

Servant Leadership: A Case Study of Jamaica Link Ministries

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Jody Hirschy

Regent University

This study extends Patterson's (2003) servant leadership theory in a cross-cultural context by exploring the viability and acceptability of the theory's constructs of love, humility, altruism, vision, trust, empowerment, and service in the Caribbean, specifically Jamaica. Using case study design, a qualitative in-depth interview was conducted with an exemplary leader in the Jamaican society to explore his views of the theory's constructs and determine if the constructs were conceptually accepted and practically applied within the culture. Furthermore, the participant was queried on what conditions, if any, were conducive for the application of the constructs of Patterson's servant leadership theory. Analysis of the data found that the constructs are conceptually accepted, practically applied, and correlated to positive or good leadership by the participant; thus, this study concludes Patterson's theory of servant leadership is both valid and accepted by this leader within the Jamaican culture.

Servant leadership is an increasingly popular concept in the field of leadership studies. The term *servant leadership* was first used in 1970 by Robert Greenleaf when he put forth the revolutionary idea that leaders assume "the position of servant in their relationships with fellow workers" (Spears, 1996, p. 145). Greenleaf also discussed servant leadership as creating a holistic approach to work, sense of community, and sharing of power in decision making (Spears, 1996). Since Greenleaf's groundbreaking work on servant leadership, there has been an increasing amount of literature emphasizing the leader as servant. Furthermore, several models (Farling, Stone, & Winston, 1999; Patterson, 2003) and instruments (Page & Wong, 2000; Dennis & Winston, 2003; Dennis & Bocarnea, 2005) have been developed as a foundation for empirical research into servant leadership. Serrano (2006) suggests this significant increase in activity surrounding servant leadership "renders it a certain legitimacy within the field of leadership studies, a field that has increasingly focused in the

realm of cross-cultural studies, seeking out leadership universals and leadership differences amongst cultures” (p. 1).

Patterson’s (2003) model of servant leadership has provided a platform for empirical research of the theory from a cross-cultural perspective. To date, cross-cultural research into servant leadership has been conducted among Australian church leaders (Dillman, 2003), black leaders in South Africa (Nelson, 2003), Kenyan leaders and managers (Koshal, 2005), and Panamanian leaders (Serrano, 2006). While this research has contributed to our understanding, the servant leadership theory remains in its infancy; thus, additional research is needed to corroborate servant leadership in a cross-cultural context. This validation of the theory is particularly important in a cross-cultural setting, such as the Caribbean island of Jamaica, which is vastly different from the culture in which the theory was developed.

Hofstede’s (2001) work on cultural dimensions is perhaps the most widely recognized cross-cultural research comparing values, behaviors, institutions, and organizations. According to Hofstede, people are indoctrinated into the national culture based on experiences with family, schools, and organizations; the result is a mental programming often expressed as a difference in dominant values across nations. Beginning in 1967, Hofstede began to conduct research on the effects of national values on organizational settings. Based on his research, he has defined and measured four cultural dimensions including power distance, uncertainty avoidance, collectivism versus individualism, and masculinity versus femininity. Hofstede suggests the individual, organizational, and societal response to these four cultural dimensions will impact leadership styles, practices, and preferences. Therefore, the leadership styles, practices, and preferences in the United States, for example, may be vastly different from those in the Caribbean island of Jamaica.

Purpose of this Study

Patterson’s (2003) theory of servant leadership is a relatively new theory; therefore, the purpose of this study is to further contribute to Patterson’s work on servant leadership. Servant leadership is essentially a Western concept; therefore, Patterson suggests contextual research is needed to test the intercultural applicability and validity of servant leadership in cross-cultural settings. To date, no known research has been conducted on the cross-cultural applicability and validity of Patterson’s servant leadership theory on the Caribbean island of Jamaica. Yet, there are significant differences in how the United States and Jamaica rate according to Hofstede’s (2001) research on cultural dimensions. Therefore, this study examines Patterson’s work on servant leadership in Jamaica by analyzing one, exemplary Jamaican leader, Reverend Joseph Falconer, president of Jamaica Link Ministries. More specifically, this study seeks to do the following:

1. Determine if the constructs of Patterson’s servant leadership theory are conceptually accepted by the leader of Jamaica Link Ministries.
2. Determine if the constructs of Patterson’s servant leadership theory are practically applied by the leader of Jamaican Link Ministries.

3. Determine what conditions, if any, are conducive for the application of the constructs of Patterson's servant leadership theory.

Expected Findings

This case study expects to find Patterson's (2003) servant leadership theory will be accepted in the Jamaican culture based on Jamaican scores in each of Hofstede's (2001) cultural dimensions; however, Serrano (2006) suggests that "these dimensions come together in each individual" (p. 11). Therefore, while it is expected that Patterson's model of servant leadership will be valid and effective in the Jamaican culture, how servant leadership is acted out will be based on the individual and the situation.

Scope of the Study

The scope of this study is three-fold. First, this study focuses on Jamaican leaders and followers. Second, this study focuses on how Jamaican leaders rank according to Hofstede's (2001) cultural dimensions of uncertainty avoidance, individualism/collectivism, and masculinity/femininity. Finally, this study focuses on the level of acceptance of the constructs of Patterson's (2003) servant leadership theory.

Research Approach

This study seeks to expand on Patterson's (2003) servant leadership theory in a cross-cultural setting, more precisely, to explore servant leadership in Jamaica by studying one, exemplary Jamaican leader, Reverend Joseph Falconer, president of Jamaica Link Ministries. This study utilizes a case study research strategy and qualitative inquiry techniques to assess the cross-cultural applicability and validation of Patterson's servant leadership theory. Additional detail regarding the design of the study is included in the sections that follow.

Limitations of this Study

This study has several important limitations that should be noted. First, while there is an increasing amount of research emphasizing the leader as servant, the literature regarding Patterson's (2003) theory of servant leadership remains somewhat limited; therefore, the nature of this study is an exploratory study. Second, the scope of this study is limited to one leader in the Jamaican culture; therefore, the generalizability is limited to theoretical propositions, results are not intended to be generalizable to the larger universe. Finally, one researcher (self) carried out the entire case study; therefore, interviewer reliability and bias may be a concern.

