

# Servant Leadership is getting to the Root of Positive Forms of Leadership, A Leader is a Servant First

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**Abstract:-** This review paper advances our knowledges in leadership by providing a detail discussion on servant leadership evolution and the current leadership theories which is relational leadership theories. According to the paper, a servant leadership paradigm's pervasive notion of service permeates the relationship between leaders and followers (Greenleaf: 1977) and encourages workers, which may serve as a bridge to start reestablishing community relations (Lester, 1983: 173; Whitson, 2020: 241). The fundamental tenet of servant leadership is that those who put their followers' needs ahead of their own are the ones who will most effectively motivate their flock (Greenleaf, 1970). Humble leaders foster great relationships with followers and motivate them to put their all into their work because they care more about others than themselves (Owens & Hekman, 2012). According to the philosophy of servant leadership, the leader must first put the interests of the followers first before serving the mentor (Burch, Swails, & Mills, 2015; Spears, 2010; van Dierendonck, 2011). The servant leader is someone of character and moral impact who prioritizes the needs of others while being a strong communicator, a compassionate team builder, and a systems thinker with vision, according to Greenleaf, the author of the foundational research on the servant leadership theory (Greenleaf, 1977). After reading the literature on servant leadership, which is not a novel idea and can be connected to the example of figures like Mahatma Gandhi, Martin Luther King Jr., and Mother Theresa who advocated it as the best way to approach leadership (Sendjaya & Sarros, 2002). The work of Robert Greenleaf, who more than 30 years ago invented the term "servant leadership," brought the idea back into the academic literature (Dannhauser, 2007). Many well-known leadership writers and thinkers adopted a new way of thinking as a result of Greenleaf's ideas on leadership. Despite initial opposition to the idea, which was mostly due to perceived contradictions in and misconceptions of the language, servant leadership has gained momentum as shown by the rising number of research works on the topic (Sendjaya & Sarros, 2002; Van Dierendonck, 2011).

**Keywords:** *Servant Leadership, Employee, Community Relations, Attributes of Servant Leadership, Servant Leadership Qualities, Jesus Dilemma Servant, Benefits of Servant Leadership, Criticism on Servant Leadership.*

## I. INTRODUCTION

Servant leadership is a philosophy where a leader is a servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants. Servant leaders aspire to serve their team and the organization first ahead of personal objectives. It is a selfless leadership style where a leader possesses a natural feeling to serve for the greater good. Servant leadership leads employees to put an optimal effort in achieving the objectives of the organization as they feel included and valued. It's been gaining momentum since its establishment, with several organizations already adopting it. The goals of servant leaders are to encourage and support followers in achieving their unique potential (Greenleaf, 1977; Parris & Peachey, 2013). To do this, servant leaders develop a human understanding of their followers (Liden et al., 2008). Both inside and outside of the organization, servant leaders work to improve the community (Kiker et al., 2019). Community improvement is one of the main objectives of policing, and servant leaders place a strong emphasis on helping others and improving the community (Russell et al., 2018).

In order to create a better society, servant leaders act in a way that benefits their subordinates (Greenleaf, 1977; Parris & Peachey, 2013). According to Kiker et al. (2019), the role of the police leader in fostering better relationships between the police and the community is closely connected to the servant leader's initiatives to empower the group and its members to serve the community and foster greater community development. Some managers are more concerned with maintaining control and finishing the given task than they are with creating an environment where the employees can thrive and possibly be considered for management in the future (Zou et al., 2015). Greenleaf created the phrase "servant leader" to characterize the character, nature, and status of the non-hierarchical leader (Spears, 2010).

The premise that servant leadership encourages good follower behavior is supported by a wealth of studies. Liden et al. (2014) found that serving culture—the spread of servant leadership behaviors among followers—was positively associated to employee job performance, creativity, and customer service behaviors in a sample of 961 workers operating in 71 restaurants of a modestly large restaurant chain. In a situation when there aren't enough

police to meet community needs, serving culture was crucially negatively connected to intention to depart (Liden et al., 2014).

## II. CONTEXTUAL FRAMEWORK: UNDERSTANDING SERVANT LEADERSHIP

To fully understand servant leadership, we borrow the words of Larry Spears, the Executive Director of Robert K. Greenleaf Center for Servant-Leadership who, in his description of servant leadership, highlighted the following four attributes as central to the servant leadership framework.

