# Servant Leadership Theory:

Application of the Construct of Service in the Context of Kenyan Leaders and Managers

Jeremiah Ole Koshal, Ph.D.
Regent University

By extending the research of Patterson's (2003) servant leadership theory, this paper explores the acceptability and applicability of servant leadership theory's construct of service in the context of Kenyan leaders and managers. The study examines 25 leaders and managers from varied organizational settings. From the analysis of the responses, it emerged that (a) role modeling, (b) sacrificing for others, (c) meeting the needs of others (employees) and developing them, (d) service as a primary function of leadership, (e) recognizing and rewarding employees, (f) treating employees with respect (humility), and (g) involving others in decision making are prevalent themes reminiscent to Patterson's servant leadership theory's construct of service. Thus, the construct of service has acceptability and applicability among Kenyan leaders and managers.

## Introduction

According to Snyder, Dowd, and Houghton (1994), writers who study leadership advocate that one of the primary motivations of leadership should be serving others. Service to others calls for leaders, who genuinely serve others' needs (Murray, 1997; Nair, 1994). According to Sarkus (1996), much of the current literature that supports serving and valuing people has been presaged by the work of Robert K. Greenleaf. Servant leadership, which is a paradigm of leadership based on the philosophy of Greenleaf (1977), calls for leaders to be of service to others (e.g., employees, customers, and communities).

To help create a platform for more specific research on servant leadership, Patterson (2003) developed a working theory of servant leadership comprising of altruism, empowerment, humility, love, service, trust, and vision. Such research has opened the door to empirical contextual research on the theory. In other words, there is need to see if the theory applies in varied cultural settings and, if so, how it looks in such settings. Nelson's (2003) study, which explored Patterson's servant leadership theory (i.e., all constructs) among black leaders in South Africa, found that Patterson's servant leadership theory has acceptability and applicability in South African organizations even though there were some contextual constraints.

The purpose of this paper is to build on Patterson's (2003) work on servant leadership theory. The study specifically seeks to explore the acceptability and applicability of Patterson's servant leadership theory's construct of service among Kenyan leaders and managers of varied organizational settings. The paper first examines service, the popular literature on servant leadership theory, servant leadership as defined by Patterson (2003), leadership and service in the African context, and the Kenyan *harambee* philosophy. Further, the paper presents the method along with the findings on 25 Kenyan leaders and managers of varied

organizational settings, who were interviewed on whether they understand and apply Patterson's servant leadership theory's of construct of service.

## Definition of Service

Snyder, Dowd, and Houghton (1994) posited that writers who study leadership advocate that one of the primary motivations of leadership should be serving others. In their book, *Vision, Values and Courage,* they argued that a real customer focus requires leadership with service to others—an interest in or an orientation to other people that places importance on their wellbeing. Murray (1997), who is a consultant in philanthropy, submitted that the servant leadership concept has maximum opportunity to portray its value when practiced within the framework of philanthropy. Philanthropy encourages the sharing of resources, talents, time, and effort on the part of those who have to those who do not—all of which are part of service.

According to Nair (1994), Mahatma Gandhi placed before us a higher standard of leadership based on an enduring spirit of personal service. Gandhi, who is acknowledged as a servant leader says: "We must place service at the core" (as cited in Nair, p. 59). Gandhi further challenged leaders to treat others as themselves, for the ideal service is selfless service: you see everybody as yourself and expect no reward. According to Bradley (1999), "Service is the reason for leadership" (p. 49), it is not seen merely as a qualification for leadership but an end of leadership. In other words, the idea of serving others is a fine attitude for all humans to adopt, in whatever role that they might be cast. Bass (1995) posited that enlightened leadership is service and not selfishness. The leader grows more and lasts longer by placing the well being of others above one's own. As per Bennis and Nanus (1985), leaders must understand that one of their primary functions as leaders is to serve the needs of their constituents. While talking about the new leader, Bennis and Nanus observed the leadership of service as the pivotal force behind successful organizations. Thus, Kanungo and Mendonca (1996) are somewhat right in saying that there is an increasing realization today for business leaders to become more responsible, not just to their stockholders but also to other stakeholders (e.g., consumers, employees, suppliers, the government, and the local communities).

## Servant Leadership Theory

Sarkus (1996) observed that much of the current literature that supports serving and valuing people has been presaged by the work of Greenleaf (servant leadership). The emphasis on servant leadership is to humbly serve without expectation to be served by those who follow. The model establishes service as the gift that attracts followers who in turn pass along this same gift. Though Greenleaf (1977) is the one most responsible for popularizing the theory of servant leadership for the last 30 years, the theory has been practiced for centuries upon centuries throughout all cultures (Nyabadza, 2003). Greenleaf popularized the concept of servant leadership through an essay titled The Servant as Leader, and a later book incorporating that essay Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness. Greenleaf credited Herman Hesse's Journey to the East (1956) as the source of his idea of the servant leader. Greenleaf coined the concept in 1970 (Spears, 1996) in order to bring to the forefront the perspective that leaders are those that are servants first. He proposed, "The great leader is seen as servant first, and that simple fact is the key to his greatness" (Greenleaf, p. 21).

Two key notions underlie the various definitions of servant leadership: service and other-centered (Greenleaf, 1977). Farling et al. (1999) posited that service is the core of servant leadership. They argued that service is and should be a primary function of leadership, and that it should not be based on one's own interests, but rather on the interests and welfare of others. In other words, servant leaders know they are servants first. Russell and Stone (2002) concurred that service is the core of servant leadership and that this service is a choice over self-interest. To Wis (2002), the servant leader is called to serve and he or she sees life in totality as a mission of service. While reiterating Greenleaf's philosophy, Lee and Zemko (1993) observed that leaders exist only to serve their followers and they earn their followers' trust only by virtue of their selfless natures. Further, servant leaders are known to deeply commit themselves to the personal, professional, and spiritual growth of those in their sphere of influence (Spears, 1995, 1996, 1998, 2002). And better than other

leadership models, servant leaders promote opportunities for corporate success because people work and live best in a community where they genuinely serve each other's needs (Melrose, 1995). Thus, Tatum (1995) is somewhat right in saying that servant leadership is not the special domain of any one religious group or any one profit or nonprofit group but rather the domain of those caught up in the spirit of service.

Servant leadership is other-centered. According to Greenleaf (1977), servant leaders are concerned with the less privileged in society and strive to help others grow as persons. They want to help those they serve become "healthier, wiser, freer, more autonomous, and more likely themselves to become leaders" (Greenleaf, p. 27). Laub (1999) viewed servant leadership in the context of promoting, valuing, and developing others, which calls for the building of community and sharing of power and status for the common good of each individual, the total organization, and those served by the organization. While developing an instrument for assessing organizational leadership, Laub advocated the use of workgroups or teams that are small enough to allow group members to become a community, with strong collaborative relationships. This is in line with servant leadership, which is inclusive rather than exclusive.

According to Joseph (1997), servant leadership is about "careacting"—that is devoting serious attention to doing things in the service of others. Joseph further observed that at the core of servant leadership are collectivist assumptions: one must submit one's individualistic will to the collective good in order to be a servant leader. Pollard (1997) saw the need for love and care for the led if a sense of community is to be built. Servant leadership promotes a more open and cooperative working environment (Melrose, 1995), where the task is to serve the team needs as well as organizational needs. When talking about the basis of servant leadership, Fairholm (1997) saw our task as to serve self, the team needs, and our fellow workers with all our heart and our mind and to do so unreservedly. Serving the team and organizational needs, calls for leaders who recognize the importance of the metaphor of community. Fortune 500 executive, Jim Autry (1991), observed that the workplace is becoming today's neighborhood or community. Leaders who recognize the importance of the metaphor of community energize people to take actions that support higher organizational purposes rather than self-interests. Such leaders also emphasize consensus in decision making (Kouzes & Posner, 1993). Thus, the focus on others is the distinguishing feature of servant leadership.

