Extending Patterson's Servant Leadership Model:
Explaining How Leaders and Followers Interact in a Circular Model

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This conceptual article extends Patterson's leader-to-follower model of servant leadership by showing how the leader's service from Patterson's model affects followers Agapao love that in turn affects both the follower's commitment to the leader and the follower's self-efficacy that, in turn, affects the followers intrinsic motivation that affects the followers altruistic attitude toward the leader that then affects the follower's service to the leader. The follower's service then affects the leader's Agapao love toward the follower, which makes the modified model circular. The paper implies that maturity moderates the impact of the variables thus making the circular model a spiral model.

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Bennis (1999) as well as Hill and Stephens (2003) call for a change in leadership in which there is a greater focus on followers although Bennis, Hill and Stephens do not give specific methods or process steps to do this, their call for a change in leadership is worth noting and building upon. Bennis calls for a new leadership in which leaders practice appreciation, reminds people of what is important, generates and sustains trust, and that the leader and follower become allies. Hill and Stephens call for leaders to understand that Generation Y employees will not be as likely to separate their personal and professional selves as seemed to occur with previous generations and that this will require leaders to seek ways in which followers gain self-satisfaction through their work. Although both studies cited here present more elements than these leader-follower elements, the scope of this article only considers the leader-follower interactions. The purpose of this article is to present an extension to Patterson's (2003) model and propose that the circular nature of leaders and followers interacting achieves what Bennis, Hill, and Stephens call for.

Patterson (2003) developed a model of leader-follower interaction that helped explain servant leadership more than other models or published works had done up to the point of her dissertation, such that it was clearer how the leader interacted with and viewed followers. However, her model is one-directional from leader to follower and did not clearly explain how/why followers would commit to the leader in the interest of getting organizational tasks completed. Thus, the purpose of this article is to extend Patterson's model and show the circular nature of the full servant leadership model, thus, setting the stage for research on the full model. This article presents Patterson's model, the extension of the model and the plausibility of a spiral relationship of the model that might be driven by a moderating variable of emotional and spiritual maturity.

Patterson's Model of Servant Leadership

Patterson's model is useful in that it explains the 'how' of servant leadership and is an improvement over the work of Greenleaf (1977), Spears (1996), as well as Russell and Stone (2002), in that the work of prior authors seemed to focus on the 'what' of servant leadership rather than the 'how' of servant leadership. In building this new model, Patterson established a key difference between servant leadership and transformational leadership by pointing out Bass' (2000) comment that transformational leaders do what the do 'for' employees in order to gain greater personal efforts by the employees toward the completion of the organizational goals whereas servant leadership seems to focus on the well-being of the employees only. This thought is echoed by Yukl (2002) in his comments about transformational leadership and servant leadership.

It was Bass and Yukl's thoughts that led Patterson (2003) to examine the use of servant leadership by leaders and through interviews and anecdotal evidence to discover that those leaders deemed as servant leaders by their followers indicated that they (the leaders) did what the did to and with employees out of the sense that it was the right thing to do and that while they (the leaders) knew that the organization performed better, this performance improvement was not the reason for their (the leaders) attitude and behavior. According to Patterson's findings the leaders indicated that even if the performance of the organization went down, the leaders would still do what they did. In addition, the work of Sosik (2000), Farling, Stone, & Winston (1999), Lubin (2001), Yukl, (2002), Collins (2001), and Fletcher (1999) contributed to Patterson's thinking and exploration of development of a model.

Patterson's (2003) exploration into the attitudes, beliefs, and behaviors of leaders led her to see seven variables in the leader-follower servant leadership model: (a) Agapao love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service.

Agapao Love

"Agapao" is an ancient Greek term that implies a 'moral' or respectful consideration and treatment of others and is of particular importance in Patterson's model in that the beginning of model is this concept of Agapao love. Winston (2002) defines Agapao "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" (p. 5) and it is this approach of considering others with a sense of value and humaneness that is in the forefront of the servant leader. Winston (2003) seven values of Agapao love that should be considered as background values for the Agapao love variable: (a) humility – or 'teachableness of the leader', (b) concern for others, (c) controlled discipline, (d) seeking what is right and good for the organization, (e) showing mercy in beliefs and actions with all people, (f) focusing on the purpose of the organization and on the well-being of the followers, and (g) creating and sustaining peace in the organization – not a lack of conflict but a place where peace grows.

Patterson's model references Ferch & Mitchell's (2001) statement that love should be a goal for leaders in that the leader should be emotionally, physically, and spiritually present for the follower. This concept is supported by Crom (1998) in that servant leaders should genuinely care for and be interested in the lives of their followers.

