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**SERVANT LEADERSHIP AND MORAL REASONING ORIENTATION; A
QUANTITATIVE EXAMINATION OF THE ANTECEDENT AND DIMENSIONS OF
SERVANT LEADERSHIP IN CONTEMPORARY ORGANISATIONS**

DOCTOR OF PHILOSOPHY

**IN
BUSINESS AND MANAGEMENT**

**SUBMITTED BY
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ABSTRACT

Servant leadership has an acclaimed relevance to contemporary organisations due to its moral and service dimensions and the prioritisation of followers' needs. However, inadequate evidence exists of its appropriateness in for-profit organisations, its effect on followers' motivation to serve and its moral dimension. Hence, this study explored employees' motivation to serve as an antecedent of servant leadership influenced by their perception of their leaders' moral and service behaviours in both public and private organisations. Additionally, since the moral dimension differentiates servant leadership from other leadership theories, the study aimed at uncovering the moral reasoning orientation leaders tend towards between justice and care ethics. To achieve the research objectives, a quantitative methodology was adopted; using validated survey questionnaires with data collected from 208 employees across varying UK sectors/organisations. The data was statistically analysed, and findings show that servant leadership is evident across the different types of organisations, it moderately informs followers' motivation to serve and has a higher propensity towards the ethics of justice. Hence, the three hypotheses were accepted implying that servant leadership is generalisable and can be learnt or reproduced by followers. Additionally, it means that leaders should use objective decision-making measures in the workplace such that both ends and means are justifiable. These results are significant because they make useful contributions to the leadership field on different fronts. They include the extension of the servant leadership survey via the inclusion of the moral dimension and the creation of an ethics-based model or servant leadership moral compass, which will serve as a reminder for practitioners to consider the three normative moral philosophical theories in decision-making. Finally, the key findings can inform organisational development programs such as leaders' moral development and the development of service-driven employees for leadership succession purposes; thereby leading to a reduction in demotivating and unethical practices in the workplace.

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DECLARATION

I hereby declare that the thesis titled '**Servant Leadership and Moral Reasoning Orientation; A Quantitative Examination of the Antecedent and Dimensions of Servant Leadership in Contemporary Organisations**' submitted for the Award of Doctor of Philosophy (Ph.D) in Business Management is my original work and the thesis has not formed the basis for the award of any degree, associate ship, fellowship or any other similar titles. All sources have been duly cited and referenced.



Ijeoma G. Ukeni

Date: April, 2021

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ABBREVIATIONS

CMD	Cognitive Moral Development
EI	Emotional Intelligence
EOC	Ethics of care
EOJ	Ethics of Justice
HRM	Human Resource Management
LMX	Leader-member exchange
MRO	Moral Reasoning Orientation
MTB	Motivation to Become
MTL	Motivation to Lead
MTS	Motivation to Serve
OCB	Organisational Citizenship Behaviour
PSM	Public Service Motivation
SL	Servant Leadership
SLMC	Servant Leadership Moral Compass
SLS	Servant Leadership Survey
SLT	Social Learning Theory

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CHAPTER ONE

INTRODUCTION

The study focused on the examination of two dimensions (service and moral orientations) of the servant leadership theory and one of its antecedents. The antecedent is the employees' motivation to serve (MTS) and the dimensions are the employees' perspective of their leaders' observable service and moral behaviours or decisions. That is, following the collection and analysis of quantitative data, this inquiry uncovers the interrelationships between the constructs of servant leadership, moral reasoning orientation and followers' motivation to serve.

The thesis also emphasises the importance of moral development to practitioners and offers a new philosophical model as a tool for promoting conversations around developing the moral servant leader. The scope of this introductory chapter is broad; covering the research aim and questions, objectives, background, and rationale of the study. The research problem and hypotheses were also clearly stated with definitions of key terms, the contribution of the study, theoretical framework and the structure or layout of the thesis. In summary, this chapter introduces core concepts of the thesis, espousing that the dimensions of servant leadership are the service and moral orientations, and the examined antecedent of servant leadership is the motivation to serve.