According to Saunders (1993), servant leadership is also about supporting others in their growth and development. A supporting system for others demands that we have the courage to brush our egos aside in order to care enough about them so as to facilitate their success. As part of supporting others, Blanchard (1997) posited that servant leaders listen to their people, praise them, and redirect them when they deviate from goals. In other words, servant leaders are constantly trying to find out what their followers' needs are in order to help them succeed. This is due to the fact that they have genuine interests in making a difference in their lives. Thus, the emergence of service and servant leadership is likely to meet the deep desire in our society for a world where people are believed to have an intrinsic value beyond their tangible contributions as workers (Spears & Lawrence, 2002).

## Patterson's (2003) Definition of Servant Leadership Theory

To help create a platform for more specific research on servant leadership, Patterson (2003) developed a working theory of servant leadership. According to Patterson:

> Servant leaders signify those who lead an organization by focusing on their followers, such that the followers are the primary concern and the organizational concerns are peripheral. Servant leaders lead and serve with (a) altruism, (b) empower followers, (c) act with humility, (d) exhibit love, (e) lead with service, (f) are trusting, and (g) are visionary to their followers. (p. 5)

According to Patterson (2003), servant leadership theory provides a marked contrast with that of transformational leadership theory. While transformational leaders strive to align their personal interests (i.e., organizational interests and the interests of the followers) with the interests of the group, organization, or society, the primary focus of the leaders in servant leadership theory is on serving their followers individually. Once again, this very idea of service is at the heart of servant leadership theory and it occurs as the leader serves others, mainly his or her followers (Arjoon, 2000).

Spears (1996) argued that servant leadership crosses all boundaries and is being applied by a wide variety of people working for a myriad organizations (i.e., both non-profit and for-profit). Individuals within such organizations have adopted servant leadership as a guiding corporate philosophy and as a foundation for their mission. While this assertion is true, the theory is mainly concentrated in North American organizations. For instance, TD Industries, a Dallas-based mechanical contractor, has one of the industry's most intensive leadership programs. While searching for the traits that make a good manager-leader, Rubin et al. (2002) pointed to servant leadership. For over 30 years, TD Industries has advocated and executed the "servant as leader" philosophy developed by management consultant, Robert Greenleaf. According to McLaughlin (2001), servant leadership is practiced at TD Industries through the cultivation of employees by serving the employees and meeting their needs. In other words, servant leadership is central to TD Industries' corporate culture. According to Ben Houston, TD Industries managing director, the mission is so serious that "if you get the business results without the servant leadership, you cannot stay here" (Rubin et al., p. 3). Perhaps that is the reason behind TD Industries being consistently rated among the best companies to work for in America by *Fortune Magazine* (Spears, 1996).

Along with TD Industries, Synovus Financial, SAS Institute, and Southwest Airlines are also included in the list of the top 100 organizations to work for in America. On the basis of the *Fortune* survey, Levering and Moskowitz (2000) contended that servant leadership has been practiced and advocated in some best companies to work for in America, namely Southwest Airlines (#2 in 2000, #4 in 1999, and #1 in 1998), TD Industries (#4 in 2000, #2 in 1999, and #5 in 1998), and Synovus Financial (#5 in 2000 and #1 in 1999). *Fortune* 2001 annual survey of top employees ranked Southwest Airlines, TD Industries, and Synovus Financial number four, six, and eight respectively (Levering & Moskowitz, 2001). All these organizations are servant-led and they espouse that servant leadership contributes to their success.

### Leadership and Service in the African Context

According to Gakuru (1998), service has come to be identified with the African concept of interdependence, which calls for individuals, including the leaders to depend on each other. In other words, the welfare of every individual in the African communities means the welfare of the entire community. This idea was famously articulated by Nigerian novelist, Chinua Achebe, who wrote: "Whereas an animal scratches itself against a tree, a human being has a kinsman to scratch it for him" (Gakuru, para. 11). Bell (2002) posits that Africans do not think of themselves as "discrete individuals" but rather understand themselves as part of a "community", which is often referred to as "African communalism." Many local dialects have a word for the concept of mutual responsibility and joint effort. In thinking about "African communalism", Mbiti's (1969) often quoted line—"I am because we are: and since we are, therefore I am" (p.10)—from his widely read book, African Religions and Philosophy, comes into mind. It is perhaps worth quoting the fuller text of Mbiti's remark:

> The individual owes his existence to other people. He is simply part of the whole. Whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual. The individual can only say: "I am, because we are; and since we are therefore I am." (p. 10)

According to Wright (1984), one obvious conclusion that can be drawn from the assertion of individuals having to depend on their community is that, as far as Africans are concerned, people regard each other as brothers and sisters, and the interest of the local communities takes precedence over those in government, organizations or leadership in general.

A recent study by Nelson (2003), which explored Patterson's (2003) servant leadership theory (i.e., all constructs: altruism, empowerment, humility, love, service, trust, and vision) among black leaders in South African organizations found service to be the primary function of leadership. Service was not based on the leaders' own interests but rather on the interests and welfare of their employees. In other words, participants expressed a desire to put others first—that is a willingness to look after others' welfare. Their perception of service was expressed as "serving and supporting the people who serve the customers" (Nelson, p. 72). This is not a strange outcome, given that Nelson capitalized on the prevalent African values like the *ubuntu* philosophy, which focuses on the person not living for himself or herself, but rather living for others. *Ubuntu* serves as metaphor embodying group solidarity in many traditional African societies (Mibigi & Maree, 1995). In

other words, it focuses on the person and stresses communal support, group significance, and cooperation. It acts like a public philosophy that ties people together as a strong, united community ("An affro-centric," 2001).

The strong and ancient value of service and mutual assistance has always been brought to life in African societies through network and associations. The voluntary spirit in Africa predates modern governments and western influence. Before the advent of colonialism, African people had structures that catered to the needy among them (Gakuru, 1998). It is worth noting that the idea and practice of giving a hand (service) to others, whether one acts individually or through organization, is as old as Africa. Voluntary individual and communal activities retain deep roots among Africans. In practical terms, one helps and works with neighbors and fellow villagers as the need arises and dictates (Waiguchu et al., 1999). Furthermore, the interest of the local and ethnic communities takes precedence over whatever the leadership or government may declare as national interests (Mamadou, 1991).

Tradition places social achievement above personal achievement in most African communities. Common phrases usually exist that signal social disapproval of the individual who places himself or herself above fellow human being ("An affro-centric," 2001). Dia (1994) observed that individual achievements are much less valued than are interpersonal relations. Mamadou (1991) posits that a higher value is placed on interpersonal relations and the timely execution of certain social and religious activities than on individual achievements. The value of economic acts, for instance, is measured in terms of their capacity to reinforce the bonds of the group. Thus, efficient indigenous management practices, where shareholding is democratized and cultural values and traditions serve as a means of stimulating productivity, can be used in today's organizations.

As part of service, consensual decisions are a critical part of African leadership. According to Ayittey (1992), the traditional African leadership from time immemorial has always placed the community's interest (service) ahead of its own. For instance, the chief did not rule, but rather served and only led by consensus. In situations where the council (governing body) failed to reach a consensus, the chief would call a village assembly (representatives) to put the issues before the people for debate. This signifies the importance of service to the people. Similarly, Mamadou (1991) observed that the traditional judge in black Africa is more intent on reaching a consensus than litigating by the book. In legal as well as in political matters, African leaders tend to seek unanimity and are generally prepared to engage in seemingly interminable discussions. Perhaps this explains why self-reliance and self-interest tend to take a back seat to group or community loyalty. According to Mersha (2000), studies based on African organizations indicate that decisions based on a consensus still have greater acceptability in African societies. Specifically, a study based on Kenyan industries showed that both workers and managers preferred a modern democratic style of leadership to build consensus and trust.