Literature Review

The purpose of this study is to further contribute to Patterson's (2003) work on servant leadership by analyzing the intercultural applicability and validity of servant leadership in Jamaica. This study emerged as a result of servant leadership being an essentially a Western concept, Hofstede's (2001) research on cultural dimensions suggesting a difference between the Jamaican and United States culture, and the fact that no known research to date has been conducted on the cross-cultural applicability and validity of Patterson's servant leadership theory in Jamaica. Therefore, the literature review will seek to highlight those aspects of the literature that are most relevant to this particular

study. Additionally, review of the literature will serve to support the proposed study by examining the constructs presented in Patterson's servant leadership model and the cultural dimensions presented by Hofstede's (2001) cross cultural research.

Patterson's (2003) Theory of Servant Leadership

This study builds on Patterson's (2003) theory of servant leadership which differentiates servant leadership from transformational leadership as a result of servant leaders' ability and desire to prioritize the needs of the followers before the needs of the organization. Patterson's work also provided a model for understanding the qualities that guide servant leaders. According to Patterson, servant leaders (a) exhibit agapao love (b) demonstrate humility (c) convey altruism (d) act as visionaries (e) trust (f) empower and (g) serve.

Agapao Love

Winston (2002) suggests agapao love is a moral love that means to do the right thing at the right time for the right reasons. Furthermore, agapao love refers to "love in a social or moral sense, embracing the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety" (Winston, 2002, p. 5). According to Patterson (2003), agapao love is consistent with servant leadership to the extent that the leaders are "willing to learn the giftings and talents of each one of the followers" (p. 12). Therefore, servant leaders exhibit agapao love by first focusing on the follower, second on the follower's talents, and third on how the follower's talents benefit the organization (Winston, 2002).

Humility

Humility, according to Hare (1996), is the ability to not overestimate one's merits; thus, enabling the practitioner to respect the worth of all persons. Truly humble leaders maintain perspective regarding one's accomplishments and talents (Sandage & Wiens, 2001). Furthermore, leaders who are truly humble focus on followers versus focusing on self; this is the essence of servant leadership. Therefore, the servant leader demonstrates humility as one who is a willing listener, feels accountable to followers, and openly receives criticism and advice as an opportunity to serve better (Blanchard, 2000).

Altruism

Patterson (2003) suggests altruism is having concern for the welfare of others, and "helping others just for the sake of helping" (p. 17). Altruism involves personal sacrifice with no regard for personal gains and stems from a sincere desire to serve; thus, altruism represents a natural link between good motives and good behavior (Kaplan, 2000). As a result, the concept of altruism is consistent with servant leadership as servant leaders seek to demonstrate "radical equality" in the treatment of all people (Berry & Cartwright, 2000, p. 17).

Vision

According to Patterson (2003), vision refers to a leader who "looks forward and sees the person as a viable and worthy person, believes in the future state for each individual, and seeks to assist each one in reaching that state" (p. 18). Therefore, vision represents a fundamental component

of servant leadership (Farling, Stone, & Winston, 1999). Servant leaders are responsible for establishing a strategic vision that not only unites and inspires members of the organization, but also empowers them to work to attain the vision. Greenleaf (1977) suggests the overriding question for servant leaders regarding the people they serve is: Did the people grow as people?

Trust

Trust is one of the most essential factors influencing “leader-member relations, leader effectiveness, and productivity” (Russell & Stone, 2002, p. 148). Russell (2001) suggests organizational trust is built through the values of integrity and honesty, which in turn leads to credibility. According to Patterson (2003), servant leaders must do what they say they are going to do; thus, modeling truth in all ways and laying a foundation of trust. As a result, followers of servant leaders experience an increased sense of “teamwork, confidence, self-esteem, and even self-actualization” based on the virtue of trust (Patterson, 2003, p. 23).

Empowerment

Empowerment is the process of “entrusting others” (Russell and Stone, 2002, p. 152). According to Farling, Stone, and Winston (1999), when servant leaders entrust others and act in accordance with their values, they empower their followers and their relationships become transforming. Furthermore, through empowerment servant leaders share power and enable individuals to excel by creating a multitude of leaders at all levels of the organization (Russell, 2001). Servant leaders demonstrate empowerment by investing in people, making people feel significant, putting an emphasis on teamwork, and valuing love and equality (Russell & Stone, 2002). As a result, empowerment is considered virtue presented in Patterson’s (2003) servant leadership model.

Service

The virtue of service is at the core of Patterson’s (2003) servant leadership model. Servant leaders are first and foremost servants at heart and called to a life of service; thus, servant leaders choose to lead based on the interests of others versus the interests of self (Farling, Stone, & Winston, 1999; Russell & Stone, 2001; Patterson, 2003). According to Patterson, servant leaders model service through their own behavior; thus, cultivating an organizational culture of service that inspires and motivates followers.

Hofstede’s (2001) Dimensions of Culture

In an extensive review of cross-cultural leadership research, Dickson, Den Harton, and Mitchelson (2003) suggest the most widely recognized cultural dimensions used for researching leadership in a cross-cultural context are those developed by Hofstede (2001). Therefore, the following provides an overview of Hofstede’s cultural dimensions from a leadership perspective; however, it should be noted, this study will include only three of Hofstede’s four cultural dimensions (uncertainty avoidance, individualism/collectivism, and masculinity/femininity) given that Jamaica and the United States earned significantly different rankings on these three dimensions of culture. Hofstede’s fourth cultural dimension, power distance, was not included in this study given that Jamaica and United States earned similar rankings on this dimension of culture.

Uncertainty Avoidance

Uncertainty avoidance refers to the extent to which societies “feel comfortable with ambiguous situations and inability to predict future events” (Yukl, 2006, p. 433). According to Hofstede (2001), societies vary on their societal norms regarding uncertainty avoidance, and “in a given society’s institutions, members are socialized toward that society’s norm” (p. 148). Societies with high levels of uncertainty avoidance focus more on strategic plans, standard operating procedures, training programs, career stability, and opportunities to overcome anxiety through hard work in an effort to socialize individuals and avoid uncertainty. In addition to organizational initiatives, attempts to socialize individuals and avoid uncertainty transcend the behaviors of organizational leaders. Therefore, organizational leaders in societies with high uncertainty avoidance often exhibit more controlling, less approachable, and less delegating behaviors that reinforce established norms within the organization (Offermann & Hellmann, 1997; Serrano, 2006).