Humility

Patterson's (2003) model emphasizes the concept of humility more than just allowing it to be a background element of Agapao love as Winston (2002) stated. To Patterson, humility is a peaceful virtue that rejects self-glorification and is an almost social reversal in that it purports the idea of serving. According to Bagger (2002) the peculiarity of the virtue of humility, is that if one is truly humble then one cannot esteem oneself, or to think highly enough of self, to believe so. Humility, according to Sandage & Wiens (2001), is the ability to keep one's accomplishments and talents in perspective, which includes self-acceptance, and further includes the idea of true humility as not being self-focused but rather focused on others. This is congruent with Fairholm and Fairholm (2000) statement that humility counteracts self-interest.

Collins (2001) reported from his study of companies that made it from good to great and stayed at 'great' he learned that one of the hallmark's of these leaders was the trait of 'humility' and Collins defined humility as the recognition by the leader that he/she does not know everything – which, relates to Winston's (2003) concept of 'teachableness' of the leader. This value of humility allows leaders to open their minds beyond themselves and to see the possibilities that followers can bring to the organization. Since Patterson (2003) found through

her research that leaders do what they do because it is the right thing to do she determined that the outgrowth of Agapao love and humility would be altruism and seeking the followers interest or vision for the organization.

Altruism
Patterson (2003) presents altruism as leaders having concern for the welfare of others and going to lengths to care for and improve the welfare of employees even if it means personal sacrifice to the leader. Patterson positions altruism as one polar end of a continuum with a narcissistic self-interest at the other pole. This concept of altruism by the leader would move the leader away from seeking the benefit of the organization but rather seeking the benefit of the followers. While this helps Patterson's model of leader-follower interaction it does not help us understand how the organization prospers – thus, the reason for this paper's extension of Patterson's model.

Vision
Vision in Patterson's servant leadership model refers to the leader's vision of the role of the follower in the organization, which is different than vision commonly found in the literature. Perhaps it would be better if a new term was used here instead of vision but 'vision' is the term in the model and will remain as the term for this paper. The leader, following the seven tenets of Agapao love and following the understanding of humility and teachableness as presented in the section above on humility and following the idea of doing what is right for the sake of doing what is right without regard to personal gain as suggested in the section above on altruism should, according to the model, find him/herself wondering what the follower would like to do with regard to the organization, which is the focus for this section on vision. The leader seeks to find what the follower would like to do in the organization. While this sounds a bit like anarchy it is not.

Anarchy presumes that everyone does what they want without regard to those around them. A tenet of servant leadership, although not defined in Patterson's model per se, is the suggestion/implication of selecting people who are 'right' for the organization. This 'rightness' can be defined as values alignment between the follower and the organization. The base, then for this variable of vision is for the leader to find out what the follower wants to do with regard to meeting the follower's needs within the context of the organization. This is similar to what McGregor (1960) wrote that employees find work as natural as play and will work diligently to the firm's aims if the goals, beliefs, and values of the firm match their own. For a more complete review of McGregor's Theory Y the reader is encouraged to review McGregor's works. The extended model, as presented here, may be a good explanation of how McGregor's Theory Y works. Perhaps, it may be found in future research that Theory Y is an integral part of servant leadership.

In Patterson's model of servant leadership this variable of vision is worked out by the leader finding the various interests and goals of the employee as it relates to what the follower wants to do and the leader then modifies the organization's procedures and methods to fit. Here is an anecdotal example from my interviews with 500 employees who either work for servant leaders or who wished they did: a 22 year old employee working on a tourist train in the food preparation and food-counter resale operations of the train recognized that the passengers bought bottled water and the catering operation always ran out. The employee noticed that the customers commented that they would like to have the water colder than the room-temperature that it was sold at. The employee knew that the jostling of the train, the extra costs of ice and cups would not serve the organization well or the customers as the water would spill. The employee shared with the leader his idea of using the train's catering car's freezer to freeze the water over night and to take the water out early in the morning before the passengers arrived so that the ice in the water bottles would slowly melt and the customers would be get cold water all day with no ice cubes and no cups. The leader modified the procedures of the organization to accommodate the employee's vision of service to the customers. Another example would be for a professional employee in an organization, whose values are aligned with the organization, to express a desire to the leader for the employee to offer special training seminars to customers on how to gain more benefits from the company and in the process the company could better serve the customers with a subsequent loyalty to the organization. The leader, in this case, arranged the seminar venue in the company, gave the employee the requisite time and resources to produce and conduct the seminars. (note more space has been devoted to this variable than the others in order to help explain the focus of this use of the term 'vision')

