


12-2013

The Relationship Between Perceived Servant Leadership Constructs and Collective Self-Esteem

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THE RELATIONSHIP BETWEEN PERCEIVED SERVANT LEADERSHIP
CONSTRUCTS AND COLLECTIVE SELF-ESTEEM

A Dissertation
Presented to
The Faculty of the Educational Leadership Doctoral Program
Western Kentucky University
Bowling Green, Kentucky


In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

By
LeAnn Howell

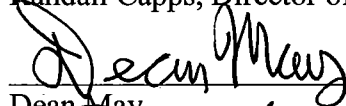
December 2013

THE RELATIONSHIP BETWEEN PERCEIVED SERVANT LEADERSHIP
CONSTRUCTS AND COLLECTIVE SELF-ESTEEM

Date Recommended Oct. 31, 2013




Randall Capps, Director of Dissertation



Dean May



Robert Hatfield

 11-22-13
Dean, Graduate Studies and Research Date

This work is dedicated to my Heavenly Father.

Without His presence in my life

this would not have been possible.

With Him, *ALL* things are possible.

My tongue shall always praise Him,

and I pray that this work is pleasing to Him.

ACKNOWLEDGEMENTS

Many thanks go to my family, who not only supported me, but kindly tolerated me through this often intense endeavor. I'd like to say thank you to my husband Darrell "Jug" Howell, my "solid rock" and best friend, I love you dearly; thank you to my parents Elmer and Marketta Daugherty for giving me love and support, for being there for me without fail, for raising me with the capacity to both give and receive love, and for believing in me even when I didn't believe in myself.

Special thanks to Dr. Randall Capps, my dissertation Chair, for his expertise, constant encouragement, and leadership lessons through example. Sincere thanks to Dr. Dean May for patiently serving on my committee, for offering constructive criticism, and for gently prodding me to stay on track; many thanks to Dr. Robert Hatfield for graciously agreeing to "pinch hit" in the proverbial ninth inning, and for the most productive one-hour meeting ever accomplished. Thank you to Sheila Barnard and the entire Together We Care Board of Directors and staff; and a heartfelt thanks to Gaye Pearl for her dedication to WKU's Doctoral Program and its students; you truly are a blessing and an inspiration.

It would require far too much space to thank and acknowledge each individual's contribution to this accomplishment; however, I would be remiss if I didn't mention some key players in my educational journey. I also like to offer special thanks to the following: Greg Hill, Ohio County Attorney, Sabrina West; Susan Howard; Brescia University's Social Work Department; and the entire Brescia community. Your guidance and encouragement are deeply appreciated.

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THE RELATIONSHIP BETWEEN SERVANT LEADERSHIP CONSTRUCTS AND COLLECTIVE SELF-ESTEEM

LeAnn Howell

December 2013

93 pages

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Educational Leadership Doctoral Program

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Following Greenleaf's (1977) seminal work in servant leadership, much has been written on the definition of servant leadership, but very little written on what it does. At the center of this research is a focus on how followers perceive servant leadership constructs/attributes, and the relationship between that perception and collective self-esteem as it relates to organizational membership. The central question guiding this research is: "Is there a relationship between perceived servant leadership constructs and collective self-esteem?" Followers' perceptions of servant leadership constructs as defined by Patterson (2003) were investigated utilizing the Servant Leadership Assessment Instrument (SLAI) developed by Dennis (2004). In conjunction with the SLAI, Luhtanen and Crocker's (1992) Collective Self-Esteem Scale (CSES) was administered. Survey results provide evidence of a statistically significant relationship between perceived servant leadership attributes and collective self-esteem among employees and volunteers of Together We Care, a small 501(c)3 non-profit agency practicing servant leadership.

CHAPTER I: INTRODUCTION

Following Greenleaf's (1977) seminal work in servant leadership, much has been written on what servant leadership is, but very little has been written on what it does. At the center of this research is a focus on how followers perceive servant leadership behaviors or constructs, and the relationship of those perceptions with reported collective self-esteem as they relate to their affiliation with Together We Care (TWC) a small 501(c)3 non-profit agency practicing servant leadership. The central question guiding this research is: "Is there a relationship between perceived servant leadership constructs and collective self-esteem?" Correlative relationships were investigated using The Servant Leadership Assessment Instrument (SLAI) (Dennis, 2004) and the Collective Self-Esteem Scale (CSES) (Luhtanen & Crocker, 1992).

The correlational relationships examined in this study include intercorrelations among and between the seven constructs of servant leadership identified by Patterson (2003), and the four dimensions of collective self-esteem as defined by Luhtanen and Crocker (1992). More important, the relationships are examined between the perception of specific servant leadership constructs and the self-report of the specific dimensions of collective self-esteem. In addition, demographic factors such as years of affiliations, number of volunteer experiences per year, and length of time since last volunteer experience were considered.

Purpose and Rationale of the Study

Leadership has been a topic of interest since ancient times (Northouse, 2010). From military units to manufacturing companies, great interest has always existed in leadership. Among researched topics are writings on how to become a better leader,

leadership strategies and outcomes, and even how to lead others to greatness. These areas of interests have sparked an abundance of leadership research taking a variety of directions. This multifaceted interest becomes quite confusing and less generalizable with each new variable taken into consideration. Areas of focus have ranged from defining leadership styles to identifying specific behaviors or personality traits that make up that particular definition of leadership (Bennis & Nanus, 2007; Northouse, 2010). In addition, the settings in which leadership takes place can have a profound effect on behaviors, both from leadership perspectives and the follower points of view. The possible combinations of specific leader behaviors, settings in which leaders work, and follower perceptions or effects, while not limitless, certainly encompass a vast array of possible research topics. In a nutshell, Bennis and Nanus (2007) summed up the interest and research in leadership contexts, definitions, attributes, and interpretations quite accurately, asserting “Never have so many labored so long to say so little” (p. 4).

A common complication visited by leadership researchers is agreement on the very definition of “leadership” (Laub, 1999; Northouse, 2010). Based on the preponderance of leadership research, it is safe to say that there are as many different definitions for leadership as there are leaders (Bennis & Nanus, 2007; Northouse, 2010). Considering these broad, and often conflicting, implications the task may seem daunting to identify, define, and model any particular leadership style, much less the effects of that leadership style on followers (Bennis & Nanus, 2007). However, a historical observance of the development of leadership theories and models allows for the identification of the growing trend in understanding that leadership styles and practices have a direct and

undeniable relationship with the behaviors of followers. Thus, a growing interest in follower-centric leadership styles has become evident.

While research on the development of leadership theories and models abounds (Bennis & Nanus, 2007), less focus has been directed at the effects on followers; and the preponderance of research has focused on the over-all effects on the organization. Moreover, much of the research that has been conducted on leadership theories and models as they relate to follower behaviors has not been centered on the direct effects on followers, but rather on how those resulting follower-effects, such as commitment and productivity, affect the organization (Stone, 2003). In many instances, the bottom line remains profit. Recently, this focus has begun to make a subtle shift from profit-driven to person-driven leadership. As stated by Howell (2013) in a previous writing on the subject:

In past decades, organizational and leadership theorists have fringed on the edges of this concept [of person-driven leadership] without taking that final step of putting persons before profits in both word and deed. A perfect illustration would be studies such as the Hawthorne Experiment (1927-1932) which were instrumental in recognizing internal and social needs of workers, yet the end goal was ultimately productivity. This should not be interpreted to mean that employees' feelings or needs were trivialized, but note should be taken that this study emphasized the effect of working conditions and socialization on productivity. In other words, the emphasis was not on the workers but on how their working environment could be manipulated to increase their satisfaction, thus increasing their productivity, and there is nothing wrong with that. However,

in the end, the employees in this experiment were still just “cogs in the wheel.”

(p. 2)

One of the developing leadership theories that can be defined as follower-centric is servant leadership, coined by Greenleaf (1972a, 1972b, 1977). While easy to understand servant leadership as a follower-centered approach, this theory of servant as leader further complicates research on the topic, as some researchers opine that one cannot be both leader and servant (Sendjaya, Sarros, & Santora 2008).

Past research has identified servant leadership as a uniquely qualified style of leading recognized in most leadership/management circles (Laub, 1999; Northouse, 2010;; Sendjaya, et al., 2008). Evidence of this recognition and value of servant leadership is demonstrated, in that many hugely successful organizations such as TDIndustries, Southwest Airlines, and Synovus Financial Corporation report employing this style of leadership. Incidentally, these corporations have found themselves among those listed in Fortune 500’s list of “Best Companies to Work For.” In addition, the constructs or behaviors that define a servant leadership style have been effectively identified and operationalized, leading to a model of the servant leader that is easily understood (Dennis, 2004; Laub, 1999; Northouse, 2010; Patterson, 2003; Spears, 2005).

However, a gap exists in servant leadership research studies aimed at identifying and understanding the effects of servant leadership behaviors on followers. Moreover, in addition to the lack of research on the effects of servant leadership, much of the available research, in general, has taken place in the arena of profit-driven organizational management (Bennis & Nanus, 2007), overlooking the unique dynamics of the nonprofit sector and the lack of generalizability of available research to that nonprofit sector (Hill,

2012). This lack of available research clearly supports the need for further research as an appropriate rationale for this study.

Organizations, whether for-profit and earnings driven or not-for-profit and service-driven, face increased difficulties in economically trying times. However, the complications faced by non-profit charitable organizations in times of economic crisis have some characteristics unique to charitable organizations. According to the National Center for Charitable Statistics (National Center for Charitable Statistics, 2013), over the five-year period from 2000 to 2005, 16% of organizations that filed IRS Form 990s in the 2000 time period failed to file in 2005. This means that they either dropped below the \$25,000 filing threshold or went out of business. Thus, research focusing on leadership in the nonprofit sector is certainly a valid rationale.

The establishment of an effective servant leadership model is a long and arduous practice from beginning to end. Researchers such as Greenleaf (1970, 1972a, 1972b, 1977), Laub (1999), and Patterson (2003) have laid the foundation by successfully identifying servant leadership as a worthy theory of leadership. Greenleaf (1977) and Laub (1999), among others, have successfully identified traits and behaviors that make up the whole of the servant leader. Building on their theories, Patterson developed a model of servant leadership based on seven specific constructs that encompass the traits and behaviors identified by Greenleaf and Laub. Furthering the works of Patterson, Dennis established a valid instrument allowing the researcher to measure the perception of those identified servant leadership constructs in a reliable way.

In the process of rendering theory into practice, the logical next step is to identify ways in which this style of leading affect those following so in order for a greater

understanding of meeting the needs of employees and the goals of the organization. A modest amount of studies exist in the context of servant leadership and follower effects. Hebert (2003) examined servant leadership and job satisfaction; Irving (2005) correlated servant leadership and team effectiveness; Joseph and Winston (2005) researched servant leadership, leader trust, and organizational trust; Jacobs (2006) examined servant leadership and follower commitment; and Vondey (2010) investigated the relationships among servant leadership, organizational citizenship behavior, person-organization fit, and organizational identification.

The ultimate goal and rationale for this study is to demonstrate the relationship between servant leadership and the follower attribute of collective self-esteem, which will add to the validation of existing research on the topic. Each new piece of empirical evidence that supports practicing servant leadership will help nonprofit organizations put theory into practice.

A final thought on the rationale behind this research is: In a time when uncertainty such as economic crisis and organizational mistrust abound, it has never been more important to demonstrate the benefits of person-centered, value-based leading. For this reason, much of the rationale is based on the researcher's desire to look to the future of leading by returning to the past Biblical values of stewardship, serving as leaders, and leading by serving, with the ultimate example of the servant leader being Jesus Christ.

Support for the Study

Much of the support for this study can be demonstrated in two factors. First, current research reiterates that there simply is not enough research, and despite the sheer vastness of leadership research, Ebener and O'Connell (2010) stated: "...it is surprising

that researchers know very little about how servant leader behaviors work and how they might interact...” (p. 315). This lack of research is attributed mainly to the fact that the very concept of servant leadership may seem paradoxical to some. How can one both serve and lead at the same time? This has confused many since the idea was first introduced as a leadership style by Robert K. Greenleaf in 1977. As stated by Sendjaya and Sarros (2002), “One reason for the scarcity of research on servant leadership is that the very notion of 'servant as leader' is an oxymoron. It may be difficult to think and act both as a leader and servant at the same time – a leader who serves and a servant who leads” (p. 58).

Farling, Stone, and Winston (1999) noted a lack of research in general on the topic of servant leadership, specifically naming the areas of theory, models, and practices. Further evidence in support of the need for empirical research on servant leadership is documented by Parris and Peachy (2013) whereby they stated:

To date, the majority of research in servant leadership is either attempting to conceptually define and model the theory or develop measurement tools to empirically test it. Thus, the greater part of research on servant leadership is addressing one of the major criticisms of the theoretical construct, which is the difficulty of operationalizing its concepts and principles. (p. 389)

Parris and Peachy (2013) went on to make suggestions for the direction of future research. They asserted that their study identified only 39 studies on the topic of servant leadership in the organizational setting that qualify as empirical research, making note of the decades between the period of Greenleaf’s (1970) introductory work on servant leadership and the appearance of empirical research on servant leadership in the

organizational setting in 2004. Many possible areas of additional research exist within the context of specific follower effects ranging from commitment, job satisfaction, and productivity, to the larger overall effects on the organization whose leaders practice servant leadership. For the purpose of this research, focus will be placed on the follower attribute of collective self-esteem and correlations between collective self-esteem and the perception of servant leadership attributes. The goal is simply to demonstrate correlations, not causality.

Further support may lie in the complexities of leading organizations in a time of unprecedented global communication. Today's consumers are more aware and proactive than at any other time in history due to the advances in technology, communication, and social media. When an organization's leaders make poor decisions, or are caught engaging in unethical practices that result in financial damages to either the organization or the public consumer, the public is almost immediately informed through multiple media sources. To add insult to injury, the media often sensationalize the story, and competitors capitalize on the resulting mistrust. As a result, public perceptions and mistrust of business organizations abound in the wake of such scandals as the Enron debacle of 2001, followed by a rash of similar disclosures of organizational/corporate misconduct in 2002 involving such large corporations as Xerox, A.I.G., WorldCom, and Adelphia, to name a few (Benston, Bromwich, Litan, & Wagenhofer, 2003).

So pervasive was the public outcry and distrust in organizations that it became necessary to pass legislation in answer. The Sarbanes-Oxley Act of 2002, which protects shareholders and the general public from such fraudulent practices as seen with Enron, WorldCom and Adelphia, was the resulting answer. This atmosphere of distrust and

disillusionment made its way from the world of Wall Street to friendly neighborhood main streets of private and nonprofit organizations, further supporting the need for any research on leadership styles that promote trust.