Uncertainty Avoidance and Servant Leadership

According to Patterson (2003), the primary focus of servant leaders is followers’ gifts and talents, and organizational concerns are peripheral. Therefore, servant leaders act in accordance with their follower’s talents, goals, and abilities; thus, they may choose to side-step organizational norms in order to serve their followers more effectively (Serrano, 2006). Based on Hofstede’s (2001) cross-cultural research, Jamaica earned a score of 13 out of 100 and ranked second to last (52 out of 53) in uncertainty avoidance. Given the characteristics of low uncertainty avoidance cultures, this study expects to find that Jamaica’s position on uncertainty avoidance will encourage the acceptance of servant leadership as discussed by Patterson.

Collectivism/Individualism

Collectivism refers to the extent to which the collective needs of the society or organization are more important than those of the individual, while individualism refers to the extent to which the individual needs are more important than those of the collective society or organization (Yukl, 2006). Collectivistic cultures are characterized by a social framework in which individuals are identified by their group memberships, contributions to collective success, and concern for broader societal interests; conversely, in individualistic cultures individuals are identified by their own achievements and individual rights are more important than social responsibility (Northouse, 2007; Yukl, 2006). Furthermore, in collectivistic cultures, followers tend to be loyal and devoted to their leader, and followers support the goals set forth by their leader (Jung, Bass, & Sosik, 1995). Based on these collective characteristics, the literature suggests a conceptual link between collectivistic cultures and transformational and charismatic leadership theories (Jung et al., 1995; Pillai & Meindl, 1998).

Collectivism/Individualism and Servant Leadership

Given the conceptual link between collectivistic cultures and transformational and charismatic leadership, this study expects to find that highly collectivistic cultures will support the use of Patterson’s (2003) theory of servant leadership. Additionally, as noted by Serrano (2006), it is “especially relevant to point out the positive correlation of collectivism with affective and non-

calculative aspects of the leaders' motivation to lead" given nature of servant leadership which is based on the constructs of "love, humility, altruism, and desire to serve" (p. 32-33). Furthermore, according to Hofstede's (2001) cross-cultural research, the Jamaican culture is slightly more collectivistic in nature than average; therefore, this study expects to find moderate acceptance in of Patterson's theory of servant leadership in Jamaica.

Masculinity/Femininity

Masculinity, in both traditional and modern societies, refers to patterns of male assertiveness derived from ego-directed goals such as earnings and advancement; conversely, femininity refers to patterns of feminine nurturance focused on interpersonal-relations goals such as relations with managers, cooperation, and friendly atmosphere (Hofstede, 2001). In addition, Hofstede's research on gender differences suggests advancement, earnings, training, and up-to-dateness are important work goals for men, while women prioritize a friendly atmosphere, position security, physical condition, manager, and cooperation. Furthermore, in terms of communication, men tend to communicate using "report-talk" as a "means to preserve independence and negotiate and maintain status", while women typically use "rapport-talk" as a "way of establishing connections and negotiating relationships" (Tannen, 1990, p. 77).

Masculinity/Femininity and Servant Leadership

Patterson's (2003) servant leadership model suggests leaders nurture their followers through use of the seven constructs including agapao love, humility, altruism, vision, trust, empowerment, and service. Each of these seven constructs appears to reject the cultural dimension of masculinity; therefore, considering the preferences of highly masculine cultures, a high level of masculinity will most likely hinder the acceptance of Patterson's servant leadership theory. Based on Hofstede's (2001) cross-cultural research, Jamaica ranks high (7/8 out of 53) in masculinity; therefore, this study expects the masculine nature of the Jamaica culture will have a negative affect on the acceptance of servant leadership as conceptualized by Patterson.

Summary of Patterson's (2003) Theory and Hofstede's (2001) Three Cultural Dimensions

Based on Patterson's (2003) theory of servant leadership and Hofstede's (2001) three cultural dimensions, this study expects the following results:

1. Jamaica ranks low in uncertainty avoidance; therefore, this research expects to find the low level of uncertainty avoidance amongst the Jamaican culture will likely increase the acceptance of Patterson's servant leadership theory.
2. Jamaica ranks moderate in collectivism; therefore, this research expects to find collectivistic tendencies of the Jamaican culture will likely increase the acceptance of servant leadership as conceptualized by Patterson.
3. Jamaica ranks high in masculinity; therefore, this research expects to find the masculinity of the Jamaican culture will likely hinder the acceptance Patterson's servant leadership theory.

Method

Research Design

This project is a qualitative research study, using a case study design. According to Yin (2003), a case study is a “comprehensive research strategy” (p. 14) that enables the researcher to investigate a “phenomenon within its real-life context” (p. 13). By considering the contextual conditions surrounding the phenomenon, a case study is appropriate to verify, refute, or extend a theory. Furthermore, a case study is the most appropriate strategy for answering the “how” and “why” questions regarding the contemporary issues for which the researcher has little control (Yin, 2003).

Case studies include both multiple- and single-case designs based on the contextual conditions that exist (Yin, 2003). Furthermore, within both multiple- and single-case designs are several rationales, or options, to select from in order to provide an appropriate framework for the research. After analyzing these rationales, this study was conducted using Yin’s single-case, revelatory approach. According to Yin, a single-case, revelatory design is preferred “when an investigator has an opportunity to observe and analyze a phenomenon previously inaccessible to scientific investigation” (p. 42).

Data Collection

Qualitative research typically includes three types of data: interviews, participant-observation, and documentation (Patton, 2002; Yin, 2003). Given the purpose and exploratory nature of this study, an in-depth interview was used to collect the data. Among the qualitative approaches to interviewing, the interview guide approach was selected as the most appropriate technique (Patton, 2002). According to Patton, the interview guide approach “outlines a set of issues that are to be explored with each respondent” prior to the interview; therefore, providing a semi-structured format in which to collect the data and maximize the time allotted for the interview (p. 342). In addition, given the topical nature of the interview guide approach, the interviewer has the freedom to delve further into areas of particular interest that may emerge during the interview; thus, providing for a more conversational style of interviewing that often leads to richer data collection (Patton, 2002).

