

Investigating the Distinctions Between
Transformational and Servant Leadership

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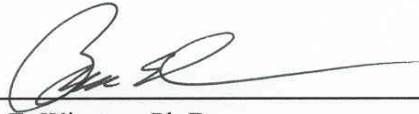
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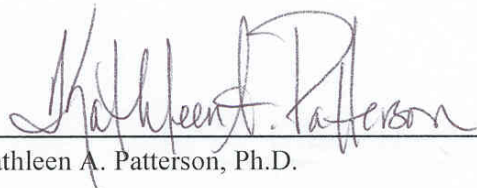


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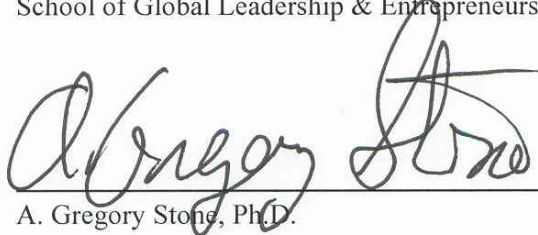


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Abstract

Although transformational leadership and servant leadership have been in existence since the late 1970s (Burns, 1978; Greenleaf, 1977) and theoretical assumptions about the differences between the two leaders began as early as the 1990s (Graham, 1991), this study is the first empirical investigation of the distinctions between transformational and servant leaders. Through a review of the literature, 19 contrasting statements or semantic differential scales were formed about the differences between the two leaders. Additionally, self-typing paragraphs describing transformational and servant leaders were developed. The scales and paragraphs were reviewed by a panel of experts, formed into an online survey, and sent to 56 randomly sampled contacts who agreed to distribute the survey in for-profit, non-profit, academic, and religious organizations. Of the 2,162 employees, followers, and/or volunteers who received the survey, 514 participated. Of the 19 scales, discriminant analysis clearly reveals five statistically significant scales ($p = .000$) or discriminant items that differentiate between transformational and servant leaders. The five statistically significant discriminant items include the leader's: (a) primary focus on meeting the needs of the organization or individual, (b) first inclination to lead or to serve, (c) primary allegiance and focus toward the organization or individual, (d) customary or unconventional approach to influencing others, and (e) attempt to control or give freedom through influence and persuasion. The five discriminant items should be integrated into leadership and organizational development practices in various types of organizations to differentiate between the need for transformational or servant leadership, to assure the selection of either a transformational or servant leader in hiring or other processes, to determine the type of training or coaching to offer depending upon whether the leader is a transformational or servant leader, and to select and apply the appropriate strategic processes depending upon the need for transformational or servant leadership. Differentiating between the two leaders can assure a good fit between a leader and an organization or process. Furthermore, the statistically significant discriminant items can inform the literature and future research on the two leadership styles.

Dedication

This dissertation is dedicated to the Holy Trinity and to my husband, Mark. To God the Father, who is so willing to impart His transformational and servant leadership character to godly leaders. To the Holy Spirit, who is the epicenter of leader conscience and virtue, both being of the utmost importance to transformational and servant leaders. To Jesus, who is the perfect role model of both transformational and servant leadership. Father, Son, and Spirit, I could never have accomplished this journey without Your leadership in my life. How I wish more leaders could know the real source of power and virtue that only come through relationship with You. Our homes, groups, organizations, communities, and world would be healthier in being led by leaders who aspire to know You deeply and live by Your principles.

This dissertation is also dedicated to my husband, Mark, who believed in me for more than I ever could have believed in for myself. Mark, your love and support have helped me to become much more than I could have on my own. Thank you for helping to enhance my transformational and servant leadership abilities. It is from this development within my soul, that this dissertation was formed.

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Very special thanks and gratitude go to Dr. Bruce Winston who has served as the chair of this dissertation as well as a mentor throughout the Ph.D. process. Thank you, Dr. Winston, for your coaching, encouragement, wisdom, and challenges through the Ph.D. and dissertation process. My writing, and more importantly my life, will never be the same because of how you have invested in me.

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I would also like to acknowledge that this dissertation was the result of the efforts of many supportive people in my life. I thank my friends at Bethel University who introduced me to servant and transformational leadership through their academic program and more importantly through their role models, the staff and faculty of Regent University who prepared and equipped me to write a dissertation, my fellow colleagues with Regent University who encouraged me along the way, my prayer team who prayed me through this entire Ph.D. process, my friends at North Heights Lutheran Church, Master’s Institute, Lutheran Renewal/ARC who supported my Ph.D. efforts while on staff, and the site representatives and survey participants who supported me through the data collection process.

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It is through a community of relationships that this dissertation was formed.

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Chapter 1 – Introduction

Although transformational leadership and servant leadership have been in existence since the late 1970s (Burns, 1978; Greenleaf, 1977) and theoretical assumptions about the distinctions between the two leaders have been made as early as the 1990s (Graham, 1991), no empirical research study has been conducted to investigate or support these assumptions. More recently, Bass (2000) offered a distinction between the two leaders in explaining servant leaders as going beyond transformational leaders in selecting the needs of others and serving others as the leader's main aim, whereas transformational leaders aim to align their own and others' interests with the good of the group, organization, or society. Although transformational and servant leadership are similar in that they are people-oriented leadership styles (Stone, Russell, & Patterson, 2004), there appears to be no empirical research study to support the assumptions about the distinctions between transformational and servant leaders.

Through a review of the literature, distinctions between transformational and servant leaders were discovered. Graham (1991), Stephens, D'Intino, and Victor (1995), Whetstone (2002), and Whittington (2004) noted a distinction in the moral nature of the two leaders. Graham also implied that the leaders have distinct allegiances. In addition, Bass (2000), Patterson, Redemer, and Stone (2003), and Stone et al. (2004) proposed a distinction in the aim and focus of the two leaders. Additionally, Smith, Montagno, and Kuzmenko (2004) and Humphreys (2005) suggested a distinction in the motive and mission of both leaders. As well, Greenleaf (1977), Bass and Steidlmeier (1999), and Bass (2000) explained a distinction in the inclination of each leader toward leading or serving and toward developing others as leaders or servants. Furthermore, Burns (1978), Bass (1985), Graham, Stone et al., and Russell and Stone (2002) implied a distinction in the influence process of each of the leaders. This study investigated whether there was an empirical foundation for the assumptions drawn in the literature about the distinctions between transformational and servant leaders including the leader moral, focus, motive and mission, development, and influence distinctions. This study explored the empirical evidence supporting or disregarding the distinctions

between the two leaders to pave the way for clearer definitions, constructs, and instrumentation as proposed by Stone et al.

Distinguishing Transformational from Servant Leadership

Although transformational (Burns, 1978) and servant leadership (Greenleaf, 1977) existed since the late 1970s, Graham's (1991) concern over the transformational leader's moral fallibility ignited an initial discussion over the moral distinction between the two leaders. However, this early acknowledgement did not result in empirical research. Graham recognized the potential moral shortcomings of the transformational leader's allegiance to the organization's objectives and offered servant leadership's focus on service as a means of overcoming this moral weakness. Then, Stephens et al. (1995) added that transformational leadership could violate organizational development ethical norms because of its focus on overriding the individual's interests and values in an effort to alter individual interests and values to suit those of the organization. To help avoid this violation, Stephens et al. emphasized two servant leader traits as proposed initially by Greenleaf, namely leader consciousness and service orientation toward followers, as vital to overcoming the ethical concerns. Later, Whetstone (2002) explored which leadership approach best fit with the moral philosophy of personalism which posits that persons and personal relationships are the starting point of social theory and practice. Whetstone's analysis identified the potential moral disadvantages of the transformational leader's focus on organizational objectives as well as the moral advantages of the servant leader's focus on serving followers. Soon after, Whittington (2004) warned scholars that the transformational leader's motive toward organizational objectives could become self-serving or egoistic, whereas the servant leader's motive toward serving others was more altruistic in nature.

This empirical research study investigating the distinctions between transformational and servant leaders does not assume that one leader is more valuable than the other leader. Rather, the discussion of the moral nature of the two leaders offers insight into the leader moral distinction between the transformational

leader and the servant leader. Prior to this study, there was no empirical research study that investigated or supported the assumptions made about the distinction in the moral nature of the two leaders.

In discussing the moral nature of the two leaders, Graham (1991) implied another point of distinction involving the transformational leader's allegiance to the organization and the servant leader's allegiance to individual followers. If the leader's allegiance is to the organization or to the individual, it follows that the aim or focus of the leader could be to either the organization or to the individual as well. Later, Bass (2000) initiated the discussion of distinction in leader aim and moved the dialogue beyond Graham's moral concerns. Bass proposed transformational and servant leadership share many common elements and offered this distinction:

[Servant leadership] goes beyond transformational leadership in selecting the needs of others as its highest priority [stressing] that to serve others is the leaders' main aim [whereas] transformational leaders strive to align their own and others' interests with the good of the group, organization or society. (p. 30)

Then, Patterson et al. (2003) suggested the difference in leader focus as the primary distinguishing factor between transformational and servant leaders. Stone et al. (2004) went on to propose transformational leaders focus on the organization as well as building follower support toward organizational objectives, whereas servant leaders focus on followers and organizational objectives are secondary. Although conclusions have been made about the distinctions in allegiance, aim, or focus of the two leaders, there has been no empirical research study conducted to investigate or support these conclusions prior to this study.

Smith et al. (2004) and Humphreys (2005) expanded the conversation about the distinctions between the two leaders through examining the motive and mission of the transformational versus servant leader. Smith et al. studied the motive of both leaders to find that servant leaders were motivated out of an underlying attitude of egalitarianism that led to initiatives that produce a "spiritual generative culture" (p. 85). Transformational leaders, on the other hand, were motivated "to

recreate the organization to survive a challenging external environment” (p. 85) and that motive led to initiatives that produced an “empowered dynamic culture” (p. 85). Humphreys explained the two different motive foundations as “servant leaders begin with a feeling of altruism and egalitarianism [while] transformational leaders are more motivated by organizational success, particularly within a tumultuous external milieu” (p. 1416). In addition, Humphreys concluded that transformational leaders may be necessary during times of significant organizational change. Once again, assumptions have been made about the distinction in motive and mission of the transformational versus servant leader that lack empirical investigation or reinforcement. Thus, the need for this empirical research study is evident.

Greenleaf (1977) and Bass and Steidlmeier (1999) offered insights into the development processes of transformational and servant leaders. Greenleaf proposed servant leaders as developing followers into servants and autonomous moral agents who continue to develop others into servants. Then, Bass and Steidlmeier and Bass (2000) explained transformational leaders as developing followers into leaders who are similar in values to the leader. However, there has been no empirical research to investigate or support the conclusions drawn about a distinction in the development process of transformational versus servant leaders up until this study.

Based upon the propositions of Burns (1978), Bass (1985), Graham (1991), Stone et al. (2004), and Russell and Stone (2002), a difference in the process in which transformational and servant leaders influence others may be implied. Burns, Bass, and Graham proposed charisma as one of the key elements of transformational leadership. Stone et al. also offered that transformational leaders influence others through charisma, whereas Russell and Stone suggested that servant leaders gain influence in a nontraditional manner through service. Once more, it can be inferred from these propositions that there is a distinction in the way transformational and servant leaders influence others, but there has been no empirical evidence to investigate or support these implications until this study was conducted.

Although the distinctions between transformational and servant leaders have become more theoretically apparent, no empirical research study prior to this

one supported the assumptions made in the literature. This next section describes specifically the theoretical assumptions to build support for five distinctions between transformational and servant leaders to pave the way for an empirical research study.

The Five Distinctions Between Transformational and Servant Leaders

Based upon the literature, the five distinctions between transformational and servant leaders include a leader moral, focus, motive and mission, development, and influence distinction. First, Burns (1978), Bass (1985), Bass and Steidlmeier (1999), Bass (2000), and Kanungo (2001) proposed the transformational leader's moral distinction as focused on developing collective values with followers through empowering processes, whereas Covey (as cited in Greenleaf, 1977), Greenleaf (1977), and Johnson (2001) pointed to conscious sacrificial service as the servant leader's moral distinction. Second, Graham (1991), Bass (2000), and Stone et al. (2004) explained that the transformational leader's focus distinction is toward the organization first, whereas that of the servant leader is toward the individual follower first. Third, Smith et al. (2004) suggested that the transformational leader's motive and mission distinction is to empower followers and change the organization, whereas the servant leader is motivated and on a mission to facilitate followers' development as well as create a culture of growing individuals. Furthermore, Humphreys (2005) found support for the notion that transformational leadership works best in environments facing intense external pressure, whereas servant leadership operates best in more stable environments. Fourth, Bass and Steidlmeier proposed the transformational leader's development distinction as an inclination toward developing similarly-minded leaders, whereas Greenleaf described the servant leader as inclined toward developing autonomous servants. Fifth, Burns and Bass (1985), as well as Graham (1991), Russell and Stone (2002), and Stone et al., offered that the transformational leader's influence distinction is through charisma or idealized influence, whereas the servant leader influences through a nontraditional method of service. A comparison and contrast of the five distinctions is conducted in the following section.

Differing Moral Distinction

Although there has been confusion within scholarly circles regarding transformational leadership's moral nature, both servant and transformational leadership claim to have moral foundations. At the same time, there appears to be distinct theoretical differences in the leader moral nature of the transformational versus servant leader. The distinction in leader moral nature is discussed further.

Burns (1978) initially described transformational leadership as "moral in that it raises the level of human conduct and ethical aspiration of both leader and led" (p. 20). Later, Bass (1985) offered that transformational leaders could be moral or immoral depending on their values and included tyrannical leaders in the list leaders proposed as transformational. This statement seemed to create confusion. Thus, Bass and Steidlmeier (1999) admitted the error of that statement and re-introduced transformational leadership as morally uplifting through its emphasis on the moral character of the leader, the ethical values underlying the leader's vision, and a morally grounded collective process between leader and followers. Subsequently, Bass (2000) implied that transformational leaders are morally uplifting through their focus on followers' self-concept and sense of self-worth. In addition, Kanungo (2001) went on to explain that transformational leaders are moral through their use of empowering strategies as a means of transforming followers' self-interest into collective goals that support organizational interests. Thus, transformational leadership's moral distinction appears to be in developing interdependent higher order values in support of organizational goals through the use of altruistic empowering processes.

On the other hand, servant leadership emphasizes conscious sacrificial service as its leader moral focus. Covey (as cited in Greenleaf, 1977) described four dimensions as key to the servant leader's moral conscience: (a) sacrificial service through submitting one's ego to higher purposes, (b) conscience that inspires servant leaders to become part of a cause worthy of their commitment, (c) conscience that teaches servant leaders that the ends and means are inseparable, and (d) conscience that moves servant leaders from independence to interdependence through relationships. The servant leader's morality through sacrificial service and

conscience were best affirmed in Greenleaf's (1977) classic statement: "The servant leader is servant first. It begins with a natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (p. 27). Johnson (2001) suggested that servant leadership's self-awareness is an advantage because of its altruism, simplicity, and consciousness. Thus, the leader moral distinction of the servant leader is his or her conscious sacrificial and altruistic service that serves individual followers' highest priority needs.

In summary, the moral distinction between the two leaders is in the transformational leader's collective or organizational altruism versus the servant leader's conscious sacrificial service or altruism on behalf of the individual.