### ➤ *Service to Others:*

The innate desire to serve others is at the heart of servant leadership. When serving the team and the organization, leaders set aside their self-interest. By recognizing the contributions of the team members, the philosophy is strengthened. In their interactions with team members, servant leaders stress and model the servant role. Success is therefore guaranteed as long as the leader of the team supports and acknowledges the team's ability to achieve organizational goals.

### ➤ *A Comprehensive Work Ethic:*

An integrated work ethic includes the interplay of individuals, groups, and society as a whole. It emphasizes how crucial it is to support individuals in maintaining their essential beliefs and individuality in both their personal and professional lives. Greenleaf believed that by allowing individuals to be who they are and valuing their unique skills and talents, the company will ultimately benefit over time through increased performance.

### ➤ *Fostering a Sense of Neighborhood:*

To successfully accomplish corporate goals, servant leadership aims to cultivate a sense of belonging among the workforce. A community is a collection of individuals who share similar social, economic, and political interests and reside in the same area or culture. According to Greenleaf, servant leaders deliver human services through instilling a feeling of community in their employees. He suggested that the actions and output of servant leaders are the outcome of the manifestation of this sense of community.

### ➤ *Power Sharing While Making Decisions:*

By assigning others the decision-making responsibility that is given to them, servant leaders foster servant leadership in others. According to the theory, delegating authority rather than clinging to it is the best strategy for achieving organizational success. Fostering an empowering company culture and encouraging employee involvement and talents are two ways to share power. The measures result in a highly engaged workforce that motivates employees to help the company reach its goals. With servant leaders at the bottom and stakeholders like employees and other stakeholders at the top, the servant leadership paradigm thus resembles an inverted pyramid. It is the reverse of the hierarchical structure of traditional leadership.

### ➤ *Historical Overview of Servant Leadership:*

Robert K. Greenleaf first discussed the philosophy in an essay called "The Servant as Leader," which was first published in 1970. Greenleaf indicated that servant leaders in organizations provide support to their employees, allowing them to learn and grow through inclusive leadership, which employs their expertise and strategies to the fore. Robert Greenleaf (1970) advocated the idea that more servants should emerge as a leader and that individuals should only follow a servant leader. His unpopular thesis cautioned individuals against simply accepting the authority of existing institutions; instead, he suggested that they should only accept the authority of those who were proven servants. Trust, which is considered the "root of all great leadership" (Bligh, 2017:34) was central to Greenleaf's view of leadership, perhaps in large part because of the power afforded people in those positions and the temptation to use that power for hedonistic pleasures. Keith (2012) compares and contrasts the power model of leadership with the service model of leadership and concludes that it is only the service model that is both moral and effective. He hinges his comments on the ultimate use of power. While the power model views power as an end to be attained and wielded for selfish gain, the service model views it as a tool to be acquired on behalf of others (Keith, 2012). Greenleaf (1970) envisioned institutions as the answer to many societal problems and believed that if people would insist on servant leadership, then the only viable institutions that would prevail would be those that were servant led. To Greenleaf, individuals and society would be better off under these institutions.

### ➤ *Servant Leadership:*

According to Russell, Russell, and Broome (2018), the definition of servant leadership is "whoever wants to be great must be a servant, and whoever wants to be a leader must be a slave to all." The primary goals of the term "SL" are to lead and serve the populace. The SL allegedly states that other people should be served first (Waterman, 2011:61). Attitudes of empathy are demonstrated and used in the workplace and the neighborhood. Additionally, (Eva, et al., 2019:111–132) defined SL from three viewpoints that make it more complete and practical than other leadership models. These viewpoints are results (i.e., organizational citizenship behavior), examples (i.e., selfless behavior), and finally antecedents (i.e., personality). They added that SL is a follower-centric approach to leadership that takes the needs and interests of the followers into priority while reorienting the leader's concerns about others in the organization and community. It provides an effective and dynamic style of leadership where the servant and leader can work together (Martin, et al., 2017). The police must obey and uphold the laws and directives of the government as their masters' employees. They make decisions as leaders, instructing their subordinates and even the wider public, based on various conditions and contingencies (Cortrite, 2007 and Sylven, 2018: 22–26).

They cooperate with both the public and the government. They must therefore conduct their business in a way that prevents public uproar while upholding the rule of

law and the rule of justice (Whitson, 2020: 237]. Greenleaf described the “best test” of servant leadership:

The difference manifests itself in the care taken by the servant – first to make sure that the other people’s highest priority needs are being served. The best test, and difficult to administer, is this: ‘Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?’ (Greenleaf, 1970:7).

