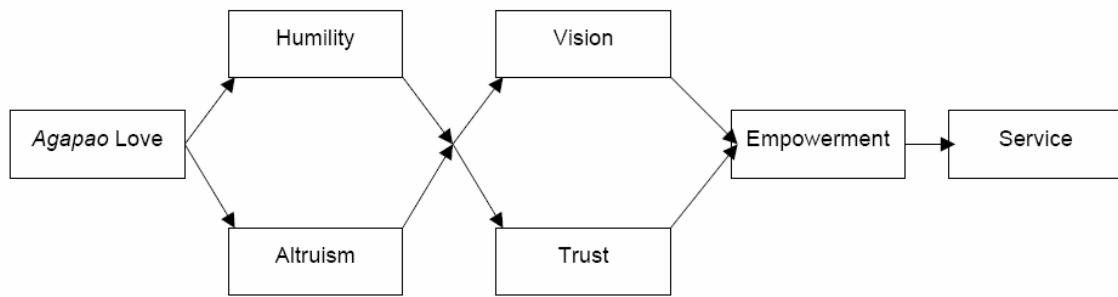
Applicable Virtues from Patterson's Model

Agapao Love

According to Winston (2002), the Greek word agapao, "refers to a moral love, doing the right thing at the right time for the right reason" (p. 5). More specifically, "agapao means to love in a social or moral sense, embracing the judgment and deliberate assent of the will as a matter or principle, duty, and propriety" (Winston, 2002, p. 5). He explains that the basis for agapao love is to consider each employee or follower as a total person with needs, wants and desires. Patterson (2003) posited that agapao love is consistent with servant leadership to the extent that servant leaders "must have such great love for the followers that they are willing to learn the giftings and talents of each one of the followers" (p. 12). In demonstrating agapao love, the leader focuses on the employee first, the talents of the employee second, and the benefit to the organization third.

Humility

Murray (1982) describes humility as "the blossom of which death to self is the perfect fruit" (p. 91). He says "the highest glory of man is in being only a vessel, to receive and enjoy and show forth the glory of God" (p. 110). Only if man is willing to be nothing in himself may God be all.

Sandage and Wiens (2001) suggest that "Christian humility involves the willingness to take a humble relational posture (when appropriate) by surrendering the motives of selfish ambition and grandiosity while considering the needs of others above one's own" (p. 206). They say humility allows one to keep their accomplishments and talents in perspective, and includes being focused on others rather than being self-focused.

Hunter (2004) explains the paradox of humility in leadership by saying humble leaders realize they came into the world with nothing and will leave with nothing. People mistakenly associate being humble with being overly modest, passive, or self-effacing. To the contrary, humble leaders can be very bold when it comes to their sense of values, morality, and doing the right thing. They view their leadership as an awesome responsibility that affords them a position of trust and stewardship to take care of the people entrusted to them. Humble leaders are very willing, even eager, to listen to the opinions of others, including those with contrary opinions.

Ken Melrose (1995), CEO of The Toro Company, says he tries to be empathetic to his employees; however, demonstrating humanness, warmth, and good listening skills has not always been easy for him. As a result of his efforts to work at these skills, Melrose takes more time with people who want to talk; he listens to them and tries to focus on their eyes and face. It does not matter if what they have to say is not earth-shattering. "What's important is to take a few minutes out of the day to share one-on-one with another human being …. Many things in life are taken care of if we nurture and enrich our relationships, both personal and professional" (p. 125).

Altruism

Wikipedia defines altruism as "the practice of placing others before oneself." Altruism can be distinguished from a feeling of loyalty and duty because altruism focuses on a moral obligation toward all humanity while duty focuses on a moral obligation toward a specific individual or organization, or an abstract concept.

In developing the Servant Leadership Assessment Instrument, Dennis (2004) cited descriptions by Kaplan (2000) that altruism is helping others selflessly, just for the sake of helping, which involves personal sacrifice, although there is no personal gain to the person performing the act of service. Monroe (1994) defines altruism "as behavior intended to benefit another, even when doing so may risk or entail some sacrifice to the welfare of the actor" (p. 862). Monroe adds there are four critical components of altruism. Altruism must entail action, must further the welfare of another, does not diminish if well-intentioned efforts result in negative consequences for the recipient of the action, and must carry some possibility of diminution to the welfare of the person committing the sacrificial act. Sosik (2000) suggests the view of pointing to something or someone other than oneself, such as is demonstrated by altruism, is consistent with discussions on servant leadership.