Unique Focus

Graham (1991), Bass (2000), and Stone et al. (2004) agreed that the allegiance, aim, and focus for transformational leaders are directed toward the organization or collective goals, whereas Greenleaf (1977) explained servant leaders as focused on individual followers. Graham initially proposed that "the primary allegiance of transformational leaders is clearly to the organization (or to themselves) rather than to follower autonomy or to universal moral principles" (p. 110), whereas Greenleaf explained that servant leaders make sure followers' highest priority needs are served. It can be inferred from Graham that transformational leadership's allegiance or loyalty is to the organization, whereas servant leadership's allegiance or loyalty is to the individual and follower autonomy. If a leader's allegiance or loyalty is directed toward either the organization or individual followers, it follows that the leader's aim or focus would be primarily in one of the two directions as well. Bass supported the unique aim of each leader in his statement that servant leadership "goes beyond transformational leadership in selecting the needs of others as its highest priority," whereas transformational leaders "strive to align their own and others' interests with the good of the group, organization or society" (p. 30). As well, Stone et al. addressed the unique focus of each leader in the statement that the transformational leader's focus is:

Directed toward the organization and his or her behavior builds follower commitment toward organizational objectives, while the servant leader's focus is on the followers, and the achievement of organizational objectives is a subordinate outcome. (p. 349)

Although both leadership styles are people-oriented, there appears to be theoretical agreement among scholars that transformational leadership's focus distinction is directed toward organizational objectives or to the organization as a whole, whereas servant leadership's focus distinction is directed toward individual followers and follower autonomy.

Different Motive and Mission

Smith et al. (2004) offered that transformational and servant leaders operate from distinct motives and missions to create distinct cultures. Smith et al. suggested that transformational leaders are "motivated by a sense of mission to recreate the organization to survive in a challenging external environment" (p. 85), whereas servant leaders are motivated by "an underlying attitude of egalitarianism" (p. 85) where individual growth and development are goals in and of themselves. Smith et al. proposed that these different motives and missions create distinct cultures whereby transformational leaders produce empowered dynamic cultures and servant leaders produce spiritually generative cultures. Moreover, Humphreys (2005) found initial support for the propositions of Smith et al. that transformational leaders may work best in organizations facing intense external pressure where revolutionary change is needed, whereas servant leaders may work best in stable external environments where evolutionary change is needed. Therefore, it is implied that there is a distinction in the motive and mission of transformational versus servant leaders.

Development Distinction

Greenleaf (1977) initially proposed servant leaders as developing followers into servants who are autonomous moral agents who continue to develop others into servants. Greenleaf clarified that servant leaders develop followers in such a way as to grow them as persons, to become wiser, healthier, freer, more autonomous, and more likely to become servants themselves. Greenleaf believed that the

focus of a servant leader needed to be developing other servant leaders so that society would benefit. Bass and Steidlmeier (1999) described differences in the development distinction between transformational and servant leaders by describing transformational leaders as developing followers into leaders who are similar in values to the leader. In addition, Bass (2000) explained that the transformational leader “encourages the follower to build a self-concept that identifies with the leader’s self-concept and mission” (p. 23). Therefore, the development distinction between the two styles appears to be that transformational leaders lead first and develop other leaders with similar values to the leader, whereas servant leaders serve first and develop other autonomous servant first leaders.

Exclusive Influence Process

Burns (1978) and Bass (1985) identified charisma as one of the elements of transformational leadership. Graham (1991) offered transformational leadership as an “enriched model of charismatic leadership” (p. 109). Stone et al. (2004) proposed that transformational leaders influence others through charisma, whereas Russell and Stone (2002) suggested that servant leaders gain influence in a nontraditional manner through servanthood. Stone et al. stated, “Anecdotal evidence suggests that transformational leaders rely more on their charismatic attributes to influence followers, whereas servant leaders significantly influence followers through service itself” (p. 355). Thus, the influence distinction between the two styles is that transformational leaders influence followers through traditional charismatic means, whereas servant leaders influence through nontraditional means of serving followers.

Summary

In summary, theoretical assumptions have developed since the 1990s regarding the distinctions between transformational leaders and servant leaders. Conclusions about the distinctions appear to involve five areas including the leader’s moral, focus, motive and mission, development, and influence distinction. This study empirically explored the five distinctions to prove or disprove the conclusions made about the differences between transformational and servant leaders.

Definition of Terms

Transformational Leader or Leaders

For purposes of this study, transformational leaders refer to those who bring a leader moral distinction of building interdependent higher order values between the leader and followers using altruistic empowerment processes (Bass & Steidlmeier, 1999; Burns, 1978; Kanungo, 2001), a focus distinction through their allegiance to the organization or collective goals first (Bass, 2000; Graham, 1991; Stone et al., 2004), a motive and mission distinction to recreate the organization (Humphreys, 2005; Smith et al., 2004), a development distinction to develop followers to become like-minded value oriented leaders (Bass, 2000; Bass & Steidlmeier, 1999), and an influence distinction to persuade through charisma and idealized influence (Bass, 1985; Burns; Graham; Stone et al.).

Servant Leader or Leaders

For purposes of this study, servant leaders refer to those who bring a leader moral distinction of conscious sacrificial service to meet the needs of individual followers (Greenleaf, 1977), a focus distinction through their commitment to serving followers' individuals needs first (Bass, 2000; Graham, 1991; Stone et al., 2004), a motive and mission distinction to develop followers as equal partners (Humphreys, 2005; Smith et al., 2004), a development distinction to develop followers to become moral servants (Greenleaf, 1977), and an influence distinction to persuade others through the nontraditional method of service (Russell & Stone, 2002).

Distinction or Distinctions

Distinction suggests that there is a difference or a distinguishing factor (*Webster's II New Riverside Dictionary*, 1984). Stone et al. (2004) used the term "distinction" interchangeably with "difference" in describing the difference between the focus of the transformational leader versus servant leader. This study uses the term "distinction" to describe each of the five differences between the transformational and servant leader that have been extracted from the literature and are empirically investigated in this study. Distinction is the singular form of the word, whereas "distinctions" is used to describe the plural form of the word or that

there are multiple differences (*Webster's II New Riverside Dictionary*, 1984). The five distinctions between transformational and servant leaders include the leader moral, focus, motive and mission, development, and influence distinction.

Moral and Leader Moral Distinction

Gini (1998) offered a moral leader as “someone who supposedly tells people the difference between right and wrong from on high” (p. 369). Being moral suggests having an inner sense of right and wrong principles (*Webster's II New Riverside Dictionary*, 1984). Therefore, the leader moral distinction describes the difference between the transformational leader’s inner sense of right and wrong from that of the servant leader.

Focus and Focus Distinction

Stone et al. (2004) implied focus as directed attention. If an individual has focus, it is proposed the person is concentrated or directed toward a point as well as making adjustments for distinctiveness or clarity. The focus distinction describes the difference between where the transformational leader is directed or concentrated and where the servant leader is directed and concentrated. The focus distinction is inclusive of the leader’s allegiance and aim as contributing to directing the leader’s attention toward the organization in the case of transformational leadership, or toward the individual followers in the case of servant leadership.

Motive, Mission, and Motive and Mission Distinction

Smith et al. (2004) proposed a critical distinction between transformational and servant leaders is the leader’s motive and mission. Smith et al. explained the two styles as leading to different organizational outcomes because of the leader’s motive and specific mission. Yukl (2002) explained mission as purpose. Motive is defined as a reason or desire that causes motion, while mission is described as an assignment or task (*Webster's II New Riverside Dictionary*, 1984). As a result, the motive and mission distinction describes the difference between the transformational leader’s desire that causes movement toward a task and that of the servant leader.

Development and Development Distinction

Bass (1995) and Bass and Steidlmeier (1999) proposed that transformational leaders are leaders first and develop followers into leaders, whereas Greenleaf (1977) explained servant leaders as servants first and as developing followers into autonomous servants. Development describes the process of moving from earlier to more progressive stages of maturation (*Webster's II New Riverside Dictionary*, 1984). Therefore, the development distinction explains the difference between the transformational leader's process of maturing followers and that of the servant leader.

Influence and Influence Distinction

Yukl (2002) defined influence as the ability or power to produce an effect or modify. Thus, the influence distinction explains the difference between the transformational leader's influence or ability to affect and that of the servant leader.

Statement of Purpose

This purpose of this exploratory study was to investigate whether there was an empirical foundation to the assumptions drawn from the literature about the distinctions between transformational and servant leaders. Five distinctions were found including the leader moral, focus, motive and mission, development, and influence distinction. As demonstrated in this introductory chapter, theoretical assumptions have been made about the distinctions between transformational and servant leaders without an empirical research study to investigate or support these assumptions. One theoretical assumption is the distinction in leader moral nature in that the transformational leader's moral focus is on building interdependent or collective values through altruistic empowering processes, whereas the servant leader's moral focus is on conscious sacrificial service to meet the needs of individual followers. In other words, the transformational leader's moral altruism is directed toward the organization, whereas the servant leader's moral altruism is directed toward the individual. The second theoretical assumption is that the transformational leader's focus is toward the organization as a whole entity and collective goals, whereas the servant leader's focus is toward serving individual

followers and follower autonomy. The third theoretical assumption is that the transformational leader's motive and mission is directed toward developing the organization whereas the servant leader's motive and mission is directed toward developing followers as equal partners. The fourth theoretical assumption is that the transformational leader aims to develop like-minded leaders whereas the servant leader aims to develop autonomous servant leaders. The fifth and final theoretical assumption is that the transformational leader uses the influence process of idealized influence or charisma, whereas the servant leader utilizes the nontraditional influence process of serving others. This study contributes to the literature and research by empirically investigating these five distinctions between transformational and servant leaders to build support for or to disregard the conclusions made about the distinctions between the two leaders. To these ends, the study reviews the literature on transformational and servant leadership, explains the research method and analysis, and discusses the conclusions from the research.

Scope of Study

This study used quantitative methods to empirically investigate the assumptions made about the distinctions between transformational and servant leaders in the literature. The study empirically investigated the five distinctions drawn from the literature including the leader moral, focus, motive and mission, development, and influence distinction. This dissertation provides empirical evidence that supports or disregards theoretical assumptions made since the early 1990s about the distinctions between transformational and servant leaders

Method and Analysis

To empirically test the theoretical distinctions between transformational and servant leaders, this study utilized self-typing paragraphs and semantic differential scales. Participants read an unlabeled paragraph (self-typing paragraph) and marked the paragraph that best identified his or her experience of a leader. Self-typing paragraphs identified whether a leader's style was that of transformational leadership, servant leadership, or "neither." Then, participants were asked to describe their attitude toward the leader in the areas of distinction through

responding to 19 semantic differential scales. The target population consisted of 150 employees, volunteers, or followers of leaders that the employees, volunteers, or leaders described as either transformational or servant leaders. Data was analyzed using two-group discriminant analysis.

Because this study was about empirically testing for the distinctions between transformational and servant leaders through two-group discriminant analysis, the discriminant items that needed to be defined and measured included the five distinctions of leader moral, focus, motive and mission, development, and influence distinction. Two to seven contrasting statements or semantic differential scales were developed for each distinction and reviewed by a panel of experts.

Transformational leadership has received much attention in the literature and therefore has received strong theoretical support and measurement, however, servant leadership has not received as much attention from researchers. Thus, this research utilized the measurement instrument of self-typing paragraphs to establish the category of leadership approach as the outcome or criterion variable. Leadership approach (the categorical outcome or criterion variable) included servant leadership, transformational leadership, and “neither” to offer respondents an alternative choice besides the two leadership approaches. Leadership approach using self-typing paragraphs was developed and reviewed by a panel of experts. Self-typing paragraphs were tested and supported by the research of Shortell and Zajac (1990).

A questionnaire combining the self-typing paragraphs, the semantic differential scales, and important demographic data was put into an on-line survey. As a means to attaining the required 150 individual participants, a list of potential contacts was developed and random sampling was conducted to narrow the contact list down to 100 data site representatives. An initial email request for participation was sent to the 100 potential data site representatives. Once the data site representatives had been established, an introductory email along with the survey was sent to those individuals who agreed to act as data site representatives. Data site representatives then contacted employees, volunteers, or followers with the request to participate in the study. A respondent read the self-typing paragraphs that

described transformational and servant leadership, considered a leader in his or her life that reflected one of the two styles, and selected the appropriate style that pertained. If a respondent was not able to consider a leader that fit one of the two leadership descriptions, then he or she was offered the “neither” category and given the opportunity to finish or exit the survey. Only those surveys marked servant or transformational leadership with responses to the semantic differential scales were included for analysis. The data was analyzed using two-group discriminant analysis. Implications for understanding the distinctions between transformational and servant leaders is discussed in chapter 5.

Limitations

The limitations of this study include participants’ understanding of the terms and concepts, participants’ perception of the leader’s style, and the use of survey research. It is possible that respondents misinterpreted terms as well as the concepts of transformational and servant leadership and responded inaccurately. Additionally, according to Kerlinger and Lee (2000), survey information does not penetrate very deeply below the surface. At the same time, this was exploratory research to empirically test long-term assumptions made about the distinctions between transformational and servant leaders. Therefore, depth of information is not a necessary component for this initial exploratory study.

Chapter 2 – Literature Review

This study empirically explored the theoretical assumptions drawn in the literature about the distinctions between transformational and servant leaders. This review of the literature presents the theoretical assumptions about the five distinctions between transformational and servant leaders to pave the way for empirical investigation. The first part of the review consists of an initial discussion of the two leaders and the theoretical differences to clarify that there are five distinctions including the leader moral, focus, motives and mission, development, and influence distinction. The second part of the review offers a comparison and contrast between the five distinctions for the two leadership styles to prepare for empirical research.

Differentiating Between Transformational and Servant Leadership

This section begins with a brief introduction of transformational leadership as proposed by Burns (1978) and servant leadership as developed by Greenleaf (1977) to provide support for the five distinctions between the two leaders. Burns proposed transformational leadership as moral in that it moved leaders and followers beyond the contingent reward and management by exception relationship exchanges of transactional leadership. “That people can be *lifted* into their better selves,” Burns said, “is the secret of transforming leadership” (p. 462). The morally uplifting focus of transformational leadership was in sharp contrast to the conditions and controls put upon followers by transactional leaders. Eventually, Bass (1985) operationalized transformational leadership into three subconstructs including: (a) charisma or inspirational motivation, which is when the leader provides a clear sense of purpose, ethical conduct, and builds follower identification with the vision; (b) intellectual stimulation, which motivates the leader to solicit creative ideas and encourage followers to seek novel approaches to performing work; and (c) individualized consideration, which focuses the leader on the needs of followers and developing followers to reach their full potential. Later, Bass and Avolio (1994) added idealized influence to the model and defined it as the leader’s ability to build trust and confidence through taking risks and being a role model of the vision. Additionally, Bass proposed that the transformational leader develops follow-

ers into leaders with values similar to those of the leader. In summary, transformational leaders are proposed as moral, influencing through charisma and a collective vision, and as developing other similarly minded leaders. These characteristics of transformational leaders can assist in understanding some of the core distinctions between the two leaders. The next section offers a briefing on servant leadership.

Around the same time that Burns (1978) initially introduced transformational leadership, Greenleaf (1977) proposed the servant leader as a non-traditional leader. Greenleaf recognized the unpopularity of his thesis at the time, that “servants should emerge as leaders, or should follow only servant-leaders” (p. 24). Greenleaf explained the servant leader as a servant first in his statement, “It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (p. 27). Greenleaf contrasted the servant first leader with the leader first leader who may have a drive for power or acquiring material possessions that compel him or her to lead first. At the core of servant leadership, Greenleaf suggested, is the desire to make sure that other people’s higher priority needs are being served as well as to develop other servants. Greenleaf encouraged servant leaders to test themselves through asking these questions:

Do those being served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (p. 27)

After careful reflection, Spears (2004) proposed ten characteristics of servant leaders including listening, empathy, healing, awareness, persuasion, foresight, stewardship, commitment to the growth of people, and building community. In summary, servant leaders are proposed as moral and influential through serving other people’s higher priority needs, and as developing other people into autonomous servants.