In a world in which nothing is certain, especially the economy, never has effective leadership been more important. Laub (1999) opined, “A new leadership is needed: leadership that is not trendy and transient, but a leadership that is rooted in our most ethical and moral teaching; leadership that works because it is based on how people need to be treated, motivated and led” (p. 4). Doraiswamy (2012) noted that the financial crisis of 2008 had profound and crippling effects on the cogency of the concept of leadership, positing that a servant leadership style may serve to be a plausible solution in this current economic crisis, as well as a good strategy for sustainable growth. For this reason, a closer look into the inner-workings of a successfully sustained nonprofit is warranted, fascinating, and would serve as a valuable piece of knowledge to add to the existing literature and research on the topic of leadership.

Definition of Terms and Discussion

This section is dedicated to defining, discussing, and putting into context the recurrent terms, themes, and theories appearing throughout this research. Many terms are subjective to the contexts in which they are used, and the intrinsic vagueness of servant leadership terms, constructs and definitions are open to broad interpretation (Laub, 1999). Due to the fact that the very concept and definitions of leadership are subjective, to say the least, the definitions and discussions in this section are based solely on research within the specific arena of servant leadership.

Servant Leadership – Based on the works of Greenleaf (1970), Laub (1999), and Patterson (2003), the servant leader leads by serving, placing higher regard and focus on the followers, recognizing the needs of the followers as fundamental, and the needs of the organization as tangential (Greenleaf, 1977). Likewise, according to Spears (1994):

Servant-leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making. The words *servant* and *leader* are usually thought of as being opposites. When two opposites are brought together in a creative and meaningful way, a paradox emerges. So the words *servant* and leader have been brought together to create the paradoxical idea of servant-leadership. (p. 8)

Constructs of Servant Leadership — According to Patterson (2003), the constructs of servant leadership can be viewed as behaviors, attitudes or virtues resulting from basic moral character, or inherent moral goodness. More particularly, Patterson identified seven specific constructs as follows: agapao love, service, empowerment, vision, humility, altruism, and trust. The construct upon which all others hinge is that of agapao love (Greenleaf, 1977).

Agapao Love — Agapao love can be defined as the act of loving in a moral, brotherly, or social sense. Further inquiry into a deeper meaning identifies agapao not as a feeling or philosophy, but as an action or behavior. Agapao, the verb form of agape, is one of four classic Greek verbs that mean “to love.” It is found in the Greek New Testament 143 times (Wenstrom, 2005). Agapao love is widely recognized in a Biblical sense as encompassing the “Golden Rule” to do unto others as you would have them do unto you, the essence of brotherly love. Just as Jesus Christ summed up the whole of the

old law, or Ten Commandments, in loving God first and loving your neighbor as yourself, agapoa love can be viewed as the central construct upon which all other constructs are hinged. Agapoa love encompasses people as individuals with thoughts, feelings, and emotions (Winston, 2002); converse to many theories of leadership and management, individuals are seen not as cogs in a wheel, or a means to an end, but rather as fellow human beings.

Within the context of leadership, agapoa love translates into leaders conducting themselves in such a way as to recognize the needs of followers above self-interest, and even above the organization as a whole (Greenleaf, 1977; Laub, 1999, Spears, 1999). The philosophy is that in an environment led by, and conducive to, brotherly love, the leader benefits by the satisfaction and sense of well-being accomplished through honoring the value of his/her fellow man. Employees and volunteers benefit by the conscious awareness that their thoughts, feelings, opinions, and individual worth are important to the leader, and thus important to the organization, as well as benefitting through the honor and value of others. The organization benefits through the reciprocal and voluntary commitment and respect of the employees to the organization.

Service — Service can be defined simply as an action provided on the part of one individual or group to aid or assist another individual or group in attaining something they need. Biblically, service to others was the mission, or charge, of discipleship represented and exemplified by Christ. Perhaps one of the greatest demonstrations of service appearing in the Bible is Jesus washing the feet of the disciples (John 13: 1-17, KJV). The greatest servant leader of all time, Jesus taught that in order to be first, one must be last, as stated in the Book of Mark, chapter 9, verse 35: “And He sat down and

called the twelve. And He said to them, ‘If anyone would be first, he must be last of all and servant of all.’”

Service is recognized not only as a construct of servant leadership, it is also the primary goal of nonprofit organizations. Within the theory of servant leadership, it is both the duty of the organization to provide a service and the obligation of the leadership to serve its’ employees, which will in turn serve the organization as well as the population served by the organization. The servant leader sees service as a mission of responsibility, not only to the population served, but also to the employees who are providing those services.

Service may be a primary goal of nonprofit organizations; however, also it is an attitude. Boone and Makhani (2012) illustrated the attitude of serving, opining that servant leaders “are motivated by their desire to serve others and view leadership as the best way to achieve this service objective” (p. 92). According to Patterson’s (2003) model of servant leadership, service can be summed up as the cumulative result of showing agapoe love, which lends itself to humility and altruism, creating vision and trust resulting in the empowerment of employees or subordinates to provide service.

Empowerment — The construct of empowerment encompasses a concept that is often misunderstood or viewed in a conflicting manner. According to Dennis (2004) the construct of empowerment measured by the Servant Leadership Assessment includes emotional support, encouragement of professional growth, and allowing self-direction on the part of the employee. As cited by Ferch and Spears (2011), authors Jeff McCollum and Joel Moses commented on empowerment stating, “...a more enduring contribution, directly associated with Greenleaf, is the concept of empowerment. Derived from his

writings about servant leadership, empowerment focuses on creating a work climate where diverse ideas are both respected and encouraged” (p. 95). Other researchers posited that empowerment increases an employee’s/member’s belief in their potential, which is essential for organizational effectiveness (Moore, Cangemi, & Ingram, 2013).

At a bare minimum, empowerment can be seen as the act of giving someone power or authority. The concept of power may be construed as out of place in the realm of servant leadership, and may be at the root of the misguided notion that one cannot be both leader and servant simultaneously. At its deepest level of meaning, empowerment is achieved through helping others recognize their inherent value and worth. While empowerment is, in essence, giving power to someone, it is not the power to judge, condemn, or oppress, it is conveying the power of self-actualization that renders the empowered more equipped to serve. In simpler terms, the servant leader who empowers others will have followers who are confident in their self-worth and ability and better prepared to give of themselves so that others may achieve that same confidence and self-worth (Patterson, 2003).

Ebener and O’Connell (2010) stated, “Empowering behaviors are those that develop or enhance the capacity for others to act on behalf of themselves and their organization. To empower means to share power with others by getting the resources they need to act, building within them the capacity to get work done, and involving followers in hierarchical organizations’ roles and goals” (p. 321). This concept of empowerment through involvement serves to create ownership in organizational goals, enhances the sharing of organizational vision, and increases the level of trust for both the organization and the leader (Kouzes & Posner, 2007).

Vision — According to Kouzes and Posner (2007), “The dream or vision is the force that invents the future” (p. 17). Vision involves the ability to vividly share that dream with others in the organization. Vision has broad meanings, even when viewed strictly from context of organizations. However, as a construct of servant leadership, vision on the part of the leadership translates to the leader assuring that all employees/subordinates are included in the creation of a shared vision (Dennis, 2004; Patterson, 2003). In the Holy Bible, the Book of Proverbs, Chapter 29 and verse 18 states: “Where there is no vision, the people perish” Prov. 29:18 (King James Version).

Through participation, individuals posit that the solicitation of ideas and encouragement of input and the creation of a shared vision develop a sense of ownership and increase commitment to the organization (Kouzes and Posner, 2007; Dennis, 2004; Patterson, 2003). Greenleaf (1998) added that vision doesn’t just happen, it is a result of a purposeful effort developed through some specific actions stating, “Immerse oneself in the experiences this world offers; be accepting of the people involved in these experiences, and seek to understand what moves them; acknowledge — and stand in awe before — the ineffable mystery that shrouds the source of all understanding of human motives that leads to visions; and *be open to receive, and act upon, what inspiration offers*” (pp. 58-59).

Humility — Humility can be seen as the ability to recognize the worth of others without being blinded by the esteem for self. The Bible, and specifically the New Testament, teaches the virtues and necessity of humility in exemplifying Christian behavior, instructing Christians to, “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves” Phil 2:3 (New International

Version). Humility, or the result of being humble, is possibly the very defining factor of being a true steward or servant. Within the context of the Servant Leadership Assessment, humility is about keeping one's personal and professional accomplishments in perspective of the big picture. Servant leaders, placing the needs of others above their own needs, also recognize the accomplishments of others above their own. In addition, possessing humility includes the willingness to accept and encourage input or constructive criticism in order to gain a better perspective (Dennis, 2004; Patterson, 2003).

From a Biblical perspective, humility is at the crux of being a true servant. One cannot serve both himself and others. To serve others with a true spirit of stewardship, one must place the needs of others first. The apostle Paul instructed disciples to "...be all things to all people..." (1 Cor. 9:19-23), which is a poetic way of saying that no matter your station or social position, be humble and never place yourself above others. According to Prosser (2010), "They (humble leaders) do not think of themselves as possessing qualities that make them more important than other people, and their estimation of themselves is sober, based on standards much higher than those employed by proud people" (p. 54).

According to Kouzes and Posner (2009), who asserted that good leaders recognize that no matter how good they are at what they do, they can't do it alone, "Humility is the only way to resolve the conflicts and contradictions of leadership" (p. 347). Sipe and Frick (1993) offered an additional anecdote on humility stating, "the word *humility*, like the term servant leader, holds an inherent paradox. Leaders who demonstrate humility

can increase their potential to influence others, yet a person who works at appearing humble has already blown his cover” (p. 27).

Altruism — The concept of altruism is difficult to put into concrete terms. One might believe it simply is the act of doing good deeds, but some, such as Greenleaf (1972a, 1972b, 1977), argue that it is a combination of inherent impulse or desire to help others and the actual deed of acting on those desires (Sipe & Frick, 1993). This multi-faceted or layering of dimensions is very present in all aspects of servant leadership, as the very heart of this leadership style is a holistic concept encompassing mind, body and spirit.

The often abstract idea of altruism may best be described as complete selflessness in the desire to give, serve, and meet the needs of others. However, the desire to give or serve is only part of the equation. In an effort to clarify that altruism is more than simply a desire to help, Waddell (2006) said the following about the servant leadership construct of altruism: “Altruism can be distinguished from a feeling of loyalty and duty because altruism focuses on a moral obligation toward all humanity while duty focuses on a moral obligation toward a specific individual or organization, or an abstract concept” (p. 3).

Trust — The construct of trust can be seen as both moderating and reciprocal of a servant leadership style (Greenleaf, 1977, Joseph & Winston, 2005). Some leadership researchers go so far as to say that simply cannot lead without trust, as it is the central issue in human relationships (Kouzes & Posner, 2007). Psychologists have long held trust as the basis for healthy relationships, and the absence of trust as detrimental to emotional health. Trust in the leaders of an organization is no less important and should be viewed as the most important aspect of meeting employee needs. In speaking of the importance

of meeting employee needs, In Cangemi, Kowalski, Miller, & Hollopeter (2005), Hart, Capps, Cangemi, and Caillouet indicated, “In doing so, the organization becomes the vehicle for open communication, congruity, goal actualization, feedback and autonomy. As a by-product — and it is an important by-product — This communication process provides *trust*. By neglecting these needs, it is unlikely the organization will realize the potential of its workforce” (p. 16).

Collective Self-Esteem — According to Luhtanen and Crocker (1992), collective self-esteem represents an individual’s perceptions and feelings of self-worth related to social group memberships. For the purpose of this study, the collective self-esteem measured will be the level of esteem as it relates to membership in Together We Care (TWC), the nonprofit organization that provided the research sample.

Subscales of Collective Self-Esteem — Luhtanen and Crocker (1992) identified four dimensions of collective self-esteem: Membership Esteem, which is one’s personal assessment of how good or worthy they are as members of their organization (TWC); Importance to identity, which is the importance of one’s organizational (TWC) membership to one’s self-concept; Public Collective Esteem, or one’s judgments of how other people evaluate one’s social groups (TWC); and Private Collective self-esteem, or one’s personal judgments of how good one’s organization (TWC) is.

Together We Care (TWC) — TWC is a nonprofit community-based coalition (NPCBC) maintaining 501(c)(3) nonprofit status. According to their website, the TWC Mission states: Together We Care is a group of parents, youth, schools, businesses, law enforcement, churches, agencies and community leaders, working for a healthy, safe, drug free community (Together We Care, 2013).

Brief Summary of Procedures

Researchers have demonstrated that providing prospective participants with advance notice of intent to survey is a viable method of increasing response rates (Edwards et al., 2002). Based on this finding, approximately two weeks before the administration of the surveys, an “Introduction” letter was emailed to prospective participants, explaining the importance of the project to leadership studies, the value of their input, and the appreciation of their participation. Two weeks after the initial letter, the surveys and questionnaire were emailed to prospective participants along with a cover letter that again asserted the importance of the research, the value of their input, and also explained confidentiality and informed consent. A direct link to the survey instruments and demographic questionnaire was embedded in the cover letter.

Approximately one week after the cover letter and survey link were emailed, a “reminder” email was sent thanking those who completed the survey and reminding those who had not done so that the link to the survey would be active for only one more week. Also included in the reminder email was a gentle reminder of the importance of participation and encouragement to take the survey if they have not already done so. Upon closure of the active survey link, responses were integrated electronically and directly into SPSS software via a SurveyMonkey “integrate” option.

Data from the two surveys were then integrated directly into SPSS, with specific factor loadings and scoring methods programmed into the software. Pearson’s Product Moment Correlation Coefficients (Pearson’s r) were determined for each of the hypotheses involving the variables of the seven defined dimensions of servant leadership and the variable of collective self-esteem. Unexpected, incidental correlative

relationships were noted. Nominal data gathered from the demographic questionnaire were coded, i.e. volunteer = 1, employee = 2; 0-3 years affiliation = 1, 3-5 years affiliation = 2, and so forth. Cross-tabulations were performed to identify any relationships between specific demographical variables and variables of perceived leadership attributes as well as level of collective self-esteem.

Upon completion of statistical testing, tables were created and narratives prepared that explain existing correlations, or lack thereof. These explanations and narratives were then used to address each research hypothesis and draw conclusions, and any findings which may be interpreted as implications for further research were noted. In addition, findings suggestive of limitations such as consistency motif bias were noted.

