

Servant Leadership and Organizational Outcomes: Relationships in United States and Filipino Higher Educational Settings

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Many studies have examined the impact of leadership behaviors on organizational commitment. However, the literature is sparse concerning the relationship between servant leadership and organizational outcomes. Moreover, a careful search reveals almost nothing regarding servant leadership's relationship to organizational commitment or job satisfaction in countries other than the United States. The lack of research is problematic given that many firms today operate globally. This study will help fill the gap and will present a framework for understanding relationships between servant leadership, and organizational outcomes including commitment and job satisfaction, along with Filipino and US culture differences in higher education settings.

Some might suggest that leadership and management styles across the United States over the past 60 or so years have tended to swing back and forth between leanings toward mechanistic and organic or humanistic approaches. This phenomenon of succession occurs even as the development of theories and advancement of knowledge continue in both camps, no matter which particular style we find in vogue in any given period. One leadership style that has emerged with some of the greatest intensity of any over the past few years, along with a general interest of spirituality in the workplace is that of servant leadership (Hale & Fields, in press; Joseph and Winston, 2005).

Servant leadership, introduced in the modern era by Robert Greenleaf (1977) and developed by several others (Autry, 2002; Spears & Lawrence, 2004), in many ways provides answers to some of the ethical and moral dilemmas faced by people in businesses and other organizations. In an interview with Tey (2006), Larry Spears, the President and CEO of the Greenleaf Center for Servant-Leadership, identifies two primary reasons for the rise in importance of servant leadership. Spears says that

people in today's workplaces are generally dissatisfied with the level of caring and encouraging behaviors they experience at work and he suggests that servant leadership provides a different approach that answers contemporary expectations better than do traditional leadership models. He also suggests that businesses and other organizations that practice servant leadership increasingly find themselves at the top of their industries, due primarily to their having the ability to better meet customer, client, and community expectations from both service and leadership perspectives. Other researchers (Beazley & Beggs 2002; Stone, Russell, & Patterson, 2004; Patterson 2003), however, suggest that servant leadership shares many of the same constructs with transformational leadership, a theory initially grounded by Burns (1978) and later developed, expanded, and adapted by Bass (1985). In fact, Beazley and Beggs argue that servant leadership and transformational leadership essentially amount to different forms of the same theory. Similarly, Stone, Russell, and Patterson point out that both servant and transformational leadership theories possess comparable characteristics. Additionally, Stone, Russell, and Patterson further suggest that the frameworks of both transformational and servant leadership include the constructs of "influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modeling" (p. 354). However, differences do seem to exist between these two theories. Bass (2000), who also describes transformational leadership as having a number of parallels with servant leadership in the constructs of vision, influence, credibility, trust, and service, additionally suggests that servant leadership provides more depth with its alignment of motives between leaders and followers. Stone, Russell, and Patterson go on to explain that servant leadership places a greater emphasis on and trust in followers than transformational leadership does. Additionally, Smith, Montagno, and Kuzmenko (2004), who explore cultural constructs of transformational and servant leadership theories, describe differences that include: (a) Transformational leadership accounting for intellectual stimulation, where servant leadership does not, and (b) servant leadership stressing employees' emotional well-being, where transformational leadership does not.

In several studies, researchers have shown a positive relationship between transformational leadership and organizational commitment. Walumbwa, Lawler, Avolio, Wang, and Shi (2005); Walumbwa, Wang, Lawler, and Shi (2004); Leach (2002), and Viator (2001) respectively, provide examples from the banking, nursing, financial services, and accounting professions, where outcomes suggest the existence of similar significant positive relationships across a broad array of occupational contexts. Because servant leadership has shown a likeness to transformational leadership in that it directs a focus on followers, we contend, that like transformational leadership, servant leadership also contributes to organizational outcomes generally and to organizational commitment and job satisfaction in particular.

Likewise, several researchers have shown a positive relationship between transformational leadership and job satisfaction. In their study of Kenyan and US financial firms, Walumbwa, Orwa, Wang, and Lawler (2005) found that transformational leadership not only had a positive effect on organizational commitment, but on job satisfaction, as well. Additionally, charisma, intellectual stimulation, and

individual consideration, as constructs of transformational leadership, were found by Emery and Barker (2007) to have a high correlation with job satisfaction among customer contact personnel. Similar results linking transformational leadership to job satisfaction also present in the field of nursing (Medley & Larochelle, 1995) and in the public sector (Alban-Metcalfe & Alimo-Metcalfe, 2007), among others.