### The Kenyan Harambee Philosophy

According to Chieni (1997), *harambee*, which is a *Bantu* (a major grouping in Africa) word, has its origins in the word *halambee*, which literary means, "let us all pull together" (para. 3). While tracing the origins of harambee, Yassin (2004) noted that the alternative linguistic interpretation of *harambee* is derived from the twin words *halahala* and *mbee*. While *halahala* is a Swahili (a language spoken in East Africa) word for doing things quickly and collectively, *mbee* is Swahili for forward. *Halahala/mbee* would thus signify "doing things quickly and collectively with a forward connotation" (Yassin, para. 7). However, the phrase has since been simplified, given official recognition, and coined as *harambee.* The same word is echoed by everyone when a collective effort is made for the common good, such as helping a family in need, or the construction of a school or a Church ("Special Feature," 2002).

According to Hill (1991), the *harambee* philosophy is based on African traditions of community cooperation and mutual aid. This may refer to the institutions of work parties, which embrace a variety of forms of cooperative labor assistance. Similarly, Mbithi and Rasmusson (1977) perceived *harambee* as the collective and cooperative participation of a community in an attempt to fill perceived needs through utilization of its own resources. They further noted that the notion of self-help that the term *harambee* seems to refer to is solidly grounded in the indigenous cultures of most Kenyan communities, where different names for joint efforts can be found. Perhaps that is the reason why Chieni (1997) says *harambee* is variously described as a way of life

in Kenya and a traditional custom of Kenyans that encourages all Kenyans along with their leaders to give in order to complete any task at hand for community development and advancement. Thus, for the most part, the term embodies mutual assistance, joint effort, mutual social responsibility, and community self-reliance.

Though *harambee* is a traditional Kenyan principle that has always existed, it gained prominence after independence (1963). It was the founding Kenyan president, Jomo Kenyatta who encouraged Kenyans to help one another in the spirit of *harambee* (Chieni, 1997). Kenyatta placed the destiny of Kenyans in the hands of their fellow Kenyans, especially their leaders. He rallied black, white, and brown Kenyans (both ordinary people and their leaders) to launch into the 20th century by adopting the philosophy of *harambee* (Versely, 1997). To Kenyatta, it was only out of everybody's efforts and toil that a new and better Kenya could be built. He stressed a continued close collaboration between the people throughout their self-help efforts, the government and the leaders when he said: "But you must know that Kenyatta alone cannot give you everything. All things we must do together to develop our country, to get education for our children, to have doctors, to build roads, to improve or provide all day-to-day essentials" (Chieni, 1997, para. 5). Perhaps that is why some people see *harambee* as both a political slogan and a movement that developed rapidly in response to people's actions and inspirations rather than simply as a creation of the government and its leadership (Hill, 1991). Thus, the spirit of *harambee* (i.e., we must all pull together) symbolizes the Kenyan peoples' attitude and effort in working together to build and strengthen themselves and their nation as a whole (Shikuku, 2000; Wilson, 1992).

According to Ngau (1987), *harambee* projects are broadly classified into social development and economic development types. The former include education, health, social welfare and recreation, and domestic projects, while the letter includes water supply, transport and communication facilities, and agricultural ventures. Chieni (1997) noted that Kenyatta realized that social development—the process by which the standards and conditions of living of the majority of the people in a community are improved—could not be accomplished without a firm cultural foundation plus the involvement of the majority of the people themselves. Kenyatta then decided to stress a continued close collaboration between the people through their self-help efforts and the government through the provision of necessary services. According to Wilson (1992), the *harambee* philosophy has actually come to mean the provision of goods—usually social infrastructure through the voluntary cooperation of members of the community, including their leaders. The philosophy is utilized in community self-help programs to build roads, schools, medical facilities, and daycares. The shift of *harambee* to social amenity development emanates from the fact that the basic means of production (e.g., farming, industry, and mining) have come under private, family, and company or organization ownership. To most people, collective effort is aimed at above all, schools, health facilities, roads, and churches rather than development of farms or business (Ngau).

Through *harambee*, the efforts of the people, Non-Governmental Organizations (NGOs), and the government have come together in a cooperative endeavor to speed up development (Chieni, 1997). In his book, *The Two Faces of Civil Society: NGOs and Politics in Africa*, Ndegwa (1996) observed that besides relative political stability and a well developed communication network, the *harambee* philosophy has contributed to the highest number of both international and local NGOs in Kenya in the whole of sub-saharan Africa. In areas where the state has been unable to fully provide adequate services such as healthcare, education, and agricultural and credit extension, the NGOs have entered these fields and become indispensable partners in service provision through the *harambee* philosophy.

According to Bailey (1993), *harambee* is not just a theoretical fancy concept—it has achieved tangible results. *Harambee* has specifically brought about near miracles in the entire nation of Kenya. Aided by the government and its leaders, *harambee* self-help projects have been responsible for the building of over 200 schools, 40 health centers, 60 dispensaries, 260 nursery (kindergarten) centers, 42 bridges, and 500 kilometers of rural access roads throughout the country. The Kenyan leaders with the help of their communities have spearheaded all these projects by way of fundraising. And perhaps it is important to note that though *harambee* never had immediate monetary implications, it has come to have a new meaning: fundraising. It is now used everywhere to raise funds for Churches, weddings, student fees, hospital bills, and generally in programs aimed at supporting the needy in society (Shikuku, 2000). Thus, as per Ngau (1987), a typical *harambee* today consists of fundraising, where the local people, government officials, elected politicians, church leaders, and the general public make contributions on voluntary basis, ranging from cash and materials to pledges for labor. Further, local and foreign business firms, foreign agencies and

governments, foundations, and non-governmental organizations (NGOs) also get involved and make contributions to *harambee* projects. Hence, *harambee* has in one way or another improved the quality of life for different people and communities in Kenya.

## Method

### Description of Research Design

The study specifically employed a qualitative in-depth interviewing technique (also called qualitative interviewing), which is a type of interview that researchers use to elicit information in order to achieve a holistic understanding of the participant's point of view (Rubin & Rubin, 1995). It involves asking participants standardized open-ended questions and probing wherever necessary to obtain data deemed useful by the researcher (Huberman & Miles, 2002).

### Research Participants

The selection of interview participants was the result of theory-based sampling, one of the strategies for purposefully (or theoretically) selecting information-rich cases. Theory-based strategy allows the researcher to sample people on the basis of their potential manifestation or representation of important theoretical constructs (Patton, 2002). A total of 25 leaders and managers (i.e., 9 CEOs, 3 deputy CEOs, and 13 divisional heads) from four organizational sectors (i.e., NGOs, institutions of higher learning, corporate organizations, and governmental organizations) were interviewed. All of the leaders and managers interviewed hold college degrees and most of them hold advanced degree (e.g. masters and doctorates) in addition to being in positions of leadership for a number of years in their organizations. There were 22 males and 3 females interviewed. The sample population was selected based on the theory-derived criteria for being a servant leader as stipulated in their organizations' vision and mission statements. As per Seidman's (1998) view of qualitative researchers discussing a point until there is saturation of information, this number was considered significant to identify themes and patterns that are meaningful theoretically and empirically (Bryman & Burgess, 1999; Mason, 2002), even though they may not be generalizable to a larger universe (Yin, 1994).

### Data Collection

A standardized open-ended interview, which involves preparing a set of open-ended questions which are carefully worded and arranged for the purpose of minimizing variation in the questions posed to the participants, was used to collect data (Huberman & Miles, 2002). The interviews, which were conducted in English, took between 45 minutes to an hour. All the interviews were taped, transcribed verbatim and an audit trail was maintained (Merriam, 1988).