Through this brief summary of the two leaders, one already begins to see leader moral, influence, and development distinctions emerge. If the descriptions of the two leaders are accurate, then this proposed study should find that servant lead-

ers would be viewed as servants first and leaders second. Also, it may be inferred that transformational leaders would be viewed as leaders first. Additionally, this study should find that servant leaders develop other servants and transformational leaders develop other leaders. Furthermore, it appears that this study should find transformational leaders as morally influencing followers charismatically and collectively through an ethical vision, values, and joint processes, whereas servant leaders should be found to morally influence followers through their conscious sacrificial service toward individual followers.

Scholars interacted more about the leader moral distinction between transformational and servant leaders when Graham (1991) raised concern over the lack of leader moral safeguards in transformational leadership and offered servant leadership as both inspirational and moral. Graham proposed that transformational leaders endorse their skills, training, and unilateral power in an effort to get followers to focus on the vision of the organization, whereas servant leaders utilize humility, spiritual insight, and relational power to support followers' focus on serving others. Graham suggested that transformational leadership could become a threat to followers and the common good because of its potential for manipulation of followers and its lack of a solid leader moral framework. After all, Bass (1985) insinuated that even Hitler could be transformational. Thus, Graham recommended servant leadership as both inspirational and moral in that it offered moral safeguards to address human fallibility, the temptations that leaders face as success grows, and to address the tendency for power to be used to abuse followers. Graham's work appears to be the first to interact over distinctions between the two leaders, particularly leader moral and allegiance differences. Again, this study does not assume one style of leadership is preferable over the other. Yet, if Graham's assumptions are correct, this study should find a distinction in the transformational versus servant leader's moral nature and an initial distinction in the leader's allegiance or loyalty.

Additionally, Stephens et al. (1995) offered that organizations have become too much of a dominant force and that, even though transformational leaders strive to elevate the values of followers to be in line with the organization, employee val-

ues are not the property of the organization or the leader. According to Roberts (1985), transformational leadership is “the redefinition of a people’s mission and vision, a renewal of their commitment, and the restructuring of their systems for goal accomplishment” (p. 1024). Bass (1985) proposed that the objects of transformation may include large changes in attitudes, beliefs, values, and needs within the organization, the environment, or most frequently, the followers. Bass stated, “Followers’ attitudes, beliefs, motives, and confidence need to be transformed from a lower to a higher plane of arousal and maturity” (p. xiii). At the same time, Scott and Hart (1989) offered concern that organizational leaders may not be governed by noble principles. Bass’ suggestion that transformational leaders could have flawed moral visions and still define what is right and good has raised questions about the credibility of transformational leadership. In addition, Stephens et al. implied that transformational leaders could violate two of White and Wooten’s (1986) ethical dilemmas involved in the practice of organizational development, namely manipulation or coercion of followers and values or goals conflicts. In response to this concern, Stephens et al. raised the value of leaders who fairly resolve values conflicts through open discussion without using manipulation or coercion. Through this discussion, Stephens et al. contributed specific insights into the leader moral issues that transformational leadership needed to address. Therefore, it may be inferred that the concerns raised by Stephens et al. are addressed through the moral nature of the servant leadership paradigm in that servant leadership raises the value for leader consciousness and serving followers’ needs. Again, this dissertation does not assume that one leadership style is better than another but uses this example to show how Stephens et al. further defined the moral nature of the servant leader and prompted transformational leadership theorists to offer further insights into its leader moral distinction. This information is important to this study because the leader moral nature of the transformational versus servant leader is one of the distinctions being investigated and proposed as unique between the two concepts.

In attempting to identify the leadership approach that best fits with the moral philosophy of personalism, Whetstone (2002) distinguished between transformational versus servant leaders. According to Whetstone, personalism is

defined as a method of viewing persons and personal relationships as the starting point of theory and practice. Advocates of personalism, according to Whetstone, take the perspective that people have dignity and value, human nature is both subjective and autonomous, each person is unique, people belong in relationship with other people, and that solidarity and participation are vital to relationships. Whetstone advised that transformational leaders may lack moral principles that are in the best interest of the community, whereas servant leaders appear more consistent with the moral philosophy of personalism through seeking to serve individual followers and the greater good. Although the goal of transformational leadership is to increase the morality of followers, Whetstone acknowledged that transformational leadership can be used for immoral ends and needs to build in safeguards to make sure followers' dignity and freedom are honored. In addition, Whetstone summarized that transformational leaders are at risk of manipulating followers, whereas servant leaders are at risk of being manipulated by followers. Whetstone's proposition that a superior leadership approach would be to combine the "morally tough servant leader" with the "behaviors of Bass' altruistic transformational leader" (p. 391) seems to imply that the two concepts are morally, relationally, and behaviorally distinct. Therefore, Whetstone's propositions support that this study should find a leader moral distinction between the two concepts when empirically investigated.

Whittington (2004) investigated both transformational and servant leadership in an effort to offer leader moral distinctions between altruistic and egoistic leaders. Kanungo and Mendonca (1996) proposed altruistic motives as those rooted in intent to benefit others, whereas egoistic motives are those intended to benefit oneself. Whittington suggested that pseudo-transformational leaders operate from an egoistic paradigm in that avoidance affiliation, personal power, and personal achievement dominate leader-follower relationships, whereas true transformational leaders operate from altruistic motives through focusing on social achievement, creating a better quality of life for others, and seeking moral ways to influence the common good. Whittington also proposed servant leadership as operating from a solid altruistic motive pattern. Thus, Whittington acknowledged

an underlying motive of altruism in both true transformational and servant leaders. If both leadership styles are moral in nature through altruism, then what might be the distinction between the two styles? This study proposes that the moral distinction exists in that the transformational leader focuses on altruistic collective and empowering processes toward the group's or organization's goals, whereas the servant leader focuses on altruistically serving the individual needs of followers.

Bass (2000) offered insight into the leader moral, focus (including aim), motive and mission, and development distinctions of transformational versus servant leaders. Bass implied that transformational leaders focus and motive and mission are distinct in that they endeavor to align their own and others' interests with the good of the group, organization, or society, whereas servant leaders select the needs of individuals as their highest priority. In responding to concerns over transformational leadership's moral commitment to individual followers, Bass also proposed a leader moral and development distinction by offering that transformational leaders focus "on the self-concept of the employee and the employee's sense of self-worth" (p. 23). Bass added, "The transformational leader encourages the follower to build a self-concept that identifies with the leader's self-concept and mission" (p. 23). Also, Shamir, House, and Arthur (1993) added to the development distinction by suggesting that the follower is motivated to exert extra effort to strive for consistency in matching his or her self-concept and mission with that of the leader. The result is then that the follower's own sense of self-worth is raised through the alignment process. Dansereau (1995) added that the quality of relationship between leader and follower is dependent upon the leader's ability to support the follower's self-worth and is less dependent upon the leader's expertise and style. Thus, distinctions in leader moral, focus, motive and mission, development, and influence are becoming more apparent in the literature. If these conclusions are true, this study should find that transformational leaders focus on organizational goals and aligning followers with those goals, whereas servant leaders focus on serving individual follower needs.

Patterson et al. (2003) suggested that although transformational and servant leaders appear to be more alike than different, the primary distinction is that

transformational leaders tend to focus more on organizational objectives, whereas servant leaders tend to focus on individual followers. While Patterson et al. acknowledged similarities between the two concepts, the authors stated:

The extent to which the leader is able to shift the primary focus of his or her leadership from the organization to the follower is the distinguishing factor in determining whether the leader may be a transformational or servant leader. (p. 8)

In addition, Patterson et al. offered that another emerging distinction is that of follower influence resulting from the focus of the leader. Patterson et al. suggested that transformational leaders, with their focus on organizational objectives, rely more on charismatic influence processes, whereas servant leaders with their focus on individual followers influence through service. Russell and Stone (2002) also supported the theoretical assumption that servant leaders attempt to gain influence through service to avoid using traditional methods where influence is gained through manipulation. In conclusion, the leader's primary focus, whether toward the organization or individual follower, is clearly proposed as one distinction and the leader's resulting process of influencing followers as another distinction.

Furthermore, Stone et al. (2004) clarified the focus distinction in that transformational leaders direct their primary attention toward the organization first while building follower commitment to organizational objectives, whereas servant leaders focus first on individual follower needs and the organizational objectives are secondary. Yukl (1998) further explained the motive, mission, and development distinctions in that transformational leaders inspire followers towards higher levels of performance for the sake of the organization, and Stone et al. added that follower development and empowerment are secondary. In contrast, Lubin (2001) offered that servant leaders' first responsibilities are to relationships and people which take precedence over the task and product. Patterson et al. stated, "Servant leadership is a belief that organizational goals will be achieved on a long-term basis only by first facilitating the growth, development, and general well-being of the individuals who comprise the organization" (p. 354). Therefore, Patterson et al. explained

transformational leadership's primary focus distinction as "organizational conformance and performance" (p. 354) whereas servant leadership's primary focus is service and facilitation of followers and, as Harvey (2001) added, followers' growth. Thus, the literature continues to build upon the distinctions in focus, motive and mission, and development between transformational and servant leaders. If this is true, this study should find empirical support for these assumptions.

Smith et al. (2004) proposed a motive and mission distinction between transformational and servant leaders in that transformational leaders appear to be motivated by a sense of mission to change or recreate the organization, whereas servant leaders seem to be motivated by a sense of egalitarianism and serving others. Smith et al. offered that transformational leadership occurs when leaders inspire followers to share a vision, empower them to achieve the vision, and provide the resources to help followers reach their potential. Therefore, Smith et al. added, transformational leaders create empowered dynamic cultures. On the other hand, Smith et al. continued by saying that servant leadership occurs when leaders serve followers by developing followers and placing the followers' interests ahead of the leader's self interests (egalitarianism), thereby creating a spiritually generative culture. If Smith et al. offered true insights, empirical differences should be revealed in this study between transformational versus servant leadership in the motive and mission, development, and influence distinctions.

Moreover, Humphreys (2005) found initial support for the perception that transformational leaders may be necessary when organizations face the need for revolutionary change due to intense external pressure to change, whereas servant leaders may work best in more stable external conditions where evolutionary developmental processes are required. It is implied through Humphrey's historical representation of Xenophon that the transformational leader is more of a revolutionary change agent focused on organizational success. In contrast, Humphreys implied through the historical account of Chief Joseph that the servant leader becomes the altruistic and egalitarian servant who is more focused on the evolutionary development of individual followers. Therefore, according to Smith et al.

(2004) and Humphreys, the distinction between the two external environments and the need for revolutionary and evolutionary change appear to add to the motive and mission distinction between the two concepts.

In summary, this review of the theoretical assumptions made about the two concepts has revealed five specific distinctions between transformational and servant leadership. The presupposed distinctions appear to be within five areas including the leader moral, focus, motive and mission, development, and influence distinctions. In the next section, transformational and servant leadership are compared and contrasted within each of the five distinctions in an attempt to provide merit for the areas needing empirical attention.

Comparing and Contrasting the Five Distinctions

Although the two constructs appear complementary, significant points of variance have been clarified through this review. Thus far, this review has revealed that there are conclusions alluded to in the literature about theoretical distinctions between the two concepts in a number of key areas. Stone et al. (2004) offered that clearer distinctions between servant leadership and transformational leadership can open the door for less ambiguous definitions, constructs, and instrumentation. In the next section, the five distinctions receive specific attention in an effort to propose empirical measures to test them. The five distinctions include the leader's moral nature, focus, motive and mission, development process, and influence.

Moral Distinction

Burns (1978) suggested transformational leadership as moral in that it raises the level of human behavior and ethical aspirations of both the leader and led. For Burns, transformational leadership needed to be morally uplifting. According to Burns, transformational leaders' moral distinction is on helping "followers to see the real conflict between competing values, the inconsistencies between espoused values and behavior, and the need for realignment in values and changes in behavior" (p. 42). Burns stated, "The leader's fundamental act is to induce people to be aware or conscious of what they feel — to feel their true needs so strongly, to define their values so meaningfully, that they can be moved to purposeful action" (p.

44). Ciulla (1995) explained Burns' moral distinction of the transformational leader as:

Burns' theory is clearly a prescriptive one about the nature of morally good leadership . . . transforming leaders have very strong values. They do not water down their values and moral ideas by consensus, but rather elevate people Transforming leadership is concerned with end-values, such as liberty, justice, and equality. Transforming leaders raise their followers up through various stages of morality and need. They turn their followers into leaders and the leader becomes a moral agent. (p. 15)

Through this transforming process, Burns clarified that transformational leaders engage the full person of the follower and change followers' self-interest into collective interests. Burns seems to describe the transformational leader as a moral and value-centered agent who transforms followers' independent values into interdependent higher-order collective values.

The emphasis on leader moral development or being morally uplifting was not represented as clearly by Bass (1985). Bass offered that leaders with flawed transforming visions or "black hats" could still be conceived as transformational leaders in his statement:

Burns saw the transformation as one that was necessarily elevating, furthering what was good rather than evil for the person and the polity. For Burns, Hitler was not a transformational leader For us, Germany was still transformed, although the leadership itself was immoral [W]hat matters is that followers' attitudes and behavior were transformed by the leader's performance [This may include] movement *downward* on Maslow's hierarchy of needs. (pp. 20-21)

At the same time, Bass proposed that leaders are the ones to "define what is right, good, and important for their organization" (p. 45). Bass's perspective of transformational leaders created concern and induced rebuttal from Graham (1991), Stephens et al. (1995), Whetstone (2002), and Whittington (2004). Rasmussen (1995) suggested that if the leader proposed a flawed vision or neglected to stress principled behaviors toward the vision, the results could be tragic. The inconsis-

tency between Burns's (1978) and Bass's view caused confusion over the moral nature of transformational leadership.

Consequently, Bass and Steidlmeier (1999) distinguished between transformational and pseudo-transformational leadership by stating:

Bass originally argued that transformational leaders could wear the black hats of villains or the white hats of heroes depending on their values. This is mistaken; only those who wear white hats are seen as truly transformational. Those in black hats are now seen as pseudo-transformational. (p. 185)

The morally sound transformational leader seemed more congruent with Burns's (1978) original theory as well as other comments made about transformational leaders. Bass (1997) suggested that transformational leaders engage in morally uplifting behaviors to get followers to do what is right and overcome self interests for the good of the group. Also, Waldman, Bass, and Yammarino (1990) stated:

Instead of responding to the immediate self-interests of both himself or herself and of followers, the transformational leader was conceived to arouse heightened awareness and interests in the group or organization, to increase confidence, and to move followers gradually from concerns for existence to concerns for achievement and growth. (p. 383)

Thus, Bass and Steidlmeier clarified the transformational leader as being morally upright. Also, Bass and Steidlmeier explained that leadership should literally be judged as right or wrong based upon the ends, means, and consequences of the leader's behavior which contributed to greater consistency of thought about the transformational leader's morality. Furthermore, Waldman et al. offered that a transformational leader's morality is focused toward the organization.

Additionally, Bass and Steidlmeier (1999) proposed that ethical transformational leadership should rest on three foundations acknowledged by Wren (1998), Kouzes and Posner (1993), Greenleaf (1977), and Conger and Kanungo (1998). The three foundations include the moral character of the leader, the ethical authenticity of the values underlying the leader's vision, and the morality of the social processes grounding the leader's interactions with followers.