Trust
In the model, at the same point that vision occurs, trust occurs. Trust according to Fairholm and Fairholm (2000), is an essential element of culture, without which discord and disharmony exist. Fletcher (1999) and

Wis (2002) view trust as an integral element of servant leadership in which the leader believes in the follower's ability to accomplish goals and enables the leader's vision of and for the follower to occur. Trust works with the vision variable and is why Patterson's model shows trust occurring at the same time as vision. This helps present the process of how the leader engages with the follower to establish the vision with the follower and to establish/place trust in the follower with regard to organizational elements. Note that in these two variables of vision and trust there is no cost-benefit analysis done to see if the follower's vision is worth doing. The reason for this ties to the concepts of learning organizations in that ideas are generated and efforts made to test the ideas with the outcomes used as learning opportunities to help the next round of ideas and efforts. Perhaps future research will find a synergy between servant-led organizations and learning organizations. The outcome of the two variables – vision and trust – is empowerment.

Empowerment
Vision and trust lead to empowerment or providing the follower with the power, authority, accountability, responsibility, and resources to achieve what the follower wants to achieve relative to his/her vision within the organization. Russell and Stone (2002), and Kezar (2002) concur that empowerment is a core factor in servant leadership and should be a focus for the servant leader. Melrose (1995) elaborates on the role of empowerment by explaining that empowerment involves clarification of expectations, goals, responsibilities, and allows for self-direction and freedom to fail. This aspect of allowing people to fail and to learn from the failure, which is in contrast to the Theory X concept of expecting failure and following up with punishment, is a key element to the long-term growth of the follower. This failure-learn cycle is evident in the learning organization literature (Densten & Gray, 2001; Prewitt, 2003; Murphy & Khirallah, 2000; Markowich, 1988). In the process of empowering, the servant leader is willing to give up control and power so that the follower can be effective and successful in the accomplishment of the tasks at hand. This 'freedom' though is not carte-blanc and anarchist in design but is progressive with the new follower being empowered in small amounts and allowing the follower to learn and grow to the point of being capable and willing to handle larger levels of empowerment.
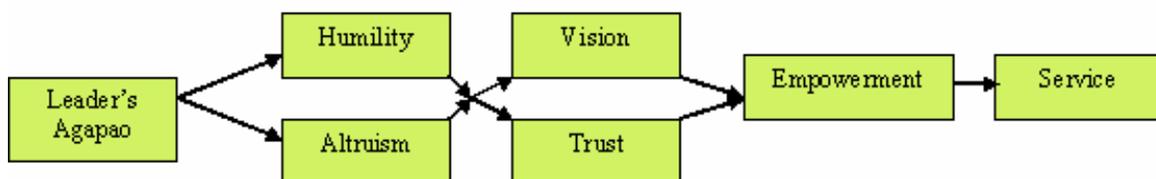
Service
Farling, Stone, and Winston (1999), Russell and Stone (2002), Covey (2002), Buchen (1998), Wis (2002), Guillen and Gonzalez (2001), as well as, Fairholm and Fairholm (2000) concur on the factor of service as a hallmark of servant leaders. While it seems obvious that a servant should serve it is in the focus of serving that the servant leader serves as compared to the servant who may serve out of a sense of servitude or requirement. The servant leader thinks of service in the process of thinking about leading and sees his/her role to the follower as one of providing the follower what is needed so that the follower can accomplish his/her tasks.

Patterson's Model
Figure 1 shows Patterson's model as she presented in her dissertation. The model illustrates the variables as presented thus far and leaves the reader with a sense that the servant leader's role ends with service to the follower, which, is a correct evaluation when only seeing the role of the leader in all of this. However, the full understanding of the servant leadership process, which is the focus of this paper, requires a circular view of the process as presented in the next section.

Figure 1: Patterson's Model

Winston's Extension of the Model

The second half of the story occurs when the leader's service results in a change in the follower's sense of love. The follower's Agapao love results in an increase in both the commitment to the leader and the follower's own self-efficacy. The higher levels of commitment and self-efficacy results in a higher level of intrinsic motivation that leads to a higher level of altruism toward the leader and the leader's desire to see the organization do well. This leads to higher levels of service to the leader. Since the earlier description of the leader-to-follower portion of the model covered the factors of Agapao, altruism and service, it is only necessary to provide a review of commitment, self-efficacy, and intrinsic motivation here.