Trust

In looking at supervisory-subordinate trust, Nyhan (2000) describes trust as the level of confidence one individual has in another person's competence and his or her willingness to act in a fair, ethical, and predictable manner.

Ken Melrose (1995) demonstrates a servant-leadership style with a sense of stewardship, not ownership of his resources. Melrose says, "leadership is not a position; it's a combination of something you are (character) and some things you do (competence)" (p. 128). If we think of leadership as a position, Melrose warns it is almost impossible to develop an environment of trust. He adds that "people who worry about preserving personal power aren't likely to accept the idea of 'leader as servant'" (p. 128). Melrose admits the servant-leader model is not an easy model to embrace. However, it permits the greatest number of people to experience the greatest good as the leader provides optimal conditions for the growth, development, and self-improvement of all.

Joseph and Winston (2005) propose servant leadership becomes evident through a particular set of leader attributes and behaviors, one of which is trust. They also propose a servant leader's behaviors impact trust in the leader and the organization. Farling, Stone and Winston (1999) posit the climate of trust that helps establish an organizational climate that facilitates cooperation also results in increased levels of service both from leader-to-follower and follower-to-leader. Bennis and Nanus (1997) believe the capacity to generate and sustain trust is the central ingredient in leadership.

Service

From their literature review on servant leadership, Russell and Stone (2002) identified nine attributes as functional of a servant leader. One of those attributes is service, considered to be the core of servant leadership. Farling, Stone, and Winston (1999) say it is important that leaders understand one of their primary functions as a leader is to serve the needs of others. The literature on servant leadership reflects a higher-plane leader motivation that is not based on a leader's selfish needs and material desires; rather it is a motivation to serve on behalf of others. Swindoll (1981) points out that we feel noble when serving God but feel humble when serving people. However, "when we serve we think first of the one we are trying to serve" (p. 97).

Individual Responsibility

In addition to power and influence, Greenleaf (1996) discusses the importance of responsibility. He describes responsibility as the requirement that "a person think, speak, and act as if personally accountable to all who may be affected by his or her thoughts, words, and deeds" (Greenleaf, 1996, p. 41). I posit these elements present a greater challenge for an Extravert, who tends to *think out loud*, than an Introvert, who tends to process information internally before sharing their thoughts. This filtering of the thought process by the Introvert is likely to allow time to phrase difficult conversations in a more diplomatic fashion than simply speaking what is on one's mind. Greenleaf explains that the requirements of responsibility necessitate an individual asking searching questions reflectively, which requires that one be alone with their thoughts and accept the presence of a deeper self. This reflective time alone comes more naturally to an Introvert, and is part of an Introvert's recharging process, while it is draining to an Extravert.

Myers-Briggs Type Indicator (MBTI) Instrument

Kroeger and Thuesen (1988) describe *Typewatching* as "a judgement-free psychological system, a way of explaining 'normal' rather than abnormal psychology" (p. 7). Typewatching is based on the studies of Carl Jung, who suggested that human behavior was not random, but was predictable; therefore, it was classifiable. Katharine Briggs and Isabel Briggs Myers observed and developed better ways to measure the differences between people's observable behavior. From their observations that many people during World War II were working in tasks unsuited to their abilities, Myers and Briggs set out to design a psychological instrument that would explain, in scientifically rigorous and reliable terms, differences between individuals according to Jung's theory of personality preferences. The result was the Myers-Briggs Type Indicator® (MBTI®) instrument.

Kroeger and Thuesen (1988) further explain that the MBTI® instrument deals with *preferences*. Using the analogy of left-versus right-handedness, if a person is right-handed, they prefer to use their right hand. They do not cease to use their left hand. An individual who prefers the right hand strongly may make relatively little use of their left hand. However, an individual may prefer the use of one hand very little over the other. In this case, they border on being ambidextrous. The same concept applies to the preferences involved in Typewatching. An individual may have a strong preference for one characteristic and may show only a slight preference for another characteristic.

With regard to the MBTI® instrument and leadership, Kroeger and Thuesen (2002) explain that becoming an effective leader does not mean trying to change your typological preferences and tone down the natural strengths that moved an individual up through the organizational ranks. It does mean leaders must often learn how to access their non preferences, that is the four letters that represent the opposite of their type.