The interview guide for this case study included a variety of questions addressing each of Patterson’s (2003) seven constructs of servant leadership. The specific questions and pattern of questions included in the interview guide were based on variations of the questions and pattern of questions put forth by Nelson (2003) and Serrano (2006) in the study of South African leaders and Panamanian leaders respectively. The pattern of questions that comprised the interview guide addressed each of the seven constructs of servant leadership by first asking the participant about his “view of the culture” and then asking the participant about his “personal beliefs and practices of each construct” (Serrano, 2006, p. 36). The questions are as follows:

1. Are there leaders in Jamaica who love their people by always doing the right thing at the right time and for the right reason? Are there leaders who believe the focus of a leader should be on his or her people? Do you believe this; and, if so, how do you exercise it?

2. Are there leaders in Jamaica who seek help from others in their organizations? Do leaders within the culture believe that all persons are worthy of respect? Do you believe this; and, if so, how do you exercise it?
3. Do leaders in Jamaica believe that they should selflessly help others just for the sake of helping? Do leaders within the culture believe they should do this even if it involves personal sacrifice or no personal gain? Do you believe this; and, if so, how do you exercise it?
4. Are there leaders in Jamaica who believe that a leader should have an ideal image of the future state of their organizations? Do leaders in the culture believe that they should consider individuals as viable and worthy in their future state, and thus seek to service them as such? Do you believe this; and, if so, how do you exercise it?
5. Are there leaders in Jamaica who believe that integrity and honesty are essential to building interpersonal and organizational harmony and credibility? Do Jamaican leaders do what they say they are going to do all the time? Do you believe this; and, if so, how do you exercise it?
6. Do leaders in Jamaica believe that leaders should entrust power to others in their organizations? Do Jamaican leaders believe they should take responsibility for the growth and development of their people? Do you believe this; and, if so, how do you exercise it?
7. Are there leaders in Jamaica who believe that serving others is a primary function of leadership? Do Jamaican leaders believe that leaders should model service for others and inspire, motivate, and enable others? Do you believe this; and, if so, how do you exercise it?

Post-interview Process

As a time of “quality control,” a post-interview process was implemented to ensure the data would be “useful, reliable, and authentic” (Patton, 2002, p. 384). First, the interview was tape-recorded and the tape-recording was immediately transcribed verbatim to ensure the interviewer has access to the data in its entirety for thorough analysis. Secondly, notes were taken by the researcher during the interview for the purpose of making note of noteworthy quotes and contextual information that could be beneficial in the analysis of the data. Finally, the researcher scheduled a period of time following the interview to reflect and record any additional thoughts, feelings, or insights regarding the interview that may not have been captured as a part of the formal interview.

Sample

Qualitative research “typically focuses in depth on relatively small samples, even single cases, selected *purposefully*” (Patton, 2002, p. 230). Purposeful sampling, also referred to as purposive sampling or judgment sampling, includes several different sampling strategies. This study used a theory-based sampling strategy. Theory-based sampling, according to Patton, allows the researcher to sample “incidents, slices of life, time periods, or people on the basis of their potential manifestation or representation of important theoretical constructs” (p. 238). Therefore, the theory-based sample was

selected based on the leader's embodiment of the Jamaican culture and Patterson's (2003) criteria for being a servant leader.

Data Analysis

According to Patton (2002), qualitative research begins with description of the data; thus, allowing readers to formulate their own interpretations. Furthermore, Yin (2003) suggests high quality data analysis requires the researcher to:

1. Attend to all the evidence
2. Address all major rival interpretations
3. Address the most significant aspect of your case study
4. Use your own prior, expert knowledge in your case study.

Next, the researcher must select the most appropriate data analysis technique. For this case study, the researcher used content analysis to analyze the transcription of the data gathered in the interview. Of the many techniques available, Flick (2006) argues content analysis is "one of the classical procedures for analyzing textual material" (p. 312). Content analysis, according to Patton (2002), refers to "any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings" (p. 453).

Given that this case study expects to find Patterson's (2003) theory of servant leadership valid and acceptable in the Jamaican culture, the research presumed acceptance of many of the servant leadership constructs as presented in Patterson's servant leadership model. With this in mind, the researcher selected a coding process introduced by Serrano (2006) as a part of her research into the viability and acceptance of the constructs of Patterson's servant leadership theory in Latin America, specifically Panama. Serrano's coding process "focused on identifying if the constructs of the study were considered ideal leadership (conceptual acceptance,), if they were applied or not (practical acceptance), and under which conditions they would be applicable (enactment of leadership)" (p. 41). Therefore, using the coding process presented by Serrano (2006), the researcher analyzed each of the nine constructs based on the following codes:

1. Conceptual acceptance of [construct],
2. Conceptual rejection of [construct],
3. Practical application of [construct],
4. Practical rejection of [construct],
5. Conditional application of [construct],
6. Condition conducive to application of [construct], and
7. Condition apposing application of [construct] (p. 41).

Once the data had been coded, the results of the data were analyzed through descriptive narratives and summation tables.

Results

The findings section of the case study presents the results of the research conducted by the author during the summer of 2007. First, the procedures used to conduct this case study will be

described. Following the description of the procedures, the data gathered during the interview and post-interview process will be discussed.

Participant

Given the qualitative nature of this study, the participant was purposefully selected using a theory-based sampling strategy. As previously noted, the participant was selected based on his embodiment of the Jamaican culture and Patterson's (2003) criteria for being a servant leader. The participant selected for this case study is Reverend Joseph Falconer, also known as Pastor Dave. Pastor Dave, the president of Jamaica Link Ministries (JLM), caught the vision for JLM as a rural, Jamaican pastor and has been instrumental in significantly growing the organization since its inception in 2001. JLM is a non-profit organization focused on connecting people, facilitating ministry, and empowering leaders. According to the JLM mission statement (2007),

JLM seeks to serve Jamaica by providing Jamaican ministries and organizations a link to the resources they need to continue serving their communities. We accomplish this by building partnerships with organizations and individuals around the world that will commit to assisting Christ-centered ministries in the greater Montego Bay area.