CHAPTER II: LITERATURE REVIEW

A fascination exists with the subject of leadership, as is evidenced by an abundance of literature on the topic. Some works are dedicated to becoming great leaders, some are the biographical works of persons considered to be great leaders, and still more works aim to define the concept of leadership and its effective application. The fact remains that leadership has been a subject of interest from ancient history and leaders of the Bible, to today's modern armies (Maxwell, 2007). Herein remains a subject with many gray areas, the probable reasoning of which lies in the very subjective nature of leadership. For the purpose of this research, the writings, theories, and scientific research cited have the narrow focus of the servant as leader, applicable definitions, identified constructs, and the minimally documented effects of employing a servant leadership style. In addition, literature on the subject of collective self-esteem as it relates to organizational membership also will be reviewed.

Leadership Defined

One of the very subjective aspects to leadership studies in general is the fact that it is quite difficult to define. As stated by Northouse (2010):

There are many ways to finish the sentence. "Leadership is...." In fact, as Stogdill (1974, p.7) pointed out in a review of leadership research, there are almost as many different definitions of *leadership* as there are people who have tried to define it. It is much like the words *democracy*, *love*, and *peace*. Although each of us intuitively knows what we mean by such words, the words can have different meanings for different people. As soon as we try to define leadership, we discover that leadership and many different meanings (p. 2).

Individual perception plays a large role in how we view leadership. For example, if 10 people were surveyed on whether they thought Adolf Hitler was a great leader, resulting answers would range the full spectrum. Some would automatically say that he was a terrible leader, basing their answers on the atrocities committed under his command and of historical record. Yet, others would say that he was one of the greatest leaders of all time, basing their answer on his ability to get people to follow him. Northouse (2010) defined leadership as, “ a process whereby an individual influences a group of individuals to achieve a common goal” (p. 3) .

Many authors who have written about leadership focused on certain contingencies such as tasks or goals, contexts/situations, or roles and expectations (Morden, 1997). Morden went on to state, “early studies of leadership focused on the personal traits and qualities of leaders (such as intelligence, socio-economic class background, and self-assurance)” (p. 521). These studies focused on leader behaviors and attributes, overlooking the fact that leaders’ behaviors are affected by followers just as surely as followers’ behaviors are affected by leaders (Vecchio, 2007).

Servant Leadership Theory

Beginning in 1970, Greenleaf introduced servant leadership theory in the organizational context with a series of essays including: *The Servant as Leader* (Greenleaf, 1970); *The Institution as Servant* (Greenleaf, 1972a); and *Trustees as Servants* (Greenleaf, 1972b). These writings were the beginning of a new way of viewing leadership. Also considering the organizational context, Laub (1999) offered the following definition of servant leadership: “based upon a review of the literature and the

Delphi results, the following operational definitions are offered. Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader” (p. 81). Laub further asserted:

this definition is further expanded by adding the following descriptive framework. “Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization.” (p. 81)

While many leadership styles are modeled as a form or type of previously defined styles, i.e., those stemming from theories X and Y models of leadership, transactional and transformational, etc. (Northouse, 2010). Sendjaya, et al. (2008) proposed a model of servant leadership that extended the transformational, authentic, and spiritual leadership models, stating, “Our holistic model of servant leadership incorporates follower-oriented, service, spiritual, and moral dimensions of leadership sorely needed in the current organizational context” (p. 405).

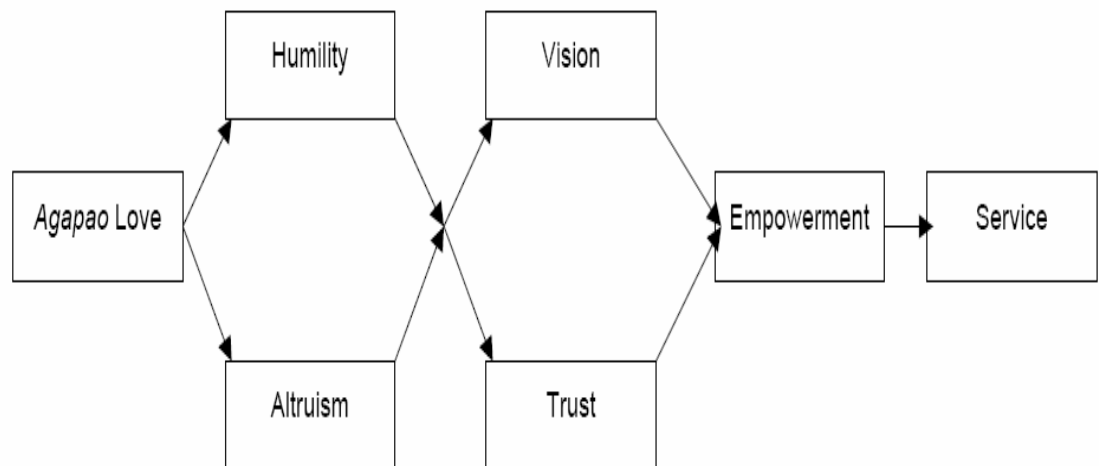
Perhaps one of the defining aspects of a servant leadership style is its basis in service and follower orientation (Greenleaf, 1970a, 1970b, 1977; Laub, 1999). Focus is placed on the needs of followers (employees) rather than on the needs of the organization (Greenleaf, 1977), and emphasis is placed on people rather than goals. Of utmost importance is the inclusion of all involved in all organizational processes, such as defining goals and making decisions. Spears (2005), one of the foremost experts in servant leadership theory, expounded on the “group-oriented” approach to the

institutional/organizational decision-making process as an avenue to strengthen the organization and society as a whole.

While servant leadership is viewed as an offshoot of transformational leadership (Patterson, 2003; Sendjaya, et al., 2008), it stands alone on the basis of inherent virtues whereby leaders demonstrate agapao love in relationship to followers. Servant leaders conduct themselves with humility, they demonstrate altruism, inspire sharing vision, are both trusting and trustworthy, serve as vehicles of empowerment for followers, and servant place serving above being served (Patterson, 2003). Patterson's resulting model of servant leadership, as shown in Figure 1, demonstrates how Agapao love is the requisite virtue from which all other servant leadership constructs flow.

Figure 1.

Patterson's Servant leadership Model



Perhaps the best way to appreciate what servant leadership is exists in expelling the need for an exact definition and understanding that the practice of servant leadership does not follow a particular set of defined rules, but is performed through a set of beliefs and values steeped in the understanding that we are all stewards to each other. If placed in a position of “leadership,” transcending traditional definitions, servant leadership can be seen as a paradigm in and of itself. Illustrating this understanding, Laub (2004) stated, “servant leadership is not a leadership style that can be used or set aside based on the needs of the situation. Servant leadership is a mindset ... a paradigm ... a way of leading” (p. 10).

The Relationship between Leaders and Followers

In the last two decades, the recognition of the inextricable relationship between leader and follower has launched an effort to better understand this relationship. Within the context of the power hierarchy historically used to identify and define leaders, the follower was viewed as a subordinate, and followership was understood in terms of “cattle” or the “masses.” The only recognized importance in the relationship between leader and follower was perhaps how well the leader was able to maintain, dictate and control the follower strictly as a means-to-an-end, and that end being the productivity and profitability of the organization. Stone (2003), expounding upon the differences between transformational and servant leadership, clearly articulated this concept in asserting that, “transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers” (pp. 1-2). To better understand followers in the context of servant leadership, Laub (2004) offered this definition: “followers voluntarily and actively engage in the leadership process by responding to the

leader's initiative to identify shared purpose, vision and action toward change" (p. 7).

Lundy (1986) expressed the often over-looked importance of the follower when he stated, "a leader is anyone who has followers. Conversely, regardless of title, you *cannot* be a leader *without* followers" (p. 38). Fairholm (1994) observed the centrality of trust to effective leadership, noting that followers *choose* to follow, thereby highlighting the intimate inseparability of the roles of leader and follower. Likewise, Maslennikova (2007) underscored the importance of the follower stating, "Followers are involved in all of the operational and decision making processes (within the organization)" (p. 4). Along the same line of recognizing the reciprocal relationship of leader and follower, Vecchio (2007) made the following assertion:

Traditionally, studies of leadership have focused on leader behaviors and leader attributes. Omitted in these writing is a serious consideration of the impact of followership as a determinant of effective leadership. Yet, the activities of leadership and followership are inextricably related. The concepts are intertwined in a Ying-Yang fashion; one concept implies (and, in fact, requires) the other.

(p. 109)

In his dissertation entitled "*Greenleaf's 'Best Test' of Servant leadership: A Multilevel Analysis*," Hayden (2011) clarified the fact that, following Greenleaf's (1977) work in developing the theory of servant as leader, researchers failed to focus on what Greenleaf saw as the central motive for employing these servant constructs, namely, the follower. Hayden further posited, "although there has been a warm and inviting appeal to the theory of servant leadership, it has suffered from this lack of empirical evidence regarding its founder's most basic claims" (p. 5).

Another aspect in the shifting view of followership lies in the acceptance of responsibility. In the past, it was common for persons to perceive leaders to be the ultimate responsible party when endeavors failed, mistakes were made, or laws were broken. Today, organizations, and society in general, recognize the responsibilities of followers as well, thus, the onus is not strictly on leaders. It is understood that the defense of simply following orders no longer stands (Kellerman, 2008). In keeping within the context of follower responsibility, Greenleaf (1977) noted, “followership is an equally responsible role because it means that the individual must take the risk to empower the leader and to say that, in the matter at hand, I will trust your insight” (p. 244). Northouse (2010) also noted this reciprocal responsibility stating “...leadership is not the sole responsibility of a leader but rather emerges from the interplay between leaders and followers” (p. 187).

The intrinsic relationship between leaders and followers dictates that inquiry into follower attributes and effects is a necessary component to understanding how those relationships work, the reciprocity, and the overall effects of those relationships on organizations. Research abounds on the ways in which leader attributes effect organizations but is lacking in a focus on follower contributions at the organizational level, especially in the domain of servant leadership.

The ultimate purpose of conducting research on these cause and effect type relationships between leaders and followers is to help organizations achieve success. Much of the existing research supports that the most important factor for predicting organizational success, and particularly NPO success, is the leadership of the organization (Stubbs, 1998). As evidence, researchers have established a correlation

between some of the defined behaviors of servant leaders as predictors of organizational success. For example, Xenikou and Simosa (2006) established positive correlations between supportive and participative leadership and organizational performance; and Houston (2007) offered evidence of the enormous impact of practicing ethical leadership had on organizational success.

Servant leadership researchers have, in modest numbers, investigated such follower effect topics as the following: servant leadership effects on employee satisfaction and organizational commitment (Hill, 2012; Jacobs, 2006); servant leadership and job satisfaction (Hebert, 2003); servant leadership and the effectiveness of teams (Irving, 2005); and servant leadership, organizational citizenship behavior, person-organization fit, and organizational identification (Vondey, 2010). These researched follower effects can be determined to have a common denominator, namely, organizational based self-esteem, or collective self-esteem.

Collective Self-Esteem at the Organizational Level

Following Tajfel and Turner's work in social identity theory which was published in Worchel and Austin's (1986) *Psychology of Intergroup Relations*, Luhtanen and Crocker (1992) used the term collective self-esteem "to denote those aspects of identity that have to do with memberships in social groups and the value placed on one's social groups, respectively" (p. 303). The researchers opined that many of the existing theories on self-esteem focused mainly on individual or personal aspects of self-regard and personal identity. They further argued "that the emphasis on the more individualistic aspects of self-esteem has offered only a partial view of individuals' self-concepts and social behavior" (p. 303). Based on their research and the goal of developing an

instrument designed to measure collective self-esteem, the Collective Self-Esteem Scale (CSES) was developed.

While Luhtanen and Crocker's (1992) work was originally based on self-esteem in regards to membership in social groups such gender, race, ethnicity, etc., they also tested a revised version of the instrument (CSES-R) that instructed participants to focus on membership in a particular group or organization in considering their responses. This would allow researchers to slightly modify the CSES for inquiry into membership in very specific organizations and offering organizational leaders a tool for determining how employees/members/followers felt about their membership, and the organization in general. In light of the defining collective self-esteem based on organizational membership, and for the purposes of this research, collective self-esteem and organizational-based self-esteem (OBSE) can be used interchangeably.

High levels of organizational-based self-esteem (OBSE) have been found to increase satisfaction and commitment among employees (Pierce, Gardner, Cummings, & Dunham, 1989). In fact, Bowling, Eschleman, Wang, Kirdendall, and Alarcom (2010) specifically state, "we found that OBSE was positively related to job satisfaction, organizational commitment, job involvement, in-role job performance, and organizational citizenship behavior" (p. 615). Likewise, in reviewing literature on the topic of job satisfaction and self-esteem, Garcez (2006) concluded that the relationship between the two variables is undeniable. Suffice it to say, a clear picture begins to develop that implies the collective self-esteem of an organization's members has a positive impact on the success of that organization. Consequently, in considering issues faced by NPOs such as public mistrust, a trying economy, and the difficulties in achieving and maintaining

success, any evidence that suggests that the success of an organization may be somewhat predictable based on employees' or followers' collective self-esteem, (which enhances the level of employee commitment, satisfaction, and job performance) would be a useful and a welcomed addition to leadership research.

CHAPTER III: METHODOLOGY

Purpose of the Research

The purpose of this research is to investigate relationships among and between Patterson's (2003) seven constructs of servant leadership and Luhtanen and Crocker's (1992) four dimensions of collective self-esteem. This chapter will cover the methodology implemented in arriving at the resulting conclusions of this research. Beginning with the guiding central research question and the resultant sub-hypotheses, the methodology section includes an explanation of the measures chosen, the basis for determining the appropriate measures, and the rationale for utilizing those measures as well as the specific survey instruments of choice.

Research Design

Quantitative in nature, the research methodology that was employed consisted of the one-time, simultaneous administration of a survey instrument designed to measure followers' perceptions of specific servant leader constructs or behaviors, and a survey instrument that measured followers' collective self-esteem as it related to their membership in the organization of Together We Care. Conducting empirical quantitative research involves several necessary steps. As identified by Holton and Burnett (cited in Swanson and Burnett, 2005) "Research in Organizations: Foundations and Methods in Inquiry," the first step is to determine the basic research question. The next step involves sampling, or identifying prospective participants to validly address the research questions. The researcher must then identify appropriate methods to best answer the research questions, which in this case is the use of the SLAI and CSE. Having identified the problem or phenomenon, a well-constructed research question, an appropriate sample,

and appropriate instrumentation to answer the research questions, the researcher must select appropriate tools for analyzing the data collected and subsequently report the resulting findings from the analyses (Swanson & Holton, 2005). These steps were observed in formulating and conducting this research.