Furthermore, Bass and Steidlmeier defined moral leadership in terms of transformational leadership's idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. First, transformational leaders morally live out idealized influence through a call for a universal brotherhood in the organization, a commitment to a clearly stated code of ethics, and fostering a culture of shared ethical standards. Second, Bass and Steidlmeier suggested that ethically inspiring transformational leaders focus "on the best in people — on harmony, charity, and good works" (p. 186) and are "concerned about the good that can be achieved for the group, organization, or society" (p. 186). Additionally, Bycio, Hackett, and Allen (1995) proposed transformational leaders as increasing followers' awareness for valued outcomes by expanding and elevating followers' needs and encouraging followers to transcend self-interests. Third, Bass and Steidlmeier explained that moral intellectually stimulating leaders invite open dialogue and evaluation. Also, Howell (1988) offered that ethical transformational leaders use intellectual stimulation to bring about changes in followers' values by the merit and relevance of the leader's ideas and mission to their followers' ultimate advantage and contentment. Fourth, Bass and Steidlmeier expressed that moral transformational leaders who utilize individualized consideration channel the need for power in socially constructive ways including service to others. In addition, Kanungo and Mendonca (1996) explained altruism as central to ethical individualized consideration. Lawler's (1971) research acknowledges the need for altruism in leader-follower relationships in that employees are better educated and concerned about interesting work and development of their abilities. Therefore, Hater and Bass (1988) suggested that participative leadership styles such as transformational leadership are important in that they ask followers to go beyond their self interests to join in a shared vision that benefits followers over asking followers to comply for contingent rewards. Subsequently, Bass and Steidlmeier established a moral foundation for transformational leadership in support of Burns's (1978) original idea that includes transformational leaders as morally uplifting, adhering to and fostering shared values, and utilizing altruistic processes to achieve what is best for the organization's collective good.

Later, Bass (2000) enhanced this moral distinction in discussing the motivation dynamics of transformational leadership. Bass explained that transformational leaders focus on the self-concept and self-worth of followers and encourage followers to build a self-concept that identifies with the leader's self-concept and mission. Shamir et al. (1993) added that the follower's self-worth is increased as the follower strives to be consistent with the leader and is motivated to match his or her self-concept and mission with that of the leader. Bass explained that the quality of the relationship between the leader and follower is dependent upon the leader's ability to support the self-worth of the follower through "showing confidence in the follower's integrity, ability and motivation, and attending to the follower's feelings and needs" (p. 23). Furthermore, Bass stated, "Depending on circumstances, at times, transformational leaders should focus on the task; at other times, they should focus on their relations with their followers" (p. 27). Therefore, while transformational leaders attend to followers, these leaders switch their focus at a point to attend to organizational goals. Ultimately, as Bass clarified, "Transformational leaders strive to align their own and others' interests with the good of the group, organization, and society" (p. 30).

Kanungo (2001) expounded on the use of altruistic processes in transformational leadership by describing empowerment as a moral behavior by which transformational leaders transform followers' self interests into collective interests. Kanungo and Mendonca (1996) suggested that the overarching motive for ethical leadership is the leader's altruistic intent as opposed to egoistic intent. Kanungo advised that social responsibility, referring to an internalized belief of a moral obligation to help others without consideration of expected personal benefit (Berkowitz, 1972; Schwartz, 1975), forms the foundation of the moral altruistic motive and empowering strategy of the transformational leader. Kanungo explained that altruistic leaders are motivated by a concern for others and the expectation is that the leader will direct and guide followers toward the goals and objectives that will benefit the organization, its members, other stakeholders, and the society at large. Kanungo proposed that moral transformational leaders define themselves in terms of relating to others, consider collective interests to be more important than

self interests, and put more value on interdependence and social obligations — all of which are foundational to the transformational leader's moral duty to serve the higher purpose of benefiting the group or organization. Kanungo clarified that the transformational leader's objective is to utilize consensus building rather than coercion to create an environment in which followers can choose for themselves whether to change their core attitudes and values to be consistent with the leader's vision for the organization. Kanungo explained transformational leaders as using empowering strategies such as demonstrating ethical behavior, expressing confidence in followers, and verbally encouraging followers toward accomplishing the objectives over using control strategies in an effort to build collective purpose. Lowe, Kroeck, and Sivasubramaniam (1996) made clear that transformational leaders achieve higher levels of performance from followers because of the process by which they motivate followers. Therefore, while transformational leaders utilize altruistic empowerment processes, the focus of their empowerment of followers is toward accomplishing organizational objectives.

In contrast to the nebulous process of defining transformational leadership's moral foundation, Covey (as cited in Greenleaf, 1977) clearly identified the principled use of power and freedom as a key to servant leadership within the introductory chapter of Greenleaf's book (1977). Covey distinguished between an individual's natural and moral authority. Covey defined natural authority as the power and freedom to choose, whereas moral authority comes with a principled use of that natural power and freedom to choose. Covey added that when people live by their conscience and respond to moral principles, they would exercise their freedom responsibly and others would instinctively feel trust and confidence in them. Additionally, Covey stated:

Moral authority is another way to define servant leadership because it represents a reciprocal choice between leader and follower. If the leader is principle centered, he or she will develop moral authority. If the follower is principle centered, he or she will follow the leader. In this sense, both leaders and followers are followers. Why? They follow truth. They follow natural law. They follow principles. They follow a common, agreed-upon

vision. They share values. They grow to trust one another. Moral authority is mutually developed and shared. (p. 6)

As a result, moral authority or a principled use of power and freedom is clearly at the very core of servant leadership.

Additionally, Covey (as cited in Greenleaf, 1977) explained four dimensions related to the servant leader's moral focus. First, moral authority or conscience is sacrificial in that the leader submits his or her ego to a higher purpose, cause, or principle. Second, conscience motivates leaders to become part of a cause or purpose worthy of committing to. Third, the ends and the means used to accomplish the ends are inseparable. Fourth, conscience moves individuals from independence to interdependence and into a world of relationships. Therefore, servant leadership's morality is founded in submitting ego through sacrificial service, committing to a worthy cause, using appropriate means in pursuit of the ends, and being relationally connected to others.

Greenleaf (1977) proposed the servant leader as being a servant first over being a leader first. Then, a conscious choice prompts the servant to lead. Greenleaf explained the potential difference between the servant-first leader versus the leader-first leader is that the leader-first leader may have an unusual drive for power or material possessions. Barna ("Americans Speak," 2002) added that leaders may also be driven to acquire publicity and prestige as well as power and perks. Therefore, leaders may be motivated by personal gain which is an extremely different focus than the servant leader who is focused on serving others' needs. Greenleaf clarified that servant-first leaders make sure that other people's highest priority needs are served. Greenleaf added that followers ought to be growing as well as becoming healthier, wiser, freer, more autonomous, and more likely to become servants themselves. Additionally, Greenleaf suggested that servant leaders look to their impact on the least privileged in society and determine if their service is contributing to a better way of life for the least privileged. Greenleaf illuminated that the servant-first leader would be more likely to "persevere and refine a particular hypothesis on what serves another's highest priority needs than is the person who is

leader-first and who later serves out of promptings of conscience or in conformity with normative expectations” (p. 28).

Johnson (2001) proposed that the advantages of servant leadership are its altruism, simplicity, and self-awareness. Greenleaf (1977) explained altruism as foundational in describing the servant leader assuring that followers’ highest priority needs are served. Simplicity can be observed in the servant leader’s willingness to serve first and let go of motivations that can drive leaders toward attaining perks, publicity, power, and prestige. It appears that servant leaders simply keep their focus on serving others over getting caught up in additional advantages that can come with leadership power and position. Additionally, Covey (as cited in Greenleaf, 1977) and Greenleaf proposed the servant leader’s principle centered conscience and consciousness as key to moral leadership.

In summary, the transformational leader’s moral distinction is accomplished through living by a code of ethics and through offering a morally uplifting vision while using altruistic empowerment processes to move followers toward interdependent values and the collective goals of the organization. Although the transformational leader attends to followers by investing in followers’ self-worth, he or she will primarily focus his or her altruism on the best interests of the group or organization. In this way, the transformational leader is in the end striving to align his or her interests together with followers’ interests toward a moral organizational vision that benefits the common good. Toward this end, the transformational leader will ask followers to overcome self-interests as the means for achieving organizational goals. Thus, the transformational leader’s ultimate moral responsibility is to the group, organization, or society over the individual follower. The transformational leader is primarily motivated to represent moral end-values and altruistic processes on the way to that goal.

In contrast, the servant leader offers a principled moral conscience and principled use of power and freedom through focusing on serving others’ highest priority needs. The relationship between leader and followers is reciprocal in that both are following truth and principles. The servant leader will sacrifice ego for the higher cause, purpose, and principle. Although servant leaders guide others in

pursuit of a purpose, they are relationally driven in that the ends and means are inseparable so people are ends in and of themselves. Therefore, the servant leader is altruistically focused on the individual first, including the least privileged of society. In addition, servant leaders seek to help followers grow in health, wisdom, freedom and autonomy. Also, servant leaders ask themselves how their leadership is impacting the least privileged individual in society as well as their individual followers.

If the assumptions being made about both leadership styles are true, then this study should find that transformational leaders' moral distinction is accomplished through focusing their altruism or benevolence toward the organization as a whole which includes aligning followers' values with those of the leader and organization. In contrast, this study should find that servant leaders' moral distinction is focusing their altruism or benevolence toward individual followers which includes offering freedom to followers to consciously choose their own values so that followers develop into autonomous servants themselves. This study should also find that a part of the transformational leader's moral distinction is to ask followers to develop collective and interdependent values as well as give up self-interest for the good of the organization, whereas servant leaders offer followers autonomy in becoming conscious of their own values as well as ask followers to overcome self-interest for their own growth as a servant leader. Therefore, if these statements are true, we should find the following discriminant items as part of the leader moral distinction between transformational and servant leaders:

I feel as if my leader focuses more of his or her benevolence and good will toward the:

Organization/Individual

I feel as if it is important to my leader that my values are _____ with/from his or her values:

Aligned/Separate

I feel as if it is important to my leader that my values are _____ with/from the organization's values:

Aligned/Separate

I feel as if it is important to my leader that my values are _____ with/from his or her and the organization's values:

Aligned/Separate

When my leader asks me to, I feel as if my leader asks me to overcome self-interest for the good of the:

Organization/Individual

I feel as if my leader is interested in developing values that are:

Collective/Individual

I feel as if my leader is focused on meeting the needs of the:

Organization/Individual

Focus Distinction

Graham (1991) initially emphasized that transformational leadership's allegiance is to the organization in stating, "The primary allegiance of transformational leadership is clearly to the organization (or to themselves) rather than to follower autonomy or to universal moral principles" (p. 110). Primarily Graham proposed this perspective in an attempt to expose immoral tactics that managers could utilize to align employees' personal needs with the desires of the organization. However, if we settle on the point that transformational leaders are morally uplifting, as conveyed in the previous section, then it is possible to conclude that a unique feature of transformational leadership is its distinctive allegiance or loyalty toward organizational goals with moral or altruistic practices and policies. In contrast, Graham offered servant leadership as serving individual followers out of recognition that leaders and organizations are infallible, can become narcissistic, and may degrade followers. Graham implied servant leadership's allegiance toward individual followers' interests and needs is also

socially and morally responsible. If the leader has an allegiance or loyalty to either the organization or individually followers, it can be implied that the leader will focus his or her efforts primarily toward one of those two loyalties.

Additionally, Bass (2000) proposed that transformational leader's endeavor to align their own and followers' interests with the good of the group, organization, or society whereas servant leaders select the needs of others as their highest priority. In responding to concerns about the morality of transformational leadership's organizational focus, Bass and Steidlmeier (1999) stated transformational leaders "move followers to go beyond their self-interests for the good of the group, organization, or society" (p. 188). On the other hand, Greenleaf stressed that the focus on servant leadership is to serve individual followers. Furthermore, Bass and Steidlmeier clarified that transformational leaders work to align their values along with the values of their followers with the organization's values, whereas servant leaders serve followers as their main intent.

Stone et al. (2004) offered that the primary distinction between transformational and servant leadership is that the transformational leader focuses on "getting followers to engage in and support organizational objectives" (p 353), whereas the servant leader is focused on serving followers. Stone et al. stated, "The extent to which the leader is able to shift the primary focus of his or her leadership from the organization to the follower is the distinguishing factor in determining whether the leader may be a transformational or servant leader" (p. 353). Burns (1998) explained that transformational leaders inspire followers to higher levels of performance for the sake of organizational objectives, whereas Stone et al. clarified that servant leaders value the individuals first who constitute the organization.

In summary, if Graham (1995), Bass (2000), and Stone et al. (2004) are correct, then this study should find that transformational leaders' primary focus and allegiance is toward the organization, whereas servant leaders' focus is toward individual followers. In addition, this research should find that transformational leaders focus on achieving organizational goals first whereas servant leaders focus on individual follower needs and goals first. Therefore, if these statements are true,

we should find the following discriminant items as part of the focus distinction between transformational and servant leaders:

I feel as if my leader's allegiance and focus is toward the:

Organization/Individual

I feel like my leader is focused on achieving the goals of the:

Organization/Individual

Motive and Mission Distinction

Smith et al. (2004) proposed a mission distinction in that transformational leaders create "empowered dynamic" cultures, whereas servant leaders create "spiritually generative" cultures (p. 80). Smith et al. explained the motive distinction of the transformational leaders as being motivated by a sense of mission to change the organization which results in a dynamic internal culture. Smith et al. added that transformational leaders are actively engaged in responding to changes in the external environment in an effort to produce revolutionary change. On the other hand, Smith et al. clarified the motive distinction of the servant as being motivated by egalitarianism and a sense of mission to grow individuals which results in a stable culture that is more passive to the external environment. Servant leaders tend to focus on evolutionary change efforts. Additionally, Smith et al. proposed transformational leaders are focused on goals that contribute to the growth and dignity of the organization, whereas servant leaders are motivated to contribute to the growth and dignity of the individual. Bass (2000) affirmed this proposition in explaining transformational leaders as focused on aligning their own and others' interests with the good of the organization, whereas servant leaders select the needs of others as its highest priority.

In building upon the assumptions of Smith et al. (2004), Humphreys (2005) conducted a historical investigation of two famous leaders, Xenophon and Chief Joseph. Humphreys found that Xenophon's leadership appeared to be transformational in that it demonstrated greater effectiveness in enhancing organizational

goals, whereas Chief Joseph seemed to demonstrate servant leadership through developing more satisfied and committed followers.

Based upon the conclusions of Smith et al. and Humphreys, this study should find that transformational leaders' motive and mission distinction is actively focused on dynamic internal change as it relates to changes in the external environment, guiding revolutionary change, and concern for the growth and dignity of the organization. In contrast, this study should find that servant leaders' motive and mission distinction is focused on creating internal stability as it relates to the tendency to take a passive stance toward the external environment, guiding evolutionary change, and concern for the growth and dignity of the individual. Therefore, if these statements are true, we should find the following discriminant items as part of the motive and mission distinction between transformational and servant leaders:

I feel as if my leader creates an internal environment that is more:

Changing/Constant

When it comes to the external environment of our industry, I feel as if my leader is ____ about wanting to make internal changes to respond to changes in the external environment:

Active/Passive

I feel as if my leader is focused on creating change that is more:

Revolutionary/Evolutionary

I feel as if my leader is motivated to contribute primarily to the growth of the:

Organization/Individual

I feel as if my leader is more concerned about the dignity of the:

Organization/Individual

Development Distinction

Bass and Steidlmeier (1999) explained an aspect of the development distinction of transformational leaders in offering that transformational leaders are

concerned about developing their followers into leaders. Bass (1995) stated, “Transforming leaders convert followers into disciples; they develop followers into leaders” (p. 467). Additionally, Bass defined transformational leaders as those who motivate others to do more than expected, raise awareness of important matters, increase followers’ needs on Maslow’s hierarchy, and lead followers to transcend self-interest for the good of the group or organization. Thus, it can be inferred that transformational leaders act as leaders first and act to develop other leaders.

In contrast, Greenleaf (1977) explained the development distinction of servant leaders as developing followers into moral servants. Greenleaf proposed servant leaders as servants first and then conscious choice prompts them to lead. The foundational reasons underlying Greenleaf’s perspective can be observed through his statement:

A fresh critical look is being taken at the issues of power and authority, and people are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways. A new moral principle is emerging, which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions. *Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants.* To the extent that this principle prevails in the future, the only truly viable institutions will be those that are predominantly servant led. (p. 24)

In this statement, it is evident that Greenleaf offered the leader as servant and developer of servants as a proactive alternative to traditional models of leadership that proclaimed the leader as the main power and authority figure. Therefore, this study should find that servant leaders serve first and develop others as servants first.