Only a relatively few studies, including those by Barbuto and Wheeler (2006); Ehrhart (2004); Fry, Vitucci, and Cedillo (2005); and Joseph and Winston (2005), have directly or implicitly suggested the potential existence of a significant relationship between servant leadership and organizational commitment. Fewer studies still, including those by Drury (2004) and Stramba (2003) have directly suggested the existence of a significant relationship between servant leadership and job satisfaction. Additionally, Ehrhart concluded that servant leadership did not explain the variance he found in job satisfaction; and Drury, using Laub's (1999) Organizational Leadership Assessment, concluded the existence of an inverse relationship between servant leadership and organizational commitment. However, how members of organizations perceive servant leadership constructs to have a direct effect on organizational commitment and job satisfaction across cultures remains an open question. The scarcity of information on the benefits of the use of servant leadership to achieve organizational outcomes is equally regrettable because such information could easily justify to skeptical managers and emergent leaders alike, the value of incorporating a servant leadership paradigm in their available resources regarding leadership competencies.

Although some information exists regarding general cross-cultural similarities and differences between workers in the Republic of the Philippines (RP) and those in the United States (US), little information exists about similarities and differences of those who experience servant leadership in these two countries. Ringuet and Estrada (2003) point out that workers in the RP tend to be hard working, highly skilled, well educated, and that they possess excellent English speaking skills. Sen and Islam (2005) additionally state that the RP has become one of the leading destinations for the outsourcing of business processes and information technology from the US. Sen and Islam continue by noting that belonging to a former US colony, Filipinos are more familiar with US culture and business environments than most other outsourcing target countries. Moreover, Abesamis (2002) discusses the existence of the Philippine Center for Servant Leadership and about it having an active membership and the Official Website of the Republic of the Philippines (2005) mentions that President Gloria Macapagal-Arroyo joined government, church, and business leaders in national prayer for servant leadership, thereby establishing the acknowledgement of servant leadership in Filipino culture. Lok and Crawford (2004) additionally explain how it is important to understand organizational outcomes in cross-cultural contexts as the world expands into a global marketplace. Businesses in the US increasingly employ servant leadership theories (Spears, 2006; Sendjaya and Sarros, 2002) and direct employment ties continue to grow between the RP and the US (Sen and Islam). Therefore, it is important, especially for outsourcing business concerns, to understand the potential reception and affect of servant leadership as applied in the Filipino culture.

The purpose of this present study, therefore, is to attempt to contribute to the knowledge base by determining the influence of servant leadership on the organizational commitment and job satisfaction of two groups from differing cultures, then to compare the results between those groups. The participants form a convenience sample (Creswell, 2002), consisting of faculty and staff at both Regent University (RU) in Virginia Beach, Virginia in the US and at West Negros College (WNC [now University]) in Bacolod, Negros Occidental in the RP. The study examines the direct effect of the servant leadership constructs of service, humility, and vision, as described by Hale and Fields (2007) on organizational commitment and job satisfaction. For the purposes of this study, organizational commitment, as Fields (2002) describes in his work, consists of affective commitments characterized by the levels of one's dedication to the values and goals of the organization, willingness to sacrifice for the good of the organization, and desire to remain affiliated with the organization for reasons other than obligation. Job satisfaction, also described by Fields, consists of employees' affective reactions to their jobs. He lists several constructs that have shown to contribute to job satisfaction, including feelings about particular elements of the jobs, met expectations or the gap between desired and actual outcomes, and employee preferences, needs, and motives.