Research Questions

The central question guiding this research is: “Is there a relationship between the perception of servant leadership constructs and collective self-esteem?” The hypothesis was made that a positive correlation will exist between at least some of the seven attributes of servant leadership, as identified by Patterson (2003), and collective self-esteem. Conversely, the possibility of correlations between the perceived absence of any servant leadership variable and collective self-esteem was considered. Regarding the broad nature of the core research question, it is beneficial to break down the related hypotheses according to the specific servant leadership attributes or behaviors, resulting in the following research questions or hypotheses:

H1: A significant correlation exists between the servant leadership attribute of agapoe love and collective self-esteem.

H1o: No significant correlation exists between agapoe love and collective self-esteem.

H2: A significant correlation exists between the servant leadership attribute of altruism and collective self-esteem.

H2o: No significant correlation exists between altruism and collective self-esteem.

H3: A significant correlation exists between the servant leadership attribute of humility and collective self-esteem.

H3o: No significant correlation exists between humility and collective self-esteem.

H4: A significant correlation exists between the servant leadership attribute of service and collective self-esteem.

H4o: No significant correlation exists between service and collective self-esteem.

H5: A significant correlation exists between the servant leadership attribute of trust and collective self-esteem.

H5o: No significant correlation exists between trust and collective self-esteem.

H6: A significant correlation exists between the servant leadership attribute of empowerment and collective self-esteem.

H6o: No significant correlation exists between empowerment and collective self-esteem.

H7: A significant correlation exists between the servant leadership attribute of vision and collective self-esteem.

H7o: No significant correlation exists between vision and collective self-esteem.

Incidental, yet statistically significant, findings resulted in the need to address additional research questions that consider the four dimensions of collective self-esteem and their relationship to the seven constructs of servant leadership. Because the formulation of specific research questions and hypotheses encompassing all of the possible combinations of variables between servant leadership constructs and dimensions

of collective self-esteem would result in as many as 42 hypotheses and 42 null hypotheses, the central question guiding this line of inquiry was simply “which of the correlative relationships between perceived servant leadership constructs and dimensions of CSE bear greater statistical significance?” This additional research question resulted in the following hypothesis and null hypothesis:

H8: Correlative relationships exist between the perceptions of the seven constructs of servant leadership and the four dimensions of collective self-esteem, which bear greater significance than other noted correlational relationships.

H8o: No correlative relationships exists between the perceptions of the seven servant leadership constructs and the four dimensions of collective self-esteem which bear greater significance than other noted correlational relationships.

Participants

Ohio County Together We Care (TWC) is a 501(c)3 nonprofit community coalition comprised of staff, volunteers, students, parents, faith-based organizations, and community partners. The program was launched in 1997, operating exclusively as a substance use/abuse prevention program. TWC has grown tremendously in community support, resulting in growth and diversity of program offerings including the following:

- Fit as a Fiddle is a community-wide effort to promote healthy living.
- Building the 40 Developmental Assets as identified by the Search Institute (n.d.), is a program intended to nurture self-confidence, personal responsibility, healthy relationships, and the value of education.

- Connect Mentoring is implemented within the Ohio County school system and offers encouragement, support and guidance to students with a goal of deterring violence and drug use.
- Celebrate the Child is an annual event held since 1992 that provides Ohio County youth with their own special day filled with information and activities.
- Teen Court provides first-time juvenile offenders an alternative to the conventional court system and allows peers to act as judge and jury.
- O.C. Drug Free is a substance use prevention program at work both in and out of the Ohio County school system.

TWC's mission, goals, and program offerings are based on service orientation, and the leadership employs a servant leadership style. It has been found that persons who work or volunteer in service oriented organizations have been found to possess significantly higher perceptions of servant leadership constructs than members of other (for-profit) organizations (Laub, 1999). As this research is based on the perception of servant leadership attributes and collective self-esteem of the employees and volunteers of Together We Care, it was necessary for the sample to accurately represent the agency. The agency is relatively small, and a listing of the entire population for that agency was used.

Together We Care, through its Chief Executive Officer and by agreement of its Board of Directors, entered into an agreement (Appendix G) with the researcher to provide access to the sample population in consideration of receiving a completed copy of the research project. The email addresses of all employees and volunteers were

maintained in a listserve database by the agency and provided to the researcher for the purpose of administering the online surveys.

Prospective participants were sent an “announcement” email introducing the research project and informing them that they would be receiving a survey (Appendix A). The purpose of the email was to increase response rate, as research has established that advance notification will, in fact, increase response rates (Edwards et al., 2002). A total of 327 survey packets that included a demographic survey, the Servant Leadership Assessment (Dennis, 2004), and the Collective Self-Esteem Scale (Luhtanen & Crocker, 1992), were administered via SurveyMonkey software. Sixty-six responses were received, 50 of which were complete and usable for the study.

Of the 50 completed responses received, 86% identified themselves as volunteers with 48% reporting their last volunteer experience occurred within the past three months. Forty-nine percent of those who identified themselves as volunteers also reported that on average, they volunteered one to two times per year. Sixty-six percent of respondents indicated they had been affiliated with Together We Care for five or more years, 81% resided in Ohio County and 76% were between the ages of 35 and 64, with 30% between the ages of 45 and 54. Figure 2 provides graph representation of the sample demographics.

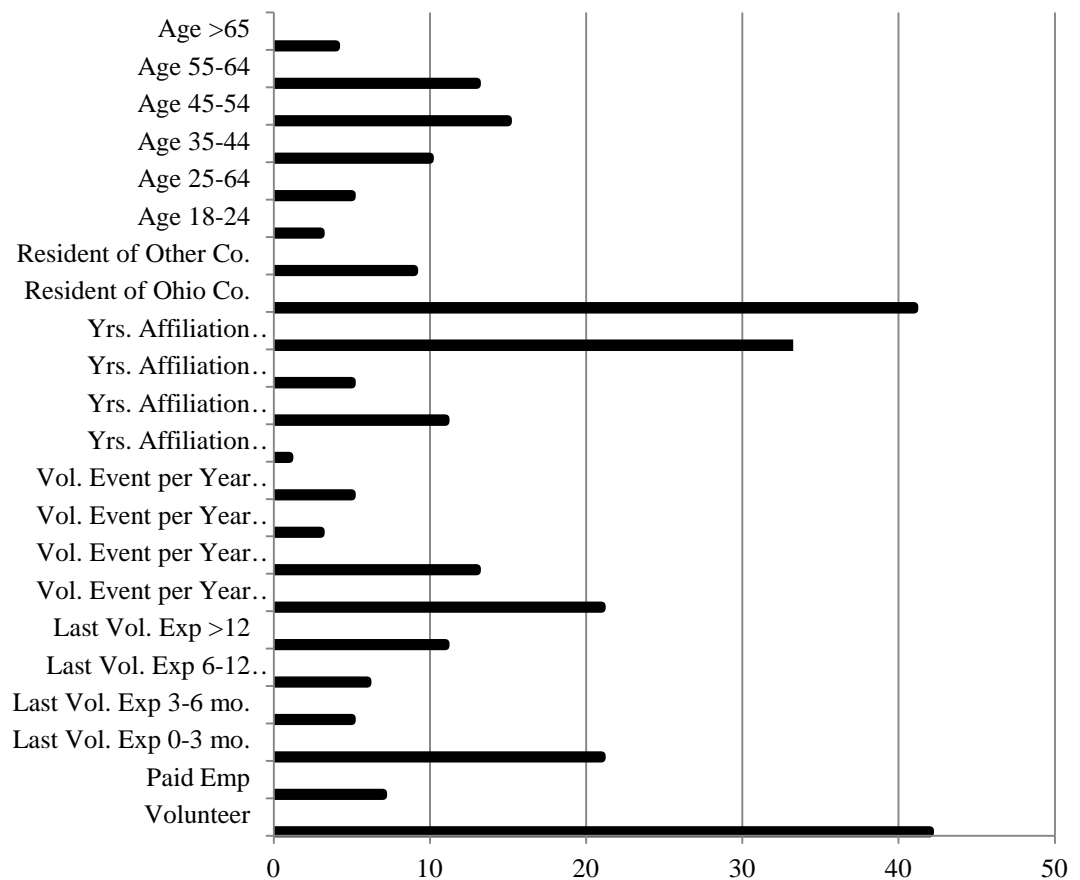
Instrumentation

The appropriate methods for answering the research question, “Is there a relationship between perceived servant leadership constructs and collective self-esteem?” were determined to involve survey instrumentation that specifically measured the perception of servant leadership constructs in conjunction with an instrument measuring

collective self-esteem. The Servant Leadership Assessment Instrument (SLAI) (Dennis, 2004), and the Collective Self-Esteem Scale (CSE) (Luhtanen & Crocker, 1992) were ascertained to be appropriate instruments of measurement. In addition, a brief demographical questionnaire was utilized to determine membership in Together We Care (TWC) by virtue of employment or volunteer service, length of affiliation, number of volunteer experiences per year, and passage of time since last reported volunteer experience.

Figure 2.

Graph representation of sample demographics



The Servant Leadership Assessment Instrument (SLAI)

The SLAI measures the seven constructs identified by Patterson's (2003) Theory of Servant Leadership (Dennis, 2004). Several studies have been conducted that test the SLAI, its reliability, and its validity as a survey instrument (Dennis, 2004; Dennis & Bocarnea, 2005; Bocarnea & Dimitrova, 2010). Statistically significant findings included in these studies are the demonstration of correlations, or causal relationships, between the seven constructs of servant leadership as identified by Patterson's theory (Dennis & Bocarnea, 2005). Bocarnea and Dimitrova (2010) confirmed these findings of correlation.

The Servant Leadership Assessment Instrument provides insight into the servant leadership characteristics of a leader. Each factor measures a unique aspect of the servant leadership of the leader. The factor definitions are underlined; the additional sentences provide more detail about the concepts associated with each factor.

Service. Items examining the construct of service on the SLAI are 14, 15, 29, 35, and 38. According to Patterson's (2004) model of servant leadership, service can be viewed as the cumulative result of showing agapao love, which lends itself to humility and altruism, creating vision and trust resulting in the empowerment of employees or subordinates to provide service.

Agapao Love. Items numbered 2, 7, 17, 19, 21, and 27 on the SLAI specifically measure the construct of agapao love. The agapao items are designed to measure perceived agapao love by reviewing the degree to which the follower perceives that the leader demonstrates meaning and purpose on the job and cultivates an atmosphere in which the employee or volunteer can realize full potential as an individual, and thus feeling as though he or she is a member of a good and/or ethical organization. Other

dimensions of agapoe love include the leader's ability to forgive, learn from others, show concern for others, demonstrate calm during chaotic times, strive to do what is best for the organization, and always act/ behave with integrity. This factor has a reported reliability coefficient (Chronbach's alpha) of .94 (Dennis, 2004).

Empowerment. Items 6, 11, 24, 25, 28, and 33 focus on the construct of empowerment by considering the degree to which followers perceive that the leader empowers others through information, emotional support, demonstration of task mastery, and the use of encouraging words. The servant leader not only allows for, but promotes, self-direction and autonomy, encouraging professional growth and allowing people to do their jobs by enabling them to learn. This factor has a reported reliability coefficient (Chronbach's alpha) of .94 (Dennis, 2004).

Vision. Items 14, 32, 34, 36, 40, and 42 measure the construct of vision by focusing on the degree to which followers perceive that leaders encourage ownership and participation of all involved in creating a shared vision for the organization. The servant leader seeks the input of others concerning their visions for the organization, demonstrates the desire to include employees' visions in the organization's goals and objectives, seeks commitment to the shared vision or goal, and encourages participation in the creation of that shared vision. A written expression of the shared vision of the organization also is a factor. This factor has a reported reliability coefficient (Chronbach's alpha) of .89 (Dennis, 2004).

Humility. Items 8, 12, 20, 22, 37, and 39 were designed to measure the construct of humility by rating the degree to which followers perceive that the leader keeps his/her own accomplishments and contributions to the organization in perspective. Included in

this concept is a level self-acceptance, primarily focusing on followers instead of self. The servant leader does not overestimate personal merits and spends more time discussing employees' accomplishments than his or her own. Central to the construct of humility is possessing modesty to request input and evaluation from others, recognizing that others may possess expertise. This factor has a reported reliability coefficient (Chronbach's alpha) of .92 (Dennis, 2004).

Altruism. – SLAI items 5, 9, 16, 18, 23 and 26 examine the construct of altruism. The concept of altruism is difficult to describe in concrete terms. One might believe that it is simply the act of doing good deeds, but some, such as Greenleaf (1977), argue that it is a combination of inherent impulse or desire to help others and the actual deed of acting on those desires. (Sipe & Frick, 1993)

Trust. The construct of trust can be seen as both moderating and reciprocal of a servant leadership style (Greenleaf, 1977; Joseph & Winston, 2005). Some leadership researchers agree that one simply cannot lead without trust, as it is the central issue in human relationships (Kouzes & Posner, 2007). SLAI item numbers 3, 10, 13, 30, 31 and 41 assess the construct of trust.

Reliability. Research indicates that the SLAI is internally consistent and reliable. Alpha reliability coefficients ranging from .89 to .92 have been reported (Dennis, 2004) for factors of love, empowerment, vision, and humility. The following alpha coefficients were found that measure servant leadership at the individual leader level: (a) .92 for the SLAI love scale; (b) .92 for the SLAI empowerment scale; (c) .8637 for the SLAI vision scale; and (d) .92 for the SLAI humility scale. The scale for the construct of trust had only two items; therefore, Cronbach's Alpha could not be calculated (Irving, 2005).

Validity. Adherence to the methods of Scale Development Guidelines (Devillis, 1991) ensured face and content validity of the Servant Leadership Assessment. The criterion-related validity and construct-related validity of the instrument were empirically established and have been supported (Dennis & Bocarnea, 2005; Irving, 2005). To further validate construct-related validity, Table 1 consists of a correlation matrix representing Pearson's r statistic, N , and significance (p value) for the seven servant leadership constructs, which were positively and significantly correlated across the board and demonstrated internal consistency.

Note should be taken that Dennis' (2004) research included three distinct data collections in an effort to refine the instrument. Participating in the third collection were 300 subjects using the Study Response Database. Dennis' analysis of the data sets used in his research established the presence of five of the seven constructs identified by Patterson (2003), including (a) love, (b) empowerment, (c) humility, (d) vision, and (e) trust (Irving, 2005).