Many local ministries flourish because of the partnership and assistance provided by JLM including local churches, Fairview Baptist Bible College, Jamaica Christian School for the Deaf, Robin's Nest Children's Home, Child Evangelism Fellowship, and many local public schools, orphanages, and community organizations (*Jamaica Link Ministries Organizational Information*, 2007).

Procedures

The participant was contacted first by telephone and then by e-mail to assess his interest in participating in this case analysis. Once the participant expressed interest in participating in this study, the interviewer provided a brief explanation of the research in order for the participant to prepare for the interview. Given the geographic distance, the interview was conducted over the telephone and lasted 45 minutes in length. Additionally, it should be noted, the researcher spent 10 days with the participant, working in conjunction with JLM, during the spring of 2007; thus, providing the researcher with personal experience and insight into the participant and Jamaican culture. The following questions served as a guide to ensure each of the constructs of Patterson's (2003) servant leadership theory were addressed:

1. Should leaders love their people by always doing the right thing at the right time and for the right reason? Should the focus of a leader be on his or her people? Is such an attitude common within the Jamaican culture?
2. Do you believe that leaders should seek help from others in their organizations Do you believe that all persons are worthy of respect? Is this a common belief among Jamaican leaders?
3. Do you believe that leaders should selflessly help others just for the sake of helping? Should leaders do this even if it involves personal sacrifice or no personal gain? Is such an attitude common within the Jamaican culture?

4. Do you believe that a leader should have an ideal and unique image of the future state of their organizations? Should leaders consider individuals as viable and worthy in their future state, and thus seek to service them as such? Would you say this is common practice in the Jamaican culture?
5. Do you believe that integrity and honesty are essential to building interpersonal and organizational harmony and credibility? Should leaders do what they say they are going to do all the time? Is this practice common within the Jamaican culture?
6. Do you believe that leaders should entrust power to others in their organizations? Should leaders take responsibility for the growth and development of their people? Would you say this is common practice in the Jamaican culture?
7. Do you believe that serving others is a primary function of leadership? Do you believe that leaders should model service for others and inspire, motivate, and enable others? Is this a common belief within the Jamaican culture?

Once again, using Serrano (2006) as a guide, “every two questions addressed each construct of the theory; and every third question served as a prompt, when it was necessary, to focus on the practices of the particular construct” as a part of the Jamaican culture (p. 48).

Love

To explore the construct of love, the participant was asked to respond to the first three questions: (a) Are there leaders in Jamaica who love their people by always doing the right thing at the right time and for the right reason? (b) Are there leaders who believe the focus of a leader should be on his or her people? (c) Do you believe this; and, if so, how do you exercise it? What follows is a narrative description of the participant’s responses to these three questions.

The participant expressed conceptual acceptance of the construct love. He noted positive associations of love in conjunction with his own view of leadership and the leadership of other Jamaican leaders. Pastor Dave states, “I just go back to the great commandment, love God with all your heart, mind, and strength. In your pursuit you serve him.” With that said, the participant did not express conceptual rejection of the construct love as an attribute important to his leadership style and the leadership style of others in Jamaica.

The participant also expressed practical application of the construct love. Additionally, he provided examples of his own leadership behavior which was motivated by love. For example, the participant shared, “Leadership is about divine resources moving through loving channels between you and me. It’s about loving God and loving people. You can not love God without loving people and you can not love people without serving people.” While practical application was expressed as a positive attribute of a leader; conversely, practical rejection of the construct was seen as a deterrent or negative attribute to leadership in the Jamaican society.

In terms of conditions conducive to the application of the construct, the participant saw his belief in God as foundational to his perspective on leadership. Furthermore, Pastor Dave’s religion was the primary motivation for leading, and loving. For example, the participant states,

The focus is not even on your people as much as it is on a mission from God. So it is first an upward perspective, the whole vertical and horizontal. If leadership is focused solely on your people, you're going to burn out. If it originates with God, as to loving God, and then through that love loving your people as a demonstration of your love for God, I find that that motivation goes longer than and gives a lot more energy. Serving people can be very tiring and discouraging. If you want to just focus on that, you end up burning out. It is my experience in doing things for people, they don't go as fast as you want them to and they don't respond the way you would love them to. That which can keep me going is my call from God. I'm living out my life on purpose according to the energy from the spirit of God. I have a commission. I have a responsibility to love God and then love my people.

In sum, the participant expressed both conceptual and practical application of the construct love in terms of his own leadership and the leadership of other leaders in Jamaica. Furthermore, he provided examples of his own leadership behavior motivated by love. Conversely, the participant did not express either conceptual or practical rejection of the construct. Finally, his religion was seen as conducive to the application of the construct love and foundational in maintaining love as his motivation to lead.

Humility

To explore the construct of humility, the participant was asked to respond to the next three questions: (a) Are there leaders in Jamaica who seek help from others in their organizations? (b) Do leaders within the culture believe that all persons are worthy of respect? (c) Do you believe this; and, if so, how do you exercise it? What follows is a narrative description of the participant's responses to these three questions.

The participant expressed conceptual acceptance of the construct humility. Pastor Dave saw his role of leader as a platform for partnership and teamwork. For example, he states "Teamwork is important. For the body to function and to be healthy your kidney can't be working and your liver says I want to rest." Throughout the interview, the participant positively discussed the need to seek help from others as a means for being an effective leader. In contrast, he did not express conceptual rejection of humility.

In terms of the practical application of the construct humility, the participant expressed acceptance by providing positive examples based on his own experiences. For example, as it relates to working with other leaders, Pastor Dave states,

I work with over 40 pastors. We have an association of pastors to encourage one another. We can help not only in words, but in times of need we can form a kind of alliance. We can help each other out and develop a divine partnership. God is into partnerships. When a people is unified and comes together on a project, there's no telling what you can do.