Bass (2000) suggested that transformational leaders focus on building up the follower’s self-concept and self-worth in a way that identifies with the leader’s

mission. Bass added that transformational leaders align their own and others' interests with the good of the group, organization, or society. In this way, the transformational leader persuades the follower to build a self-concept and sense of self-worth that identifies with the leader's and the organization's mission. Therefore, this study should find that transformational leaders inspire followers to be more dependent upon the leader and the organization.

In contrast, Greenleaf (1977) described servant leaders as serving followers in such a way that followers become healthier, wiser, freer, more autonomous, and more likely to serve others. Greenleaf proposed servant leaders as offering a freedom to serve others' highest priority needs due to promptings of the conscience. In this way, servant leaders invite followers to become free and autonomous to follow their own conscience rather than the leader's conscience. Thus, this study should find that servant leaders inspire followers to be more self-determining than dependent.

If these statements are true, this study should find that transformational leaders' first inclination is to lead others as well as develop other leaders, whereas servant leaders' first inclination is to serve others as well as develop other servant first leaders. Additionally, this study should find that transformational leaders develop followers into leaders who are dependent upon the leader and organization, whereas servant leaders develop followers into autonomous servants with moral consciences of their own. Therefore, if these statements are true, we should find the following discriminant items as part of the development distinction between transformational and servant leaders:

I feel as if my leader's first inclination is to first:

Lead/Serve

I feel as if my leader is developing me to ____ others:

Lead/Serve

I feel as if my leader inspires me to be:

Dependent/Self-determining

Influence Distinction

Burns (1978) explained charisma as one of the three factors in transformational leadership. Also, Bass (1985) acknowledged charisma or inspirational leadership as a major factor contributing to transformational leadership. Bass stated, “We see charisma as . . . probably the most general and important component of the larger concept of transformational leadership” (p. 42). Bass (1999) defined charisma in transformational leadership as the leader’s ability to articulate a vision of a valued future, articulate how to reach the vision, set high standards and expectations, and act as a role model of the vision and one that followers desire to emulate. Waldman et al. (1990) also suggested charisma as central to transformational leadership.

As Graham (1991) proposed distinctions between servant and transformational leadership, Graham also explained transformational leadership as an enhanced model of charismatic leadership in that transformational leaders needed moral safeguards to protect followers from becoming enthralled and then taken advantage of because of the leader’s self-serving use of charisma. Graham suggested the servant leader’s built in moral safeguard to overcoming leader fallibility is the use of service as its influence process. Therefore, it may be inferred from Graham that transformational leadership involves a more conventional charismatic influence process, whereas servant leadership involves an unconventional influence process of serving others.

Russell and Stone (2002) described servant leaders as pioneers in that they use non-manipulative processes of influence. Block (1993), Covey (1990), Greenleaf (1977), and Kouzes and Posner (1995) offered that such leaders are influential through the use of uncommon models of influence. Greenleaf clarified that servant leadership is founded upon a new moral principle that the only authority deserving one’s loyalty is that which is freely and knowingly granted by the follower to the leaders in response and proportion to the servanthood of the leader. Thus, it may be concluded that servant leadership’s process of influencing others through service may be unique because it is non-manipulative or non-controlling.

Later, Stone et al. (2004) offered an emerging area of distinction between transformational and servant leaders as that of follower influence. Stone et al. stated, “Anecdotal evidence suggests that transformational leaders rely more on their charismatic attributes to influence followers, whereas servant leaders significantly influence followers through service itself” (p. 355). Stone et al. added that the motive of the servant leader’s influence is to motivate and facilitate service and stewardship by followers rather than to direct them. Stone et al. proposed service as a unique method of stimulating and influencing followers’ behavior. On the other hand, Stone et al. commented, “Instead of focusing on service as a means to motivation, transformational leaders rely more on their charismatic, enthusiastic nature to garner influence and motivate followers” (p. 355). Stone et al. appear to support the notion that servant leadership offers an uncommon influence process.

In conclusion, based upon the assumptions of Graham (1991), Russell and Stone (2002), and Stone et al. (2004), this study should find that transformational leaders utilize customary charismatic and more controlling methods of influencing followers whereas servant leaders utilize unconventional and non-manipulative methods of influencing followers. Therefore, if these statements are true, we should find the following discriminant items as part of the influence distinction between transformational and servant leaders:

I feel as if my leader influences me through more _____ means:

Traditional/contemporary

When my leader attempts to influence or persuade me, I feel:

Controlled/Freedom

Summary

As a summary of this literature review chapter and to set the stage for the method chapter, Table 1 states the discriminant items included in the empirical process of distinguishing between transformational and servant leaders.

Table 1: Discriminant Items from the Literature Review

Discriminant Item #	Discriminant Item Description	Distinction
1	I feel as if my leader focuses more of his or her benevolence and good will toward the: Organization/Individual	Moral
2	I feel as if it is important to my leader that my values are _____ with/from his or her values: Aligned/Separate	Moral
3	I feel as if it is important to my leader that my values are _____ with/from the organization's values: Aligned/separate	Moral
4	I feel as if it is important to my leader that my values are _____ with/from his or her and the organization's values: Aligned/separate	Moral
5	When my leader asks me to, I feel as if my leader asks me to overcome self-interest for the good of the: Organization/Individual	Moral
6	I feel as if my leader is interested in developing values that are: Collective/Individual	Moral
7	I feel as if my leader is focused on meeting the needs of the: Organization/Individual	Moral
8	I feel as if my leader's allegiance and focus in toward the: Organization/Individual	Focus
9	I feel like my leader is focused on achieving the goals of the: Organization/Individual	Focus
10	I feel as if my leader creates an internal Environment that is more: Changing/Constant	Motive and Mission
11	When it comes to the external environment of our industry, I feel as if my leader is _____	Motive and Mission

Discriminant Item #	Discriminant Item Description	Distinction
	about wanting to make internal changes to respond to changes in the external environment: Active/Passive	
12	I feel as if my leader is focused on creating change that is more: Revolutionary/Evolutionary	Motive and Mission
13	I feel as if my leader is motivated to contribute to the growth of the: Organization/Individual	Motive and Mission
14	I feel as if my leader is more concerned about the dignity of the: Organization/Individual	Motive and Mission
15	I feel as if my leader's first inclination is to first: Lead/Serve	Development
16	I feel as if my leader is developing me to ____ others: Lead/Serve	Development
17	I feel as if my leader inspires me to be: Dependent/Self-determining	Development
18	I feel as if my leader influences me through more _____ means: Traditional/contemporary	Influence
19	When my leader attempts to influence or persuade me, I feel: Controlled/freedom	Influence

Chapter 3 – Method

The purpose of this exploratory study was to empirically investigate the conclusions drawn in the literature about the distinctions between transformational and servant leaders including the leader moral, focus, motive and mission, development, and influence distinction. First, leaders were classified as either transformational or servant leaders. Then, data was collected on the distinctions in each of the five areas. Based on a review of the literature in chapter 2, contrasting statements were formulated (see Table 1) to examine the five areas of distinction. A total of 19 contrasting statements were developed to explore the specific distinctions between transformational and servant leaders. This chapter outlines the method that was used in this exploratory study including the data required to test the proposition, overall research design, sample and population, and the method of analysis.

Testing the Proposition

Data was collected on the two leadership styles through the use of self-typing paragraphs and on the five distinctions using 19 contrasting statements or semantic differential scales. This study investigated the proposition that, according to the literature, transformational and servant leaders score differently on the semantic differential scales. The population was followers, employees, or volunteers who perceived a leader to be either a transformational or servant leader.

Research Design

A field-based survey design by means of an on-line questionnaire was used for this study. The survey opened up with inviting participants to identify a leader who was either a transformational or servant leader through selecting the appropriate self-typing paragraph. Although transformational leadership has received much attention in the literature, and therefore has stronger theoretical support and measures, servant leadership has not received as much attention from researchers. Thus, this research utilized the measurement instrument of self-typing paragraphs to address the theoretical and measurement gaps between the two

leadership styles. Conant, Mokowa, and Varadarajan (1990) explained self-typing paragraphs as requiring respondents to read short paragraph-length descriptions of each of the variables, and then select the one description that best characterizes their response. James and Hatten (1995) described the self-typing paragraph approach as a method by which respondents read unlabeled paragraphs and then identify the one that best describes his or her experience. In this study, each participant read the two paragraphs and selected the one paragraph that best described either a transformational or servant leader in his or her life, or the participant selected “neither.” James and Hatten proposed self-typing paragraphs as a popular measurement instrument in research on strategic adaptations. Self-typing paragraphs were tested and supported by the research of Shortell and Zajac (1990). In addition, the self-typing paragraphs were reviewed by a panel of experts in the field of transformational and servant leadership studies.

The 19 semantic differential scales followed the selection of leadership style. Katzer (1972) defined semantic differentials as commonly used instruments that can be used to “reliably measure attitudes toward a variety of objects or concepts” (p 122). Katzer explained that each semantic differential consists of a sequence of bipolar adjective scales on which a respondent reacts, in relation to the object or concept of interest. Darnell (1966) suggested that typically seven equal intervals separate the bipolar pairs. Therefore, this study used seven equal intervals to separate contrasting statements in each semantic differential scale. Additionally, the 19 semantic differential scales were reviewed by a panel of experts in the field of transformational and servant leadership studies.

During compilation of the survey, to assure random order of the scales, each of the 19 semantic differential scales were individually printed on a sheet of paper. The 19 sheets of paper were put into a jar and scales were chosen one at a time until all 19 had been selected. The semantic differential scales appeared on the survey in the order they were selected out of the jar. In addition, each of the bipolar pairs for each of the 19 scales were randomly selected and placed (from left to right) in order of their selection. This process assured that the survey was set up in a random format so as to not influence the participant’s responses.

At the end of the survey, demographic data was collected that pertained to propositions in the literature and to the population of the sample. Demographic data was collected on the respondent's leader's organizational affiliation and organizational environment at the time of the leader-follower relationship, the respondent's leader's length of tenure with the organization at the time of the leader-follower relationship, the respondent's length of relationship and affiliation with the leader at the time of the leader-follower relationship, along with the respondent's age, gender, race, income level, and education level.

Sample and Population

The sample size required for this exploratory study was 150 participants. While Hair, Anderson, Tatham, and Black (1998) suggested a ratio of 20 observations for each discriminant item, they recommended a minimum of 5 observations per discriminant item. In addition, Poulsen and French (2004) proposed that 4 to 5 observations per discriminant item would be acceptable. Williams and Titus (1988) reviewed 60 papers to summarize 142 discriminant analyses in ecology research. Williams and Titus found that the total sample size to the number of variables or discriminant items varied from 0.78:1 to more than 50:1 with a median ratio of 7.9:1. This research study used the 7.9 participants to each discriminant item for a total sample size of 150 participants. According to Poulsen and French, the smallest size that should be collected for any criterion variable needed to exceed the number of discriminant items. Thus, the smallest size that was to be collected for either transformational or servant leadership in this study was 20 observations or approximately 13% of the total sample size. This exploratory study committed to collect at least 25% of the total sample size or 38 respondents per criterion variable to more than accommodate Poulsen and French's recommendations.

Additionally, survey nonresponse was accommodated. According to Burkell (2003), survey nonresponse refers to "the discrepancy between the group approached to complete a survey and those who eventually provide data" (p. 241). Kaplowitz, Hadlock, and Levine (2004) offered a comparison study of web and

mail response rates to find that web surveys only without previous or follow up contact received a response rate of 20.7%. Fricker, Galesic, Tourangeau, and Yan (2005) received a 20% response rate on their web survey that was preceded by a telephone interview and incentive. After accounting for nonresponse, Dennis (2001) found that the cumulative response rate is generally between 20% and 30%. Because this study required a sample size of 150 participants, and allowing for a 20% response rate, at least 750 potential respondents needed to be contacted to make up for web survey nonresponse.

The target population for this exploratory study was employees, followers and/or volunteers in corporations, non-profit organizations, academic institutions, and religious organizations where a representative contact was made who was willing to work with me on distribution of the survey. A total database of 451 contacts was randomly sorted to establish 100 potential representative contacts. The 100 potential contacts were then grouped into categories based upon the representative contact's primary affiliation (corporate, non-profit, religious, or academic). Representative contacts were then randomly selected by group. An email was sent to the 100 contacts to invite their involvement with the survey distribution within their organizational sphere of influence. Because a survey participant was to select any leader in his or her life to assess in terms of transformational or servant leadership, a willing representative contact at survey sites should not have skewed the data by introducing bias into the sample population. The survey was distributed to a group or groups within each representative contact's affiliation. To track the data to a representative contact, each representative contact was given the survey and a required code to help participants to complete the survey.

Selection of Expert Panel

A panel of experts was constituted to consult with me on the self-typing paragraphs and the semantic differential scales. Experts were chosen based upon their extensive work with the constructs of transformational leadership and servant leadership including teaching experience, consulting, publications, and/or presenta-

tions at conferences. The experts chosen to support this study were Dr. Justin Irving of Bethel University, Dr. Kathleen Patterson of Regent University, and Dr. James Sipe of Magellan Executive Resources, Inc.

Dr. Justin Irving is an Assistant Professor with Bethel University in St. Paul, Minnesota, in the discipline of transformational leadership. Additionally, Dr. Irving conducted his dissertation on servant leadership and teams in 2005 and has presented papers on self-sacrificial and servant leadership at conferences including the American Society for Business and Behavioral Sciences (ASBBS) and Regent University's Servant Leadership Research Roundtable. Dr. Irving has a PhD from Regent University in Virginia Beach.

Dr. Kathleen Patterson is an Assistant Professor with Regent University's School of Global Leadership in Virginia Beach, Virginia. She conducted her dissertation on servant leadership in 2003 and has presented papers on the differences between transformational and servant leadership at conferences including the Christian Business Faculty Association (CBFA), American Society for Business and Behavioral Sciences (ASBBS), and Regent University's Servant Leadership Research Roundtable. In addition, Dr. Patterson has presented papers on servant leadership at the International Leadership Association (ILA). In 2003, she won the best paper award for her paper on servant leadership at the ASBBS 10th Annual Conference. Dr. Patterson published an article entitled "Transformational Versus Servant Leadership: A Difference in Leader Focus" in the *Leadership & Organizational Development Journal* in 2004. She has a PhD from Regent University.

Dr. James Sipe is President of Magellan Executive Resources, Inc. He is a nationally recognized psychologist, facilitator, and executive coach with more than 30 years of experience in consulting, training, and counseling. He has created a variety of educational materials on servant leadership and has conducted numerous consultations, retreats, and seminars for private and public sector organizations in the areas of both transformational and servant leadership. Dr. Sipe has a PhD in psychology from the University of Minnesota. He is a licensed psychologist, as well as a licensed marriage and family therapist. He serves on the adjunct faculty of

the Center for Business Excellence Executive Leadership Program at the University of St. Thomas. He has also served on the adjunct faculty of the University of Minnesota's School of Public Health.

Expert Panel Feedback

Paragraph descriptions of transformational and servant leadership were formed from the literature review. The paragraphs were then submitted to the panel of experts for their feedback. Each of the panel members agreed that the self-typing paragraphs accurately represented the essence of transformational and servant leadership. One panel member suggested creating vignettes or stories to operationalize the descriptions because the statements about each leader's traits, style, and behavior appeared to this panel member as mutually exclusive. From my perspective, much of the literature related to the differences between transformational and servant leadership has been founded on assumptions or stories. In addition, the purpose of this study is to operationalize the distinctions between the two styles. Therefore, it appears relevant to the study to maintain the level of distinctiveness and exclusiveness between the two styles in the paragraphs. Additionally, the panel members offered minor editing suggestions. Table 2 represents the self-typing paragraphs that were formed and include the expert panel's editing suggestions.