Much thought went into choosing the specific instrumentation used in this research. The Organizational-Based Self-Esteem (OBSE) scale has gained much favor for its repeated use and evidence of reliability (Pierce et al., 1989; Edwards et al., 2002). The OBSE was the initial choice for measuring levels of organizational-based self-esteem. However, after much consideration, the decision to use a modified version of Luhtanen and Crocker's (1992) CSE scale was made based on the inclusion of certain contingencies that allow for variables not included in the OBSE, and perhaps affording a more personal/individual dimension to collective self-esteem.

Table 1.

Correlation Matrix for SL Constructs

		Serv	Love	Trust	Altr	Empr	Hum	Vision
Serv	Pearson							
	Correlation							
	Sig. (2-tailed)							
	N	298						
Love	Pearson	.632**						
	Correlation							
	Sig. (2-tailed)	.000						
	N	294	296					
Trust	Pearson	.520**	.609**					
	Correlation							
	Sig. (2-tailed)	.000	.000					
	N	297	295	299				
Altr	Pearson	.530**	.495**	.413**				
	Correlation							
	Sig. (2-tailed)	.000	.000	.000				
	N	295	293	296	297			
Empr	Pearson	.473**	.532**	.508**	.518**			
	Correlation							
	Sig. (2-tailed)	.000	.000	.000	.000			
	N	297	295	298	296	299		
Hum	Pearson	.740**	.634**	.552**	.569**	.532**		
	Correlation							
	Sig. (2-tailed)	.000	.000	.000	.000	.000		
	N	297	295	298	296	298	299	
Vision	Pearson	.421**	.482**	.359**	.268**	.352**	.371**	
	Correlation							
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	
	N	297	295	298	296	298	298	299

**Correlations significant at the .01 level (two-tailed)

The Collective Self-Esteem Scale

While the OBSE was specifically designed to measure self-esteem as it relates to the work environment (organization), the CSE instrument includes contingencies that identify the specific domains within which the respondent has prioritized their global self-worth (Luhtanen & Crocker, 1992). Not only are the respondents' perceived self-worth measured, but the extent to which their membership or participation in the organization affects that self-worth. In addition, the CSE scale affords insight into the weight carried by the public's perception of the value or worth of the organization and how important that public perception is to the respondent's organizational collective self-esteem.

Furthermore, questions arising as to the effects of individual self-esteem on levels of collective self-esteem (Wills & Suls, 1991) make the use of a modified CSE more interesting, in that respondents are specifically asked about feelings or opinions as they relate to membership in the sample organization in four distinct dimensions. The wording and arrangement of questions on the CSE have a less institutional feel and may be less likely to influence participants' responses. One of the questions that surfaced considered the effects of collective self-esteem on in-group evaluations, as stated by DeCremer, Van Vugt, and Sharp (1999): "Individuals with high collective self-esteem are more likely to engage in in-group distorting evaluations when there is a possible threat to their collective self-esteem" (p. 532). This may be explained by the participant's fear that negative responses may have a negative effect on the organization, thus threatening how others view the organization and how that view might affect the participant as a member of that organization. As the vast majority of respondents were volunteers, and the CSES

was used rather than the OBSE, in-group bias or distortion was unlikely to have any consequence.

The CSE was designed to measure individuals' levels of social or collective identity based on their membership in a particular ascribed group, in this case, membership by virtue of either paid or volunteer work for TWC. The CSE Scale consists of 16 items, each measuring one of four designated subscales, i.e., membership esteem (4 items), public collective self-esteem (4 items), private collective self-esteem (4 items), and importance to identity (4 items).

The membership esteem items assessed participants' personal judgments of their worth as members of their social groups, or, in this case, how satisfactory or worthy they were as members in Together We Care. Membership esteem reflects one's personal feelings or esteem related to how one's view of their value within the group, or, in essence, what their membership adds (or conversely, takes away from) to the group. Items 1, 5, 9, and 13 address membership esteem (Luhtanen & Crocker, 1992).

The private collective self-esteem items are designed to determine one's personal judgments of the value of one's social groups (Together We Care) are. This dimension is a reflection of how satisfactory or worthy the member believes the organization of Together We Care is. Private collective self-esteem is a personal assessment of the worthiness of the group by the member. Items 2, 6, 10, and 14 assess private collective self-esteem (Luhtanen & Crocker, 1992).

Public collective self-esteem items on the CSE are designed to assess one's judgments of how other people evaluate one's social groups (Together We Care). This dimension is not about how others feel in regard to the organization of Together We

Care, but how the member *believes* others feel. This measurement is quite subjective and is not a reflection of how “good” the group is, it is a representation of how the member perceives the judgment of others. This perception plays heavily on how members judge themselves in relation to membership; A reasonable theory that could be considered if members of a group believed that others outside that group perceived the group as “bad,” it would have a direct relation to how members felt regarding their membership. Items 3, 7, 11, and 15 assess this dimension (Luhtanen & Crocker, 1992).

Finally, the importance to identity items assessed the importance of one’s social group membership to one’s self-concept i.e., this assessment is a reflection of the significance of Together We Care membership to the total self-concept. Members possibly may feel pride in the organization, and pride in being a member of the organization, yet not place a great deal of significance on that membership in defining “who they are.” Items 4, 8, 12, and 16 measure importance to identity (Luhtanen & Crocker, 1992).

Responses to all items were rated on a Likert-type scale with wording and rating of items ranging from 1 = strongly disagree to 7 = strongly agree. Evidence supporting the reliability and validity of the CSES was demonstrated by Luhtanen and Crocker (1992) through the use of a confirmatory factor analysis as well as a reliability analyses resulting in substantial findings with a total scale alpha of .85. The results of this study provide support for both the structure of factors and criterion validity of the instrument. Reliability of the subscales and total CSES also were demonstrated by relatively high Cronbach alpha coefficients (above .77), item total correlations (.88), and adequate test-retest coefficients of $r = .58$ or greater (Luhtanen & Crocker, 1992).

In addition to the cited evidence of reliability, a Pearson's Product Moment Coefficient Correlation was performed using the variables of the four dimensions of collective self-esteem. This resulted in evidence of positive correlations among and between each of the dimensions. Table 2 illustrates these correlations with significant r and p values as follows: MEMB-PRIV – $r = .312, p \leq .001$; MEMB-PUB – $r = .253, p \leq .001$; MEMB-IMPORT – $r = .315, p \leq .001$. The correlations are statistically significant at the $r = .01$ level (two-tailed), and, $p \leq .001$. All correlations were positive in direction and statistically significant, suggestive of internal consistency reliability.

Table 2.

Correlation Matrix for Dimensions of CSE

		Membership	Private	Public	Import.
Membership	Pearson Correlation	1	.312**	.253**	.315**
	Sig.		.000	.000	.000
Private	Pearson Correlation	.312**	1	.389**	.364**
	Sig.	.000		.000	.000
Public	Pearson Correlation	.253**	.389**	1	.181*
	Sig.	.000	.000		.011
Import.	Pearson Correlation	.315**	.364**	.181*	1
	Sig.	.000	.000	.011	

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Scoring the CSES

Although the purpose of this research was not to evaluate the collective self-esteem of members of Together We Care, it was still important to confirm positive collective self-esteem in order for meaningful correlations of that esteem to perceived servant leadership constructs. For example, had results shown that, overall, Together We Care members possessed low levels of collective self-esteem as it related to their membership in Together We Care, determining correlations to perceived servant leadership constructs would be a moot point. Accordingly, a preliminary assessment was conducted on reported collective self-esteem.

As previously noted, all items on the CSE are rated on a 7-point Likert Scale; however, some items require reverse scoring, whereby a response of strongly disagree would receive 7 points and strongly agree would receive 1 point. In order to begin scoring, it was necessary to first reverse-score answers to items 2, 4, 5, 7, 10, 12, 13, and 15, as follows: 1 = 7, 2 = 6, 3 = 5, 4 = 4, 5 = 3, 6 = 2, 7 = 1. At that point, the raw scores of each of the four dimensions are totaled and divided by four, resulting in a mean, or average rating.

The authors of the Collective Self-Esteem Scale discouraged the use of composite scores calculated by averaging the mean of the four dimensions. The reason for the authors' position on combining these scores was that each subscale, or dimension, measures a very distinct construct that encompasses a specific meaning that has individual value (Luhtanen & Crocker, 1992). However, this suggestion was based on the use of the CSES relative to membership in social groups such as race, ethnicity, and self-

defined cultural norms. Membership in specific social groups defined by race does not involve a personal choice, as it is determined by birth. Therefore, if the variable being examined exists solely by choice of the member, results will have a different meaning. As one of the deciding factors in choosing the CSES over the OBSE was the distinction made by the instrument between dimensions of collective self-esteem; and the fact that the levels of collective self-esteem are not being assessed or investigated, the assumption can be made that combining the four dimensions for a total CSE rating was acceptable and suitable for this research.

Data Collection Methodology

The data were collected through the administration of two surveys and a demographic questionnaire using SurveyMonkey software. Following an introduction letter emailed to the addresses included in the listserv provided by TWC, the CSE, SLAI, and a short demographic questionnaire were included in one survey package and administered one time only. As respondents finished one survey, they were prompted to the next until all three were completed.

SurveyMonkey software allowed for labeling items to specific variables, i.e., items on the SLAI were labeled according to the specific construct measured and items on the CSES were labeled according to the specific dimension of collective self-esteem measured. This labeling allowed for the data to be integrated directly into SPSS software ready for statistical testing.

Data Analysis

Having integrated the raw data into SPSS software, the first operation was to perform descriptive statistics analysis to identify frequencies, range, mean, and standard deviation for the variables. This allowed for assurance of a normal distribution data as well as determining if, in fact, participants perceived servant leadership behaviors among TWC leaders. Descriptive statistics also were the initial determinant of reported collective self-esteem. These measures were necessary before continuing to the identification of correlative relationships. In addition, descriptive statistics allowed for understanding the demographics of the participants.

Upon determining the perception of servant leader constructs and positive levels of collective self-esteem, Pearson's Product Moment Correlation Coefficient was employed to begin establishing correlative relationships. Initially, the variables used for this measure included the seven constructs of servant leadership and total collective self-esteem. The next step in demonstrating correlative relationships included the seven constructs of servant leadership and the four dimensions of collective self-esteem, rather than simply total collective self-esteem.

In order to determine whether years of affiliation was a moderating factor in either level of collective self-esteem or the perception of servant leadership constructs, one-way ANOVAs were performed using the variables of servant leadership constructs and years of affiliation, as well as the variables of dimensions of collective self-esteem and years of affiliation. Inconclusive findings associated with the one-way ANOVA testings led to the use of an Independent Samples Kruskal-Wallis test.

CHAPTER IV: RESULTS

In this chapter, findings from each of the survey instruments and the demographic survey are discussed. Individual survey results will be presented as well as correlational findings within and among survey instruments. In addition to applying the findings to the research hypotheses, discussion of the strength and direction of correlations, and noting possible indications for further research, anecdotal and unexpected findings also are discussed.

Response Rate and Discussion

Survey response rates have been at the center of many research studies. Vissor, Krosnick, Marquette, and Curtin (1996) conducted research to investigate the accuracy of predicting election outcomes based on the response rates realized in pre-election polling surveys. Their findings revealed that those surveys with a response rate near 20% yielded much greater accuracy in predicting election outcomes than those receiving 70%-80% response rates. At first glance, this reported finding may be hard to conceptualize; therefore, closer scrutiny into the meaning of this result is warranted. This claim of greater predictive accuracy with a lower response rate can be explained by considering that those surveys yielding a 20% return rate were an accurate reflection of voting participants. Conversely, surveys that yielded a 70% - 80% response rate likely included responses from participants who did not or do not vote, thus explaining the lack of predictive value. This phenomenon could effectively explain the validity of a lower response rate in the event that the population included prospective participants who lacked the knowledge, interaction, or experience to qualify as representative of the population (Vissor et al., 1996).

At the beginning of the analysis phase of this research, some concern was noted regarding response rate. An initial summarization of total responses revealed a response rate of approximately 20%, creating concern for an 80% nonresponse bias. Dillman (2000) opined that nonresponse bias or error is the “result of nonresponse from people who, if they had responded, would have provided different answers to the survey questions than those who did respond” (p. 2), and impacting results or, the very least, casting doubt on the validity of the research findings. A closer look, however, indicated higher response rate and validation of that rate were both acceptable and normal. This section documents the actions taken to validate responses as generalizable to the sample population.

A total of 327 survey packets containing the demographic questionnaire, the SLAI, and the CSES were emailed using SurveyMonkey software, including an embedded link to the survey. Of the 327 prospective participants, 4 participants opted out and 11 “bounced” as invalid addresses, leaving 312 delivered surveys. Of those 312, a total of 66 responses were received, translating to a return rate of 21%. However, a review of the email addresses provided for prospective participants revealed a major factor previously overlooked. Approximately 75 addresses had domain names directly related to school system servers, i.e., “.edu” and “kyschools.com.” The survey was emailed on May 31, 2013, and remained open for 10 days. These dates of access to the surveys coincided with summer break when school was not in session. In light of this fact, a reasonable presumption can be made that those prospective participants may not have checked their school affiliated email accounts during times that school was not in session. Available research that validates this assumption has suggested the possibility

that the time of year a survey is administered can heavily impact response rates (Blandon, 2009).

Of the 75 email addresses linked to educational domains, only 15 responded to the survey, suggesting the presumption of unchecked email due to summer break as an accurate assessment. Thus, these figures were taken into consideration, and the remaining 60 nonresponsive email addresses linked to educational domains were removed from the total surveys sent. This resulted in a response rate of 26% ($.66 \times 100/252$), which still causes concern considering the many research assertions on acceptable response rates. For this reason, more information was needed on response rates in general, the differences in online versus mailed survey response rates, and acceptable response rates across disciplines.

A typical method of addressing concerns of nonresponse bias would include establishing that no significant differences exist in responders and nonresponders (Rogelberg & Luong, 1998). To effectively establish this, researchers compare sample population characteristics such as age, income level, level of education, and various other demographic characteristics between those who responded and those who did not. If no significant differences in the characteristics are found, then it is safe to assume that nonresponse bias is not an issue. Because no information was available on the demographics of all prospective participants, a comparison of responder and nonresponder characteristics was not possible.