Furthermore, as the construct relates to working with his followers, he notes,

For the body to be healthy, all the members have to work. It's one of the things I've said to my folk and it's one of the things we have to continue to work on. We need 100%. For the people who are a part of the organization, they need to give, they need to grow, and they need to glow. The more people you have giving and growing and glowing, then the more effective the body is going to be. We can do a little with a little. However, we can do a lot more with more. So we have to always be striving for the health, the health of your environment. You can't have some people living in the house who are not going to do their chores. They've got to be involved in the chores. If you're living here, you have to help pay the bills.

In contrast, practical rejection of the construct was not expressed by the participant as an important attribute of a leader or as something observed among leaders in the Jamaican culture.

Finally, the participant did not specifically note any conditional applications of the construct humility. However, as with the construct love, Pastor Dave alluded to the importance of his religion as it relates to his leadership style. Therefore, while not explicitly stated in regards to humility, one may deduce faith and religion contribute to the participant's motivation to be a humble leader.

In sum, the participant expressed conceptual and practical acceptance of the construct humility through positive responses to questions. Additionally, he noted humility is an important attribute exercised as a part of his own leadership and as a part of other leaders within the Jamaican culture. The participant did not express conceptual or practical rejection of humility. Furthermore, the participant did not explicitly state conditional factors surrounding the use of the construct. However, given his overarching perspective on leadership, we may infer faith and religion contribute to this leader's motivation for being a humble leader.

Altruism

To explore the construct of altruism, the participant was asked to respond to these three questions: (a) Do leaders in Jamaica believe that they should selflessly help others just for the sake of helping? (b) Do leaders within the culture believe they should do this even if it involves personal sacrifice or no personal gain? (c) Do you believe this; and, if so, how do you exercise it? What follows is a narrative description of the participant's responses to these three questions.

The participant expressed conceptual acceptance of the construct altruism and did so on a positive note. Pastor Dave saw altruism as a part of the larger purpose in leading, and life. He notes, "Galatians, chapter six...says that every man must bear his own burden but then it also says...that you can bear one another's burdens and also carry your own burdens and so the concept of partnership." Furthermore, he notes, "a chain is as strong as its weakest link." Therefore, he suggests that we are called to help others just for the sake of helping. As with the constructs love and humility, he did not express conceptual rejection of the construct altruism.

In regards to practical acceptance of altruism, the participant expressed practical acceptance of the construct through positive examples of his own leadership. For example, Pastor Dave shared,

If you would check the leaders I work with, their work what I would call sacrificial service.

Sacrificial service is what I would call the ministry that we're involved in. And for what my

colleagues are able to do with the small resources they have to work with, I am just amazed. Being able to continue to serve some of the areas they do. Truly, sacrificial service, that is for the love of the game.

Additionally, using a scriptural reference as his basis, the participant further supports the practical acceptance of this concept when he shared,

In Joshua 22 they were helping their own brother but God said they were to go over and help the other brothers until they're land is conquered. If we are going to be successful in accomplishing what God has required of us, we should not only be interested in our own area, but we must understand the big picture. Therefore, the work is not done until all of us are able to enjoy. I can't just sit in my little corner and be comfortable and watch others just struggling along. I have to know that we all win when we all invite Him in. Not just one guy who is successful over here and then everyone else is struggling.

In contrast, he did not express practical rejection of the construct altruism.

Finally, the participant did not specifically note any conditional applications of the construct altruism. However, as with the previous two constructs, Pastor Dave used scriptural references and alluded to the importance of his faith and religion in his own leadership. Therefore, while not explicitly stated in regards to altruism, one may deduce faith and religion is a fundamental condition contributing to altruistic leadership.

In sum, the participant expressed conceptual acceptance of altruism and alluded to acceptance of this attribute among other Jamaican leaders he is involved with. Furthermore, he expressed practical application of the construct altruism through examples in his own leadership presented in a positive light. In contrast, the participant did not express either conceptual or practical rejection of the construct. Finally, his faith and religion are seen as conducive to the application of the construct altruism and foundational for leadership.

Vision

To explore the construct of vision, the participant was asked to respond to the next three questions: (a) Are there leaders in Jamaica who believe that a leader should have an ideal image of the future state of their organizations? (b) Do leaders in the culture believe that they should consider individuals as viable and worthy in their future state, and thus seek to service them as such? (c) Do you believe this; and, if so, how do you exercise it? What follows is a narrative description of the participant's responses to these three questions.

As with the constructs of love, humility, and altruism, the participant expressed conceptual acceptance of construct vision and did not express conceptual rejection of the construct. He noted, multiple times, the importance of vision as a part of his perspective on leadership and necessity of vision amongst leaders of the Jamaican culture. "I see my whole leadership as a visionary leadership. It's what I am, who I am. I try to keep it simple." Additionally, he stated "I became convinced that one needs a vision...I continued to share my vision with everyone I come in contact with...It became a part of me." Therefore, the vision is foundational to the participant's perspective on leadership.

The participant also expressed practical application of the construct vision. As an important element of leadership, he explained, "I shared my vision with different churches that came to visit with us. One church, in particular, caught the vision and came along side of me and we did a great job in moving the church...to another level." He went on to say,

We want to see churches transforming the community. Jamaica Link Ministries was created to empower leaders in order to have an impact in their community. In every area, there are three things we do: we communicate ministry, we connect people, and we empower leaders.

Everything we do is around these areas and so we understand who we are, why we came together, and we keep our focus.

The participant did not express practical rejection of the construct vision.

With vision, as with the previous constructs, the participant expressed conditional application and/or conditions conducive to the application as being linked to his faith and religion. He shared, "I always tell my congregation, the little you have is not all you have when you have God and when you're willing to do what you can, all He'll ask you to do is what you have. That's all He requires is giving what you have."

In sum, the participant expressed conceptual agreement of the construct by positively responding to the question; furthermore, he suggested the acceptance of vision as an important element of other Jamaican leaders with whom he is involved. In addition to conceptual acceptance, the participant expressed practical application of the construct by highlighting, in a positive light, the foundational nature of this construct to his perspective of leadership. He did not express conceptual or practical rejection of the concept vision. Finally, his faith and religion were seen as conducive to the application of the construct and foundational in his motivation to lead.