### Data Analysis

After every interview, the researcher had the interview results (i.e. audiotaped) transcribed for qualitative data analysis. After transcription of the audiotaped interviews, the researcher read the interview results, paragraph-by-paragraph and word-by-word, marking off the main ideas, issues, concepts, or themes mentioned during the contact (Rubin & Rubin, 1995). By transcribing or writing out the data, the researcher was attempting to make sense of the data in a time-consuming process called content analysis (Walsh, 2003).

Though the job of coding or slicing the data can be done manually, it was better facilitated by the use of NUD*IST, a computer program that provides for non-numerical unstructured data indexing, searching, and theory-building. Using NUD*IST, the data was sorted into categories based on participant emphasis and frequent use of concepts, terms, or key words that are indicative of servant leadership and the construct of service. As per Walsh (2003), the categories were iteratively reviewed and some were collapsed into a common category (i.e., dominant themes) while others were discarded as inappropriate.

Once coding was completed, a cross-interview analysis (Patton, 2002) was conducted to group data into categories that allowed the researcher to compare what different leaders said, what themes were discussed, and how concepts were understood. This involved comparing the material within the categories to look for variations and nuances in the meaning of servant leadership theory's construct of service, as well as across the categories in order to discover connections between themes (Rubin & Rubin, 1995). Juxtaposing the categories against each other ensured that they are conceptually distinct. Consequently, the categories

that resulted were used to create overarching themes that guided the development of a theoretical model of servant leadership theory's construct of service.

## Findings

After importing the transcribed data into NUD*IST as raw files, the researcher used a text search to quickly pull together all materials containing a reference to a word or group of words, phrases, or patterns of characters related to the construct of service. All the finds were saved as nodes. At this point, the data set was ready to be used for final analyses. The analysis of the responses resulted in 7 categories (a) role modeling, (b) sacrificing for others, (c) meeting the needs of others (employees) and developing them, (d) service as a primary function of leadership, (e) recognizing and rewarding employees, (f) treating employees with respect (humility), and (g) involving others (employees) in decision making.

### Role Modeling

The participants stated that the primary way they demonstrated service to their followers was by role modeling or leading by example. They said that they expect leadership to be the best example in any situation, whereby others can see what is required and how it is done. The participants asserted that one of their responsibilities as leaders and managers is to influence others through their own actions. They insisted that they like leading by example because if one wants things to be done in a specific manner, they should be the first person to do it that way.

A total of 19 out of the 25 participants interviewed indicated that they demonstrate service to their followers through role modeling. Seven of the 19 participants indicated that role modeling signals to others (employees) what the leader perceives to be important. For instance, Stanley Manduku, legal advisor at Daima Bank, expressed that whatever he does triggers a sense of importance and direction as far as the employees are concerned. He stated, "We like leading by example; we realize that if you want things to be done in a specific manner you be the first person to do it" (personal communication, November 2, 2004).

Five of the 19 participants stated that role modeling is the best way to influence others. For example, Dr. B. Waruinge, principal consultant at Sarowaki Management Consultants LTD, believes that he influences others primarily through his behavior. He stated, "A leader leads by example. It is how I treat customers here; it is how I treat other people that have more influence than what I tell them. It is more what I do, not what I say" (personal communication, September 25, 2004).

Five of the 19 participants expressed that leaders should "walk the talk." In other words, they should not "preach water and then drink wine." Dr. Joshua Okumbe, deputy CEO at the Center for Corporate Governance, stressed that their organization is known for modeling what they believe (the fundamental value of integrity). He stated:

> I think we have to a high degree espoused highest degrees of integrity and the people we talk to not only want to believe they know what we do but also know from the way we do things that we walk the talk and talk the walk. So they know we are living by example. (personal communication, September 13, 2004)

Two of the 19 participants expressed that the leader must be an example of good service to others. John Lelaono, general manager of Keekorok & Samburu Lodges, explained:

> The leader must ensure that he/she is an example of good service to the guests or to the general public then from there the workers, who are under him or her, will follow the suit and take a good example from him or her. (personal communication, October 18, 2004)

Thus, the participants strongly believed that service is about role modeling. In other words, leaders are better understood when they lead with an example.

Sacrificing for Others

The participants' view of sacrificing for others is embedded in the way they give their time, resources, and even themselves for the work of others. The participants indicated that they have accepted low pay on many occasions in order to serve others. The idea of sacrificing for others also borders on the Kenyan *harambee* philosophy.

A total of 16 out of the 25 participants interviewed indicated that they sacrifice in order to serve others, mainly their followers. Seven of the 16 participants strongly expressed a desire to sacrifice their time, resources, and self in order to serve others. For instance, according to Dr. Chweya Ludeki, chairman of the Department of History and Government at the University of Nairobi, leaders should even go to the extent of spending personal resources for the welfare of the people they are leading. He explained:

> There are some ways you spend your own money to make sure that the group you are leading or the unit you are leading actually succeeds. So to the extent that a leader even spends one's own money, personal resources in it suggests that the leader does not treat the job from a purely official standpoint but treats it at the personal level as well, and sees personal stake in the matter. (personal communication, November 4, 2004)

Two participants, both from government, expressed that working for the government has been an act of sacrifice due to lack of necessary resources. An example is Joseph Nkadayo, principal superintending engineer of roads at the Ministry of Roads and Public Works, who said that working for the government calls for endurance and great sacrifice. He explained:

> I have personally worked for twenty years and have served in many areas. But I have to be honest with you that we have so many limitations (e.g., equipment). However, in spite of the limitations we try to keep our motivation and commitment high. (personal communication, October 26, 2004)

Three of the 16 participants stated that their current jobs have been a matter of sacrifice. In other words, their pay is not commensurate with their training and what they do. For instance, Chris Kuto, director general of Kenya Civil Aviation Authority, strongly felt that his profession could have taken him far if he had chosen not to sacrifice for others. He explained:

> I want to believe that my being here has been because I have sacrificed to be here. Technically, my profession could have taken me elsewhere for better pay if that is what I wanted. First and foremost, I saw myself contributing to the growth of the industry in this country at various levels as I grew up in the system. I went to the extent of sacrificing, rather going for low salary for job satisfaction. You know public service in this country is not well paying and I have been around without what I think I am worth. (personal communication, November 3, 2004)

Four of the 16 participants expressed that service borders on the Kenyan *harambee* philosophy, which calls for sacrificing for the benefit of others. The following excerpt from an interview with Dr. Chweya Ludeki expressed his idea of the connection between service (sacrifice) and *harambee*:

> You see there are two ways in which you can look or understand service. One, of course, you can look at the standpoint of the *harambee* philosophy, which is serving by sacrificing for the interests of others. So that is one, which borders on something like voluntary, probably sacrifice, dedication of your time and profession to the service of others. (personal communication, November 4, 2004)

Thus, the participants believed that it is almost impossible to serve people (others) without sacrifice. Sacrifice borders on the Kenyan *harambee* philosophy, which calls on leaders to make a great sacrifice for the service of others.

Meeting the Needs of Others (Employees) and Developing Them

The participants expressed that leaders should sufficiently remunerate their employees (offer competitive salaries or wages, medical coverage, travel bonuses and loan schemes), create a conducive-working environment (in terms of equipment and other materials), guide them in identifying their personal and

professional goals, and develop them through training. These are indicators that the participants view the employees as the greatest assets that any functional organization can have.