Another set of circumstances that must be considered concerns a defective sample pool. The researcher learned that the listserve email database maintained by the agency included every volunteer who had filled out contact sheets. Persons may have signed up

for a specific one-time event, or may have intended to volunteer and for whatever reason were unable to follow through. In these instances, survey responses from these prospective participants would be undesirable due to a lack of interaction with the agency, thus, a lack of meaningful input.

In answer to this possible sample flaw, demographic findings exclude the participation of non-qualified respondents, as 49% reported volunteering a minimum of 1 to 2 times per year, and the remaining 51% reported volunteer experiences per year as > 2. These findings indicate that those persons who responded are an accurate representation of having meaningful interaction with the agency, which would be requisite for having meaningful responses.

Another factor of consideration is that response rates in general are greatly declining (Blandon, 2009). Accordingly, the way in which researchers view response rates is changing. Also established is the fact that response rates to national mailout surveys have declined dramatically since the 1960s (Sax, Gilmartin, & Bryant, 2003). Their research resulted in an average response rate across different forms of administration (i.e., email, internet, mailouts, etc.) to be 21.5%, and web-administered response rates to be as low as 17.1%. The highest rate realized in this particular study was 24.0% for paper survey with a web option. Few studies exist that specifically address survey response rates for online administration in the organizational setting; however the suggestion has been made that researchers using an online delivery format within organizations should expect lower response rates (Anseel, Lievens, & Schollaert, 2013). In view of these illustrations, a response rate of 26% for the surveys administered in this

study is considered acceptable for those in the organizational setting and using the online delivery format.

Demographic Findings

Demographic questions included inquiries of affiliation with the organization (employee or volunteer), county of residence, number of years affiliated with the agency, average number of volunteer experiences per year, and length of time between the date of the survey and last volunteer experience. Of the completed responses received, 86% identified as volunteers with 48% reporting their last volunteer experience occurring within the past three months. Forty-nine percent of those who identified as volunteers also reported that, on average, they volunteered one to two times per year. Sixty-six percent indicated they had been affiliated with Together We Care for five years or more, 81% resided in Ohio County; and 76% were between the ages of 35 and 64, with 30% between the ages of 45 and 54. Figure 2, previously illustrated in Chapter III is a graphic representation of demographical findings.

Findings Associated with the SLAI

The SLAI measures the seven constructs of servant leadership as identified by Patterson (2003). The initial analysis of data gathered from the SLAI consisted of simple descriptive statistics in order to ascertain frequencies and the normalcy of the distribution of responses. Of particular interest were the mean scores for each of the constructs. In uploading the SLAI into SurveyMonkey, labels indicating the specific construct being measured were added to each question in order to gather information based on construct. Those labels were used to create data sets for descriptive statistics.

The SLAI items required respondents to indicate their level of agreement or disagreement with each statement utilizing a Lickert-type scale with the following values: 1 = strongly disagree, 2 = disagree, 3 = somewhat disagree, 4 = neither agree nor disagree (neutral), 5 = somewhat agree, 6 = agree, and 7 = strongly agree. Each of the seven constructs measured by the SLAI had mean scores ≥ 5.00 , indicative of at least a somewhat agree level of agreement. As expected, the construct of service had the highest mean score ($\mu = 5.76$). Since Together We Care, was the organization providing the population for this research and is a service-oriented nonprofit, this result was expected.

Conversely, the construct of vision had the lowest mean score ($\mu = 5.00$); however, it is still an indication of agreement in perceiving the construct of vision even though it was the lowest mean. The mean scores for the remaining five constructs are as follows: *Love* - $\mu = 5.65$; *Trust* - $\mu = 5.71$; *Empowerment* - $\mu = 5.42$; *Altruism* - $\mu = 5.24$; and *Humility* - $\mu = 5.61$. Table 3 represents descriptive statistics for the seven servant leadership constructs.

Table 3.

Descriptive Statistics for SLAI

	<i>N</i>	Range	Min	Max	Mean	S.D
Serv	298	6.00	1.00	7.00	5.7651	1.05976
Love	296	5.00	2.00	7.00	5.6520	1.04987
Trust	299	5.00	2.00	7.00	5.7157	1.06001
Altr	297	6.00	1.00	7.00	5.2357	1.32988
Empr	299	6.00	1.00	7.00	5.4181	1.14801
Hum	299	6.00	1.00	7.00	5.6154	1.17976
Vision	299	6.00	1.00	7.00	5.0100	1.50276
Valid N (listwise)	287					

In addition to descriptive statistics, Pearson's r correlational analysis were used to determine whether a significant positive correlation among the seven constructs of servant leadership. Results indicate a statistically significant positive correlation between the servant leadership constructs of service, love, trust, empowerment, vision, altruism, and humility (see Table 1).

Findings Associated with the CSES

As was done with data gathered by the SLAI, labels were attached to survey items to identify which of the four dimensions of collective self-esteem, as defined by Luhtanen and Crocker (1992), were measured. The results of descriptive statistics using SPSS descriptive functions indicate that the dimension of private-collective esteem had the highest mean score ($\mu = 5.70$), and the dimension of import to identity had the lowest mean score ($\mu = 4.31$). Of importance is the fact that mean scores for the dimensions of membership collective self-esteem, private collective self-esteem, and public collective self-esteem demonstrated very little difference, ranging from 5.30 to 5.79, indicative of a positive level of collective self-esteem as it relates to their membership with Together We Care.

The dimension of private collective self-esteem had the highest mean score ($\mu = 5.70$), indicating that respondents on average believe the organization of Together We Care is a "good" and "worthy" organization. This represents respondents' personal opinions of the organization, rather than what they believe others think about Together We Care. However, the mean rating for public collective self-esteem ($\mu = 5.69$) was nearly as high as the private esteem rating and reflects respondents' beliefs that others in the community hold Together We Care in a very positive regard.

The collective self-esteem dimension of import to identity received the lowest ratings ($\mu = 4.16$), just barely surpassing a neutral level of agreement into the somewhat agree category. It is important to understand that this is not a negative reflection on either the respondents' personal self-esteem or their perception of Together We Care. It simply indicates that respondents' self-regard is not dependent upon their membership with Together We Care. In fact, it is highly possible that participating Together We Care members have a very positive self-regard, which may have played a role in their initial decision to become members. Table 4 below illustrates the descriptive statistics for the dimensions of collective self-esteem.

Table 4.

Descriptive Statistics for the Dimensions of Collective Self-Esteem

	<i>N</i>	Range	Min	Max	Sum	Mean	S.D
Memb	198	6.00	1.00	7.00	1068	5.39	1.354
Priv Coll	199	6.00	1.00	7.00	1135	5.70	1.302
Pub Coll	203	6.00	1.00	7.00	1155	5.69	1.434
Import ID	198	6.00	1.00	7.00	823	4.16	1.783

Correlational Findings

The central research question guiding this study, “Is there a relationship between perceived servant leadership constructs and collective self-esteem?” was represented by the following hypotheses and corresponding null hypotheses:

- H1: There is a significant correlation between the servant leadership attribute of agapoa love and collective self-esteem.

- H1o: There is no relationship between agapoa love and collective self-esteem.
- H2: There is a significant correlation between the servant leadership attribute of altruism and collective self-esteem.
- H2o: There is no relationship between altruism and collective self-esteem.
- H3: There is a significant correlation between the servant leadership attribute of humility and collective self-esteem.
- H3o: There is no relationship between humility and collective self-esteem.
- H4: There is a significant correlation between the servant leadership attribute of service and collective self-esteem.
- H4o: There is no relationship between service and collective self-esteem.
- H5: There is a significant relationship between the servant leadership attribute of trust and collective self-esteem.
- H5o: There is no relationship between trust and collective self-esteem.
- H6: There is a significant relationship between the servant leadership attribute of empowerment and collective self-esteem.
- H6o: There is no relationship between empowerment and collective self-esteem.
- H7: There is a significant relationship between the servant leadership attribute of vision and collective self-esteem.
- H7o: There is no relationship between vision and collective self-esteem.

In order to answer the research questions involving correlations between perceived servant leadership constructs and collective self-esteem, these relationships were examined utilizing Pearson's Product Moment Correlation Coefficient (Pearson's r). The results show a significant positive correlation between the perceptions of each of

the seven servant leadership constructs and collective self-esteem with the criteria for significance being $r \geq .05$, and $p \leq .001$. The specific correlational values are listed in the following section.

As has been previously stated in Chapter III, Luhtanen and Crocker (1992) discouraged combining scores from the four dimensions and averaging the mean to devise a “total CSE” score. The reason for this position on was that each subscale, or dimension, measured a very distinct construct which encompasses a specific meaning having individual value. However, this suggestion is based on the use of the CSES regarding membership in social groups such as race, ethnicity and self-defined cultural norms. Membership in specific social groups defined by race is not a personal choice, as it is determined by birth. Therefore, if the variable being examined exists solely by choice of the member, results will have a different meaning. Therefore, SPSS software was utilized in establishing correlative relationships between servant leadership constructs and collective self-esteem, resulting in the following findings:

- The perception of the servant leadership construct of *Service* was significantly and positively correlated with combined CSE ($r = .264, p \leq .001$).
- The perception of the servant leadership construct of *Love* was significantly and positively correlated with combined CSE ($r = .271, p \leq .001$).
- The perception of the servant leadership construct of *Trust* was significantly and positively correlated with combined CSE ($r = .260, p \leq .001$).
- The perception of the servant leadership construct of *Altruism* was significantly and positively correlated with combined CSE ($r = .194, p \leq .001$).

- The servant leadership construct of *Empowerment* was significantly and positively correlated with combined CSE ($r = .236, p \leq .001$).
- The perception of the servant leadership construct of *Humility* was significantly and positively correlated with combined CSE ($r = .223, p \leq .001$).
- The perception of the servant leadership construct of *Vision* was significantly and positively correlated with combined CSE ($r = .311, p \leq .001$).

Each correlation was significant at the .05 level and was positive in direction.

While it the researcher hypothesized that a correlation between perceived servant leadership constructs and collective self-esteem would be evidenced the paucity in variance between the correlative relationships was not anticipated. This result further supports the need for a more in-depth review of the relationship between perceived servant leadership constructs and the specific dimensions of collective self-esteem. Correlations between the constructs of servant leadership and combined CSE are illustrated in Table 5.

To further investigate these relationships, it was necessary to determine whether perception of any given servant leadership construct was more significantly correlated to any one of the four dimensions of CSE (membership esteem, private-collective esteem, public-collective esteem, and importance to identity). Because the formulation of specific research questions and hypotheses encompassing all of the possible combinations of variables would result in at least 42 hypotheses and 42 null hypotheses, the central question guiding this portion of research inquiry was: “Do any of the correlatives between perceived servant leadership constructs and dimensions of CSE bear greater

statistical significance?” This additional research question resulted in the following hypothesis and null hypothesis:

Table 5.

Correlation Matrix for SL constructs and combined CSE

		Serv	Love	Trust	Altr	Empr	Hum	Vision	CSE
Serv	Pearson's <i>r</i>		.632**	.520**	.530**	.473**	.740**	.421**	.264**
	Sig. (2-tailed) <i>p</i>		.000	.000	.000	.000	.000	.000	.000
Love	Pearson's <i>r</i>			.609**	.495**	.532**	.634**	.482**	.271**
	Sig. (2-tailed) <i>p</i>			.000	.000	.000	.000	.000	.000
Trust	Pearson's <i>r</i>				.413**	.508**	.552**	.359**	.260**
	Sig. (2-tailed) <i>p</i>				.000	.000	.000	.000	.000
Altr	Pearson's <i>r</i>					.518**	.569**	.268**	.194**
	Sig. (2-tailed) <i>p</i>					.000	.000	.000	.001
Empr	Pearson's <i>r</i>						.532**	.352**	.236**
	Sig. (2-tailed) <i>p</i>						.000	.000	.000
Hum	Pearson's <i>r</i>							.371**	.223**
	Sig. (2-tailed) <i>p</i>							.000	.000
Vision	Pearson's <i>r</i>								.311**
	Sig. (2-tailed) <i>p</i>								.000
CSE	Pearson's <i>r</i>								

** . Correlation is significant at the 0.01 level (2-tailed).

H8: There are correlative relationships between the perceptions of the seven constructs of servant leadership and the four dimensions of collective self-

esteem that bear greater significance than other noted correlational relationships.

H8o: There are no correlative relationships between the perceptions of the seven servant leadership constructs and the four dimensions of collective self-esteem that bear greater significance than other noted correlational relationships.

To answer these research questions, the same statistical correlation procedure of Pearson's r was applied by running the statistics in separate analyses using the raw scores of the seven servant leadership constructs with the raw scores of each of the four CSE dimensions. These analyses resulted in the following findings.

Beginning with the servant leadership construct of *Service*, the correlations with CSE dimensions were as follows: A significant positive correlation was found between service and membership esteem ($r = .146$). While this correlation is significant at the .05 level, the corresponding p value, which is significant at the .001 level, is .041, suggesting a 41% probability that the relationship between the servant leadership construct of service and the collective self-esteem dimension of membership is purely coincidental. service was significantly correlated with private collective esteem ($r = .263, p \leq .001$); service and public collective esteem were significantly correlated ($r = .394, p \leq .001$); service and importance to identity were significantly correlated ($r = .286, p \leq .001$).

The servant leadership construct of *Love* also was correlated to the dimensions of collective self-esteem with the following statistics: LOVE \rightarrow MEMB, $r = .224, p = .002$. (Again, a questioningly high p value.); LOVE \rightarrow PRIV, $r = .345, p \leq .001$; LOVE \rightarrow PUB, $r = .354, p \leq .001$; LOVE \rightarrow IMPORT, $r = .378, p \leq .001$.

Correlations for the servant leadership construct of *Trust* and the dimensions of collective self-esteem were as follows: TRUST \rightarrow MEMB, $r = .184, p = .010$; TRUST \rightarrow PRIV, $r = .272, p \leq .001$; TRUST \rightarrow PUB, $r = .249, p \leq .001$; TRUST \rightarrow IMPORT, $r = .270, p \leq .001$. Interestingly, all r values were significant at the .05 level; however, the p value associated with the correlation between Trust and Membership was out of the range of acceptable values ($p \leq .001$). The remaining correlational statistics follow:

ALT \rightarrow MEMB, $r = .155, p = .031$; ALT \rightarrow PRIV, $r = .285, p \leq .001$;
 ALT \rightarrow PUB, $r = .465, p \leq .001$; ALT \rightarrow IMPORT, $r = .268, p \leq .001$; EMP \rightarrow MEMB, $r = .154, p = .031$; EMP \rightarrow PRIV, $r = .271, p \leq .001$; EMP \rightarrow PUB, $r = .233, p \leq .001$; EMP \rightarrow IMPORT, $r = .218, p \leq .001$; HUM \rightarrow MEMB, $r = .146, p \leq .001$;
 HUM \rightarrow PRIV, $r = .374, p \leq .001$; HUM \rightarrow PUB, $r = .426, p \leq .001$; HUM \rightarrow IMPORT, $r = .248, p \leq .001$; VIS \rightarrow MEMB, $r = .235, p \leq .001$; VIS \rightarrow PRIV, $r = .342, p \leq .001$;
 VIS \rightarrow PUB, $r = .248, p \leq .001$; and VIS \rightarrow IMPORT, $r = .343, p \leq .001$.