The 19 contrasting statements that were formed through the literature review were also submitted to the panel of experts. Overall, the panel's feedback proved helpful to the next round of scale development. One panel member proposed changing the introduction to the scales from "I feel" to "I believe," "I think," or "I have observed." Because the purpose of semantic differential scales is to measure attitude toward a stimulus, it appeared that the term "believe" would be more encompassing. Semantic differential scales can measure affective or emotional responses, thoughts, opinions, etc. Therefore, the term "believe" was considered to be more inclusive of a multitude of attitudes other than just "feeling." Thus, the scales were adapted to begin with "I believe" statements rather than "I feel."

Table 2: Self-Typing Paragraphs Describing the Leadership Styles

Option		
#	Self-Typing Paragraph	Leadership Style
1	<p>The leader I have in mind was ethical and focused his or her goodwill on the goals of the organization or group as a whole. The goals were moral and not immoral. To achieve what was best for the whole organization or group, I observed or experienced this leader working to align my own or others' self-interests with his or her interests. The leader's interests matched what was best for the whole organization or group. During the process, I found that participants became like-minded with the leader, with the organization or group, and with one another. Along the way, I noticed that participants contributed their skills/abilities to the organization's or group's goals, increased in self-esteem, and overcame self-interest for the good of the organization or group. Meanwhile, the leader's loyalty remained to the organization or group so much so that he or she attempted to create internal change to help the group or organization grow. I would describe this leader as a leader who developed other leaders who were aligned with the leader's and organization's/ group's goals. In this way, participants became dependent upon the leader and organization or group. I would describe this leader's personality, communication style, and mannerisms as quite persuasive to the individual participants.</p>	Transformation

Option	Self-Typing Paragraph	Leadership Style
2	<p>The leader I have in mind had a strong moral conscience and focused his or her goodwill on serving the highest priority needs of other individuals. This leader's service toward others came from this strong moral conscience to serve others first. To achieve what was best for individuals' highest priority needs, I observed or experienced this leader offering power and freedom to the individual participants, developing mutual relationships, valuing people over tasks, and relying on participants. Participants felt the freedom to think for themselves. This leader was interested in helping participants to grow in health, wisdom, freedom, and self-sufficiency. I would describe this leader as willing to make self-sacrifices to serve participants in these ways. I believe this leader intended that I give up my self-interest for my own growth. I would describe this leader's loyalty as first to me and my needs and goals rather than first to the goals of the group or organization. Due to this leader's commitment to individual participants' growth and dignity, this leader created an internal stability that invited participants to grow one step at a time. I would describe this leader as one who tended to focus on serving others over leading others, and I believe this leader influenced me through the way he or she served me more than anything else. Because of this leader, I found myself desiring to serve others too.</p>	Servant

One of the panel members was concerned about the contrast between organization and individual. The panel member suggested that “follower” be used rather than “individual” in order to be specific about who is being addressed. Because changing the scale to “follower” could interfere with the bi-polar contrast of the scale, it appeared better to add a statement to the survey explaining the use of organization and individual. This statement reads: “When the term organization is used, it refers to collective sum of the individuals in the group or organization. When the term individual is used, it refers to the individual employee, follower, or volunteer.” Additionally, during a test run of the finalized version of the survey, a testee recommended defining additional terms. Thus, a definitions section was added to the survey where participants could easily seek definitions for terms used in the survey.

The values questions were confusing to two of the panel members because of the use of “aligned” and “separate” as the bi-polar opposites. One of the panel experts proposed that even though transformational leaders align followers’ values, servant leaders do not necessarily separate followers’ values from those of the leader or organization. Therefore, it was determined that “interdependent” and “autonomous” would be better bi-polar opposites as transformational leaders align and build interdependent values, whereas servant leaders give followers autonomy in discovering and choosing their values, including the value of service.

In addition, the panel experts offered helpful feedback with terminology. A panel member offered the use of *primarily* as a means of emphasis. Thus, questions 5, 7, 8, 9, and 13 were adapted to include the word *primarily* to add emphasis to where the leader tends to center his or her attention. A panel member suggested changing the word *evolutionary* to *incremental*, but I was unable to find new contrasting words that would support the integrity of the bi-polar contrast as well as the words *evolutionary* and *revolutionary* do. In addition, *evolutionary* and *revolutionary* support Smith et al’s (2004) assumptions. Although no new term was offered, it was suggested by two of the panel experts to change the term *self-determining* in question 17. After more careful investigation, I determined that *interdependent* and *autonomous* would be better bi-polar pairs. The term

interdependent was discovered and used in earlier scale questions and autonomous is more appropriately descriptive of servant leadership than self-determining based on the review of the literature. Two panel members were confused by and did not like the terms *traditional* and *contemporary* as the responses to question 18. One panel member proposed that traditional related to more autocratic, transactional, and hierarchical models of leadership and the other panel member suggested that traditional seemed to refer to old-school leadership. According to the literature, transformational leaders tend to rely on their charisma as influential to followers. Charisma was described as a traditional influence process throughout the literature review. At the same time, it seemed important to clarify the terms so as to not confuse respondents. Thus, the terms *customary* and *unconventional* were added to distinguish between the familiar influence process of charisma and the more contemporary influence process of service.

One panel member suggested developing the scale of discriminant items into a Likert scale. This panel member struggled with having to make a forced choice and desired to see the scale offer more options in responding. Because the purpose of this study was to measure the differences between transformational and servant leadership, it seemed important to continue with the contrasting scales to empirically measure respondents' attitudes toward the bi-polar pairs. Additionally, the semantic scales offered participants seven options of where they fell in terms of the bi-polar opposites. Therefore, it appeared significant to this study to continue with the semantic differential scales rather than consider Likert scales.

In conclusion, Table 3 presents the semantic differential scales contrasting transformational leadership with servant leadership after the feedback from the panel of experts.

Table 3: Semantic Differential Scales Differentiating Transformational and Servant Leadership Including Panel Members' Feedback

Discriminant Item #	Discriminant Item Description	Distinction
1	I believe this leader focuses more of his or her benevolence and good will toward the: Organization/Individual	Moral
2	I believe it is important to this leader that my values are _____ with/from his or her values: Interdependent/ Autonomous	Moral
3	I believe it is important to this leader that my values are _____ with/from the organization's values: Interdependent/Autonomous	Moral
4	I believe it is important to this leader that my values are _____ with/from his or her and the organization's values: Interdependent/Autonomous	Moral
5	When this leader asks me to, I believe this leader asks me to overcome self-interest primarily for the good of the: Organization/Individual	Moral
6	I believe this leader is interested in developing values that are: Collective/Individual	Moral
7	I believe this leader is primarily focused on meeting the needs of the: Organization/Individual	Moral
8	I believe this leader's allegiance and focus is primarily toward the: Organization/Individual	Focus
9	I believe this leader is primarily focused on achieving the goals of the: Organization/Individual	Focus

Discriminant Item #	Discriminant Item Description	Distinction
10	I believe this leader creates an internal environment that is more: Changing/Constant	Motive and Mission
11	When it comes to the external environment of our industry, I believe this leader is ____ about wanting to make internal changes to respond to changes in the external environment: Active/Passive	Motive and Mission
12	I believe this leader is focused on creating change that is more: Revolutionary/Evolutionary	Motive and Mission
13	I believe this leader is motivated to contribute primarily to the growth of the: Organization/Individual	Motive and Mission
14	I believe this leader is more concerned about the dignity of the: Organization/Individual	Motive and Mission
15	I believe this leader's first inclination is to first: Lead/Serve	Development
16	I believe this leader is developing me to ____ others: Lead/Serve	Development
17	I believe this leader inspires me to be: Interdependent/Autonomous	Development
18	I believe this leader influences me through more _____ means: Customary/Unconventional	Influence
19	When this leader attempts to influence or persuade me, I believe I am being/given: Controlled/freedom	Influence

Data Analysis

The data from the self-typing paragraphs, semantic differential scales, and demographics were collected through the use of an online survey service (Survey Monkey). The data was transferred into Software Program for the Social Sciences (SPSS). The data was analyzed using two-group discriminant analysis to empirically investigate if there was an impact to the selection of transformational versus servant leadership because of the choices made in the semantic differential scales. Surveys where respondents selected “neither” were not used in this study. Additionally, the demographic data was analyzed to examine the sample population.

Chapter 4 – Analysis

The purpose of this exploratory study was to empirically investigate the assumptions in the literature about the distinctions between transformational and servant leaders including the leader's moral, focus, motive and mission, development, and influence distinction. First, leaders were classified as either transformational or servant leaders through the use of self-typing paragraphs. Then, data was collected on the five distinctions described in the literature through the use of semantic differential scales. Additionally, participants were asked to respond to relevant demographic questions. This study investigated the proposition that, according to the literature, transformational and servant leaders score differently on the semantic differential scales.

Research Participants and Demographics

A field-based survey design by means of an online questionnaire was distributed to 56 randomly sampled representative contacts who then sent the survey to 2,162 potential participants. Although the required sample size was 150 participants, 903 individuals visited the survey site. Only 514 surveys were usable, as 105 respondents marked "neither" when asked to describe a transformational or servant leader. Two hundred eighty-four surveys were missing key information. The data collected for each criterion variable was sufficient and exceeded the requirement of 38 participants each. Additionally, the survey response rate exceeded the 20% expectation, totaling 23.7%.

The data was transferred into SPSS. Data from the survey yielded the following demographic information. Out of 514 participants, 220 (42.8%) respondents were female and 291 (56.6%) respondents were male. Three individuals (.6%) did not respond with their gender. The mean age of the sample was 45.86 years with an age range of 61 years and four non-responses. Of the 514 participants, 274 (53.3%) selected a transformational leader and 270 (46.7%) chose a servant leader as their leader of choice in response to the survey questions. Ninety percent or 467 participants claimed to have a direct or up close relationship with their leader of choice and 44 (8.6%) had an indirect relationship or a relationship

from afar with their selected leader. The mean for the length of relationship between the leader and the follower was 10.59 years with a range of 64 years. Three individuals did not respond to the questions about the proximity or length of relationship with the leader.

Table 4 shows that 450 (87.5%) of the 514 participants' race or ethnicity is white or Caucasian. Thirty-five (6.8%) are black or African American, 13 (2.5%) are Hispanic or Mexican American, and 10 (1.9%) are Asian or Pacific Islander. Three individuals (.06%) did not respond to this demographic question.

Table 4: Respondent's Race or Ethnicity

Race or Ethnicity	<i>n</i>	%
White or Caucasian (Non-Hispanic)	450	87.5
Black or African American (Non-Hispanic)	35	6.8
Hispanic or Mexican American	13	2.5
Asian or Pacific Islander	10	1.9
Other (please specify)	2	.4
American Indian or Alaskan Native	1	.2
Total	511	99.4

As shown in Table 5, 286 respondents (55.6%) hold graduate or professional degrees, 135 participants (26.3%) have bachelors or four-year degrees, and 77 individuals (15%) have some college in their background. Three individuals (.06%) did not respond to this demographic question.

Table 6 shows that 199 (38.7%) of the participants hold an average yearly household income of \$100,000 or higher, whereas 89 (17.3%) have an income of \$80,000 to \$99,000; 99 (19.3%) have an income of \$60,000 to \$79,000; 77 (15%) have an income of \$40,000 to \$59,000; and 39 (7.6%) have an income of \$20,000 to \$39,000. Three individuals (.06%) did not respond to this demographic question.

Table 5: Respondent's Education Level

Education Level	<i>n</i>	%
Graduate/Professional Degree	286	55.6
Bachelor's/Four-year degree	135	26.3
Some College	77	15.0
High school diploma or GED	11	2.1
Some high school	2	.4
No high school	0	0.0
Total	511	99.4

Table 6: Respondent's Yearly Household Income

Income Level	<i>n</i>	%
\$100,000 or higher	199	38.7
\$80,000 or \$99,999	89	17.3
\$60,000 to \$79,999	99	19.3
\$40,000 to \$59,999	77	15.0
\$20,000 to \$39,999	39	7.6
Less than \$20,000	8	1.6
Total	511	99.4

The demographic data also reveals information about the respondent's leader. The average length of time a respondent's leader had been with the organization was 12.36 years, with a range of 49 years. Three individuals within the sample did not respond to the question. Additionally, Table 7 shows that 233 (45.3%) of the leaders selected at the time of the leader-follower relationship were from non-profit religious or church organizations, 143 (27.8%) of the leaders selected were from for-profit organizations, 79 (15.4%) of the leaders selected were from non-profit non-religious organizations, and 47 (9.1%) of the leaders selected were

from academic institutions. Three individuals (.06%) did not respond to this demographic question.

Table 7: Respondent's Leader's Organizational Type at the Time of the Leader/Follower Relationship

Organizational Type	<i>n</i>	%
Non-profit religious/church organization	233	45.3
For-profit organization	143	27.8
Non-profit non-religious organization	79	15.4
Academic institution	47	9.1
Other	9	1.8
Total	511	99.4

Results of Discriminant Analysis

One of the purposes of discriminant analysis is to determine the most prudent way to distinguish among groups. In this study, discriminant analysis is used to make a distinction between transformational and servant leaders. Table 8 reveals that five discriminant items or semantic differential scales distinguish transformational leaders from servant leaders. Steps 1 through 5 or discriminant item 7 (moral), discriminant item 15 (development), discriminant item 8 (focus), discriminant item 18 (influence), and discriminant item 19 (influence) were found to make statistically significant contributions ($p = .000$) to distinguishing between transformational and servant leaders.

Table 8: Stepwise Statistics – Discriminant Items Entered/Removed

Discriminant Item	Statistic	df1	df2	df3	Wilks' Lambda			
					Statistic	df1	df2	p
Step 1	.525	1	1	512	463.780	1	512	.000
Item 7 — Moral								
Step 2	.478	2	1	512	279.467	2	511	.000
Item 7 — Moral								
Item 15 — Dev.								
Step 3	.456	3	1	512	203.167	3	510	.000
Item 7 — Moral								
Item 15 — Dev.								
Item 8 — Focus								
Step 4	.446	4	1	512	157.989	4	509	.000
Item 7 — Moral								
Item 15 — Dev.								
Item 8 — Focus								
Item 18 — Influence								
Step 5	.441	5	1	512	129.013	5	508	.000
Item 7 — Moral								
Item 15 — Dev.								
Item 8 — Focus								
Item 18 — Influence								
Item 19 — Influence								

At each step, the discriminant item that minimizes the overall Wilks' Lambda is entered.

1. Maximum number of steps is 38.
2. Minimum partial F to enter is 3.84.
3. Maximum partial F to remove is 2.71.
4. F level, tolerance, or VIN insufficient for further computation.

Table 9 summarizes the five semantic differential scales that have shown statistical significance in making a distinction between transformational and servant leaders.

Table 9: The Five Discriminant Items or Semantic Differential Scales that Make a Distinction Between Transformational and Servant Leaders

7	I believe this leader is primarily focused on meeting the needs of the: Organization/Individual	Moral
15	I believe this leader's first inclination is to first: Lead/Serve	Development
8	I believe this leader's allegiance and focus is primarily toward the: Organization/Individual	Focus
18	I believe this leader influences me through more _____ means: Customary/Unconventional	Influence
19	When this leader attempts to influence or persuade me, I believe I am being/given: Controlled/freedom	Influence

The summary of the canonical discriminant functions explains the percentage of the variance accounted for by the discriminant function generated in Table 8 through the stepwise statistics. The Eigenvalue of the discriminant function is 1.27 and explains 100% of the variance and cumulative variance. The canonical correlation (.748) reveals a high correlation between the discriminant function and the groups (transformational leaders versus servant leaders). Thus, the discriminant function, consisting of the five discriminant items or semantic differential scales, appears to explain a high percentage of the distinction between transformational and servant leaders.