Literature Review

Leadership

When should one use servant leadership? Where did it come from and what makes it different from other forms of leadership? Leadership, using the modern meanings, first appeared in a quote of Foubanque in 1834. In that quote, published in a popular dictionary of the day, leadership had a political or ideological context (Terry, 1993). Leadership's meaning had grown to include the "idea of influence" by the 1930s (Terry, p. 12). Additionally, the ancient Greeks knew leadership as *agogos*, from which comes the English word demagogue – known today as an "emotive dictator: one who gains power by appealing to people's emotions, instincts, and prejudices in a way that is considered manipulative and dangerous" (Encarta Dictionary Software, version 15). Some might argue that they have worked for a leader who fits that description, even in today's business or non-profit world. Another pair of terms for which leadership as a word provides a surrogate function in the vernacular of the industrial and post-industrial ages includes that of lord or ruler. A ruler exercises authority based on functional position (Safty, 2003; see also Heifetz, 1995). This reflects the society or culture of Western Europe during the middle ages, where feudal serfs performed the bidding of their lords in a relatively unquestioning manner. In return, the lords provided the necessities of life in order to accomplish their goals and perpetuate the system. Barker (2002) contends that what many people today understand as traditional leadership theories generally represent an outgrowth of feudalistic lord and serf relationships. Moreover, Becker (2007), Leavitt (2005), Davidson (2003), Eagan (2000), Adler (1997), Katzenbach and Smith (1992), and Winter (1991), among a host of others suggest that one finds at least some theoretical relationships between leadership, functional position, the use of power, and authority. Katzenbach and Smith argue, "Leadership has traditionally been synonymous

with authority, and authority has traditionally been understood as the ability to command others, control subordinates, and make all of the truly important decisions yourself” (p. 129).

Conversely, Burns (1978) says, “Leadership is the reciprocal process of mobilizing, by persons with certain motives and values, various economic, political, and other resources, in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers” (p. 425). This suggests that a particular member of the organization could be a leader one day and a follower the next day, with no necessary change in functional or cross-functional position. Burns further defines transformational leadership as leadership that goes beyond the exploitation of followers’ needs and suggests it has the ability to elevate members’ conduct and raise ethical standards. He also suggests that those who employ transformational leadership can help to convert followers to leaders and leaders to “moral agents” (p. 4). The functional attributes of transformational leadership, as suggested by Stone et al. (2003) include idealized or charismatic influence, inspirational motivation, intellectual stimulation, and individual consideration. The ideals of transformational leadership only become relatively untenable in praxis as operations and processes unfold that explicitly or implicitly suggest that the only leadership that counts is leadership associated with functional position. These operations and processes further result in assumptions that suggest that leaders, when defined as managers, supervisors, executives, or rulers possess (or should possess) better visions, loftier goals, higher levels of organizational commitment, and superior knowledge as compared to functionally or positionally subordinate members in the organization. This assumption may or may not reflect truth in any given organization at any given moment, but it is counterintuitive in regards to much of what Burns offered in the details of his work.

The relevant value of servant leadership to this study then, is its attempt to answer the dilemma of defining leadership only by functional position. It does this by placing the obligation of servant-hood on any who would aspire to positions of leadership. This obligation forms a foundation of servant leadership, even if some of the literature (Goonan, 2007; Dennis and Bocarnea, 2005; Joseph and Winston, 2005; Barbuto and Wheeler, 2004; Spears, 2004) continues to suggest a dichotomy between leaders and employees, rather than formally acknowledging that leaders may emerge from the ranks of employees, as well as managers. Originally theorized in the modern age by Greenleaf (1977), servant leadership advances the concept that people choose first to serve and then they lead by choice to contribute to the overall greater good. Greenleaf further suggests that true leadership emerges through one’s deep desire to help others. In this regard, Spears (2004), identifies a “set of characteristics central to the development of servant leaders” (pp. 8-10). This set includes: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to the growth of people, and (j) building community. Similarly, the functional attributes of servant leadership, as cited by Stone, Russell, and Patterson (2003) include vision, trust, honesty and integrity, modeling, service, pioneering, appreciation of others, and empowerment. They further argue that the only significant difference between transformational and

servant leadership is that transformational leaders' primary concern is a focus on organizational outcomes, while servant leaders primarily focus on their followers.

In their cross-cultural investigation of servant leadership in Ghana, Hale and Fields (2007) note the plethora of concepts that describe servant leadership. They also note that several aspects of servant leadership, including motivating, building confidence, building teams, and using foresight might apply across cultures, but that too little research exists to determine if cultural differences limit other constructs and minimize the effectiveness of servant leadership generally. Notwithstanding, they reduce the terms investigated from the long list different researchers have used to the original three used by Greenleaf (1977): service, humility, and vision.