With the exception of the correlation between membership esteem and vision, the correlational relationships between the membership esteem dimension of CSE and the seven constructs of servant leadership were consistently weaker than the relationships between private collective esteem, public collective esteem, importance to identity, and the seven constructs of servant leadership. This weakness of correlation was represented in both the generated r and p values. These findings lead to several questions regarding the dimension of membership collective self-esteem and perceived servant leadership behaviors, which indicate the need for further research.

Overall, it is evident by both the strength and direction of the correlations between the seven servant leadership constructs and dimensions of collective self-esteem that a

relationship exists. Again, the goal of this research was not to demonstrate any cause and effect type relationships, but to provide evidence that relationships do exist among and between the variables. Table 6 is the correlation matrix for the variables of servant leadership constructs and dimension of collective self-esteem.

Table 6.

Correlations between SL Constructs and CSE Dimensions

		serve	love	trust	altr	empr	hum	vision	memb	privat	public	Imp.
Love	Pearson Correlation	.632**										
	Sig. (2-tailed)	.000										
Trust	Pearson Correlation	.520**	.609**									
	Sig. (2-tailed)	.000	.000									
Altr	Pearson Correlation	.530**	.495**	.413**								
	Sig. (2-tailed)	.000	.000	.000								
Empr	Pearson Correlation	.473**	.532**	.508**	.518**							
	Sig. (2-tailed)	.000	.000	.000	.000							
Hum	Pearson Correlation	.740**	.634**	.552**	.569**	.532**						
	Sig. (2-tailed)	.000	.000	.000	.000	.000						
Vision	Pearson Correlation	.421**	.482**	.359**	.268**	.352**	.371**					
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000					
membership	Pearson Correlation	.146*	.224**	.184**	.155*	.154*	.146*	.235**				
	Sig. (2-tailed)	.041	.002	.010	.031	.031	.041	.001				
Privat	Pearson Correlation	.263**	.345**	.272**	.285**	.271**	.374**	.342**	.312**			
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000			
Public	Pearson Correlation	.394**	.315**	.249**	.463**	.233**	.426**	.248**	.253**	.389**		
	Sig. (2-tailed)	.000	.000	.000	.000	.001	.000	.000	.000	.000		
Import	Pearson Correlation	.286**	.378**	.270**	.268**	.218**	.248**	.343**	.315**	.364**	.181*	
	Sig. (2-tailed)	.000	.000	.000	.000	.002	.000	.000	.000	.000	.011	

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Anecdotal Findings

The initial hypothesis was that certain demographic qualifications would affect reported perceptions of servant leadership constructs as well as responses regarding collective self-esteem. The researcher anticipated that respondents who reported having been affiliated with TWC for longer periods of time would have higher scores on the CSES, and differ in their perceptions of servant leadership. However, initial findings were to the contrary. Interestingly, these findings mirrored those of Laub's (1999) through the test administration of the Organizational Leadership Assessment (OLA), wherein he quotes, "No significant difference, $F(5,810) = .606, p < .05$, was found among *OLA* scores of individuals who have worked for their organization less than 1 year, 1-3 years, 4-6 years, 7-10 years, 10-15 years, and more than 15 years" (p. 21).

The Independent Samples Kruskal-Wallis Test was utilized to validate this unexpected lack of correlation between years of affiliation and collective self-esteem, as well as perceived servant leadership constructs. No significant differences were found in the distribution of CSE responses across categories of years affiliated with together We Care. Likewise and applying the same statistical measure, years of affiliation had no significant bearing on the perception of any of the seven servant leadership constructs. This statistic was run using seven paired samples, each representing one of the seven servant leadership constructs paired with combined CSE. Every paired instance resulted in the same recommendation to retain the null hypothesis

Similar assumptions were made regarding the demographic question of number of volunteer experiences per year. It was hypothesized that those respondents who reported having volunteered more often may have had varying perceptions of servant leadership

constructs, as well as higher raw scores on the CSE. Again, independent samples testing revealed no significant differences in reported perceived servant leadership attributes or collective self-esteem based on number of volunteer experiences. The Independent Samples Kruskal-Wallis tests using the independent variable of number of volunteer experiences per year, and the dependent variables of collective self-esteem and the seven servant leadership constructs, resulted in p -values ranging from the minimum of $p = .290$ to the maximum of $p = .956$.

CHAPTER V: DISCUSSION

Problem

Historically, leadership and management studies have been considered interchangeable, with a degree of focus on achieving goals and profit-oriented productivity (Kellerman, 2008; Maxwell, 2007). However, major differences exist in leadership and management (Kotter, 1999). Leadership study and interest far predates that of management. As stated by Northouse (2010), “whereas the study of leadership can be traced back to Aristotle, management emerged around the turn of the twentieth century with the advent of our industrialized society” (p. 9). With renewed definitions and delineation for leadership and management, a shift began to take place moving focus from productivity to people. The emergence of valuing people over institutions is evident in the Greenleaf (1970) study, who introduced the notion of servant as leader first.

Much has been written on the definition of servant leadership, but very little has been written on what it does. Greenleaf (1970) coined the term “servant leadership,” with a primary focus on leaders first being servants, and on viewing people as a part of the institutional process instead of a means to an end (Greenleaf, 1970, 1977). Patterson (2003) conducted ground-breaking work in building a conceptual framework for a servant leadership model, identifying seven constructs that make up servant leader behaviors. Following suit, Dennis (2004) used those constructs to develop the Servant Leadership Assessment Instrument (SLAI) to measure the perceived presence of those constructs, specifically from a follower’s point of view. With research being initiated on the concept of servant leadership (Greenleaf, 1970), constructs being identified and a model of servant leadership having been developed by Patterson (2003), and an

instrument to measure these constructs developed by Dennis (2004), the logical next step in the research process a review of the specific follower-effects of employing this model of leadership.

At the center of this research is a focus on followers' perceptions of servant leadership behaviors and the effect of that perception on their level of collective self-esteem as it relates to their affiliation with the organization. The central question guiding this research was, "Is there a relationship between perceived servant leadership constructs and collective self-esteem." Using the (a) Servant Leadership Assessment (SLAI) instrument developed by Dennis (2004) and based on Patterson's constructs, in conjunction with (b) Luhtanen and Crocker's (1992) Collective Self-Esteem Scale (CSES), correlations were made to identify the relationships between the perception of servant leadership attributes and collective self-esteem among employees and volunteers of a small 501(c)3 non-profit agency practicing servant leadership.

Purpose

The overall purpose of this study was to investigate whether a statistically significant relationship existed between perceived servant leader behaviors and collective self-esteem regarding membership in the organization of Together We Care (TWC). As with any research across all disciplines, the end goal or purpose is to increase the knowledge base on the topic, thereby increasing validity for presented theories. This research did not attempt to prove or disprove any causative effects or relationship, only to explore whether a relationship existed. Research in social, behavioral, and leadership context should have some common purposes (Tashakkori & Teddlie, 2003), including the following:

- Improving prediction is an effective way to lend credibility to previous work or theories.
- Increasing the knowledge base should be an ultimate goal of any research.
- Research goals should include having social, organizational, or institutional impact.
- A major goal of any research should be to test and evaluate previously presented ideas.
- Research should generate new hypotheses, ideas, or theories as suggested further research.

The first purpose of improving predictions, when related to the use of a servant leadership style, serves to enhance the understanding of servant leadership, its constructs, and the relationship to follower outcomes (i.e., collective self-esteem) and to increase the knowledge base of leadership studies. Another purpose of this research is to provide conclusions that impact individuals, organizations, and institutions through a better understanding of servant leadership and, ultimately, impact behaviors within organizations and institutions. In addition to these purposes, findings associated with this research were anticipated to lead to the development of new hypotheses and theories to be explored further.

Findings

Findings related to this research ranged from complete validation of hypothesized outcomes to surprisingly unanticipated results. While the hypothesis was effectively demonstrated that significant correlations exist between perceived servant leadership constructs and collective self-esteem, the lack of evidence supporting a relationship

between the length of a participant's affiliation and reported collective self-esteem related to membership was surprising. This was particularly true for the CSES dimension of membership esteem. The reasonable assumption was made that reported membership esteem would increase over time as length of membership increased; however, that was not the case.

Findings associated with the SLAI indicated strong evidence of the perception of servant leader constructs among employees and volunteers of Together We Care. All seven of the servant leader constructs were rated at a high level of agreement with mean scores above 5 on a 1 to 7 Lickert scale. Of no surprise was that the construct of *Service* received the highest ratings of perception (5.76), indicative of employees and volunteers viewing the leadership of Together We Care as exhibiting service-oriented behaviors. Conversely, the servant leader construct of *Vision* was rated lowest of the seven constructs, with a raw score of 5.01, still indicating agreement with the demonstration of vision, but to a lesser degree than the other constructs.

Calculating scores for the CSES resulted in affirmation of Together We Care employees and volunteers possessing high levels of collective self-esteem related to their membership with the organization in the dimensions of membership esteem, private collective esteem, and public collective esteem. The mean scores for these three dimensions ranged from 5.39 to 5.70. The mean score for the dimension of importance to identity, however, was significantly lower at 4.16, indication a level of agreement just above neutral, yet below somewhat agree. This result should not have a negative effect on overall collective self-esteem as the dimension of importance to identity measures the

extent to which participants agree that membership in Together We Care is important in defining their concept of self.

Pearson's Product Moment Correlation Coefficient was utilized to determine the existence of relationships between the variables of servant leadership constructs and collective self-esteem. Correlations are determined statistically significant at the $r \geq 0.01$, and $p \leq .001$ for two-tailed testing. The resulting r values using the variables of the seven constructs of servant leadership and total collective self-esteem (CSE) indicate correlations positive in direction and statistically significant among the variables, as illustrated in Table 5, ranging from $r = .194$ to $r = .311$.

Pearson's r also was used to determine relationships between the variables of the seven constructs of servant leadership and the four dimensions of collective self-esteem. The resulting statistics indicated a positive and significant relationship among all variables as illustrated in Table 6. The weakest correlational relationship was between the variables of service and membership esteem, resulting in $r = .146$. While this may have been the weakest of the correlations, it remains statistically significant. The strongest correlation was between the variables of altruism and public collective esteem, resulting in $r = .463$.

Recommendations for Future Research

Of interest to note is the result that demographic identifiers such as years of affiliation and average number of times volunteered per year had no statistically significant impact on either perceptions of servant leadership constructs or any of the dimensions of collective self-esteem. The presumption had been made that those persons who had been affiliated with the agency for a longer period of time would respond with

noted differences, specifically to the questions on the CSE related to membership esteem. As reported earlier, that was not the case. This fact may be indicative of the organizational culture of the agency and may warrant a closer review of these constructs and collective self-esteem specifically in the charitable nonprofit sector, to determine the possibility of self-esteem as a moderating or predictive factor in the choice to volunteer. These findings support the need for further inquiry into the question of personal self-esteem as a predictive factor for volunteering or working with nonprofit agencies. In addition, due to the inherent organizational differences in the for-profit and nonprofit sectors, similar research involving employees and followers of for-profit organizations should be examined for differences/similarities.

Consistency motif bias occurs when respondents are compelled to maintain consistency in their responses to questions. Because of the significant correlations between all of the servant leadership constructs represented in the SLAI and all the dimensions of collective self-esteem represented in the CSE, questions arise as to the possibility of overlapping concepts or consistency motif bias. This theory should be examined further.

Finally, research conducted to establish cause and effect relationships is paramount in validating theories of effective leadership strategies. As this research has established that a relationship exists between perceived constructs of servant leadership and collective self-esteem, a more in-depth study of the cause and effect relationship between the variables is warranted. The establishment of empirical evidence supporting a cause and effect relationship between servant leader constructs and collective self-esteem not only would further validate Patterson's (2003) model of servant leadership, it would

provide evidence to organizational leaders of the follower effects they can expect from employing a servant leadership style.

Limitations

This research study was limited to employees and volunteers of a small nonprofit agency. For a broader understanding of the relationship between perceived servant leadership constructs and collective self-esteem, similar studies including a more diverse sample population are needed. In addition, these variable relationships should be examined from multiple perspectives or contexts, such as within the for-profit sector and large corporations, for more generalizable outcomes.

As is the case where research involving variables and relationships is concerned, certain limitations to the interpretations of findings remain. Several limitations may be described as matters of interpreting individual disposition or personality traits. For example, one could argue that high personal self-esteem may moderate collective organizational self-esteem in several ways. Persons with high individual self-esteem are more likely to have positive attitudes about their work and life in general, and this may be reflected in collective organizational self-esteem.

Ferris, Lian, Brown, Pang, and Keeping (2010) found that individuals with higher levels of personal self-esteem were more likely to perform better on the job than those with lower personal self-esteem. In turn, higher levels of job satisfaction could affect self-reported levels of organizational collective self-esteem; thus, personal self-esteem could play a moderating role in organizational self-esteem. Korman (1970) posited that persons with high self-esteem have a higher level of motivation to perform their jobs well in order to maintain internal cognitive consistency with their high evaluation of self. Both

of the aforementioned limitations consider reciprocal relationships. The contention could be made that, rather than high levels of organizational collective self-esteem being predictive of organizational success/effectiveness, the reverse could be true. Similarly, in researching the leader/follower relationship, Yoho (1995) asserted that leader behaviors play a part in predicting follower performance; and follower readiness influences leader behavior, highlighting the reciprocal relationship between leaders and followers. Herein lies the age-old mystery of which came first, the chicken or the egg.

Similarly, a limitation may lie in the defining or measuring of collective self-esteem. The life experiences accumulated by an individual over time have an impact on the level of global self-esteem, and higher levels of self-esteem in one area are likely to be related to, or predictive of, higher self-esteem in other contexts. The opinion has been expressed that persons with high global self-esteem are more likely to possess higher organizational-based (collective) self-esteem (Pierce et al., 1989).