1.1 RESEARCH AIM

The research aim is to extend the theory and practice of servant leadership by investigating the motivational antecedent of SL based on the followers' motivation to serve concept and examining the moral and service dimensions using the servant leadership theoretical behaviours and two theories of moral reasoning orientation, which are the ethics of care and the ethics of justice. This was to be achieved using a systemic or objective research method or quantitative methodology prevalent in the field and relevant to answering the research questions, testing the hypothesis and meeting the research objectives.

1.1.1 Research Questions

RQ1: How does servant leadership tend more towards the ethics of justice than the ethics of care?

RQ2: How do followers perceive servant leadership behaviours in public and private organisations and how does that impact their motivation to serve?

1.1.2 Research Objectives

RO1: To evaluate followers' perception of servant leaders' behaviours in private and public organisations.

RO2: To investigate the extent to which followers' motivation to serve is influenced by servant leadership.

RO3: To examine the moral orientation of servant leaders as perceived by their followers.

RO4: To explore how the followers' perception of their leaders' moral orientation is influenced by the leaders' gender.

RO5: To extend a multidimensional measure of servant leadership (servant leadership survey) to include the servant leaders' moral reasoning orientation.

RO6: To recommend a moral philosophical model that encapsulates the theoretical and empirical elements of the moral dimension of servant leadership.

1.2 BACKGROUND OF THE STUDY

As a phenomenon, leadership has had different conceptualisations and currently, several theories abound. However, consensus on its holistic characteristics and definition is lacking. Nonetheless, one can assert that it remains an essential part of human interaction. Hence, amidst the plethora of leadership theories, this thesis focuses on one of the outstanding theories that is increasingly gaining the interest of scholars due to its moral and service elements (Liu, 2017). This theory of leadership is termed Servant Leadership (hereafter referred to as SL); propounded by Robert Greenleaf in 1970 when leadership was viewed as a hierarchical construct (Boyum, 2006). At the time, servant leadership was proposed as an exceptional theory aimed at influencing individuals and institutions to change their perspective of leadership, such that institutions will not only focus on productivity but shift to a service-

orientation where employees come first (Greenleaf, 1977). Today, servant leadership theory is even of greater relevance since it serves as a reverse or alternative style of leading people.

Broadly, SL has two dimensions, the service and moral orientation (Ehrhart, 2004; Greenleaf, 1977; Lemoine, Hartnell & Leroy, 2019) and antecedents such as motivation to serve (Amah 2018), which is particularly addressed in this study. In essence, three elements are examined in this thesis and they are the service, moral and motivational elements. The motivational element is supposedly the outcome of individuals' values, personality and experience of servant leadership (Ng, Goh & Koh, 2008). It is mostly classed as the antecedent of SL and based on how the followers' experience of servant leadership has impacted their drive to serve or support other colleagues. This inquiry is important because leadership is non-existent without followers and leaders alike and the followers' perspective is particularly lacking in most studies (Liden et al., 2008).

The service and moral elements are overlap and are grouped under the SL dimensions. For example, Greenleaf (1977) originally propounded SL theory as a 'new ethic' in that service is ethical. He acknowledged that having the ethics of putting people first may be challenging in large organisations; yet achievable. However, making that ethical shift towards growing people would require a gradual process of exerted effort in pulling talented employees who desire to grow (Greenleaf, 1977). Greenleaf also contended that this new ethic is portrayed by responsible servant leaders with foresight such that they make decisions that will not result in future ethical failures.

This concept of morally oriented service has also been echoed by other scholars who have classified servant leadership theory as a value-based (Joseph & Winston, 2005; McCuddy, et al. 2009), ethics-driven (Liden et al., 2008), morally inclined or post-Enron (Russell & Stone, 2002; Sendjaya & Cooper, 2011), post-heroic (Liu, 2017), principle-centred (Boyum, 2006), virtuous or moral leadership style (Lanctot & Irving, 2010; Wallace, 2007). Importantly, servant leadership theory has been studied across varying nations and context with emphasis on the service-orientation with over 16 measurement scales (Eva et al., 2019).