Kroeger and Thuesen (2002) say Carl Jung believed an individual's preference between Extraversion and Introversion was the biggest discriminator among people. An individual's preference for how they interact with the world is measured by their preference for Extraversion or Introversion on the MBTI® instrument. Kroeger and Thuesen agree with Jung's assessment, especially with regard to leadership and leadership styles. Extraverts are energized by the outer world of people places and things. As leaders, they tend to be open verbal communicators who share more than they withhold; therefore, an Extravert may share, talk, and disclose information regardless of whether it was asked for or is being listened to. Extraverts are more prone to talking and engaging than listening and reflecting. Management practices such as *management by walking around* and the *open-door policy* give an edge to Extraverts.

Kroeger and Thuesen (2002) describe Introverts as being energized by their inner world of ideas, thoughts, and concepts. An Introverted leader may have a lot of ideas brewing under the surface, but only shares small pieces of it. The Introvert's preference to internally process thoughts and ideas before sharing their decision may cause others to label them as indecisive, "given that upon reflection they may later revise or even reverse their decisions" (p. 87). The critical differences are to allow Extraverts the opportunity to *think out loud* and realize a lot of what is verbalized may be of little value later, and allow Introverts time to think about things before pressing them for a final answer.

Myers and Myers (1995) point out that Extraverts tend to broaden the sphere of their work, to present their products early and often to the world, to make themselves known within a wide circle, and to multiply relationships and activities. However, Introverts tend to go more deeply into their work, are reluctant to call it finished and to publish it; when the work is finally published, the Introvert is likely to give their conclusions, without the details of what they did. Introverts are little affected by the absence of encouragement while Extraverts need the reassurances of others that their work is good.

The percentages of individuals with a preference for the Extraversion and Introversion function vary by study. According to Hirsh and Kummerow (1989) approximately 70% of the population prefer Extraversion while approximately 30% prefer Introversion. Myers and Myers (1995) say the ratio of Extraverts to Introverts is approximately three to one. However, updated figures from the Center for Applications of Psychological Type, Inc. (Hammer & Martin, 2003) indicate that 45-53% of the individuals in the United States expressed a preference for Extraversion while 47-55% of them expressed a preference for Introversion.

Myers and Myers (1995) say the ablest Introverts do not try to be Extraverts; through good development of their auxiliary (or less preferred) process, they have "learned to deal competently with the outer world without pledging any allegiance to it. Their loyalty goes to their own inner principle and derives from it a secure and unshakable orientation to life" (p. 54). Although Extraverts have more worldly wisdom and a better sense of expediency than Introverts, Introverts have an advantage in unworldly wisdom. "They are closer to the eternal truths" (p. 55). The Introvert child is often able to grasp and accept a moral principle in its abstract form while the Extravert child usually must experience it. After learning the hard way what others think, the Extravert has a basis for conduct.

I propose these Introversion traits are more conducive to the follower's perception that their leader demonstrates the traits of a servant leader. A leader who listens rather than speaking, reflects upon information gathered, and has a low need for external encouragement is more likely to be perceived as a servant leader than one who says whatever is on his or her mind, thinks out loud while others are still processing the information, and requires for themselves much of the encouragement or affirmation that could be passed along to the followers.

Servant Leadership Assessment Instrument

Dennis (2004) developed the Servant Leadership Assessment Instrument to assess the presence of servant leadership qualities identified by Patterson (2003) in organizational leaders. The research project did not construct or test a self-assessment instrument for servant leaders since humility is a variable of servant leadership and the servant leader may be too humble to recognize they are a servant leader. Questions were developed to measure each of the seven constructs that comprise servant leadership in Patterson's model. The five constructs that are of interest for this paper are agapao love, altruism, humility, service, and trust. Dennis developed eight questions to address altruism, ten questions to address humility, eleven questions to address agapao love, five questions to address service, and seven questions to address trust.

Dennis (2004) applied a quantitative method of scale development of servant leadership concepts. From the literature review and Patterson's (2003) work on servant leadership, he built a set of survey items which were reviewed by an expert panel committee. Modifications were made to questions based on feedback from participants in two different data collections. Statistical results indicated the Servant Leadership Assessment Instrument measured five of the seven factors identified in Patterson's model of servant leadership. It failed to measure the factors of altruism and service.

Although I propose followers' perceptions of their leader demonstrating the traits of altruism and service are moderated by the leader's preference for Introversion on the MBTI, it is not covered in Waddell's Extension of Patterson's Model, Exhibit 2, since the Servant Leadership Assessment Instrument was not validated to measure those traits. However, measurement of these two traits against a servant leader's preference for Introversion should be considered for future studies.