According to Greenleaf, servant leadership is explicitly tested through the personal development of the followers. He proposed that the four outcomes of health, knowledge, freedom, and autonomy in the followers should be measured over time in order to determine whether the followers are more likely to imitate the servant-leader by becoming servants themselves.

➤ *Russell & Stone (2002:146) Characteristics of Servant Leadership in Practice on Behavioral Theories as:*

- *Listening:*

A deep commitment to intently listening to others. According to Greenleaf, “Only a true natural servant automatically responds to any problem by listening first” (1970:10). Servants commit to asking questions, but more importantly, they actively listen to the answers provided. For instance, someone who has listening skills will often will often repeat what there hearing, which affirms understanding by doing so, they facilitate constructive conversation and better comprehend the needs of the person or group.

- *Empathy:*

The ability of the leader to place him or herself in the position of someone else. Greenleaf wrote, “The servant always accepts and empathizes, never rejects” (1970:12), and “Men grow taller when those who lead them empathize, and when they are accepted for who they are...” (1970:14). Empathy as a part of social awareness involves social interaction and practicing compassion, sympathy, concern, or understanding.

- *Healing:*

The ability to ‘help make whole’ those individuals with whom a leader has contact. In essence, the healing process includes providing emotional support, encouraging team members, and seeing the best in the employees by recognizing gifts and talents.

- *Awareness:*

Awareness of situations in general, as well as self-awareness, this ability aids the leader in understanding issues involving ethics and values and enables a leader to approach situations from a more integrated and holistic position. Self-awareness focusses on the recognition of one’s emotions and how they impact others.

- *Persuasion:*

Seeking to convince others, rather than coercing compliance. Greenleaf notes that “A fresh look is being taken at the issues of power and authority, and people are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways (1970:3-4). Servant leadership utilizes personal, rather than position power, to influence followers and achieve organizational objectives.

- *Conceptualization:*

Being able to think beyond day-to-day management realities; to have fantastic dreams. The servant-leader can think of remedies for issues that do not yet exist (Greenleaf, 1970: 23-25).

- *Foresight:*

The ability to foresee the likely outcome of a given situation. “Prescience, or foresight, is a better than average guess about what is going to happen when in the future” (Greenleaf, 1970:16).

- *Stewardship:*

The leaders’ ability to place trust in others; empowerment. Organizational stewards or ‘trustees’ are concerned not only for the individual followers within the organization, but also the organization as a whole, and its impact on and relationship with all of society (Greenleaf, 1970: 31).

- *Commitment to the growth of people:*

A conviction that people are valuable on their own terms, independent of their monetary worth as employees. A public display of gratitude and support for others. Per Greenleaf, “The secret of institution building is to be able to weld a team of such people by lifting them to grow taller than they would otherwise be” (1970:14).

- *Community building:*

Seek to build a sense of community with those within the organization (Spears, 1998:4-5. “All that is needed to rebuild community as a viable life form...is for enough servant-leaders to show the way” (1970:30). Servants cultivate communities where people feel a sense of trust and belonging.

➤ *Servant-Leadership Qualities:*

In his article Fons Trompenaars and Ed Voerman Jesus Christ (In the bible) exemplifies the paradigmatic servant-leadership qualities described by culture experts Fons Trompenaars and Ed Voerman in Servant-Leadership Across Cultures employ three symbols to illustrate servant-leadership:

- The hyphen serves as a pivot for servant leadership since both the servant and the leader on either side of the hyphen are equally significant. Compound leadership, or servant leadership, is a style in which the whole is more than the sum of its parts.

- Anyone may begin at any place on the two-way circle and move in either direction. Some leaders are driven to serve others are driven to lead. Every leader starts with their best quality and adds to it with other traits.
- Although many leaders describe servant-leadership as an inverted pyramid, this changing world needs a rotating pyramid because some situations require the serving part of leadership, while others the decisive part.