Commitment to the Leader

While organizational commitment is the followers' level of positive belief toward the organization and its goals and the level of behavior committed to accomplishing the organizational goals, commitment to the leader is the follower's level of positive belief toward the leader. This concept is not well articulated in the research and is an area for further study as is the whole area of followership according to Densten and Gray (2001). Densten and Gray, who build their argument for more research on followership from Kelly's (1992) statement that leaders contribute no more than 20% of the success of an organization and further, that followers are crucial to the remaining 80%. Kelly's work does not show empirical research to support his claims and it represents a specific area of further research as pointed out by Densten and Gray. Another area of research into the impact of followers would be the level of effort directed toward the completion of the tasks that leaders want done. In light of Yukl's (2002) and Bass's (2000) implication that transformational leaders do what they do for the follower so that the follower works harder to accomplish the goals and objectives of the organization, empirical research may want to seek out the actual performance level of servant-led followers to see if servant-led followers outperform transformational-led followers. This current model would propose that servant-led followers would be more committed and more effective in their performance.

House (1977) contributed to the understanding of how followers identify with and commit to a charismatic leader, but little has been done in the literature to show how or if followers identify with and commit to non-charismatic leaders. If House's work implies that any time followers identify with and commit to a leader the leader is a charismatic leader then it would have to be logically concluded that in this article's proposed model that all servant leaders are charismatic leaders, however, the work of Patterson (2003), Greenleaf (1977), Spears (1996), Russell and Stone (2002), and Farling, Stone and Winston (1999) don't support this conclusion. Thus, there may be (and this model proposes) that followers of servant leaders identify with and commit to the servant leader.

Self-efficacy

Self-efficacy is the follower's perception of what the follower can and cannot do in terms of his/her capability. Bandura (1997) is credited with developing this concept and in Bandura's original work he indicated that the follower's sense of capability is affected by the social environment, which is to say that the leader can and should affect the follower's perception of the follower's capabilities. If followers believe in their own true capabilities they can achieve all that they are capable of achieving.

To further illustrate the tie between leader and follower that is afforded or explained by self-efficacy, consider this quote from Bandura (1997) "[t]hese beliefs are embedded in a network of functional relationships with other factors that operate together in the management of different realities" (p. 3). Bandura provided the following list of actions influenced by personal efficacy:

- Courses of action people choose to pursue;
- How much effort they put forth in given endeavors;
- How long they will persevere in the face of obstacles and failures;
- Their resilience to adversity;
- Whether their thought patterns are self-hindering or self-aiding;
- How much stress and depression they experience in coping with taxing environmental demands;
- The level of accomplishment they realize (p. 3).

This list illustrates Bandura's claim that optimistic self-efficacy beliefs have both affective and motivational benefits in "that the striking characteristic of people who have achieved eminence in their field is an unshakable sense of efficacy and a firm belief in the worth of what they are doing" (pp. 72-73). Bandura (1977) wrote that developmental thought processes exert determinative influence on a person's judgment of personal efficacy. "Once formed, however, efficacy beliefs regulate aspirations, choice of behavioral courses,

mobilization and maintenance of effort, and effective reactions" (p. 4). According to Bandura, a person with high self-concept will tend to become highly efficacious and will exert a positive influence on his or her environment. This 'influence' is what is measured in the follower's service to the leader variable in the model.

Intrinsic Motivation

Intrinsic motivation, according to Reeve (1995), is the innate propensity to engage one's interests and exercise one's capacities, and, in doing so, to seek out and master optimal challenges – which means that the follower is inwardly motivated by him/herself to behave in particular ways. This inward propensity is not responsive to external rewards or threats but internally focused on the individual's desires. Intrinsic motivation causes people to do more and results in higher performance than the minimum behaviors that result from external motivation (rewards and threats). Intrinsic motivation results in pleasure for the follower in doing the task. McGregor's (1960) Theory-Y presents intrinsic motivation as the primary source of what drives people to perform at work or play, yet, Eisenberger and Shanock (2003) point out that most rewards considered by leaders are extrinsic rewards. The sports research literature shows more work on intrinsic motivation (see Pedersen, 2002 for a sports-focused study on intrinsic motivation). The extended model presented in this paper emphasizes the value of intrinsic motivation to explain why followers exert energy and effort for the leader.