Service, like many constructs, finds its definitions in the mind of the ones considering it. In their work, Smolenyak and Majumdar (1992) contend that the leader, as a servant, does not possess superhuman abilities to single-handedly accomplish the desired outcomes of an organization, but rather, he or she most effectively enables and brings out the leader in everyone. Block (1993) suggests that people value service, but that they typically act on self-interests instead. Block also says that service results from the existence of a balance of power, a commitment to community, shared purpose, and equitable reward sharing and that few organizations today implement all of these constructs at the same time. Hale and Fields (2007) state that service applies to followers, to the organization, and to society. They also suggest that service includes the constructs of: (a) orientation, (b) development, elevation, and empowerment of followers, (c) stewardship to the organization, (d) covenant relationships, (e) moral development, and (f) elevation of subordinates. They define humility as placing the "success of followers ahead of a leader's personal gain" (p. 6).

In his article on salesmanship, Reilly (2007) discusses his belief that one finds power in humility. He goes on to cite Rick Warren, who says, "Humility is not thinking less of yourself; it is thinking of yourself less" (p. 21). Canic (2007) suggests that humility equates to leaders managing their egos. He mentions that four characteristics demonstrate a well-managed ego: (a) Balancing motives that conflict, (b) detached knowledge of one's self, (c) admission of mistakes, and (d) cultivating excellence in others. He further suggests that a healthy ego contributes to success, but that the successful leader exercises ego management. Hale and Fields (2007) offer that humility includes the constructs of power of relations, altruism and altruistic calling, emotional healing, credibility, subordination of one's self voluntarily, authenticity of self, transcendental spirituality, and behaving ethically. Finally, they define vision as "having foresight combined with the ability to communicate vision to and influence followers in developing a shared vision for an organization" (p. 6).

Vision, for some, means not much more than a slogan. For others, it represents a detailed picture of a desired future reality. Scholars have written literally hundreds of articles describing viewpoints ranging from how vision in leadership is not enough, to how it is the only construct that makes any difference. Terry (1992) suggests that vision is the mission or ideal outcome of an organization's mission. He further states that he believes that the only effective vision is a shared vision. Lucas (1998) offers that well thought-out visions that result from "... hard-fought organizational soul-sweating..." are the only

ones that produce realistic organizational visions. Hale and Fields (2007) explain that vision includes personal and transforming influence, as well as “wisdom, persuasive mapping... credibility, creating value for the community, and conceptual skills” (p. 6). As with Hale and Fields, we use the three constructs of service, humility, and vision in this study, to represent the concept of servant leadership. Managers, management teams, and researchers typically employ studies of organizational commitment because it has shown to correlate positively with other organizational outcomes such as involvement, job satisfaction, and perception of organizational justice (Iverson & Buttigieg, 1999; Meyer & Allen, 1997; and Riggs & Knight, 1994). Organizational commitment describes an attachment an individual has to a group, business, or institution. Meyer and Allen suggest that it may also take different forms, as well. These include (a) the linkage of the individual and the organization based on the attitude or orientation of that individual, (b) the correlation of shared goals between the individual and the organization, (c) the perception of rewards associated with participation, (d) the costs of non-participation, and (e) the nominal felt needs to demonstrate goal alliance. Similarly, Mowday, Porter, and Steers (as cited in Fields, 2002) discuss organizational commitment as an individual member’s belief in and acceptance of organizational goals and values, the willingness of an individual to exercise great force on the organization’s behalf, and the willingness of an individual to remain associated with the organization. Allen and Meyer (1990) and Fields suggest that one may distill these various definitions into three categories of affective attachment, perceived costs, and obligation. Meyer and Allen (1987) labeled these three types of attitudinal commitments: (a) affective, where the member shares values with the organization, (b) continuance, where it becomes too costly for the individual to break ties with the organization, and (c) normative, where the individual feels morally or ethically obligated to stay with the organization. Additionally, Mowday et al., also suggest that personal characteristics, job characteristics, work experience, and structural characteristics serve as antecedents of an individual’s affective attachment to an organization. However, as revealed in the discussion following, several theorists have only identified that leadership correlates to the affective type of commitment (McColl-Kennedy & Anderson, 2005; De Cremer, van Dijke, & Bos, 2004). Therefore, this study only includes consideration of the affective type of attitudinal commitments as perceived by those who will complete the instrument in regards to servant leadership, and as the study controls for personal characteristics, job related characteristics, and job-involvement characteristics.