➤ *Benefits of Servant Leadership:*

- *Stronger Teams:*  
By serving the team, servant leaders acquire the respect of their teammates which increases collaboration, leads to productive behavior, instills harmony, and builds stronger teams.
- *Conducive Working Environment:*  
Working alongside the leader in an organization fosters a positive work environment where interactions are more productive and there is less competition to impress the leader through minor political squabbles.
- *Alignment of Personal and Professional Goals:*  
Receiving the support and inspiration of a servant leader for their personal and professional growth, employees can align their goals on a personal and professional level with those of the firm. The alignment improves employee engagement, commitment, and loyalty to the organization ultimately increasing productivity and profit.
- *Improved Organizational Agility:*  
Teams that have their leaders' support are more adaptable to a shifting environment, resulting in an agile organization. Employee learning and development processes that focus on enhancing strengths and addressing shortcomings are augmented by professional development supported by leaders.
- *Leadership Training:*  
By working alongside their servant leaders, team members learn to take responsibility and ownership accelerating their leadership capabilities.
- *Employee Motivation:*  
Servant leadership improves employee motivation, which inspires the courage to be more creative and innovative.
- *People-Oriented Corporate Culture:*  
The philosophy strengthens and develops a people-oriented corporate culture.
- *Decreases Employee Turnover:*  
Empowered employees will be encouraged to stay in a company and continue working towards achieving the organization's objectives.

➤ *Criticisms of Servant Leadership:*

On the pragmatic front, several scholars are skeptical about the theory's relevance to real-world situations. They question if today's emphasis on individual work and achievement is compatible with the collectivist goals of servant leadership (Lloyd: 2001: 31). Some claim the theory is unreliable because it "ignores accountability and the underlying inherent hostility of people in the workplace" and neglects to take into consideration the varying levels of skill across people" (Lee & Zemke, 1993: 3):

- Some critics, notably Sendiaya and Sarros, criticized the servant leadership theory arguing that Jesus Christ is the founder of servant leadership, not Robert K. Greenleaf. The concept is cemented by evidence from Christian Bible Gospel authors, Matthew, Mark, Luke, and John.
- According to feminist scholars, leadership is generally connected with masculinity and that servant leadership is founded on the patriarchal view of leadership.
- Some scholars debate the applicability and practicality of the servant leadership theory in the real world in terms of the compatibility of its goals of uplifting team members and the organization ahead of individual needs to the contemporary ideals of individual performance.
- Due to its disregard for accountability, the hostility of employees in the workplace, and varying levels of individual competency, other scholars consider servant leadership to be impractical.

➤ *Limitations of Servant Leadership:*

- The idea is ambiguous on the function of morality in servant leadership.
- Servant leaders might not have a thorough understanding of customer service and corporate operations.
- The idea may not be appropriate because some servant leaders lack the willingness to serve.
- Servant leadership depends on its team's moral foundation.
- The concept of servant leadership can consume a lot of a leader's time and require extra work.
- The authenticity needed for servant leadership is daunting and difficult to achieve.
- Perception risk: Servant leaders run the risk of being viewed negatively, which would reduce their formal power.
- Lack of confidence - Employees are expected to make decisions and take responsibility for them. This can lead to a situation where an employee is unable to see the big picture and lacks the confidence to make choices that would advance the company.
- Making decisions after consulting with others may take longer.
- Servant Leadership provides a viable alternative solution to deal with the challenges that law enforcement leaders face. Laub (1999) posited leaders who use servant leadership practices motivate their employees by:
  - Exhibiting sincerity,
  - Respecting people,
  - Developing people,
  - Building community,

- Providing leadership, and
- Sharing leadership.

Although not a comprehensive list, the servant leader may also display the following qualities: listening, empathy, healing, persuasion, awareness of one's surroundings, foresight, envisioning the future, commitment to the development of people, and stewardship (Spears, 1998). According to Laub (1999), each of these techniques strengthens the leader's capacity to contribute to the achievement of the organization's goals. Servant leadership is a viable solution or alternative to this leadership challenge. It provides the opportunity for leaders to put an alternative thought process into practice to confront our changing world (Daft, 1998; Greenleaf, 1973, 1977; Greenleaf, Frick, & Spears, 1996; Greenleaf & Spears, 1998; Spears, 1998).

According to Laub (1999), each of these techniques strengthens the leader's capacity to contribute to the achievement of the organization's goals. There is a workable solution or alternative to this leadership challenge: servant leadership. It gives decision-makers the chance to apply a different way of thinking to deal with our changing world (Daft, 1998; Greenleaf, 1973, 1977; Greenleaf, Frick, & Spears, 1996; Greenleaf & Spears, 1998; Spears, 1998).