Nonetheless, the moral element has been vastly neglected as evidenced by the paucity of research on the moral dimension. Therefore, this thesis is aimed at extending the theory and practice of SL by incorporating the perceived leaders' moral orientation to an existing measure of SL. Practically, promoting morality in contemporary organisations is crucial because of the impact unethical behaviours have on employees, customers, organisations, and social institutions (Schminke, Ambrose & Neubaum, 2005).

To enhance the conceptualisation of the moral dimension of SL, the study borrowed ethical theories rooted in the fields of psychology and moral philosophy. Specifically, the ethical theories are ethics of justice (EOJ) and the ethics of care (EOC) as proposed by Kohlberg (1981) and Gilligan (1982) respectively. These theories are broadly known as moral reasoning orientation (MRO) since they similarly focus on the reasoning or disposition that informs the decisions or behaviours of the moral agents. However, they are distinct in their focus on rationality (EOJ) and relationship (EOC) as it pertains to male and female genders.

Additionally, SL has not been without criticisms. It most certainly has its merits or has been associated with several benefits including organizational outcomes such as organisational citizenship behaviour (Ehrhart, 2004; Liden, et al., 2008; Thao & Kang, 2020; Vondey, 2010) and motivation (Chen, Chen & Li, 2013). Nonetheless, the construct has been criticised as being less relevant to profit-oriented or private organisations since employees are paid to do their jobs and not to be served (Anderson, 2009). This argument, however, is a good example of the straw man fallacy given that the features of SL have in no way suggested that serving followers equal rendering them irresponsible. More so, SL has been described as a universal concept (Brubaker, 2013; Winston & Ryan, 2008) relevant to both profit and non-profit institutions (Greenleaf, 1977). Hence, this study contributes to this notion of 'universal relevance' by examining the servant leadership behaviours experienced by employees both in public and private organisations in the UK.

Finally, a quantitative methodology was adopted, where a servant leadership survey was used to examine the leaders' behaviours amongst other validated surveys (adapted to measure the moral dimension of SL and the followers' MTS). The study was underpinned by a theoretical

framework; Social Learning Theory, which captures a balance between the cognitive and behavioural perspectives of morality and the relevance of followers' perception of their role models or servant leaders (Bandura, 1977). In summary, the purpose of the study is to answer two research questions and achieve six research objectives as shown below. Significantly, combining both the respondents' perception of their leaders' moral and service behaviours and their own experience or motivation to serve others promotes a dyadic approach, which is increasingly important; especially because SL is a follower-centric leadership philosophy (Liden et al., 2008; Sendjaya & Sarros, 2002).

1.3 DEFINITION OF TERMS

The key terms used in the thesis are servant leadership, motivation to serve and moral reasoning orientation (comprising of ethics of justice and ethics of care). Defining them at this stage is important because it clarifies how the terms were used in the thesis as some of the concepts have varying definitions.

Servant Leadership (SL) is described as a normative theory of leadership or a leadership philosophy with service and moral components (Barbuto & Wheler, 2010; Langhof & Guldenberg, 2020; Parris & Peachey, 2013; Sendjaya & Cooper, 2011). According to Greenleaf, *"A servant-leader is a person who begins with the natural feeling of wanting to serve first – to help, support, encourage, and lift up others. And because of their noble role model, others begin to lead by serving..."* (Greenleaf 1991 as cited in Smith 2005; Greenleaf, 1977, p. 27). The key words here imply that the leader desires to serve first and the prioritisation of followers' needs make them to in turn serve others. This definition is the most cited (Parris & Peachey, 2013), but could be robust with complementary or more of Greenleaf's assertions.