Additionally, the Wilks' Lambda (.441) and Chi-square (417.636) reveal that the discriminant function is statistically significant ($p = .000$). Therefore, the five discriminant items or semantic differential scales that comprise the discriminant function differentiate between transformational leaders and servant leaders.

Table 10 shows the standardized canonical discriminant function coefficients that explain the relative importance of each of the five statistically significant discriminant items or semantic differential scales. The discriminant items shown in Table 10 are in sequential order starting with the most important item and ending with the least important discriminant item.

Table 10: Summary of Canonical Discriminant Functions – Standardized Canonical Discriminant Function Coefficients

Discriminant Item	Function
	1
Item 7-Moral	.433
Item 8-Focus	.382
Item 15-Development	.349
Item 18-Influence	.161
Item 19-Influence	.159

In Table 11, the classification results reveal that 248 or 90.5% of transformational leaders were categorized correctly and 196 or 81.7% of servant leaders were classified correctly using the discriminant function. For this sample, 86.4% of original grouped cases were correctly classified using the discriminant function.

Table 11: Classification Statistics — Classification Results

Original	Count	Paragraph	Predicted Group Membership		Total
			1	2	
		1	248	26	274
		2	44	196	240
	%	1	90.5	9.5	100.0
		2	18.3	81.7	100.0

Note. Of the sample, 86.4% of original grouped cases were correctly classified.

Summary

This chapter reports the data obtained through this exploratory study to empirically investigate the assumptions in the literature about the distinctions between transformational and servant leaders including the leader's moral, focus, motive and mission, development, and influence distinction. Findings are presented reporting analyses derived through an online survey. Discriminant analysis revealed five statistically significant discriminant items or semantic differential scales that contributed to a statistically significant discriminant function. This discriminant function accurately classified 86.4% of original grouped cases correctly.

Chapter 5 – Conclusions

This exploratory study empirically investigated the assumptions in the literature about the distinctions between transformational and servant leaders including the leader moral, focus, motive and mission, development, and influence distinction. Of the 19 semantic differential scales or discriminant items that were developed through the review of the literature, this study found empirical evidence to support that five key discriminant items distinguish between the two leaders. The five statistically significant discriminant items found in Table 9 include the leader's: (a) primary focus on meeting the needs of the organization or individual (moral distinction), (b) first inclination to lead or to serve (development distinction), (c) primary allegiance and focus toward the organization or individual (focus distinction), (d) customary or unconventional approach to influencing others (influence distinction), and (e) attempt to control or give freedom through influence and persuasion (influence distinction).

The five discriminant items should be integrated into leadership and organizational development practices to differentiate between the need for a transformational or servant leader, to assure the selection of a transformational or servant leader in hiring or other processes, to determine the type of training or coaching to offer depending upon whether the leader is a transformational or servant leader, and to select and apply the appropriate strategic processes depending upon the need for transformational or servant leadership. According to the data, the five discriminant items can be incorporated into non-profit, for-profit, and academic organizations to differentiate between the two leaders to assure a good fit between a leader and an organization or process. In addition, the five statistically significant discriminant items should inform transformational and servant leadership definitions, constructs, and future research.

This chapter discusses the implications of the findings by showing how distinguishing between transformational and servant leaders through the five discriminant items can enhance leadership and organizational development as well as research practices of the future. This chapter also discusses the limitations of the study and offers suggestions for future research.

Implications

The five discriminant items can have a major impact on an organization's or team's decision making in terms of the need for leadership. Through an assessment of an organization's internal and external environment, the organization can intentionally select whether the need for transformational or servant leadership is greater based upon the organization's goals. For example, it may be natural to assume that a high tech organization would place greater emphasis on transformational leadership because of the necessity to meet the needs of the organization through making technological advancements, to show allegiance to the organization by making the advancements quickly, and to lead first to be an industry leader. However, another high tech organization may have as much concern for the individual employees through prioritizing their personal and family lives over meeting the needs of the organization, rallying for a well-balanced lifestyle and workday over rapid advancements for the organization, and through focusing on serving employees and customers over leading them. Thus, in the second example, servant leadership would be emphasized.

As an organization examines its goals, external environment, and internal environment, it may conclude that one leadership style or a blend of the two is needed. Additionally, a team or group can also examine its need for leadership by using the five discriminant items. Therefore, the five discriminant items can be used to determine if the leadership need is more transformational through its focus on the organization, leadership, and on customary and controlled means of influence. Also, the five discriminant items can be utilized to determine if the leadership need is more servant-oriented through its focus on the individual, serving, and on unconventional and freer means of influence. Additionally, an organization or team may need a leader that is a mix of both leadership styles or two or more leaders who are a blend of both styles. An example of how the five discriminant items may be adjusted to use in organizational and team decision making regarding the need for leadership is offered below:

1. I believe we need a leader who is primarily focused on meeting the needs of the: Organization/Individual.

2. I believe we need a leader whose first inclination is to first: Lead/Serve.
3. I believe we need a leader whose allegiance and focus are primarily toward the: Organization/Individual.
4. I believe we need a leader who influences others through more Customary/Unconventional means.
5. I believe we need a leader who attempts to influence or persuade others through: Control/Freedom.

The five discriminant items can also be formed into questions to support leadership selection and hiring processes. Based upon the need for leadership, the five discriminant items can aid in interviewing for and choosing either a transformational or servant leader, or a blend of both styles. For example, if a particular position or team leadership need requires a leader to focus more on the organization's need, then the discriminant items or questions can be used to screen for a transformational leader. The questions may even support the selection processes for choosing the right type of outside consultants or support. For instance, if the organization tends to be led by a servant leader, it may be necessary to bring in consultants that can help build up transformational leadership within the organization. An example of how the five discriminant items can be adjusted to use in leadership selection and hiring processes is offered below:

1. I primarily focus on meeting the needs of the: Organization/Individual
2. My first inclination is to first: Lead/Serve
3. My allegiance and focus are primarily toward the: Organization/Individual
4. I influence others through more Customary/Unconventional means.
5. I attempt to influence or persuade others through: Control/Freedom

Moreover, the five discriminant items can support self-assessment of leadership. For example, I entered into this study with a bias toward servant leadership. Through the review of the literature, I realized my tendency was toward transformational leadership. At the same time, through this study, I have developed an appreciation for both leadership types. Therefore, I recommend administering the five discriminant items to individual leaders to assess their preference toward

transformational or servant leaders. In addition, leaders can be coached and trained to understand the strengths and limitation of their preference and to bring the other preference alongside of their natural tendency. In fact, this is the same process that is taking place in my life through completing this research study.

In addition, the five discriminant items (see Table 9) may be used to determine a leader's style as internal decisions about promotions or project leadership are being made. For example, if a new department head or project will have an organizational wide impact, it may be best to select a transformational leader to lead the department or project team. In forming the department or project team, the discriminant items may be given to a leader's team members to determine their perspective of the leader's style and whether the leader fits the leadership that is needed for that specific department or project. Another example is if a project requires a team to be both individually and organizationally focused, it may be wise to bring together a team of both servant and transformational leaders. Therefore, the five discriminant items could be used in different forms to screen for both styles of leadership. Furthermore, if a project requires a leader to form a team to support his or her leadership style, the leader may use the five discriminant items in various forms to screen for team members who are similarly minded, who think differently, or who have both styles.

Depending on whether a leader is a transformational or a servant leader, it follows that the leader would be more responsive to training or coaching that supports his or her leadership preference. Rather than trying to change a leader's weaknesses, an approach that seems more likely to have a positive impact would be to focus on the leader's strengths. At this point, it appears important to reiterate that neither of the two leadership styles is preferred over the other. Through the review of the literature and through the accumulation of the data, both leaders can bring moral foundations, value, and vital traits to their leadership, to individuals, and to the organization. These facts raise some significant questions. How do we train and coach transformational leaders in their organizational focus, as leaders first, to lean into their allegiance to the organization and to best utilize their customary and control influence process toward the benefit of the organization? It appears

important to train and coach transformational leaders to be both moral through altruism for the whole and organizationally focused. We can train and coach these leaders on the leadership first strengths that they bring to their leadership, such as vision casting and goal setting, while we also train and coach them to overcome leadership first temptations, such as hoarding perks or attention. Transformational leaders can be trained and coached to fully utilize their charismatic influence while also paying attention to internal and external promptings that signal when their leadership is becoming manipulative or deceptive. Training and coaching in how to use controlling influence to get a group or organization moving in a common direction, while also looking at how and when to let go of control so that individuals are not being dominated by the leader, could help to advance transformational leadership. Also, training and coaching transformational leaders in how to best work with servant leaders could open up more possibilities for bringing integration and balance of leadership to teams and organizations.

Additionally, if an individual is a servant leader, it follows that the leader would be more responsive to training that supports his or her individual preferences including training and coaching in focusing on and allegiance to the individual, in selecting service first, and in how to best influence through unconventional service and follower autonomy. I propose we train and coach servant leaders in how to meet the needs of and show allegiance to individuals in a way that also values the wider community of individuals within the context of the organization. Servant leaders can be coached and trained to place high value on their choice to serve first, as well as how to lead through service, to raise the value of serving one another in organizational life. Training and coaching in how to influence others through service and how to communicate about this type of influence process may be important to the development of servant leaders. Additionally, training and coaching servant leaders in influencing through autonomy while also avoiding the pitfalls of laissez-faire leadership may bring balance to these leaders. Servant leaders may also be trained and coached in how to work best with transformational leaders to bring greater balance and integration to leadership and teams. The same questions offered for leadership hiring and selection could be used to determine

whether the leader's training and coaching should be focused toward transformational or servant leadership.

Once a leader has acknowledged the tendency toward either transformational or servant leadership, the five discriminant items could be utilized to help teams discuss the impact of the leader's style and evaluate strategic processes. For example, an organizational leader may be so focused on servant leadership that there is an extreme amount of individual autonomy at the expense of common direction, purpose, and unity of mission or relationships. In bringing up the leader's tendency toward servant leadership through the five discriminant items, a team or group could identify the extreme autonomy issue as well as the need for the contrasting side of that discriminant item: control. The discussion could even continue into strategies that could be implemented to bring balance to the culture of autonomy through control. Another example is of a leader that is so focused on the needs of the organization that individuals within the organization are leaving rapidly, burning out, or becoming ill more frequently. The five discriminant items could be utilized to discuss the focus on organizational needs at the expense of individual needs, and ideas could be exchanged regarding how to move forward differently. Once a leader has been identified as either a transformational or servant leader, an example of how the five discriminant items could be adjusted for teams to evaluate the impact of the leader's style and discuss strategies is offered below:

1. I believe we primarily focus on meeting the needs of the: Organization/Individual
2. I believe our first inclination is to first: Lead/Serve
3. I believe our allegiance and focus are primarily toward the: Organization/Individual
4. I believe we influence others through more Customary/Unconventional means.
5. I believe we attempt to influence or persuade others through: Control/Freedom

Also, the five discriminant items can be used to assess individual leaders in key positions of leadership to assure that teams are comprised of the unique differ-

ences of both types of leaders. The differences between transformational and servant leaders may be utilized to bring balance and integration to leadership teams and organizational leadership. In other words, the differences of either style may balance out the differences of the other style. For example, the transformational leader who is focused on the needs of the organization is balanced by the servant leader who is focused on the needs of the individual. It is my viewpoint that key leadership teams can bring the differences and uniqueness of both styles onto teams to balance out the strengths and weaknesses of any one specific style (either transformational or servant leadership).

Furthermore, it is imperative to focus on the differences between the two leaders and allow the five statistically significant distinctions to influence future definitions, theoretical assumptions, constructs, and research. For instance, enhanced definitions, models, and research on transformational leadership should center more on its attention to the needs of the organization, inclination to lead first, allegiance to and focus on the organization, customary and controlling means of influence, and specifically what each of those areas mean. In addition, servant leadership, which has been so historically mixed in with transformational leadership, now has empirical evidence to support its distinguishing features including its attention to the needs of the individual, inclination to serve first, allegiance to and focus on the individual, and unconventional and freedom inspiring means of influencing. Servant leadership definitions, constructs, and research would also benefit from further integration of this research into definitions, theoretical assumptions, constructs, and future research.

Additionally, researchers now have empirical evidence about the differences between transformational and servant leaders and no longer have to rely on the assumptions made since the early 1990s. The statistically significant discriminant items distinguishing the two leaders can now be used in future definitions, discussions, and quantitative or qualitative studies to differentiate between the two leaders. For example, using this study, leaders could be classified into transformational or servant leadership groups for further investigation.

Moreover, the five statistically significant discriminant items can be utilized to inform the current literature and discussions on distinguishing transformational from servant leaders. A number of semantic differential scales that were derived from the literature were not found to be statistically significant. Quite possibly, these claims that lack empirical support, need to be removed from the assumptions in the literature and discussions about the two leaders. For example, empirical evidence was not found to distinguish between the way in which transformational and servant leaders work with the values of individual followers. Therefore, it follows that the two leaders do not have differences in the area of aligning follower values with those of the leader or organization. Also, no empirical evidence was found for differences between the leaders in achieving either the goals of the organization or individuals. Empirical evidence was not found for differences in the motive or mission of the two leaders including the leader's impact on the internal or external environment, creation of revolutionary or evolutionary change, or the leader's primary contribution to the growth or dignity of either the organization or individual. Therefore, these conclusions may need to be left out of future theoretical discussions or research about transformational and servant leaders.

Furthermore, the semantic differential scales that were not found to be statistically significant can inform definitions, theoretical assumptions, constructs, and future research. For instance, it was not empirically proven in this study that there is a difference between the two leaders in terms of the transformational leader aligning followers' values with those of the leader and organization, while the servant leader allows more autonomy of values. Therefore, it can be implied that there is not a difference in the methods transformational versus servant leaders use to work with followers' values. Thus, the implication is that transformational and servant leaders may offer interdependence and/or more autonomy to followers in terms of their values. This implication should be incorporated into the literature and research. This same reasoning can be applied to the other semantic scales that did not prove to be statistically significant, including the leader's benevolence or the good will of the two leaders, purpose in asking the follower to overcome self-interest, focus on goal achievement, motivation toward the internal and external

environment, change and growth orientation, dignity focus, and the leader's focus on developing and inspiring others. Each of the semantic differential scales that were not found to be statistically significant can potentially inform the definitions, constructs, assumptions, and research.

Limitations of the Study

This exploratory study is limited by a highly Caucasian, educated, and wealthy sample population. Therefore, it is recommended that future research be performed on a more diverse sample population. Additionally, this study is also limited by participants' interpretation of the paragraphs and semantic differential scales. Also, initial researcher bias toward servant leadership may have been a limitation of this research in the early stages of this study. However, through the process of this study, I found myself to be more of a transformational leader. This transition could have created research bias or impacted the development of the scales, yet I have found a great respect for both styles throughout the process of this study.

Furthermore, this study is limited by the significant differences in attention to transformational leadership theory and research as opposed to that of servant leadership. For that reason, I am excited about the opportunity this study presents to the academic, business, non-profit, and religious community to engage in reflection, writing, and research about the differences between and need for both leadership styles. Through this research, I have come to value and appreciate that both transformational and servant leaders are necessary to the development of the organization.

Suggestions for Future Research

The data reveals that the presence of both transformational and servant leadership is strong in multiple types of organizations. Thus, it is recommended that this research be continued on multiple levels. It is recommended that the five discriminant items found to be statistically significant in this study, along with the self-typing paragraphs describing transformational and servant leaders, be formed into a new survey. This survey could be administered to another sample to confirm the results of this study. Additionally, the revised survey could be offered to a more

diverse sample population in terms of ethnicity and education level. Also, the five discriminant items could be utilized to build consulting-based assessments. The five discriminant items could be analyzed using confirmation factor analysis to determine if there is confirmation of the distinctions.