Trust

To explore the construct of trust, the participant was asked to respond to these three questions: (a) Are there leaders in Jamaica who believe that integrity and honesty are essential to building interpersonal and organizational harmony and credibility? (b) Do Jamaican leaders do what they say they are going to do all the time? (c) Do you believe this; and, if so, how do you exercise it? What follows is a narrative description of the participant's responses to these three questions.

The participant expressed conceptual acceptance of the construct trust. He noted positive associations of trust in conjunction with his own view of leadership and the leadership of other Jamaican leaders. In response to the question, Pastor Dave noted, "yes, [trust is] very important, especially when it is a Christian organization." In contrast, the participant did not express conceptual rejection of the construct trust as an attribute of his leadership style or the leadership of other leaders in Jamaica.

The participant also expressed practical application of the construct trust and provided examples of how the construct applies to his own leadership. For example, according to Pastor Dave, "to be credible, you have to build up that strong record. You have to do what is best for you to do. One of the things we protect is the idea that we do whatever we say we are going to do." While practical

application was expressed in terms of a positive attribute of a leader; conversely, practical rejection of the construct was seen as a deterrent or negative attribute to leadership.

In terms of conditions conducive to the application of the construct, the participant saw his belief in God as foundational to his perspective on leadership. Furthermore, Pastor Dave's faith and religion continue to be a primary motivation for leading. For example, the participant states,

He is the king and I am His servant and He is keeping the record. He knows exactly what is going on. I don't have to prove myself to anyone. I just need to make sure that what I say I'm doing, I'm doing in modeling his kingdom.

In sum, the participant expressed both conceptual and practical application of the construct trust in terms of his own leadership and the leadership of others in Jamaica. Furthermore, he provided examples of his own leadership behavior motivated by trust. Conversely, the participant did not express either conceptual or practical rejection of the construct. Finally, his faith and religion was seen as conducive to the application of the construct trust and foundational for leadership.

Empowerment

To explore the construct of empowerment, the participant was asked to respond to the next three questions: (a) Do leaders in Jamaica believe that leaders should entrust power to others in their organizations? (b) Do Jamaican leaders believe they should take responsibility for the growth and development of their people? (c) Do you believe this; and, if so, how do you exercise it? What follows is a narrative description of the participant's responses to these three questions.

The participant expressed conceptual acceptance of the construct empowerment. Pastor Dave, "together each achieve more...It doesn't matter who does the job...The title is not as important as the testimony." Throughout the interview, the participant positively discussed the need to invest in people as a means for being an effective leader. In contrast, he did not express conceptual rejection of empowerment.

In terms of the practical application of the construct empowerment, the participant expressed acceptance by providing positive examples based on his own leadership experience. Empowerment is at the core of JLM. "JLM was created to empower leaders in order to have an impact in their community." Additionally, Pastor Dave noted,

One of the dilemmas in the church today is the 80/20 dimension, where 20% are trying to do the work and that is not a healthy environment or a healthy situation...I've said to our folk, if you're a member of our church, you need at least one area of service that you are responsible for.

Furthermore, to empower others, "you have to be able to commend your people. You have to be there, you have to be involved. You have to let people know that you are now one by design." Based on his own experience, the participant cited mentoring as a means of empowerment. "Mentoring is an ongoing thing...My grandfather was one of my mentors...The older, Godly men...I believe have a wealth of knowledge and the older must teach the younger." In contrast, practical rejection of the construct

was not expressed by the participant as an important attribute of a leader or as something observed among leaders in the Jamaican culture.

Finally, the participant did not specifically note any conditional applications of the construct empowerment. However, as with all of the previous constructs, he alluded to the importance of his faith and religion when he stated that “we believe that we serve the king of kings. That we as representatives, we want to make sure we are doing things right. Therefore, we value others opinions.” Therefore, while not explicitly stated in regards to empowerment, one may deduce faith and religion contribute to the participant’s motivation to be a leader who empowers.

In sum, the participant expressed conceptual and practical acceptance of the construct empowerment through positive responses to questions. Additionally, he noted empowerment as an important attribute exercised as a part of his own leadership and as a part of other leaders within the Jamaican culture. The participant did not express conceptual or practical rejection of empowerment. Furthermore, the participant did not explicitly state conditional factors surrounding the use of the construct. However, given his overarching perspective on leadership, we may be able to infer faith and religion contribute to good or positive leadership.

Service

To explore the construct of service, the participant was asked to respond to the final three questions: (a) Are there leaders in Jamaica who believe that serving others is a primary function of leadership? (b) Do Jamaican leaders believe that leaders should model service for others and inspire, motivate, and enable others? (c) Do you believe this; and, if so, how do you exercise it? What follows is a narrative description of the participant’s responses to these three questions.

As with all of the constructs, the participant expressed conceptual acceptance of construct service and did not express conceptual rejection of the construct. He noted, multiple times, the importance of service as foundational to his own leadership and the leadership of others in the Jamaican culture. For example, Pastor Dave offered a scriptural reference as a basis for understanding the construct,

Romans 12: 1-2 is one of the verses that comes to mind, I beseech you, therefore, brother by the mercies of God by what God is doing for you that you consider your body a living sacrifice. That is, just totally give yourself to Him. We are His servants. Be not conformed to the world but be transformed by the giving of the mind to what is good and accept life with purpose. Therefore, service is foundational to the participant’s perspective on leadership.

The participant also expressed practical application of the construct service and provided examples in which he positively expressed his view. He explained,

My single way of looking at life is that you go through life with one hand up and one hand down. One hand reaching up to the people who are where you want to go and one hand reaching down to the people who are not where you are as told to me by Dr. Richard Allen Farmer...As you receive, you pass down; working not as a dam but as a reservoir.

Furthermore, the participant suggested leaders should

Get joy from putting a smile on God's face and a smile on other people's faces. Some people wake up in the morning and say good Lord its morning, some people wake up and say good morning Lord, its a great day. Living with purpose and living as somebody who does not just want to take but really wants to serve. In serving, as in giving, you actually live.

In contrast, the participant did not express practical rejection of the construct service.