Job satisfaction forms the final construct for consideration in our study. Curry, Wakefield, Price, and Mueller (1986) found no relationship between organizational commitment and job satisfaction. However, many researchers have identified a positive relationship between job satisfaction and organizational commitment (Bedeian & Armenakis, 1981; Cetin, 2006; Fletcher & Williams, 1996; Porter & Steers, 1973; and Rizzo, House, & Lirtzman, 1970). In their investigation of the causal order of job satisfaction and organizational commitment, Vandenberg and Lance (1992) found that organizational commitment causes job satisfaction. Conversely, Caykoylu, Ergi and Havlovic (2007) found job satisfaction as the main variable in determining the level of organizational commitment.

Additionally, Caykoğlu et al. also reported job satisfaction as a mediating variable between other independent variables and organizational commitment.

Theoretical Framework

Based on the previous discussion, this study presumes that servant leadership, as characterized by Hale and Fields (2007), affects organization members in ways that demonstrate a positive relationship to affective organizational commitment. The literature also suggests that servant leadership relates to one's job satisfaction in terms of his or her personal ethic. Additionally, Daley and Vasu, 1998 suggests that trust relates to job satisfaction and Reinke (2004) found that servant leadership relates positively to trust. Therefore, closer value alignment between the techniques and methods the leader implements through service leadership and the desires of those led, should result in higher the levels of resulting job satisfaction. Regardless of the historical, cultural, and previous colonial ties between the United States and the Republic of the Philippines, we make no presumptions regarding differences in US and Filipino cultures providing for statistically significant moderating variances in the relationships of servant leadership with organizational commitment or with job satisfaction. Moreover, a measurement of continuance and normative types of commitment and structural characteristics go beyond the scope of this study, which consists primarily of determining how servant leadership relates to affective organizational commitment.

Research Questions

RQ1. Is there a difference in service by country?

RQ2. Is there a difference in humility by country?

RQ3. Is there a difference in vision by country?

RQ4. Is there a difference in organizational commitment by country?

RQ5. Is there a difference in job satisfaction by country?

RQ6. Is there a difference by country in the way the three servant leadership constructs (service, humility, and vision) predict job satisfaction and organizational commitment? We test this general research question by breaking it down into four hypotheses. These RHs are tested with multiple regressions.

RH1a. In the Philippines, service, humility, and vision are linear predictors of organizational commitment.

RH1b. In the U.S., service, humility, and vision are linear predictors of organizational commitment.

RH2a. In the Philippines, service, humility, and vision are linear predictors of job satisfaction.

RH2b. In the U.S., service, humility, and vision are linear predictors of job satisfaction.

Figure 1. summarizes the research model.

Insert Figure 1 about here.

Method

The research method for this study includes scientific, post-positivistic, empirical, but non-experimental measurement in the conduct of mid-range analyses. We first compare the central tendencies of each construct by country. We then investigate the ability of the servant leadership constructs to predict the outcomes of organizational commitment and job satisfaction in each country. These methods supports each variable based on theories previously cited in the literature and add to the literature in that this study investigates relationships between variables in specific, relatively untested combinations. It specifically investigates organizational commitment and job satisfaction as dependent variables and the servant leadership constructs of service, humility, and vision as the independent variables. The results of this study serve to expand the base of knowledge, especially concerning servant leadership, organizational commitment, and job satisfaction in a cross-cultural context.

Sampling and Data Collection

The sampling was conducted by collecting data from 43 members of the faculty and staff of Regent University in Virginia Beach, Virginia, US and from 37 members of the faculty and staff of West Negros College in Bacolod, Negros Occidental, RP. We collected this convenience sample data over a period of three weeks by having respondents answer one of two identical on-line questionnaires. Dioscoro P. Marañon, Jr., West Negros College's Director of Research, Development, and Extension coordinated the administration of data collection in the RP and the author coordinated the data collection in the US. E-mail requests for participants with a cover letter provided information about the study in both the US and the RP. The cover letter directed potential participants via the hypertext link to the survey associated with their school.