Hence, Eva and colleagues have offered a broader definition that servant leadership *'is an other-oriented approach to leadership manifested through one-on-one prioritizing of follower individual needs and interests, and outward reorienting of their concern for self towards concern for others within the organisation and the larger community'* (Eva et al., 2019: p.4). This is perhaps more advanced. However, the moral dimension is not explicit, either in this or

Greenleaf's definition, though its implicit altruistic element can be viewed as a moral ideal. Hence the author defines *servant leadership as an other-centred leadership philosophy that begins with the desire to serve followers and other stakeholders at the individual, organisational and community levels using moral means for ethical ends to ennoble the served to also lead by serving.*

Moral Reasoning Orientation (MRO) is described as a worldview that influences the framing and thinking of moral conflicts and serves as a lens for deciding the elements that take priority in resolving them (Oliver, 2011). Generally, scholars define moral reasoning as the individual's cognitive capability or process by which humans identify, evaluate, and solve moral issues in their social environment (Dakin, 2014; Derry, 1989; Naber & Moffett, 2017). In this study, the leader's MRO is defined as the leaders' cognitive style of making moral decisions or handling moral problems either based on the attributes of justice or care ethics as demonstrated by the leaders' behaviours and decisions in their organisations. That is, MRO is used to refer to moral judgment, cognition or behaviour (Garrigan, Adlam & Langdon, 2018). Here, ethics and morality are used interchangeably to refer to the notions of right or wrong actions/decisions and behaviours.

Notably, there are two key theories in the study of MRO and both are germane to this research: the ethics of justice (EOJ) and the ethics of care (EOC).

Ethics of Justice is a moral orientation focused on the rational or objective perspective of handling moral problems based on universal principles (Kohlberg, 1981) and characterised by rights, fairness, principles and autonomy (Glover, 2001).

Ethics of Care is a relative perspective focused on handling moral issues based on emotions and the relationship with the people involved (Gilligan, 1982). It is characterised by empathy, listening, relationship, connectedness, responsibility, care, compassion, reciprocity, receptivity, caretaking/caregiving, attention and preservative love (Nodding, 2010; Slote, 2007).

Motivation to Serve (MTS)

Motivation to serve was originally proposed by Ng, Goh and Koh (2008; p93) as the *'leader's inclination or willingness to promote the interest of his or her subordinates and hence, should influence decisions made and the amount of resources dedicated to developing and growing subordinates'*. For this study, their definition is adapted or aligned to the followers. Hence, MTS is redefined *as the followers' inclination to promote the interest of others; especially their colleagues which indicates their ability to serve first and then choose to lead.*

1.4 PROBLEM STATEMENT

Unarguably, the study of servant leadership has advanced beyond Greenleaf's anecdotal pieces of evidence. However, it would be quite out of place if further conceptualisations diminish the value of the theory. Such may not explicitly be the case, but the implicit proposition that SL is ideal for some organisations and not others (Anderson, 2009) undermine the relevance of the theory. Therefore, this study evaluates the behaviours of leaders in UK public and private organisations, across different industries, to further buttress the point that SL is practicable or experienced in profit-organisations.

Additionally, motivation to serve (MTS), as an antecedent of SL, has been largely investigated with leader samples only (Amah, 2018; Mcquade, Harrison and Tarbert, 2020; Ng & Koh, 2010). Meaning that the follower perspective is lacking. This should not be the case given how important the followers' perspective is with followers as the primary recipient of leadership (Naber & Moffett, 2017). By implication therefore, it is important to examine the followers' level of motivation to serve others. This will further strengthen the understanding that MTS is an antecedent of SL and possibly promote the idea that followers with a high drive to serve others can be identified or nurtured for succession purposes.