Extending Patterson's Servant Leadership Model: Measuring a Servant Leader's Preference for Introversion on the MBTI Instrument

I propose the Introvert's ability to listen more than to speak is more compatible with servant leadership. Therefore, I posit the greater percentage of those identified as servant leaders will express a preference for Introversion on the MBTI® instrument.

I posit that for the servant leader, the secure and unshakable orientation of Introverts is based on Biblical principles such as those relayed by Jesus in the Beatitudes. These principles align closely with servant leadership. Therefore, Introverts are more likely to be perceived as being a servant leader by their followers. The unworldly wisdom and ability to grasp moral principles in their abstract form and apply them in the Introvert's leadership style are more comfortable for the Introvert and are reflected in their demonstration of servant leadership attributes such as agapao love, altruism, and humility.

I propose use of the Servant Leadership Assessment Instrument and the MBTI® instrument to test for relationship between an individual's preference for Introversion and their followers' perception of a servant

leader's demonstration of agapao love, trust and humility. I posit the results will reflect a higher proportion of servant leaders will express a preference for Introversion over Extraversion on these three traits. A model reflecting this theory is attached as Figure 2.

Figure 2: Waddell's Extension of Patterson's Model
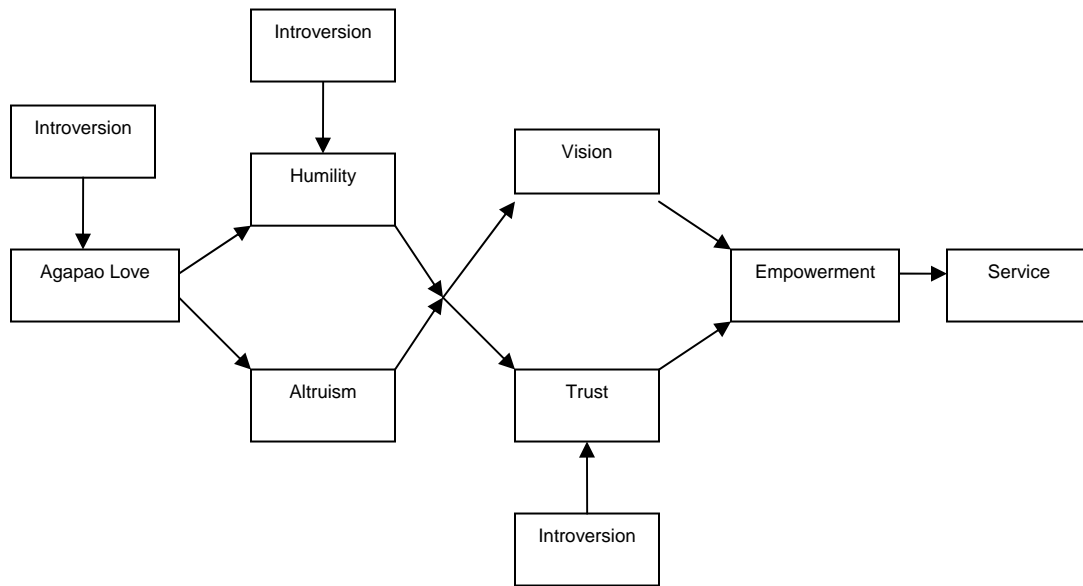
Hypothesis

The following hypothesis is suggested for further study regarding Servant Leadership with regard to the MBTI® instrument preferences of Extraversion and Introversion:

H_1: The greater percentage of individuals identified by their followers as Servant Leaders will express a preference for Introversion on the MBTI® instrument.

H_0: There will be no difference in the percentage of individuals identified by their followers as Servant Leaders with regard to expressed preference for Introversion on the MBTI® instrument, or the percentage of Servant Leaders with a preference for Extraversion will be greater than those with a preference for Introversion.

Need for Empirical Research

Patterson's (2003) model identifies the constructs of servant leadership. Dennis (2004) developed the Servant Leadership Assessment Instrument to assess the presence of humility, agapao love, vision, trust, and empowerment. The Myers-Briggs Type Indicator® (MBTI®) instrument measures an individual's preference for four of eight characteristics of human behavior. I propose that an individual's preference for how they interact with the world, measured by their preference for Extraversion or Introversion on the MBTI® instrument, will moderate the demonstration of agapao love, humility, and trust; this will be reflected by a larger number of Introverted leaders attaining scores indicating they demonstrate these three areas of servant leadership via the Servant Leadership Assessment Instrument than will be reflected by Extraverted leaders.

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