Measures

We measured servant leadership using Hale and Field's (2007) Servant Leadership Dimensions instrument, which includes 18 items. We used all three components of servant leadership discussed: service, humility, and vision. We asked each respondent to choose a leader within his or her current organization as the focal person when marking their responses to the items. To measure organizational commitment, we used the 8 original and revised affective commitment items from Meyer and Allen's Organizational Commitment Scale (as cited in Fields, 2002, p. 52). We measured only the main component of organizational commitment of this study's interest: affective commitment. To measure job satisfaction, we used the 3-item Overall Job Satisfaction instrument as adapted from

Cammann, Fichman, Jenkins, and Klesh (as cited in Fields, 2002, p. 5). A seven-point Likert scale asked the respondents to indicate their level of agreement with each of the above items.

Results

Research Questions Testing

Insert Table 1 about Here

Table 1 provides the descriptive statistics for the combined WNC and RU group, identifying the standardized coefficient alphas for each construct measured and demonstrating reliability for all scales. The numbers of respondents from each institution, means, and standard deviations supporting research questions 1 through 5 are included in Table 2. Independent samples *t*-tests were performed between WNC and RU, comparing each of the variables: (a) Organizational commitment, (b) servant leadership, service, (c) servant leadership, humility, (d) service leadership, vision, and job satisfaction. The results of these tests indicated that the respondents representing WNC reported significantly higher levels of organizational commitment, $t(70.18) = 3.38, p = .001 < .05$; and servant leadership, vision, $t(73.01) = 3.61, p = .001 < .05$, than did the respondents representing RU. The respondents from WNC also reported a marginally (but not significantly) higher level of job satisfaction, $t(68) = .75, p = .458 > .05$. The respondents from RU reported a slightly higher level of servant leadership, humility, than did those from WNC, $t(76) = -.61, p = .544 > .05$. Both groups of respondents reported an almost equal level of servant leadership, service, $t(77) = .09, p = .932 > .05$.

Insert Table 2 about Here

Hypotheses Testing

To determine the results for RQ6, each of the three servant leadership constructs were concurrently loaded and sequentially regressed, using linear regression, against organizational commitment and job satisfaction, by institution (Kerlinger & Lee, 2000). Table 3 presents the results of the regression analyses. Results for organizational commitment are shown in columns 2 and 3. Servant leadership accounted for 36% of the variance in results for organizational commitment from WNC and 27% from RU. Columns 4 and 5 show the results for job satisfaction. Servant leadership accounted for 45% of the variance in results for job satisfaction from WNC and 22% from RU.

Insert Table 3 about Here

Specific results included a lack of significant relationships for RU between any of the servant leadership constructs of service, humility, or vision and either of the dependant variables, organizational commitment and job satisfaction. However, WNC's responses presented significant relationships between servant leadership, service and organizational commitment, $\beta = .78, R^2 = .36, p$

= .018; between servant leadership service and job satisfaction, $\beta = .81$, $R^2 = .45$, $p = .015$; and between servant leadership humility and job satisfaction, $\beta = -.58$, $R^2 = .45$, $p = .030$. Therefore, RH1a and RH2a are partially accepted and RH1b and RH2b are rejected.

Discussion

The main objective of this study was to investigate the relationship between the three servant leadership constructs of service, humility, and vision with affective organizational commitment and job satisfaction, between two higher education institutions in different cultures. We focused on the affective role of organizational commitment and on job satisfaction because these organizational outcomes have tied in other studies to other organizational outcomes, including organizational effectiveness (Nyhan, 1999; Walumbwa & Lawler, 2003; Walumbwa et al., 2004). Additionally, Robert, Probst, Martocchio, Gragow, and Lawler (2000) suggest that affective commitment and job satisfaction generally retain their effects in both collectivist and individualist cultures. Therefore, using affective organizational commitment and job satisfaction presents a potentially important method of comparing servant leadership constructs across cultural lines.