Furthermore, based on an anecdotal example, it seems like moral development is not popular in the workplace or, at best, is not prioritised by practitioners. For example, when presenting the concept of moral reasoning orientation or moral development to conference delegates, the researcher inquired to know if delegates included moral development in their personal or

professional development plan to which 100% responded in the negative. This is not surprising because while studies on ethics have escalated due to its relevance (Fort, 2004), ethical concerns are not highly ranked on the strategic list of most organisations that prioritise profit over ethical considerations (Groom, 2011; White, Crafford & Schepers, 2001). Presumably, that could be due to the assumption that managers would have completed modules on ethics while studying for a degree since most business schools offer such courses. However, ethics or moral development in organisations exceeds the impartation of knowledge about morality. Instead, it entails the actual development of moral leaders who are virtuous and make ethical decisions (McMahon, 2012).

Nonetheless, efforts towards incorporating ethics into organisational practices are being exerted by institutions such as the Chartered Institute of Personnel Development. In their publication of the new professional map, the CIPD (2019; p2) describes ethics as a core behaviour for *'Building trust by role-modelling ethical behaviour and applying principles and values consistently in decision-making'*, which means that leaders are expected to consider morally acceptable principles in their decision making. However, within contemporary organisations and at different levels, ethical scandals and other corporate wrongdoing still exist. These behaviours mostly attributed to moral disengagement (Sternberg, 2016; Zsolnai, 2016) and possibly moral distress (Fourie, 2017).

To create the needed change, therefore, there should be a revitalisation of ethical norms via every possible means including oral tradition and developmental practices. Little wonder the CIPD has recently started a course on ethical practice following the call for more ethics-based developmental programs for practitioners (CIPD, 2021). The new courses cover subjects including taking responsibility, fairness, valuing people, situational decision making and ways of navigating the three normative theories in handling moral issues. This increasing need further emphasises the relevance of this study because identifying the servant leaders' moral reasoning orientation could serve as the precursor for tailoring such developmental training to meet their needs.

Following the aforementioned matters arising, the study focuses on testing three hypotheses:

1.4.1 Research Hypotheses

H₀ There are no statistical differences between how followers in for-profit and those in public organisations perceive their leaders' observable servant leadership behaviours.

H₁ The higher the level of servant leadership, the higher the followers' motivation to serve.

H₂ Servant leaders have higher ethics of justice orientation than ethics of care orientation.

Figure 1 below shows the hypotheses represented diagrammatically.

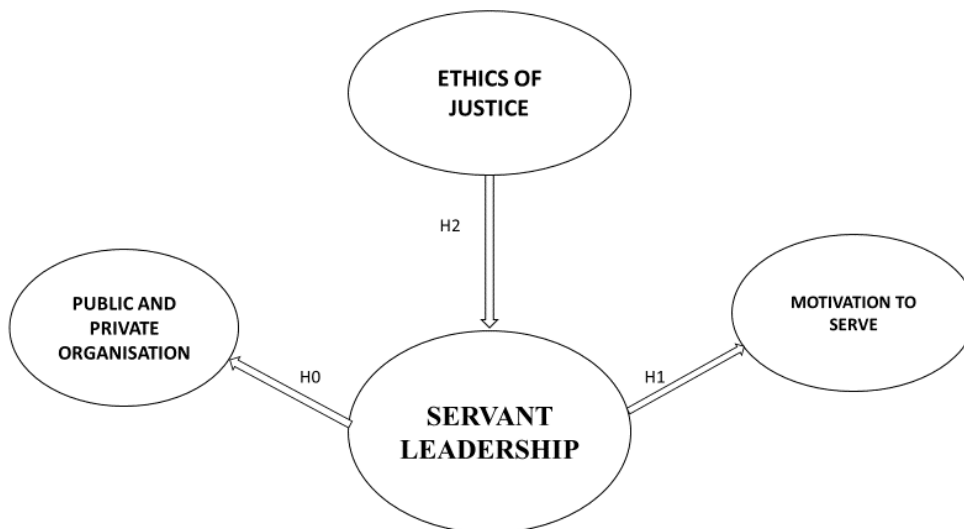


Figure 1: Diagrammatic representation of the research hypotheses

As shown above, the study proposes that servant leadership (SL) will be positively correlated to motivation to serve (MTS) and moral reasoning orientation (MRO) theory of justice ethics. The first hypothesis supposes that employees in both public and private organisations will have similar perceptions of servant leadership behaviours of their leaders. . The second hypothesis theorises a connection between SL and MTS and the final hypothesis suggests that the moral orientation of servant leaders as perceived by their followers will tend more towards the ethics of justice than the ethics of care.