A total of 21 out of the 25 participants interviewed provided strong views that are reminiscent of leaders and managers that care about meeting the physical as well as the developmental needs of their employees. Eight of the 21 participants proffered that people only follow leaders who are ready to meet their needs. This was the case with Professor Godfrey Nguru, vice chancellor of Daystar University, who said:

> You can only lead if there are followers and people are likely to follow if they can see that their interests are being taken care of. They are more easily to follow if they can identify the one they are supposed to follow and people are identified best if they see a person who is ready to listen to them and to respond to their needs. (personal communication, September 6, 2004)

Five of the 21 participants said that providing a conducive-working environment for the workers has always been a core agenda for them.  For example, Joseph Mpaa, manager of Serena lodges expressed that, giving employees the priorities they deserve will cause them to take good care of the company's clients. He stated, "As the general manager, I personally and I have seen it work give every effort to make sure that the staff have a working tool and that the environment for the staff to produce is enabling" (personal communication, October 7, 2004).

Six of the 21 participants indicated that they are attuned to helping others to achieve their goals and objectives. An example is Professor Godfrey Nguru who said that for people to grow and realize their full potential, they must be helped. He stated, "In addition to achieving the objectives of an organization, you also want to achieve the objectives of the people you are working with because they too have goals, personal goals, and sometimes professional goals" (personal communication, September 6, 2004).

Four of the 21 participants said that they put emphasis on developing their followers through training. For instance, Chris Kuto expressed that for the employees to be able to provide an efficient service they need to be trained in the areas of those services. He went on to explain, "They should have customer care in their portfolio. It means you have to train them to be able to appreciate the customer; they have to appreciate that they are providing a very essential service" (personal communication, November 3, 2004).

Eight of the 21 participants all made comments suggesting that employees are the most valuable assets they have in their organizations. Joshua Okumbe acknowledged this fact when he said, "Our employees as few as they are we must recognize that they are the most important resource that this organization has" (personal communication, September 13, 2004).

Thus, the participants were very ebullient about pursuing the holistic needs of their employees.


### Service as a Primary Function of Leadership

The participants did not find a dichotomy between service and leadership. They said that the two concepts are so intertwined that they can be used interchangeably. They expressed that leadership is about providing a service, leadership does not exist in the absence of service, service delivery is only possible through leaders that model it, and service calls for strict adherence to certain key leadership principles.

A total of 18 out of the 25 participants interviewed offered incendiary views of service as the primary function of leadership. Seven of the 18 participants perceived leadership as first service. One among them was Dr. Joshua Okumbe, who perceived service as the main function of leadership. He explained, "A leader is out there to serve, not to be served. Anybody who occupies any position of leadership must know on the very onset that their very function as they occupy those positions is to serve, to be selfless" (personal communication, September 13, 2004).

Five of the 18 participants expressed that leadership is futile and meaningless if service is not there. The following excerpt from Godwin Mzenge, executive director of Family Planning Association of Kenya emphasizes the fact that leadership and service cannot be divorced from one another:

In the absence of service or poor quality service, then leadership has no meaning. In our case, for example, if it transpires that the services we are offering in our clinics and the field offices are not meeting the expectations of the communities out there that have a reflection directly to the leadership of the organization. If we are able to anticipate properly, correctly the needs of the community members, the poor people out there and satisfy that need through offering our services that has a reflection on leadership. (personal communication, September 23, 2004)

Six of the 18 participants expressed that service is best delivered when it is modeled. For instance, Kangethe Wagathigi, director of Biselex Kenya Limited asserted that modeling keeps a leader from accumulating extra work because his or her employees look at him or her as a role model and emulate his or her behavior. He stated, "So in your provision of your services to the customers, the kind of leadership you show to your employees is what they will copy. If your leadership is bad, if it is crooked, your staff will be crooked" (personal communication, October 8, 2004).

Four of the 18 participants indicated that they identify service with certain fundamental leadership principles. These include integrity and excellence, which are described as the utmost qualities of a leader. Dr. Saruni Sena, director of Compassion International mentioned these principles while discussing service and leadership. He stated, "One of them is servant leadership, another one is excellence, another one is integrity, and another one is cherishing family" (personal communication, August 3, 2004).

Hence, leadership and service cannot be divorced from one another. In other words, leaders are simply out to serve others (their constituents or followers) selflessly by giving their time and even resources.

### Recognizing and Rewarding Employees

The participants said that recognizing and rewarding employees (for their contributions) takes center stage in their organizations. These include putting measures and systems in place to affirm them, using verbal and written messages when addressing them, hosting parties and get-togethers for them, and promotion of divergent views as part of a learning process.

A total of 16 out of the 25 participants interviewed offered the necessary buttress to recognizing and rewarding employees. Four of the 16 participants said that they already have some measures and systems in place to affirm the employees in their organizations. These measures and systems provide a way of granting awards and promotions to the outstanding workers while putting pressure on the perfidious employees. For example, Ole Ndere, finance director of Ewuaso Ngiro South Development Authority expressed that performance appraisal is used as a means of praising and promoting employees. He stated:

I also make sure that the employee appraisal, performance appraisal is done fairly and I make a proposal for both training and also for promotion, where I feel an employee has done so well and he/she needs to be promoted so he/she gets some sort of motivation. (personal communication, October 17, 2004)

Seven of the 16 participants said that they emphasize both verbal and written messages as part of recognizing and appreciating their employees for excellent performance. For instance, Dr. Isaac Bekalu, director of International Rural for Reconstruction, believes that people get even more energized when they are appreciated in public, something not many leaders do. He stated:

I also try to appreciate people, praising them in front of others, acknowledging that this was done by so and so; I think it was an excellent job. Occasionally, I send them a note to appreciate that they have done a good job. (personal communication, September 24, 2004)

Two of the 16 participants indicated that partying, get-togethers, and common celebrations act as a precursor to recognizing and rewarding employees. One of them was Dr. Saruni Sena, who said that employees are rewarded and recognized through various celebrations. He stated:

Everybody's birthday is celebrated in this office. Also, every now and then we come together for parties just to say thank you to the employees. Our leaders truly appreciate the employees and the employees reciprocate by giving excellent topnotch service. (personal communication, August 3, 2004)

Four of the 16 participants stated that they promote divergent views from their employees in order to encourage and motivate them. An example is Mohez Kamarli, director of Concorde Car Hire, who expressed that divergent views are not necessarily negative. He further elaborated, "In my mind it is positive because then you can look at the whole spectrum of what problems you may have; shutting out those with divergent views is shutting out the treasure of solutions that lay ahead of you" (personal communication, August 24, 2004).

Thus, participants do a variety of things as part of recognizing and encouraging their employees. This encourages and motivates them a great deal.

Treating Employees with Respect (Humility)

According to the participants, leaders who adopt humility exercise great respect for others. As practitioners of this virtue, the participants expressed seeing and regarding everybody as equal and important, taking the time to listen to others (open door policy), and handling corrections and criticisms in a manner that does not destroy the individual but that builds up the individual.

A total of 17 out of the 25 participants interviewed gave splendid and detailed support to treating others with respect as a sign of humility. Twelve of the 17 leaders and managers showed renditions of valuing all and seeing them as equal and important. One among them was Dr. Isaac Bekalu who said that people should be regarded equally even though they play different roles and functions. He explained:

> I would like to see everybody as a person who is created equally. To me, it does not matter if it is my deputy or a janitor; they have got the same value, they are human beings and I try to treat them equally. They do different jobs, they have different roles, but they have a human value that is equal. (personal communication, September 13, 2004)

Similarly, Dr. Phillip Kitui, dean of the faculty of arts at Daystar University put emphasis on the importance of humility. He stated, "Humility is important because everybody's self-worth must be allowed to show; he or she must be allowed to know that they are actually important" (personal communication, November 3, 2004).