In that regard, the investigation of the similarities and differences between US and RP response results was of specific concern to us. The findings of the study largely do not support the hypothesized relationships, but the research indicates that servant leadership does partially relate positively and significantly to affective organizational commitment and job satisfaction from the Filipino, WNC group. Additionally, the study found that although the responses from participants in the RP generally indicated higher levels of organizational commitment and servant leadership, vision than did the responses from participants in the US, it revealed no significant differences between these groups regarding the relationship between servant leadership, service or humility, the two constructs that presented as predictors of the outcome variables in the regression.

As noted, the specific constructs of servant leadership appeared to vary somewhat in effect among the different cultures. Respondents from the RP found their corporate experiences relating to servant leadership, vision as significantly greater than the respondents from the US. Less power distance generally exists in the US than in the RP (House, Hanges, Javidan, Dorfman, and Gupta, 2004). Therefore, US respondents might consider collective vision setting between leaders and followers as somewhat of a hygiene factor (Herzberg, Mausner, and Snyderman, 1959) and respondents from the RP might perceive *any* discussion of vision by a leader as a fulfillment of the vision construct.

Our findings also suggest that several of the constructs, servant leadership, service and humility, as well as job satisfaction, found in a US cultural context, also hold in the cultural context of the RP. The RP is a former US colony where the population speaks English as the business language, where many universities teach Western business practices as a matter of course, and to where a large number of US firms outsource their service organizations. The prevalent culture within the RP suggests service and humility, *a priori*, as a lifestyle. So too, does the organizational culture of RU resonate of service and humility.

Limitations and Implications

Limitations

As with many research projects, this study is subject to a number of potential limitations. The small size of the respondent sample limited the study, preventing the performance of a factor analysis. A factor analysis could have better identified situations of multi-collinearity and opportunities for convergence and discriminability, and thereby have provided for results that are more exact. One may also find that the specific outcomes of this study are not completely generalizable to other organizations, due to the cultural uniqueness of the ones included. WNC is a private university in a relatively small town setting. Regent is a private university with a peculiarly Christian worldview. Additionally, as the study used a convenience sample, it could not achieve any mitigation of confounding variables through the random selection of participants. Moreover, as the study considered data that represented multiple constructs, using a self-report instrument without triangulation, a possibility exists that common method variance introduced some amount of bias to the results. Finally, we recognize that several researchers have shown that other variables beyond leadership and its associated constructs contribute to organizational commitment and job satisfaction. Our focus was to compare servant leadership affects between the US and RP cultures in higher educational settings. However, future studies, with the appropriate sample size, should further investigate constructs such as role clarity, organizational support, and resource availability to determine their potential mediating and moderating effects on the relationships between servant leadership, organizational commitment, and job satisfaction.

Implications

The links between the servant leadership constructs with affective organizational commitment and job satisfaction at WNC is noteworthy due to the small number of similar studies that have examined this relationship. The findings are especially important because of the cross-cultural context between the US and the RP and the premium that organizations place on enhancing affective commitment and maximizing job satisfaction. Consequently, it is important that future studies broaden the scope of this study and include samples from multiple industries, not-for-profit organizations, and public entities. Given that this study based the hypotheses for the relationships between variables largely on US research, the present study indicates that similar methods might be operating in the RP. Although this study did not investigate national cultural variables, it may represent an important step in understanding key organizational constructs from a cross-cultural perspective. Because of the dearth of empirical literature regarding work practices in the RP, the increasing number of US businesses that outsource to the RP, and the developing movement toward globalization, researchers in the leadership, management, and organization fields must make future studies like this an imperative. Even if one acknowledges the similarity of results from both cultures as represented in this study and he or she were to posit that some degree of generalizability exists in the relationship between servant leadership and affective organizational commitment, future research should measure cultural

orientation to confirm cultural similarities and differences and thereby aid in furthering empirical research.

Conclusion

Regardless of its limitations, this study makes an important contribution to the literature, given the findings. It offers insight into the relationship between servant leadership, affective organizational commitment, and job satisfaction, where there was shown to exist a significant, positive relationship by the higher education institution surveyed from the Philippines. This study additionally found that few significant differences existed between the relationships of the measured constructs between respondents from the US and the Republic of the Philippines in this cross-cultural study.