1.4.2 Overview of the Research Methodology

Research methodology is important because it comprises of the paradigms and methods employed in the collection and analyses of available data (Crotty, 1998). Gathering primary data in research studies can either be designed with mono-methodology or mixed-method methodology. Mono-methodology entails the use of a single methodology which can either be quantitative or qualitative while mixed methodology is the systematic combination of both quantitative and qualitative methodology (Lisle, 2011). It is reasonable to assert that no single method is sufficient or appropriate for all research studies, but the one which best supports the attainment of the research objective can be adopted. Hence, this study is informed by mono-method quantitative methodology (QM). That is, data was collected using existing validated and reliable surveys and results were analysed using descriptive and inferential statistics as premised on a positivist philosophy, objective epistemology and realist ontology.

1.5 UNDERPINNING THEORETICAL FRAMEWORK

Social Learning Theory (SLT) underpins this study. It shows the theoretical connection between the researched concepts and defends the adopted measurement approach and targeted study group. As propounded by Albert Bandura, SLT supposes that people learn by observing models, who have informative functions. These observers acquire symbolic representations that guide their performance of the modelled activities (Bandura, 1977; O'Rourke, 2003).

Bandura (1977) in articulating SLT proposes that humans do not have innate repertoires of behaviour so would need to learn behaviours from experience in their environment. He also acknowledged that biological features affect physical development which influences behavioural tendencies. Bandura's (1991) argument is that humans are not simply driven helplessly by inner desires and environmental conditions but by psychological functioning, which entails the continuous interaction between behaviour and its compelling forces. That is, the cognitive capacity determines how humans are affected by their experiences and the resulting actions (Bandura, 1991).

Hence, complex behaviours are composed of integrated activities of diverse origins such as *response consequences* and *modelling*. Learning behaviour by response consequences is a cognitive process rooted in the negative or positive outcomes of actions which result in the

discarding or reinforcement of the behaviour, while modelling involves performing or representing behaviours that others can observe, learn from and emulate. The modelling process is the same whether the model uses words, pictures or action though may vary in effectiveness or in commanding attention. Modelling can also result in innovative and generative behaviours and is effective in enacting abstract behaviours and standards of conducts (Bandura (1977)). This drives the assumption that followers can learn to serve by observing their leaders. Additionally, abstract modelling has been applied to the development of moral judgements, where observers acquire new behaviours and coded information that can guide their actions. In essence, the followers by observing their leaders can learn and reproduce the service and moral behaviours worthy of replication.

According to Bandura (1977), such observational learning is composed of four processes which are attentional, retention, motor reproduction and motivational processes. The *attentional processes* entail people learning by paying attention and accurately perceiving the modelled behaviour. This is informed by the characteristics of the observer-based on their desires, experience and cognition and the functional value and feature of the activity or behaviour of the model. The *retention processes* require that the observer should remember a modelled behaviour to be impacted by it. These behaviours must be symbolically represented to enable such a transitioning which can be via imagery and verbal representational systems. The images are visual aids that are usually important when the learner lacks verbal skills, and the brain can readily pick up a name and associate it with its image. Learners can also engage in the mental rehearsal of the observed behaviour via rehearsal (Bandura, 1977).