Nine of the 17 participants stated that they take the open door policy as a very cardinal element of leadership. They stressed that they leave their doors wide opened so that their employees and customers can access them without much difficulty. For instance, Kangethe Wagathigi indicated that they operate more or less in an open system. He explained, "This door is permanently opened, anybody can walk in; there is nobody from the lowest to the highest, who will say they need an appointment to see the boss, they just walk in" (communication, October 8, 2004). Dr. Waruingi also observed that great ideas have come from his employees as a result of him listening to them. He explained: "I try to tell people that I have no monopoly of ideas. And whatever little project we are doing I listen to them and some of the great ideas have come from employees and they are very many" (personal communication, September 25, 2004).

The participants, however, observed that humility is a bit of a challenge to those who work for the government, where orders and directives must be followed to the letter. According to Joseph Nkadayo, working for the government calls for endurance and great sacrifice. He explained:

> We are a hard industry, whereby when orders are given they must be followed to the latter. You see government operate by orders and directives, some of which do not necessarily require humility. But I always endeavor to communicate and I always try to put a human face and touch. (personal communication, October 26, 2004)

Ole Ndere offered similar remarks. He stated that humility is important but government traditions encumber it. He further explained:

> Like in the public sector, there has been a tradition of trying to elevate the boss above everybody else in terms of—of course, he/she has the authority but the employees have kind of been conditioned to kind of not to feel free in front of the boss; they call him sir and the like. And what I have been trying to do where I work is that I try to make them feel comfortable and I discourage them from referring to me as sir when they are addressing me. We are on first name basis. (personal communication, October 17, 2004)

Four of the 17 participants indicated that humility calls for leaders who are ready and willing to correct and criticize others in a manner that does not destroy them but that builds them up. For instance, Dr. Waruinge said that he never allows for his employees to be reprimanded publicly. He stated:

> Because I treat them and I listen to them and I have time for them and nobody is allowed, even my supervisors to reprimand anybody in public. I tell them to take them aside and tell them slowly, quietly what they have done wrong. (personal communication, September 25, 2004)

### Involving Others (Employees) in Decision Making

The participants strongly believed that they have no monopoly of ideas and experiences and that there is always need to consult others before making any decisions. They said that they consult with their staff in form of departmental meetings, offer them training on teamwork, accept and respect their views and opinions, and generally view consensual decisions as having a motivating impact.

A total of 22 out of the 25 participants interviewed offered a paragon of support to involving others in decision making. Eleven of the 22 participants said they consult with their deputies and other staff members before taking most of their decisions. An example is Joseph Mpaa who stressed on seeking individual views and then matching them together in order to get the best solution to any problem. He stated, "We do it in the perspective of meetings of key heads of departments, where we all, the general manager, the heads of departments will come together and say what problems, what challenges" (personal communication, October 7, 2004). Similarly, Joseph Nkadayo said they usually build consensus before taking collective decisions on many issues. He stated:

> One of the most common ways of building consensus in our organization is to meet as heads of branches to discuss various problems affecting the organization. This way we are able to take collective decisions on issues dealing with description, service and ability to meet goals, and generally to plan and assess completed projects. (personal communication, October 26, 2004)

Three of the 22 participants said they have adopted the principle of teamwork in their organizations. They argued that unlike in the past, where leadership was more or less by intimidation, employees are now receiving training on team spirit. For instance, Ole Pere, head of supervisory division at the Central Bank of Kenya, indicated that his organization is inculcating the culture of teamwork in its employees. He stated, "What they are trying to do the last two years is train people on team basis, teamwork and I believe that is the direction that the organization wants things to go" (personal communication, August 21, 2004).

Five of the 22 participants proffered that they always take into account the opinions of others whenever they make decisions. They said that soliciting people's ideas and suggestions and then agreeing to accept and respect the popular views is reminiscent of good leadership. The following excerpt from Dr. James Kombo, dean of faculty of post-graduate studies at Daystar University shows the pinnacle of this idea:

> In meetings, the procedures are: you bring your views, I bring my views, and we all bring our views. And we see them and the way consensus is often built is people first agree when they go to those meetings that they will accept and respect other people's opinions even if their own opinions are not the popular opinions. (personal communication, November 5, 2004)

Six of the 22 participants expressed that consensus has a motivating impact. They said that when decisions are reached by consensus, people get highly motivated and they will make sure that the decisions or solutions reached are fully implemented. An example is Dr. Joshua Okumbe who stated:

> What we are noticing is that through consensus-building, through participation and through a review of different view points, then we are likely to build the consensus and the most important thing about consensus-building is that it has a motivating impact when everybody feels they participated in the decisions then they buy in the momentum with which they will implement it and see to it that it is not the portion of the greater. (personal communication, September 13, 2004)

## Discussion

The leaders and managers who participated in this study gave statements and comments that led to the emergence of themes reminiscent to Patterson's (2003) servant leadership theory's construct of service and the Kenyan *harambee* philosophy. A brief discussion on the following themes is presented:

### Role Modeling

The participants in this study stated that one of their major ways of demonstrating and practicing service is by modeling their behavior and actions. They said that role modeling signals to their followers what is important and expected of them. The Kenyan *harambee* philosophy became a success because the leaders modeled and lived it. It is the leaders, along with the help of their communities who spearheaded *harambee* as an undertaking for collective good (Bailey, 1993).

### Sacrificing for Others

The participants in this study expressed strong feelings about sacrificing for the sake of others. Their view of sacrificing is embedded in the way they give their time, their resources, and even themselves for the work of others. Those participants working for the government especially indicated that circumstances (e.g., inadequate resources like equipment) force them to sacrifice a great deal. The idea of sacrificing for others borders on the Kenyan *harambee* philosophy, which is guided by the principle of collective good rather than individual gain. The *harambee* philosophy for the most part embodies mutual assistance, joint effort, mutual social responsibility, and community reliance. In other words, the end product benefits the public as opposed to an individual (Chieni, 1997). According to Hill (1991), it is such African traditions of community cooperation and mutual aid that spiral the *harambee* philosophy.

### Meeting the Needs of Others (Employees) and Developing Them

Like the proponents of the *harambee* philosophy, the participants indicated a willingness to invest their own time, energies, and personal resources for the benefit of the employees. The participants also indicated training as a way of guiding their followers in order to identify and develop their personal as well as professional goals. All these are in line with Wright's (1984) concept of "African communalism", where life's means are seen to be relatively minimal and natural resources scarce, and, hence, every individual must depend on his or her community. According to Mibigi and Maree (1995), some of the prevalent African values (e.g., *ubuntu*) put emphasis on the person not living for themselves but rather living for others.

### Service as a Primary Function of Leadership

The participants indicated service as a fundamental goal in their careers. As a matter of fact, they did not find a dichotomy between leadership and service. They expressed that leadership is all about providing a service. In other words, a leader is simply out there to serve and be selfless. Such exuberance and enthusiasm about service is not a strange viewpoint, given that some of the prevalent African values (e.g., *ubuntu*) put emphasis on the person not living for themselves but rather living for others (Mibigi & Maree, 1995). Similar emphasis is found in Mbiti's (1969) often-quoted line: "I am because we are: and since we are, therefore I am" (p. 10) from his widely read book, *African Religions and Philosophy*.

The *harambee* philosophy calls on Kenyan leaders to serve their constituents by being a part of the self-help projects that are aimed at promoting the common good of everyone (Chieni, 1997). The participants' view of service as being a primary function of leadership also resonates with the traditional African view of leadership, which places the community's interests (service) ahead of its own (Ayittey, 1992).

### Recognizing and Rewarding Employees

According to the participants in this study, recognizing and rewarding employees, takes center stage. The participants have put certain measures and systems in place (e.g., performance appraisal), which provide

the criteria for promotion and awards granting. They use both verbal and written messages to appreciate and recognize excellent performance. Divergent views are also promoted as part of encouraging and motivating them.