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Figures

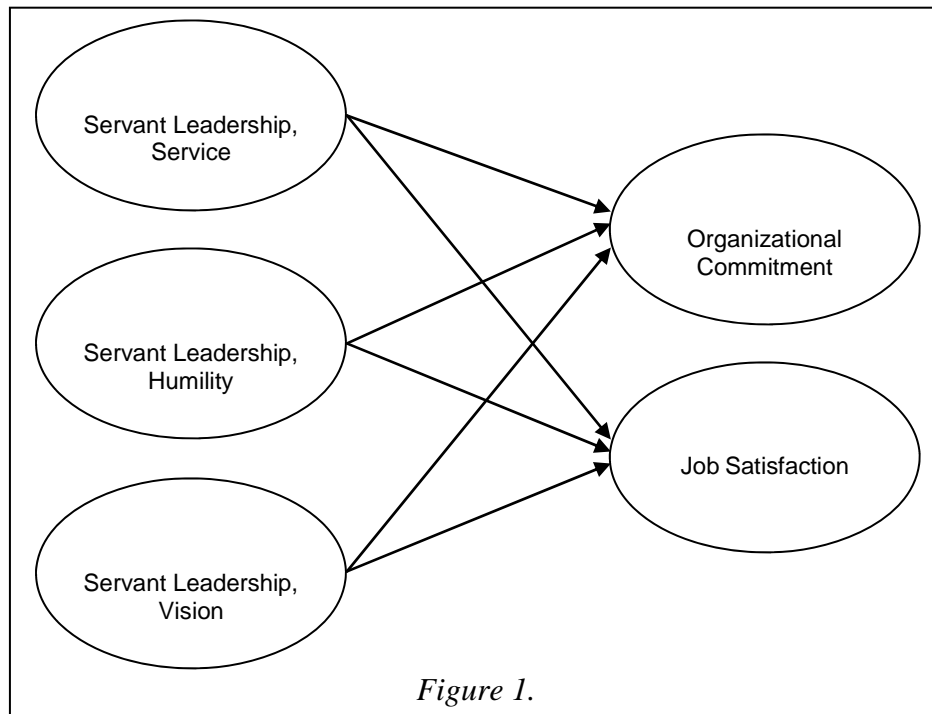


Figure Captions

Figure 1. The effect of servant leadership, service; servant leadership, humility; and servant leadership, vision on organizational commitment and job satisfaction

Table 1

Descriptive Statistics of the Comprehensive Study

Variable	N -Valid	N- Missing	Mean	Standard Deviation	Cronbach's α
OC	80	0	5.18	1.10	.89
SLS	79	1	6.23	.82	.93
SLH	78	2	5.83	1.31	.95
SLV	78	2	5.62	1.28	.93
JS	70	10	6.00	1.12	.95

Table 2

Error Rates of the West Negros College and Regent University Groups

Variable	Mean Error Rate		Standard Deviation		Sample Size	
	RU	WNC	RU	WNC	RU	WNC
OC	.19	.12	1.24	.74	43	37
SLS	.12	.15	.75	.91	42	37
SLH	.20	.22	1.31	1.32	42	36
SLV	.21	.16	1.35	.99	41	37
JS	.19	.19	1.15	1.09	37	33

Table 3

Regression Results for the West Negros College and Regent University Groups

	Organizational Commitment						Job Satisfaction					
	WNC			RU			WNC			RU		
	β	<i>t</i>	Sig.	β	<i>t</i>	Sig.	β	<i>t</i>	Sig.	β	<i>t</i>	Sig.
Servant Leadership, Service	.78	2.49**	.018	.41	1.96*	.057	.81	2.60**	.015	.40	1.72*	.094
Servant Leadership, Humility	-.46	-1.81*	.080	-.001	-.005	.996	-.58	-2.29**	.030	-.004	-.20	.985
Servant Leadership, Vision	.17	.69	.493	.18	1.06	.295	.31	1.24	.224	.13	.68	.500
<i>R</i> ²	.36**			.27**			.45***			.22**		

<i>F</i>	6.10**	4.47**	8.00***	3.06**
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* $p < .10$, ** $p < .05$, *** $p < .001$