The *motor reproduction processes* involve acting upon the retained knowledge by responding based on modelled patterns. This is done via organising, initiating, monitoring, and refining the responses based on informative feedback. The skills of the learner will determine how much learning they will reproduce as patterns, but skills are perfected by continuous trial and error and mostly self-reflection and correction (Bandura, 1977). The final *motivational processes* entail influencing what learners reproduce. Leaders can do this by enshrining motivational incentives, demonstrating desired actions, encouraging followers to emulate the behaviours and rewarding those who succeed. This further emphasises the fact that SLT composition of cognitive and operant perspectives (Hanna, Crittenden & Crittenden, 2013), suggest that

followers will display the same behaviours they have learnt or cognitively assimilated. Acquisition and performance are differentiated by SLT because not every learnt or observed behaviour is enacted; since individuals only readily adopt behaviours whose outcomes are valuable.

1.5.1 SLT's role in this study

This vicarious learning theory is the theoretical framework used to further understand the relationships between servant leaders and their followers; especially how the leader's behaviours are perceived by their followers and how these behaviours impact the followers' motivation to serve. In essence, the relevance of this theory in this study does not only lie in its prevalence in the field (Eva et al., 2018), but in the elements that support and explain the observable role modelling relationship between servant leaders and their followers.

SLT also supports the use of the adapted self-descriptive element of the moral orientation measurement scale given that morality is defined neither as a complex and dynamic phenomenon nor as a straight-forward developmental phenomenon dependent on stages as Kohlberg's cognitive theory assumes (Bandura, 1977). That is, it supports the measurement approach of examining the elements of justice and care ethics instead of focusing on hypothetical dilemmas or the supposed linear view of the stages of moral development aligned to the leaders.

1.5.2 Social Learning Theory and MTS

Since SLT proposes that leaders are role models whose behaviours can be observed and learnt or reproduced by followers, SLT supports the examination of followers' motivation to serve (MTS); supposing that they would have gleaned from and can replicate similar behaviours. After all, Greenleaf (1977) alleged that the followers would want to become leaders that serve others. Since the assertion is yet to be empirically proven, the present study of employees' drive

to serve others comes in as a precursor to studying their eventual evolution to servant leadership.

The closest similar study to this was conducted by Duffy and Raque-Bogdan (2010), who examined students' motivation to use their future career to serve others. They found that undergraduates with higher levels of service motivation were more optimistic about their careers. Following their review and results, employees find meaning in their work based on a prosocial motivation; that is, the desire to positively impact the lives of colleagues. Hence altruistic activities in the eudaimonia theory of well-being (Duffy & Raque-Bogdan, 2010). Indeed, one can agree that since individuals desire to use their career for service-oriented purposes, they are inclined to serve others. Nonetheless, this does not automatically translate to them desiring to become servant leaders.

In fact, Lacroix and Verdofer (2017) argue that some followers will avoid leadership positions for fear of the high expectations attached to servant leadership. It is possible that some other factors peculiar to them or innate in their leader's personality, attitude or trait may be the deterrent to leadership. The questions that may arise are whether altruistic people necessarily want to become servant leaders or if they naturally have altruistic values which they could use to serve without necessarily leading others. Should the latter be the case, questions that will arise include whether leadership is based on whoever influences others or if it should be judged based on positions. For purposes of simplicity, the study will focus on uncovering if followers are driven to serve and further analysis will be done to ascertain how such desires are related or predicted by SL. In essence, since the underpinning theoretical framework indicates that individuals observe their role models and can reproduce similar behaviours (Bandura, 1977), investigating followers' MTS seems logical to offer the empirical corroboration for explaining a possible replicable service behaviour in followers (Bandura, 1977; Greenleaf, 1977).

1.5.3 Social Learning Theory and MRO

SLT serves as the underpinning theoretical framework grounding the approach adopted in the design of the study of MRO. Though SLT is said to not posit any moral content (Sunar, 2018), it supposes that moral judgements are not layered uniformly and calls for moral reasoning to be measured with a wider range of factors that form moral judgements rather than the developmental stages (Bandura, 1977). Although Bandura (1977) acknowledged Kohlberg's work, he criticized the assumptions that humans have six stages of moral development because the notion assumes that before one can acquire or learn a specific form of moral judgement, he/she must first have knowledge of preceding stages.