With service, as with the previous constructs, the participant expressed conditional application and/or conditions conducive to the application of service as being linked to his faith and religion. For example, Pastor Dave shared,

My life verse is seek ye first the kingdom of God that His righteousness and all these things shall be added unto Him...the purpose of your life should be to serve the kingdom. In other words...He says you worry about my needs and I'll worry about yours. You take care of my business; I'll take care of yours. Model that and follow that...When I keep a kingdom focus, I am serving God's kingdom.

In sum, the participant expressed conceptual agreement of the construct service by positively responding to the question; furthermore, he suggested the acceptance of service as an important element of Jamaican leaders with whom he is involved. In addition to conceptual acceptance, the participant expressed practical application of the construct by positively highlighting the foundational nature of this construct to his perspective of leadership. He did not express conceptual or practical rejection of the concept vision. Finally, he sighted his faith and religion as conducive to the application of the construct and foundational to the serving.

Summary

Based on the data gathered in the interview with Pastor Dave, the following is worth noting. First, the participant indicated conceptual agreement of each construct including love, humility, altruism, vision, truth, empowerment, and service. The participant expressed conceptual agreement through positive responses to every construct based on his own leadership style and positive reception among Jamaican leaders with whom he is involved. Additionally, the participant expressed practical application of each construct by providing positive examples of his own perspective on leadership. Neither conceptual rejection nor practical rejection was expressed for any of the constructs; thus, strengthening the position of conceptual agreement and practical application. Finally, the condition conducive to the application of the each construct was expressed, either explicitly or implicitly, in conjunction with the participant's faith and religion.

Discussion

The purpose of this case study was to further contribute to Patterson's (2003) work on servant leadership by analyzing one, exemplary Jamaican leader, Reverend Joseph Falconer (Pastor Dave), president of Jamaica Link Ministries, in an effort to:

1. Determine if the constructs of Patterson's servant leadership theory were conceptually accepted by the leader of Jamaica Link Ministries.

2. Determine if the constructs of Patterson's servant leadership theory were practically applied by the leader of Jamaican Link Ministries.
3. Determine what conditions, if any, were conducive for the application of the constructs of Patterson's servant leadership theory.

The following discusses the findings of this study based on the questions noted above. Furthermore, following the discussion of the findings, a comparison of the expected versus the actual findings is presented as well as recommendations for future research.

Discussion of the Findings

Conceptual acceptance. The researcher set out to determine if the constructs of Patterson's (2003) servant leadership theory were conceptually accepted by the leader of JLM. The evidence presented in the results section of this study suggests there is conceptual acceptance of the constructs of Patterson's servant leadership theory. The participant noted conceptual acceptance of each and every construct; furthermore, the participant acknowledged the constructs as traits of good or positive leadership, traits he himself utilizes as a part of his leadership style, and traits exercised among leaders in the Jamaican culture with whom he is involved. Finally, conceptual acceptance of the constructs was further supported by the fact that the participant did not express conceptual rejection of any of the constructs.

Practical application. The researcher also set out to determine if the constructs of Patterson's (2003) servant leadership theory were practically applied by the leader of JLM. The data suggests there is practical application of the constructs of Patterson's theory of servant leadership. The participant expressed, on a positive note, examples of each construct; thus, supporting that the practical application of each of the constructs results in good or positive leadership. Finally, practical application of the constructs was further supported by the fact that the participant did not express practical rejection of any of the constructs.

Conditions conducive to and opposing application. Finally, the researcher set out to determine what conditions, if any, were conducive to the application of the constructs of Patterson's (2003) servant leadership theory. The data suggests one primary underlying condition that supports the application and exercise of each of the constructs. Specifically, the participant noted faith and religion as being fundamental to what the participant deemed good or positive leadership.

Expected and Actual Findings of the Study

Based on the Jamaican culture, this study presented several possible expected findings. The first of the three expected findings stated that Jamaica ranks low in uncertainty avoidance; therefore, this research expected to find the low level of uncertainty avoidance amongst the Jamaican culture would likely increase the acceptance of Patterson's (2003) servant leadership theory. This appears to be true based on the acceptance of the theory found in this case study.

The next expected finding was that given that Jamaica ranks moderate in collectivism; therefore, this research expected to find collectivistic tendencies of the Jamaican culture would likely

increase the acceptance of servant leadership as conceptualized by Patterson. Based on this study, this expected finding appears to be true given the acceptance of the theory that emerged.

The third and final expected finding stated that Jamaica ranks high in masculinity; therefore, this research expected to find the masculinity of the Jamaican culture would likely hinder the acceptance Patterson's servant leadership theory. Conversely, the data suggests acceptance of all seven constructs; thus, we could surmise the constructs exist but may be enacted differently in the Jamaican culture. However, a comparison of how these constructs are acted out within different cultures is outside the scope of this study.

Recommendations for Future Research

Given exploratory nature and limited scope of this research, it is recommended that future research be conducted to broaden the scope and generalizability of the findings presented here. First, the findings of this study can only be generalized to one Jamaican leader; therefore, it is recommended that this study be replicated and expanded to include additional, non-ministry leaders in Jamaica who might offer a different perspective. Second, this study utilized qualitative inquiry techniques to assess the cross-cultural applicability and validation of Patterson's servant leadership theory; thus, future research could be conducted using quantitative data gathering methods to broaden the population and produce more generalizable results. Finally, this study was limited to the Jamaican culture; therefore, similar research could be conducted in other Caribbean nations to assess the cross-cultural viability and acceptance of the constructs of Patterson's (2003) theory of servant leadership.

Conclusion

This study set out to examine the validity and acceptability of the constructs of Patterson's (2003) servant leadership theory in a cross-cultural context, namely, one Jamaican leader, Reverend Joseph Falconer (Pastor Dave), president of Jamaica Link Ministries. According to Patterson, servant leaders (a) exhibit agapao love (b) demonstrate humility (c) convey altruism (d) act as visionaries (e) trust (f) empower and (g) serve. This study found that the constructs of Patterson's theory of servant leadership are conceptually accepted, practically applied, and correlated to positive or good leadership by the leader of Jamaica Link Ministries; thus, the theory is acceptable, valid, and being used within the Jamaican culture.

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