Since individual achievements are much less valued than are interpersonal relations in African traditions (Dia, 1994), not much emphasis is given in terms of recognition or rewarding for those who do well. It is rather taken as an obligation that has to be fulfilled. Furthermore, Africans see themselves as part of a "community" and not as "discrete individuals" (Bell, 2002). Thus, even those who take part in *harambee* efforts are seen as fulfilling what society requires and expects of them and not anything special or extraordinary. This is not to say that recognizing and rewarding those who do well is unheard of in African values and traditions, it is just that it is not overemphasized. It is more implicit than explicit.

## Treating Employees with Respect (Humility)

According to the participants in this study, every employee has a right, a voice, and the same human value even though each performs different functions and responsibilities. They indicated that they adopt an open door policy so that their employees and customers can access them without much difficulty. Corrections and criticisms are also handled in a manner that builds the individual up instead of destroying them. Humility, which allows everybody's self-worth to show, is rooted in the *harambee* philosophy, which encourages mutual sharing of resources (mutual social responsibility) for the benefit of others. It calls for people to be mindful of each other's welfare—whether rich or poor, whether black or white (Chieni, 1997).

It is, however, important to note that leaders in government acknowledged that strict adherence to orders and the public service tradition of elevating the boss above everybody else hamper humility. They indicated that the government still operates by orders and directives, some of which do not necessarily require humility. This is not a strange occurrence since government officials still tend to adopt the colonial mentality of controlling employees and intimidating them instead of being humble. Since the *harambee* philosophy is a product of government legislation, we should see more government officials embrace humility in their dealings with others.

## Involving Others in Decision Making

Like the *harambee* philosophy, which calls for leaders and their people to pull their resources together in order to build and strengthen themselves and their nation at large (Chieni, 1997; Wilson, 1992), the participants in this study strongly believed in consensus building in nearly all their decisions. They indicated that they usually get in collective talks as heads of departments before making any key decisions. The participants stated that organizations are now inculcating a culture of teamwork and team spirit, and many of their people are receiving training in such areas. According to Ayittey (1992), plurality decisions extrapolate a crucial pattern of traditional African leadership, which inexorably puts the community interest (service) ahead of its own. For instance, the chief did not rule but rather served and led by consensus. Similarly, Mamadou (1991) observed that the traditional judge in black Africa is more intent on reaching a consensus than litigating by the book. Mersha (2000) also noted that a study based on Kenyan industries showed that both workers and managers preferred a modern democratic style of leadership to build consensus and trust.

### *Recommendations for Future Research*

The study showed that Kenyan leaders and managers for the most part understand and apply Patterson's (2003) servant leadership theory's construct of service. However, it raises several issues that need to be explored in future research:

1. While being interviewed on the construct of service, most of the leaders and managers indicated that the researcher should also talk to their subordinates on the same issues in order to ascertain and solidify their discussions. Future studies should, therefore, interview the leaders' subordinates as another way of especially gauging if they truly practice and apply the construct of service.

2.  This study found that humility caused government leaders some challenges. So because government leaders struggled with humility, future studies should ascertain the candid reason for this.
3.  This study focused on 25 leaders and managers from government, business, NGOs, and academic institutions, meaning that generalization is limited to the few that were interviewed. In order to evince more implications of the construct of service, future studies should enlarge the sample size.
4.  The study focused mostly on the top stratum of the organizations. Therefore, it is recommended that future studies should target even those who hold non-management positions to see if they will offer a different perspective.
5.  The literature supporting the *harambee* philosophy emanates from the broader literature on traditional African leadership and communalism. Therefore, future studies should target the existing traditional chiefs and kings to see if their view will be different.

## Conclusion

The fundamental objective of this study was to examine Patterson's (2003) servant leadership theory's construct of service in the context of Kenyan leaders and managers. In other words, to see if Kenyan leaders and managers of varied organizational settings understand and apply the construct of service. It emerged that (a) role modeling, (b) sacrificing for others, (c) meeting the needs of others (employees) and developing them, (d) service as a primary function of leadership, (e) recognizing and rewarding employees, (f) treating employees with respect (humility), and (g) involving others in decision making were prevalent themes reminiscent to Patterson's construct of service. These characteristics help leaders to serve their employees. Thus, for the most part, this study found that Patterson's construct of service has understandability and applicability among Kenyan leaders and managers of varied organizational settings, namely government, business corporations, NGOs, and academic institutions.

.

**References:**

*A draft discussion document towards a white paper on traditional leadership and
        institutions.* (2000, April 26). Retrieved April 16, 2004, from
        http://www.polity.org.za/html/govdocs/discuss/draft-traditional1.html

An affro-centric alliance: Indigenizing organizational change—localization
        in Tanzania and Malawi. (2001). *Journal of Managerial Psychology, 16(1)*
        59-78.

Arjoon, S. (2000). Virtue theory as a dynamic theory of business. *Journal of*

Autry, J. A. (2001). *The servant leader: How to build a creative team, develop
        great morale, and improve bottom-line performance*. USA: Prima Publishing.

Ayittey, G. B. N. (1992). *Africa betrayed*. New York: A Cato Institute Book.
        Bailey, J. (1993). *Kenya: The nation epic*. Nairobi, Kenya: Kenway Publications.

Bass, B. M. (1995). Concepts of leadership: The beginnings. In J. T. Wren
        (Ed.), *The leader's companion: Insights on leadership through the ages* (pp. 50-69). New York: The
        Free Press.

Bell, R. H. (2002). *Understanding African philosophy: A cross-cultural approach
        to classical and contemporary issues*. New York: Routledge.

Bennis, W., & Nanus, B. (1985). *Leaders: The strategies for taking charge*. New
        York: Harper and Row.

Blanchard, K. (1997). Situational leadership. In K. Shelton (Ed.), *A new
        paradigm of leadership: Visions of excellence for 21st century organizations* (pp.149-153). USA:
        Executive Excellence Publishing.

Blanchard, K. (2000, March). Leadership by the book. *Executive Excellence,
        17(13),* 4-6.

Bradley, Y. (1999, September). Servant leadership: A critique of Robert
        Greenleaf's concept of leadership. *Journal of Christian Education*, *42(2),*
        44-53.

Bryman, A., & Burgess, R. G. (Eds.) (1999). *Qualitative research*. Thousands
        Oak, CA: Sage Publications.

Chieni, S. N. (1997). *The harambee movement in Kenya: The role played by
        Kenyans and the government in the provision of education and other social services.* Retrieved July
        17, 2003, from http://boleswa97.tripod.com/chieni.htm

Dia, M. (1994). Indigenous management practices: Lessons for Africa's
        management in the '90s. In I. Serageldin & J. Taboroff (Eds.), *Culture
        and development in Africa* (pp. 165-191). Washington, DC: World Bank.

Fairholm, G. W. (1997). *Capturing the heart of leadership: Spirituality and
        community in the new American workplace*. Westport, CT: Praeger.
        Farling, M. L., Stone, A. G., & Winston, B. (1999). Servant leadership: Setting
                the stage for empirical research. *Journal of Leadership Studies*, *6(1/2),* 49-72.

Gakuru, O. (1998, First Quarter). Lean on me. *Orbit, 68*. Retrieved July 7, 2003,
        from http://www.oneworld.org/vso/pubs/orbit/68/volunt.htm

Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of
        legitimate power and greatness*. New York: Paulist Press.

Hill, M. J. D. (1991). *The harambee movement in Kenya: Self-help, development
        and education among the Kamba of Kitui District*. Atlantic Highlands, NJ: The Athlone Press.

Huberman, A. M., & Miles, M. B. (2002). *The qualitative researcher's companion*.
        Thousand Oaks, CA: Sage Publications.

Joseph, J. A. (1997, December 15). The idea of African renaissance: Myth or
        reality? *Vital Speeches of the Day*, *64(5),* 133-135. Retrieved July 6, 2003, from ABI/Inform Global
        Database.