Because this study is the first empirical investigation of the differences between transformational and servant leaders, the five statistically significant discriminant items need to be brought into future definitions and discussions in the literature about these two leaders. Transformational leadership and servant leadership have historically shared many traits and similarities. The crossover of traits and similarities has led to confusion about the differences between the two leaders. Thus, it is my hope that the scholarly and research community will move toward valuing the differences of the two leaders and engage in research and writing that differentiates between the two leaders.

As the research community, as well as the leaders of organizations, value the differences between transformational and servant leaders, it may be more possible to do longitudinal studies. Longitudinal studies of the differences between the two leaders and the potential for integration of the two leaders may offer support to the development, training and coaching of both leaders. Additionally, longitudinal studies about the two leaders may impact the literature and studies in organizational development. Furthermore, longitudinal research on hiring, selection, and strategic processes formed around these two types of leaders would also contribute to the field of research or organizational and leadership development.

Conclusion

This study is the first empirical investigation of the differences between transformational and servant leaders. The study reveals that transformational leaders are differentiated by their focus on the needs of the organization, inclination to lead first, allegiance toward the organization, and influence through conventional charismatic approaches as well as control. The study also discloses that servant leaders are differentiated by their focus on the needs of the individual, inclination to serve first, allegiance toward the individual, and influence through unconventional

service as well as through offering freedom or autonomy. Through the data collection process, a high presence of transformational and servant leadership was found in organizational life. Thus, it appears important to include the five statistically significant discriminant items in leadership and organizational development processes along with research and writing on transformational and servant leadership.

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Appendix A

Human Subject Research Review Application Form



Proposal Number: MB0220200701

Principal Investigator: Jeanine Parolini

Telephone: 651-295-6044

Email: Jeanine@Parolini.net

Complete Title of Research Project:

Investigating the Distinctions Between Transformational and Servant Leadership

Faulty Sponsor/Chair (if student project): Dr. Bruce Winston

1. This study is being conducted as part of (check one using an "X"):

- X Doctoral Dissertation, Graduate Student Research, Faculty research, Grant or Contract, Other (specify):

2. Where will this study be conducted:

- X Name of locale(s): Field-based on line (internet) survey design
X Internet (name of survey software/website): Survey Monkey
X Date you wish to start research (MM/DD/YY): 12 /13 / 06

3. 514 Approximately how many participants will there be?

4. Administration

How long will it take for you to "run" each research participant through your project? (i.e., 1 survey takes 15-20 minutes to complete or 1 interview takes 1-1.5 hours to complete). The survey will take approximately 15-20 minutes to complete

Are there any forms of incentives used to encourage participation (i.e., monetary bonus, benchmarking results for participating organization); specify: **No**

How will participants be recruited (give a brief summary of the process)?

One-hundred data sites were randomly sampled from a database of 451 contacts. The 100 site representatives were contacted and 56 agreed to send the survey to approximately 2000 potential participants.

Are research participants equitably chosen (have an equal chance) for participation/selection?

Yes

No (explain below)

5. Describe the rationale for this research project and the reason for using the particular participant population in question:
Transformational and servant leadership have been in existence since the 1970s. While their differences have been discussed since the early 1990s, no empirical research study has been conducted to investigate the assumptions. Therefore, this exploratory study will empirically investigate the assumptions in the literature about the distinctions between transformational and servant leaders. The participant population will be a cross section of employees, volunteers, and/or followers in for-profit, non-profit religious and non-religious, and academic organizations.

6. Describe the methodology that will be followed (a brief but comprehensive statement of the methodology relating to human research participants):
The research design is a field-based on line survey design. The information about how to take the survey will be distributed through email.

7. Describe the procedures that will be used to obtain informed consent and protect the anonymity of the research participants.
Codes were provided for each data site representative to protect the data from invalid participation, yet responses could not be traced to any specific individual. The on line survey will state that participants' responses are confidential.

8. Briefly assess any potential risks of harm that research participants may incur?
The research is not likely to cause harm to participants. However, the research will require participants to consider a leader at some point in their life and that consideration could be either positive or painful depending on the relationship between the respondent and the leader selected.

9. Briefly assess the potential benefits that may occur to individual participants or society.

Participants and society will receive long awaited insight into transformational and servant leadership. Distinguishing between the two styles will inform future definitions, constructs, and research involving transformational and/or servant leaders. This study will also inform future leadership and organizational development processes.

10. Briefly explain the nature of training you received in data collection, research design or in conducting this research.

During the 2 ½ years of coursework for the PhD in Organizational Leadership at Regent University, I have completed a number of literature reviews, research proposals, and conducted 6 research projects where I collected either qualitative or quantitative data. Additionally, two of my elective courses were in research design and research methods. Furthermore, my Chair, Dr. Bruce Winston, has provided excellent oversight during my dissertation process.

This proposal has been approved for data collection

Required Signature

Michael Bauman

Date 2/20/07

Appendix B

Initial Request to Site Representatives to Participate in the Research

Dear (name of potential site representative),

I've been working to complete my dissertation on Transformational and Servant Leadership. The purpose of my research is to distinguish between the two styles. This is work that has practical application to most organizations and leaders in all types of environments, although it has not yet been investigated from an empirical standpoint.

I am at a point of needing additional help to carry out this feat :). I am creating a simple and straightforward survey that will take participants about 10 minutes to complete. It is a non-threatening survey that allows them to consider a transformational or servant leader in any part of their life and respond to 19 contrasting statements about that leader. Then it asks them in general terms about their organizational affiliations.

I am hoping to distribute this survey to people in a variety of organizations including corporations, non-profits, religious, academic, etc. in order to capture information on leaders in all different types of contexts.

As I've considered this task, you have come to mind. Would you be open to being a representative within your organization? Here is what I'd be asking you to do:

- Distribute an email which will include information about the survey, the survey link and a code to a number of your contacts at your organization.
- Check in with them to see if they've had a chance to respond. You can check in personally or through email. I will work with you to let you know the number of individuals who have responded with your code. The survey is confidential so I will not have any specific names.
- Enjoy follow up conversations with your coworkers as you engage in dialogue about transformational and servant leaders.
- Share in the joy with me of completing this achievement. I'll get back with you about the final results.

Is this something you can help me with? If so, email me back and let me know how many people you'd be able to distribute the survey to within your organization. I am supposed to have the organizations in mind for my proposal defense by mid September. Then I would need to distribute the survey in late September or early October.

Warmly,
Jeanine Parolini

Appendix C

Instructions to Site Representatives Who Agreed to Participate

Dear (name of site representative), here is the information and link to my survey. I offer you this intro to make it easier for you but feel free to adjust it to your own words. You planned on sending this to (provide the number of individuals, description of participants, and name of organization). Thank you for your help! If you could send this out within a couple days, that would be helpful as I am hoping to have them complete it by (provide date for deadline). Jeanine

Dear Colleagues,

A friend of mine, Jeanine Parolini, is doing some interesting research on leadership for her PhD. She is trying to distinguish between two types of leaders that are commonly discussed or experienced but there is no research to back up how the two leaders are different. Would you help by going online to take a 10 minute survey (only 32 questions) by (provide date for deadline)?

When you access the survey at <http://www.surveymonkey.com/s.asp?u=966793001510>, you will need to use a code. **Our code is (provide code that identifies the approved site representative, participants and organization).** This code does not personally identify you. It only assures that you have access to the survey since it is an online survey and she only wants to give access to certain groups.

If you have any questions about the survey or research, feel free to contact Jeanine via email at Jeanine@parolini.net.

Appendix D

Final Field-Based Online Survey

Leadership Survey

Section 1

Thank you for your willingness to help with this research. My name is Jeanine Parolini (jeanine@parolini.net) and I am a PhD student who is investigating organizational leadership. I personally thank you for your help!

This survey should take you about 10 to 15 minutes to complete (but if you need more time that is fine too). There are 32 total questions. To get started, please enter the four digit code that was provided to you by your contact for this research. Since this is an on-line survey, this code only identifies that you have been requested to take this survey. This code does not identify you personally.

*1. Please enter the 4 digit code that you received with the link to this survey:

Section 2

Please read the following paragraphs and consider a leader in your life that resembles one of the two options more than the other option. This leader could be a family member, personal contact, friend, past or present supervisor, club leader, CEO, group or team leader, volunteer, etc. This leader could be someone within a previous or present organization (for-profit, not for profit, church, academic, etc.) with which you've had a direct or indirect association. Yet this leader needs to be someone that you have known well enough to be able to respond to the questions. If you are able to come up with a leader that resembles one of the two options more than the other option, please mark the option that the leader resembles most. Please keep this specific leader in mind as you respond to the rest of the survey. If you are unable to come up with a leader at any point in your life that resembles one of the two

options offered, then please mark "Neither" and you may either continue or exit the survey.

Paragraph 1:

The leader I have in mind was ethical and focused his or her goodwill on the goals of the organization or group as a whole. The goals were moral and not immoral. To achieve what was best for the whole organization or group, I observed or experienced this leader working to align my own or others' self-interests with his or her interests. The leader's interests matched what was best for the whole organization or group. During the process, I found that participants became like-minded with the leader, with the organization or group, and with one another. Along the way, I noticed that participants contributed their skills/abilities to the organization's or group's goals, increased in self-esteem, and overcame self-interest for the good of the organization or group. Meanwhile, the leader's loyalty remained to the organization or group so much so that he or she attempted to create internal change to help the group or organization grow. I would describe this leader as a leader who developed other leaders who were aligned with the leader's and organization's/group's goals. In this way, participants became dependent upon the leader and organization or group. I would describe this leader's personality, communication style and mannerisms as quite persuasive to the individual participants.

Paragraph 2:

The leader I have in mind had a strong moral conscience and focused his or her goodwill on serving the highest priority needs of other individuals. This leader's service toward others came from this strong moral conscience to serve others first. To achieve what was best for individuals' highest priority needs, I observed or experienced this leader offering power and freedom to the individual participants, developing mutual relationships, valuing people over tasks, and relying on participants. Participants felt the freedom to think for themselves. This leader was interested in helping participants to grow in health, wisdom, freedom and self-sufficiency. I would describe this leader as willing to make self-sacrifices to serve

participants in these ways. I believe this leader intended that I give up my self-interest for my own growth. I would describe this leader's loyalty as first to me and my needs and goals rather than first to the goals of the group or organization. Due to this leader's commitment to individual participants' growth and dignity, this leader created an internal stability that invited participants to grow one step at a time. I would describe this leader as one who tended to focus on serving others over leading others, and I believe this leader influenced me through the way he or she served me more than anything else. Because of this leader, I found myself desiring to serve others too.

*2. Which paragraph best describes a leader that you have experienced in your life?

Paragraph 1 Paragraph 2 Neither, I haven't experienced a leader that resembles either of these descriptions.

Section 3

Please keep this same leader in mind as you respond to the following questions. Please note that the term "organization" can refer to a group, team, for-profit corporation, non-profit organization, a church, etc. Please note the term "individual" refers to "one person at a time" rather than a whole group of people (e.g. organization) at the same time.

Additional terms are briefly defined at the end of this page (below question 21), so just scroll down if you need clarification as you respond to the questions.

*3. I believe it is important to this leader that my values are _____ with/from his or her values:

Interdependent << < 0 > >> Autonomous

*4. I believe this leader is primarily focused on meeting the needs of the:

Organization << < 0 > >> Individual

*5. I believe this leader's allegiance and focus is primarily toward the:

Organization << < 0 > >> Individual

*6. I believe this leader is focused on creating change that is more:

Evolutionary << < 0 > >> Revolutionary

*7. When this leader attempts to influence or persuade me, I believe I am being/given:

Controlled << < 0 > >> Freedom

*8. I believe this leader is more concerned about the dignity of the:

Individual << < 0 > >> Organization

*9. I believe this leader influences me through more _____ means:

Customary << < 0 > >> Unconventional

*10. I believe this leader is primarily focused on achieving the goals of the:

Organization << < 0 > >> Individual

*11. I believe this leader's first inclination is to:

Serve << < 0 > >> Lead

*12. I believe this leader inspires me to be:

Interdependent << < 0 > >> Autonomous

*13. When this leader asks me to, I believe this leader asks me to overcome self-interest primarily for the good of the:

Organization << < 0 > >> Individual

*14. I believe this leader focuses more of his or her benevolence and good will toward the:

Organization << < 0 > >> Individual

*15. When it comes to the external environment of our industry, I believe this leader is ____ about wanting to make internal changes to respond to changes in the external environment:

Active << < 0 > >> Passive

*16. I believe it is important to this leader that my values are _____ with/from his or her and the organization's values:

Interdependent<< < 0 > >> Autonomous

*17. I believe my leader is motivated to contribute primarily to the growth of the:

Individual << < 0 > >> Organization

*18. I believe this leader is interested in developing values that are:

Collective << < 0 > >> Individual

*19. I believe it is important to this leader that my values are _____ from/with the organization's values:

Autonomous << < 0 > >> Interdependent

*20. I believe this leader is/was developing me to ____ others:

Lead << < 0 > >> Serve

*21. I believe this leader creates an internal environment that is more:

Changing << < 0 > >> Constant

Definitions

- Allegiance – devotion or loyalty to a group, person or cause

- Autonomous – existing or capable of existing independently
- Benevolence – an act of kindness or willingness to do good
- Collective – something that is shared or assumed by all members of the group
- Customary – commonly practiced, used or observed
- Dignity – the quality or state of being worthy, honored or esteemed
- Evolutionary – a process of gradual and relatively peaceful social, political and/or economic advancement
- External environment – the competition of the organization/industry
- Focus – a point of concentration
- Inclination – a tendency to a particular state, action or aspect
- Interdependent – mutually beneficial or dependent
- Internal environment – the feel or climate of the internal organization
- Revolutionary – a major or fundamental change
- Unconventional – out of the ordinary

Section 4

Please do your best to provide responses to the questions that follow. Approximations are acceptable. This information will be used to help with generalizations. Once again, nothing in this survey can or will be used to identify you personally.

Please keep this same leader in mind as you respond to these questions:

*22. What was the organizational affiliation of the leader you have in mind at the time of your affiliation with this leader.

- For-profit organization
- Non-profit religious/church organization
- Non-profit non-religious organization
- Academic institution
- Other (please specify)

*23. At the time that this leader was at the above organization, the internal environment of the organization was more:

- Static
- Changing

*24. At the time this leader was at the above organization, the external environment or competition of the organization was more:

- Static
- Changing

*25. Approximately how long was this leader or how long has this leader been with this organization (in number of years). Please fill in 1 if 1 year or less. Otherwise, please round your number to the closest number of years.

The following questions apply to you personally. Again, this is for general research purpose and there is nothing in this survey that can or will be used to personally identify you.

*26. What is the highest level of education you have completed?

- No high school
- Some high school
- High school diploma or GED
- Some College
- Bachelor's/Four-year degree
- Graduate/Professional Degree

*27. Approximately how long have you known this leader (in number of years)? If less than one year, just fill in 1. Otherwise, please round your number to the closest number of years.

*28. What was your affiliation with this leader?

- I have or had a direct relationship with this leader
- I have or had an indirect (from afar) relationship with this leader

*29. My current age is:

*30. My gender is:

- Male
- Female

*31. What is your race/ethnicity?

- American Indian or Alaskan Native
- Asian or Pacific Islander
- Hispanic or Mexican American
- Black or African American (Non-Hispanic)
- White (Non-Hispanic)
- Other (please specify)

*32. What is your annual household income?

- Less than \$20,000
- \$20,000 to \$39,999
- \$40,000 to \$59,999
- \$60,000 to \$79,999
- \$80,000 or \$99,999
- \$100,000 or higher

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