Circular relationship of the Model

Figure two shows Patterson's model with Winston's extension added to it. The model shows a circular relationship but should be viewed as spiral with each 'round' of the model growing in intensity and strength. This result is caused by adding a moderating variable of maturity to the model that increases or decreases the strength of each round of the model. This moderating variable of maturity is similar to Hersey/Blanchard's concept of 'maturity' (later changed to 'willingness') (Blanchard & Hersey, 1996; Fernandez & Vecchio, 1997) or the concept of spiritual maturity (Vaughan, 2002). The spiral is shown in figure three and provides a rough view of how the spiral moves up as a result of maturity (the figure presumes an increase in maturity and a resultant increase in the strength of the circular model, but the model could and should show the decline in the strength of the circular model when the level of maturity declines)

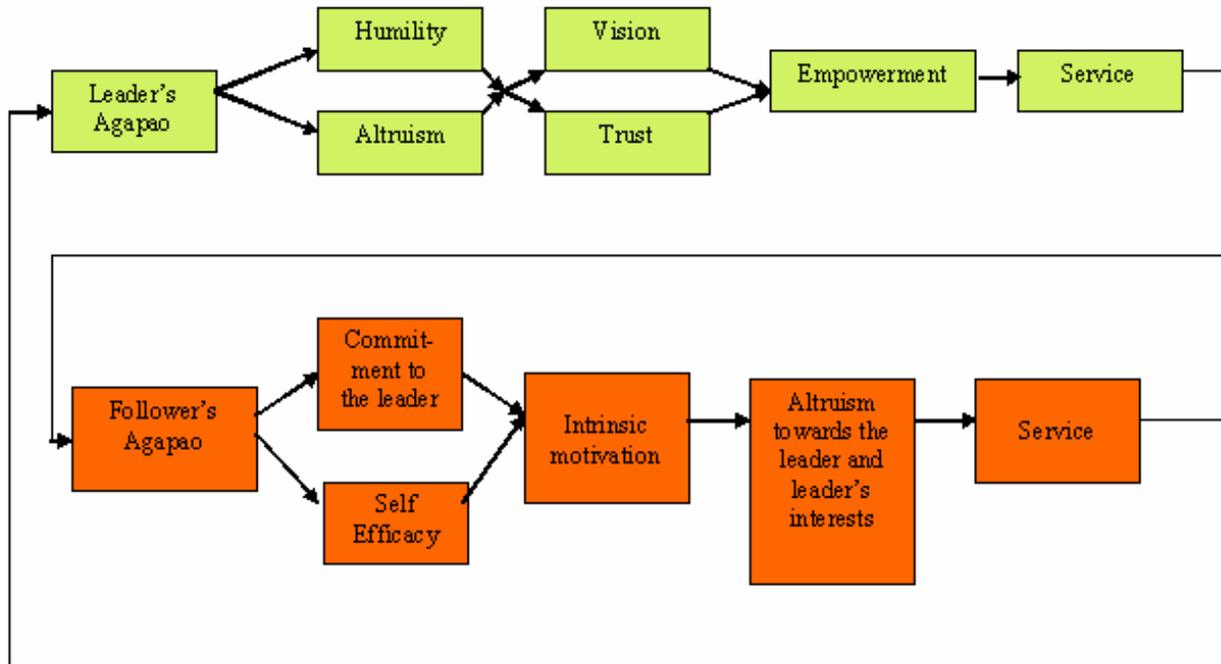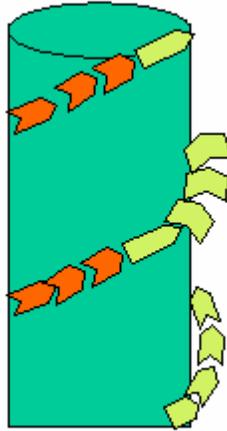Figure 2: Winston's Extension of Patterson's Model

Figure 3: The Effect of the Moderating Variable of Maturity.

Need for Empirical Research

Both Patterson's model and Winston's extension have some research projects completed (Bryant, 2003; Nelson, 2003) and underway (Dennis, 2003; Dillman, 2003, Chen, 2003) and more is needed. In addition to Dennis's work to build a measurement instrument to test the seven variables of Patterson's model, an extension of Dennis' work to measure the variables of Winston's extension. After the development and validation testing of the instruments it will be helpful if structured equation modeling can be done to test the impact of the variables as well as the impact of the moderating variable of maturity.

Patterson's 2003 dissertation referenced case studies of leaders who are considered by their followers to be servant leaders and more case studies are needed to show the differences between leaders, considered as servant leaders, and those considered by followers to not be servant leaders. The case studies will assist researchers to more fully understand the interaction effects of the variables. While it is not in the scope of this paper to presume or present that servant leadership is the 'correct' leadership style, it is a necessity to understand the interaction effects of the variables in order to diagnose and explain phenomena in servant-led organizations as well as to train those leaders who desire to be servant leaders.

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