➤ *Jesus Christ of Nazereth the Dilemmatic Servant-Leader:*

Trompenaars and Voerman identified seven polarized binaries of servant-leadership that address all cross-cultural dilemmas. While these dimensions are not overtly spiritual, nevertheless Jesus exemplifies each of them:

- *Leading Versus Serving:*

Overachievement or servitude are not characteristics of servant leadership. Leaders in cultures that respect performance accomplish team goals and celebrate individual accomplishments. Roles, responsibilities, and coordination are defined by their organizational structures. In contrast, 'ascribed' cultures draw status from birth, age, gender, wealth, and family background. Jesus was task oriented. He said to the Father, 'I have brought you glory on earth completing the work you gave me to do' (John 17:4), and later declared, 'It is finished' (John 19:30) on the cross.

Yet he washed his disciples' feet because he knew 'that he had come from God and was returning to God' (John 13:3). He had 'equality with God' and yet chose to empty himself of those privileges (ekenosen Gk) (Phil. 2:6, 7). Jesus came from divine family background; yet he embraced his destiny to serve as prescribed by the Father.

- *Rules Versus Exceptions:*

Some cultures value rules, codes, and standards. Other, relational, cultures emphasize exceptions, friendships, and specific circumstances instead of universal rules. A culture's centrality in actuality is not something that servant leaders seek. Instead, they embrace cultural diversity and adjust to unique situations. Jesus set the universal rule without

exception for righteousness, healing, and life: 'This leads us to a fundamental truth. All the evil due, by justice, to come to us came on Jesus, so that all the good due to Jesus, earned by His sinless obedience, might be made available to us.

Despite this universal rule, Jesus ministered by exception. He showed Thomas his nail marks; he redeemed Peter's three denials by thrice asking, 'Do you love me' and, he called the grieving Mary Magdalene by name at his grave. When people faltered, Jesus saw opportunities for people to grow.

- *Parts Versus The Whole:*

Servant leaders connect individual parts with the whole. Individualistic cultures value independence, creativity, and individual welfare. For example, the Western economy is based on Adam Smith's principle that individual profit benefits the whole society. In contrast, collectivistic cultures value group welfare, even at individual cost.

Servant-leaders encourage people to innovate as part of a team with a common goal. In *The Light Prize*, Gary Oster defines the leader's role as 'integrating the broad abilities of 'wild ducks', those quirky, individualistic, highly intelligent employees who ignore corporate attempts to make them more efficient. Jesus changed the world by recruiting a handful of wild ducks: Paul the persecutor; Matthew the tax collector; Peter the unstable 'rock'; and Mary Magdalene the prostitute. He chose unlikely individuals to change the whole:

Had He not come to save the world . . . Surely the Son of God could have adopted a more enticing program of mass recruitment. . . . Yet in the end have only a few ragged disciples to show for His labors . . . He had to devote Himself primarily to a few men, rather than to the masses, so that the masses could at last be saved.

- *Control Versus Passion:*

Servant leaders combine control with passion. They thrive in both neutral cultures which emphasize control of emotions, thinking, and a no-nonsense and serious approach to life, and also 'affective' cultures which live life with passion, beauty, humor, and playfulness. Servant-leaders fuse the two approaches by showing their emotions at the right moments.

With perfect control, Jesus famously slept on a cushion during a 'furious squall' and ordered the storm to 'Quiet! Be still!' (Mark 4:35-41). Similarly, when he encountered the adulterous woman being mobbed, he calmly wrote on the ground and chided, 'If any one of you is without sin, let him be the first to throw a stone at her' (John 8:7). Yet when Jesus entered the Gentiles' court where non-Jews worshipped at the temple, he overturned the tables and expelled the mercenaries. He unleashed controlled rage at those preventing the Gentiles from praying and the temple from being a house of prayer for all nations (Mark 11:15-17).

- *Specific Versus Diffuse:*

Specific cultures prefer facts, numbers, and measurable. However, in diffused cultures, the broad context supersedes the parts. Diffuse cultures value empathy and developing a relationship before doing business. Once accepted, friends are friends in every area of life.