Along with the limitations of possible moderating effects and reciprocal relationships involving collective self-esteem, follower personalities may have an impact on how they perceive the behaviors of others. For example, in a study conducted by Hautala (2005), the findings indicated personality of subordinates (followers) plays a definite role in how they perceive leader behaviors, thereby adding pause to any specific definition of a behavior. Correspondingly, Jacobs (2006) reported that the inherent virtues of servant leaders have a moderating effect on their behaviors.

During statistical analysis, findings revealed that a significant correlation existed between all variables of the SLAI and all variables of the CSE. Obviously, strong correlations between perceived servant leadership constructs and collective self-esteem

were hypothesized, and were the basis for this research. However, the all-inclusive nature of the correlations was not anticipated and raises questions of a possible consistency motif bias within the sample. One cannot discount the possibility that, after completing the SLAI, participants may have felt the need to remain consistent with their positive responses and reflect positivity on the CSE as well.

These limitations should not be viewed as having an inherently negative impact on the results and conclusions of this research. To the contrary, embedded within each limitation are worthy questions that can be answered only through further necessitated research.

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APPENDIX A. Initial Announcement Letter

Dear Together We Care Affiliate,

My name is LeAnn Daugherty Howell and I am a graduate student at Western Kentucky University. I am conducting a research project as part of my studies.

The purpose of my research is to examine some of the leadership qualities of nonprofit organizations. You have been selected to participate in my research because of your affiliation with the Ohio County Together We Care, a nonprofit organization who has agreed to participate in my research study.

In a few weeks you will be receiving an email from me inviting you to complete a brief on-line survey. I would greatly appreciate your taking just a few minutes of your time to complete the survey and assist with my research. Your responses will be completely anonymous and confidential. Your opinions and insights are extremely valuable and an important part of my research to investigate leadership in nonprofit organizations.

Watch for my email within the next two weeks with the subject heading: "LEADERSHIP QUALITIES SURVEY", it will direct you to the survey website. Thank you in advance for taking the time to assist in this project.

Sincerely,
LeAnn D. Howell
leann.howell@brescia.edu

APPENDIX B. Survey Cover Letter

(INVITE LETTER- 2ND LETTER)

Dear Participant:

My name is LeAnn Daugherty Howell and I am a Doctoral student at Western Kentucky University. Approximately two weeks ago, I sent you an email announcing that I am conducting a research project and that I would be inviting you to complete two brief surveys. The link to the surveys is provided below. Before “clicking” on the link to the surveys, please read the following basic explanation of the project:

1. **Nature and Purpose of the Project:** The proposed research is intended to identify correlations between employees’ and volunteers’ perceptions of Servant leadership constructs/behaviors and their levels of collective self-esteem as it relates to their membership or employment with Together We Care.
2. **Explanation of Procedures:** Data will be collected by way of a demographic questionnaire and two specific survey instruments. The first survey, the Servant leadership Assessment Instrument (SLAI) is a 42 item survey developed by Robert Dennis (2004) for the purpose of measuring or identifying perceived servant leadership attributes as defined by Kathleen Patterson (2003). The second survey to be used is the Crocker and Luhtanan Collective Self-Esteem Scale (CSE) (1992), a 16 item survey which measures collective self-esteem by way of self-reported feelings or attitudes of self-worth as they relate to the participant’s membership or affiliation with Together We Care.
3. **Discomfort and Risks:** There are no known or anticipated risks or discomforts in participation in this research.
4. **Benefits:** While no compensation is offered for participation, a great benefit to participation in this research may be personal satisfaction and pride in contributing to scholarly literature on leadership.
5. **Confidentiality:** Every measure possible will be taken to maintain confidentiality of individual participants. No personal identification will be collected and survey responses will be collected as a whole, rather than by individual survey.
6. **Refusal/Withdrawal:** Participation is solely on a voluntary basis. There is no penalty for refusing to participate. Anyone who agrees to participate in this study is free to withdraw from the study at any time with no penalty.

By submitting the completed surveys, you are indicating your willingness to participate in this study. If you require additional information or have questions, please contact me at the number or email address listed below.

Thank you for taking the time to assist me with this project. The data collected from this survey will provide valuable information regarding the field of leadership studies. To take the survey, simply follow the “TAKE THE SURVEY” link below.

Sincerely,
LeAnn D. Howell
270-256-2830
leann.howell@brescia.edu

APPENDIX C. Collective Self-Esteem Scale

CSES

INSTRUCTIONS: Considering your affiliation with Together We Care (TWC), please read each of the following statements and indicate the extent you agree or disagree with each by selecting the number that best describes your level of agreement or disagreement with each statement.

		Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
1.	I am a worthy member of TWC	1	2	3	4	5	6	7
2.	I often regret my affiliation with TWC	1	2	3	4	5	6	7
3.	Overall, TWC is considered good by others.	1	2	3	4	5	6	7
4.	Overall, my membership with TWC has very little to do with how I feel about myself.	1	2	3	4	5	6	7
5.	I feel I don't have much to offer to TWC	1	2	3	4	5	6	7
6.	In general, I'm glad to be a member of TWC	1	2	3	4	5	6	7
7.	Most people consider TWC on the average, to be more ineffective than other similar local organizations	1	2	3	4	5	6	7
8.	My work with TWC is an important reflection of who I am.	1	2	3	4	5	6	7
9.	I am a cooperative participant in TWC	1	2	3	4	5	6	7
10.	Overall, I often feel that my work with TWC is not worthwhile.	1	2	3	4	5	6	7
11.	In general, others respect the work of TWC	1	2	3	4	5	6	7
12.	My support of TWC is unimportant to my sense of what kind of a person I am.	1	2	3	4	5	6	7
13.	I often feel I'm a useless member of TWC	1	2	3	4	5	6	7
14.	I feel good about working with TWC	1	2	3	4	5	6	7
15.	In general, others think that TWC is unworthy.	1	2	3	4	5	6	7
16.	In general, working with TWC is an important part of my self-image.	1	2	3	4	5	6	7

APPENDIX D. Servant Leadership Assessment Instrument

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

INSTRUCTIONS: This anonymous and confidential survey asks you to evaluate leadership qualities. In responding to each statement, indicate your level of agreement or disagreement by choosing from the “1” to “7” levels provided, with “1” being the strongest level of DISAGREEMENT and “7” being the highest level of AGREEMENT. Please respond to each statement as you believe your leader would think, act, or respond.

For the purpose of this survey, “**My leader**” is defined as “any person(s) having authoritative or decision-making capacity within the organization of Together We Care, and under whose supervision you have served or worked.

		Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
1.	My leader sees serving as a mission of responsibility to others	1	2	3	4	5	6	7
2.	My leader is genuinely interested in me as a person	1	2	3	4	5	6	7
3.	My leader trusts me to keep a secret	1	2	3	4	5	6	7
4.	My leader models service to inspire others	1	2	3	4	5	6	7
5.	My leader has shown unselfish regard for my well-being.	1	2	3	4	5	6	7
6.	My leader desires to develop my leadership potential	1	2	3	4	5	6	7
7.	My leader creates a culture that fosters high standards of ethics	1	2	3	4	5	6	7
8.	My leader talks more about employees'/volunteers' accomplishments than his or her own	1	2	3	4	5	6	7
9.	My leader has endured hardships, e.g., political, “turf wars,” etc. to defend me	1	2	3	4	5	6	7
10.	My leader shows trustworthiness in me by being open to receive input from me	1	2	3	4	5	6	7
11.	My leader lets me make decisions with increasing responsibility	1	2	3	4	5	6	7
12.	My leader does not overestimate her or his merits	1	2	3	4	5	6	7
13.	The level of trust My leader places in me increases my commitment to the organization	1	2	3	4	5	6	7
14.	My leader has sought my vision regarding the organization's vision	1	2	3	4	5	6	7
15.	My leader understands that serving others is most important	1	2	3	4	5	6	7
16.	My leader voluntarily gives of him or herself, expecting nothing in return	1	2	3	4	5	6	7

		Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
17.	My leader has shown his or her care for me by encouraging me	1	2	3	4	5	6	7
18.	My leader gives of themselves with no ulterior motives	1	2	3	4	5	6	7
19.	My leader has shown compassion in their actions toward me	1	2	3	4	5	6	7
20.	My leader is not interested in self-glorification	1	2	3	4	5	6	7
21.	My leader makes me feel important	1	2	3	4	5	6	7
22.	My leader is humble enough to consult others in the organization when they may not have all the answers	1	2	3	4	5	6	7
23.	My leader has made personal sacrifice(s) for me	1	2	3	4	5	6	7
24.	My leader gives me the authority I need to do my job	1	2	3	4	5	6	7
25.	My leader turns over some control to me so that I may accept more responsibility	1	2	3	4	5	6	7
26.	My leader has made sacrifices in helping others	1	2	3	4	5	6	7
27.	My leader shows concern for me	1	2	3	4	5	6	7
28.	My leader empowers me with opportunities so that I develop my skills	1	2	3	4	5	6	7
29.	My leader understands that service is the core of leadership	1	2	3	4	5	6	7
30.	My leader communicates trust to me	1	2	3	4	5	6	7
31.	My leader seeks to instill trust rather than fear or insecurity	1	2	3	4	5	6	7
32.	My leader has encouraged me to participate in determining and developing a shared vision	1	2	3	4	5	6	7
33.	My leader entrusts me to make decisions	1	2	3	4	5	6	7
34.	My leader and I have written a clear and concise vision statement for	1	2	3	4	5	6	7

35.	My leader aspires not to be served but to serve others	1	2	3	4	5	6	7
36.	My leader has asked me what I think the future direction of TWC should be	1	2	3	4	5	6	7
37.	My leader does not center attention on his or her own accomplishments	1	2	3	4	5	6	7
38.	My leader models service in his or her behaviors, attitudes, or values	1	2	3	4	5	6	7
39.	My leader's demeanor are ones of humility	1	2	3	4	5	6	7
40.	My leader has shown that they want to include employees' vision into TWC's goals and objectives	1	2	3	4	5	6	7
41.	My leader knows I am above corruption	1	2	3	4	5	6	7
42.	My leader seeks my commitment concerning the shared vision of TWC	1	2	3	4	5	6	7

APPENDIX E. Permission to use SLAI

Dear LeAnn Howell,

I received your message for using the SLAI instrument. You may use it for your research, and slightly modify it for your use (i.e., change organization & company to group) if needed.

Send an abstract/synopsis of expected use of instrument, in addition to the modified instrument you plan to use (if applicable).

Please send me copy of finished work (or article publication/draft).

Enclosed are:

Updated Instrument –SLAI; URL address, if applicable (most requests use paper forms), and factor breakdown for coding.

I will send follow-up request every three months or so to check on progress. You may only see my name in the email address ("To:"), but in the "blind copy" will be about other researchers using the instrument.

Blessings,

Rob Dennis, Ph.D.

APPENDIX F. Permission to use CSES

Dear Professor Howell,

I think it would be quite appropriate to modify the collective self-esteem scale to refer to a specific organization. And you are welcome to modify the scale for this purpose, and use it for your research.

Best of luck with completing your dissertation!

Jennifer Crocker
Ohio Eminent Scholar and Professor of Psychology
The Ohio State University
1835 Neil Avenue
Columbus, OH 43210

APPENDIX G



Ohio County Together We Care

300 N. Main Street

Beaver Dam, KY 42320

www.togetherwecare.org

270-274-7787

270-274-7727 Fax

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April 16, 2013

Office of Research Integrity
Western Kentucky University
364 Tate Page Hall
Bowling Green, Kentucky 42101

Please note that Mrs. LeAnn D. Howell, WKU Doctoral Student, has the permission of Together We Care to conduct research involving our organization for her Dissertation entitled, "The Effects of Perceived Servant Leadership Constructs on Collective Self-Esteem". We understand that the purpose of the research is to identify correlations or relationships between perceived constructs/behaviors of Servant Leadership and level of collective self-esteem among employees and volunteers of Together We Care.

Mrs. Howell will contact employees/volunteers to *recruit* them for participation in her research via email. Together We Care has agreed to provide Ms. Howell with the email addresses of employees and volunteers which are maintained in the organization's listserve database. Mrs. Howell has agreed that she will not interfere with the day-to-day operations of the organization, will not share any email addresses provided to her, nor will she contact any employee or volunteer in any manner other than the "Introduction/Recruitment email", the "Invitation to Participate email", and a "Reminder email". Her plan is to administer a demographic questionnaire and two survey instruments via SurveyMonkey during the first two weeks of May, 2013.

Mrs. Howell has also agreed to provide to my office a copy of WKU's IRB approval for this research project prior to sending the initial recruitment email, and will also provide a copy of any aggregate results as well as a copy of the completed Dissertation.

If you have any questions, please feel free to contact me.

Signed,

Sheila A. Barnard
Sheila Barnard, Executive Director
Together We Care

APPENDIX H



A LEADING AMERICAN UNIVERSITY WITH INTERNATIONAL REACH
OFFICE OF COMPLIANCE

DATE: April 22, 2013

TO: LeAnn Howell, M.S.S.W., A.B.D.
FROM: Western Kentucky University (WKU) IRB

PROJECT TITLE: [435446-1] The Effects of Perceived Servant Leadership Constructs on Collective Self-Esteem

REFERENCE #: IRB 13-358

SUBMISSION TYPE: New Project

ACTION: APPROVED

APPROVAL DATE: April 22, 2013

REVIEW TYPE: Exempt from Full Board Review

Thank you for your submission of New Project materials for this project. The Western Kentucky University (WKU) IRB has APPROVED your submission. This approval is based on an appropriate risk/benefit ratio and a project design wherein the risks have been minimized. All research must be conducted in accordance with this approved submission.

This submission has received Exempt from Full Board Review based on the applicable federal regulation.

Please remember that informed consent is a process beginning with a description of the project and insurance of participant understanding followed by an *implied* consent form. Informed consent must continue throughout the project via a dialogue between the researcher and research participant. Federal regulations require each participant receive a copy of the consent document.

Please note that any revision to previously approved materials must be approved by this office prior to initiation. Please use the appropriate revision forms for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others and SERIOUS and UNEXPECTED adverse events must be reported promptly to this office. Please use the appropriate reporting forms for this procedure. All FDA and sponsor reporting requirements should also be followed.

All NON-COMPLIANCE issues or COMPLAINTS regarding this project must be reported promptly to this office.

This project has been determined to be a Minimal Risk project.

Please note that all research records must be retained for a minimum of three years after the completion of the project.