Kanungo, R. N., & Mendonca, M. (1996). *Ethical dimensions of leadership*.
        Thousand Oaks, CA: Sage Publications.

Kouzes, J. M., & Posner, B. Z. (1993). *Credibility: How leaders gain and lose it,
        why people demand it*. San Francisco, CA: Jossey-Bass.

Laub, J. A. (1999). Assessing the servant organization: Development of the

organizational leadership assessment (OLA) instrument. *Dissertation Abstracts Online*. Retrieved October, 2003.

Lee, C., & Zemke, R. (1993). The search for spirit in the workplace. *Training*, *30(6),* 21-35. Retrieved May 28, 2003, from ABI Inform Global Database.

Levering, R., & Moskowitz, M. (2000). *The 100 best companies to work for in America*. Portland, OR: Plume.

Levering, R., & Moskowitz, M. (2001, February 4). The 100 best companies to work for in America. *Fortune*, *143(3),* 60-61.

Mamadou, D. (1991, December). Development and cultural values in Sub-Saharan Africa. *Finance & Development*, *28(4),* 10. Retrieved July 6, 2003, from ABI/Inform Global Database.

Mason, J. (2002). *Qualitative researching* (2nd ed.). Thousand Oaks, CA: Sage Publications.

Mbithi, P., & Rasmusson, R. (1977). *Self-reliance in Kenya: The case of harambee.* Uppsala: Scandinavian Institute of African Studies.

Mbiti, J. (1969). *African religions and philosophies*. London, Heinemann.

McLaughlin, K. (2001, March). A strong foundation. *Training, 38(3),* 84.

Melrose, K. (1995). *Making the grass greener on your side: A CEO's journey to leading  by service*. San Francisco, CA: Berrett-Koehler Publishers.

Merriam, S. B. (1998). *Qualitative research and case study applications in education* (2nd ed.)*.* Beverly Hills, CA:  Sage.

Mersha, T. (2000). Quality, competitiveness in Sub-Saharan Africa. Industrial *Management & Data Systems*, *100(3).* Retrieved June 11, 2003, from ABI Inform Global Database.

Mibigi, L., & Maree, J. (1995). *Ubuntu: The spirit of African transformation  management.* Johanesburg: Knowledge Resources.

Murray, M. (1997, October/November). Philanthropy: No better arena for servants and leaders. *Executive Speeches*, *12(2),* 27-30.

Nair, K. (1994). *A higher standard of leadership: Lessons from the life of Gandhi.* San Francisco, CA: Berrett-Koehler Publishers.

Ndegwa, S. N. (1996). *The two faces of civil society: NGOs and politics in Africa*. West Hartford, CT: Kumarian Press, Inc.

Nelson, L. (2003). *An exploratory study of the application and acceptance of servant-leadership theory among black leaders in South Africa*. Regent University: Digital Dissertations. (UMI No. 3086676)

Ngau, P. M. (1987, April). Tensions in empowerment: The experience of the harambee (self-help) movement in Kenya. *Economic Development and Cultural Change*, *35(3).* Retrieved April 17, 2004, from ABI/Inform Global.

Nyabadza, G. W. (2003, February 7). Leadership at the peak—the 10th trait of effective leaders: Servant Leadership [Electronic version]. *Zimbabwe Independent – AAGM*. Retrieved January 20, 2004, from LexisNexis.

Patterson, K. (2003). *Servant leadership theory: A theoretical definition and a presentation of the virtues of the servant leader including love, humility, altruism, vision, trust, empowerment and service*. Regent University: Digital Dissertations. (UMI No. 3082719)

Patton, M. Q. (2002). *Qualitative research & evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Pollard, W. C. (1997, September/October). The leader who serves. *Strategy and Leadership*, *25(5),* 49-51. Retrieved May 27, 2003, from ABI Inform Global Database.

Rubin, H. J., & Rubin, I. S. (1995). *Qualitative interviewing: The art of hearing data*. Thousand Oaks, CA: Sage Publications.

Rubin, D. K., Powers, M. B., Tulacz, G., Winston, S., & Krizan, W. G. (2002, December 2). Leaders come in all shapes and sizes but the great ones focus on people construction demands new skill sets from rising stars. *ENR*, *249(23),* 34-36. Retrieved May 28, 2003, from ABI Inform Global Database.

Russell, R. F., & Stone, A. G. (2002). A review of servant leadership attributes: Developing a practical model. *Leadership & Organization Development Journal*, *23(3),* 145-157.

Sarkus, D. J. (1996, June). Servant-leadership in safety: Advancing the cause
and practice. *Professional Safety, 41(6).*

Saunders, V. R. (1993, February). A few good leaders. *Training & Development*,
*47(2).*

Shikuku, W. (2000, October 24). Why "harambee" spirit is dying. *Daily Nation*.
Retrieved July 17, 2003, from
http://www.nationaudio.com/News/DailyNation/24102000/Letters/Letters4.html

Seidman, I. (1998). *Interviewing as qualitative research: A guide for researchers
in education and the social sciences* (2nd ed.). New York: Teachers College Press.

Snyder, N. H., Dowd, J. J., Jr., & Houghton, D. M. (1994). *Vision, values and
courage: Leadership for quality management*. New York: Free Press.

Spears, L. C. (1995). *Reflections on leadership: How Robert K. Greenleaf's
theory of servant-leadership influenced today's top management thinkers*. New York: John Wiley &
Sons, Inc.

Spears, L. (1996). Reflections on Robert K. Greenleaf and servant-leadership.
*Leadership & Organization Development Journal*, *17(7),* 33-35.

Spears, L. C. (Ed.) (1998). *The power of servant leadership: Essays by Robert
K. Greenleaf.* San Francisco, CA: Berrtt-Koehler Publishers, Inc.

Spears, L. C. (2002). Tracing the past, present, and future of servant-leadership.
In L. C. Spears (Ed.), *Focus on leadership: Servant-leadership for the twenty-first century* (pp. 1-16).
New York: John Wiley & Sons.

Spears, L.C., & Lawrence, M. (2002). *Focus on leadership: Servant leadership
for the twenty-first century*. New York: John Wiley & Sons, Inc.

Special feature: The canonization of blessed Josemaria Escriva. (2002, October
4). *Business World.*

Tatum, J. (1995). Meditations on servant leadership. In Spears, L. C. (Ed.).
(1998), *In reflection on servant leadership* (p. 308). New York: John Wiley & Sons.

Versely, M. (1997, December). Kenya's watershed elections. *African Business*,
*227,* 18-21. Retrieved July 6, 2003, from ABI/Inform Global Database.

Waiguchu, J. M., Tiagha, E., & Mwaura, M. (1999). *Management of organizations
in Africa: A handbook and reference.* Westport, CT: Quorum Books.

Walsh, K. (2003, April). Qualitative research: Advancing the science and practice
of hospitality. *Cornell Hotel and Restaurant Administration Quarterly*, *44(2),* 66-74.

Wilson, L. S. (1992, June). The "Harambee" movement and efficient public good
provision in Kenya. *Journal of Public Economics, 48(1),* 19.

Wis, R.M. (2002). The conductor as servant leader. *Music Educators Journal*,
*89(17).*

Wright, R. A. (Ed.). (1984). *African philosophy: An introduction* (3rd ed.).
New York: University Press of America.

Yassin, A. (2004, November 23). Rethink new law that restricts participation in
harambee. *Sunday Nation*. Retrieved April 17, 2004, from
http://www.nationaudio.com/News/DailyNation/23112003/Letters/Letters231120039.html

Yin, R. K. (1994). *Case study research: Design and methods* (2nd ed.).
Thousand Oaks, CA: Sage Publications.