Jesus ministered in a diffused manner when he included his disciples doing ‘the will of my Father’ as ‘my brother and sister and mother’ (Matt. 12:50). Once a relationship is made, strangers become family. Yet Jesus insisted, ‘not the smallest letter, not the least stroke of a pen’ will disappear until the law is accomplished (Matt. 5:18). He was meticulous when the situation demanded. He initiated ‘moments of truth’ by providing people with what they needed at the moment they needed it. To address the tax dilemma, he provided a fish with exactly the four drachma needed to cover the taxes (Matt. 17:24-27). He preserved the relationship with the exact provision at just the right moment.

- *Short-Term Versus Long-Term:*

Some cultures have a short-term horizon and others a long one. A servant leader casts the vision for the grand design; fulfills daily assignments; and develops emergent strategies by garnering input. Jesus unveiled the grand design of his impending crucifixion, resurrection, and even the end-time events. Yet, he changed his plan to minister only to the Jews when the Canaanite woman pleaded with him to heal her daughter. In every culture, the servant-leader listens, gathers information, consults advisers, and makes a resolute decision.

A servant-leader integrates hindsight, insight, and foresight because different cultures have emphases on the past, present, and future. Past-oriented cultures see the future repeating previous experiences, elderly wisdom, and collective memory. Present-oriented cultures focus on executing daily tasks, and future-oriented cultures strategize for the future. Jesus is the Alpha and the Omega. He exhorts us to pray for today’s bread and not worry about tomorrow. Yet, he warns us to keep watch ‘because the Son of Man will come at an hour when you do not expect him’ (Matt. 24:44).

- *Push Versus Pull:*

Servant leaders are both internally inspired and externally motivated by the environment. They can navigate ‘push cultures’ whereby inner principles determine behaviors and decisions. These leaders have strong willpower. They value talk before listening, and initiative before caution. In contrast, leaders in ‘pull cultures’ draw external wisdom and strength from nature and social relations. They listen and adapt with caution and modesty. Jesus had a strong internal drive. He was aware of what lay in men’s hearts. But he always complied with requests from outside, especially those for healing. In response to their appeals from the outside, he stopped where he was heading and said, "I will."

### III. RECOMMENDATIONS FOR SERVANT LEADERSHIP DEVELOPMENT

➤ *These Suggestions Are Meant To Direct The Creation Process And Delivery Of Servant Leadership Experience:*

- The key methods for developing student leadership should focus heavily on practical exercises and simulations, especially in the early phases of this development component (concrete experience).
- In order to foster development and self-awareness, reflection should be a planned component of leadership "experiences" (including in-class activities) and students' ongoing leadership development journey (reflective observation).
- Students should be given a conceptual framework for hands-on learning using a variety of delivery formats (e.g., lectures, texts, videos) and sources (e.g., instructors, guest lecturers, community leaders), enabling them to gain knowledge of servant and authentic leadership and see themselves as such (abstract conceptualization).
- Students should have the chance to participate in outside-of-class service learning opportunities that allow them to put their growing leadership skills into practice in a way that advances some aspect of the greater good (active experimentation).

➤ *Recommendations For Leadership Practice:*

While there are many opportunities for future research, the present research provides the basis for informed recommendations at the level of leadership practice. Because servant leadership is a significant predictor of team effectiveness, it is vital for organizations to incorporate these themes into leadership for team contexts. Specifically, the following servant leadership themes are recommended for leading in the team-based context:

- Providing accountability,
- Supporting and resourcing,
- Engaging in honest self-evaluation,
- Fostering collaboration,
- Communicating with clarity, and
- Valuing and appreciating.

For those seeking to lead at the crossroads of contemporary research and practice, these findings reinforce the vital importance of servant leadership in organizations structured around decentralized and team-based communities.

### IV. CONCLUSION

The perception of fairness and respect among employees who report to servant leaders (Burton et al., 2017). This is significant for law enforcement since, according to Hilal and Litsey in 2020 and Trinkner et al., officers were more likely to use fair rules and less likely to use excessive force in departments where they believed that the rules were enforced correctly. in 2016. According to

Trinker et al. (2016), supervisor behavior was the most important predictor of officers' perceptions of a procedurally fair organizational climate, highlighting the crucial role that police supervisors' leadership abilities play in creating strong community ties. Servant leadership focuses on the betterment and support of others by seeking to meet the interests, needs, and ambitions of others' above one's own. In the setting of larger companies, smaller firms, and some NPOs, researchers have found that a manager practicing servant leadership may have a great empowering potential towards their followers (Sendjaya, 2015; Van Winkle et al., 2014). (Parris & Peachey, 2013b; Van Winkle et al., 2014).

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