However, humans tend to move from single-dimensional principles to multidimensional rules of conduct (Bandura, 1977). Moreover, the developmental stage-based elements have been covered by other studies within leadership (Simola, Barling & Turner, 2010; Sosik, Juzbasich & Chun, 2011). STL also assumes that moral conduct is governed by a person's moral judgement based on the social conditions the moral agent finds her/himself. More so, Bandura (1977) argues that the prevalent use of hypothetical dilemma in the study of moral reasoning orientation may have been the cause for the debated discrepancies. The inconsistencies could also be due to the cognitive capacity of the respondents or their insensitivities to the moral dilemmas. For instance, the inclusion of other moral dimensions or alternatives can alter the responses of participants in a given survey, especially when different factors are weighed differently depending on the type of dilemma (Bandura, 1977).

Reynolds and Ceranic (2007) also agree that the moral choices, judgement and respondents' behaviours may be influenced by their perceived role and the experimental condition. For instance, with the use of vignettes, including another moral dimension or additional alternatives could alter the responses of participants in any given survey (Bandura, 1977). These mean that the framing and context of dilemmas or moral problems can influence how the agent would react. It may be rather cumbersome for a single survey to capture all the circumstances a leader can find him/herself to understand their cognitive orientation based on the behaviours or moral actions they will exhibit (Bandura, 1977). This makes a case for exempting the use of vignettes and dilemmas in this study. Moreover, the use of vignettes is suitable for the assessment of an

individual's MRO (Bampton & Maclagan, 2009), whereas this investigation is based on a third party's perspective.

In summary, SLT underpins the study of MRO since it supports the notion that moral reasoning orientation can be studied based on its features and not only based on the developmental levels or use of vignettes. Hence, it supports the use of the adapted measurement scale suited to the respondents' rating of their leaders' moral reasoning orientation based on their observable behaviours.

1.6 RATIONALE AND SIGNIFICANCE OF THE STUDY

In general, the religious, philosophical or ideological roots of servant leadership seem to have promoted the idea that it is most suitable for non-profit or charitable organisations. The purpose of this research, therefore, is to debunk such notions and re-emphasise the existence and relevance of SL in both private and public organisations corroborated by empirical evidence. Additionally, investigating the followers' perspective of their experience of SL and how it has influenced their motivation to serve others serves as the first step towards an empirical verification of Greenleaf's (1977) assertion that based on observing their role models, the served would eventually lead by serving.

Additionally, the study explores the moral dimension of SL owing to the significance of ethics in business. Undoubtedly, it is important because unethical behaviours such as theft, fraud, bullying amongst others result in deviant behaviours, disengagement, absenteeism amongst others (CIPD, 2019). This is possibly the reason why leadership studies are increasingly follower-centric, ethics-driven and directed towards collective and positive outcomes. Besides, servant leadership is well situated within the field of leadership that supports an organisational culture that empowers followers and creates value for the society (Liu, 2017).

Moreover, due to the malfeasance within organisations, the promotion of morality in leadership is utterly necessary (Liu, 2017). For instance, the Institute of Business Ethics' survey of the

British public's attitude to business behaviours reveals that only 57% of British organisations are perceived as being ethical (IBE, 2019). One wonders what the remaining 43% are doing; especially as it pertains to the issues, such as corporate tax avoidance, executive pay issues, environmental responsibility, exploitative labour and work-home balances for employees, amongst other issues that should be addressed (IBE, 2019). These practical issues point to the relevance of organisational ethical behaviour or at least people's expectation or desire for such. It is debatable whether such perceptions are unbiased, but it is equally acceptable that the grading comes from respondents who have observed and patronised or interacted with these organisations. This further emphasises the significance of exploring the moral dimension of SL, perhaps to lend insights into how existing servant leaders think or behave ethically for subsequent knowledge transfer of such ethical decision-making orientation.

Thus far, moral philosophical predispositions either based on deontological or teleological philosophical theories are acclaimed to be mostly used when making decisions (Reynolds & Ceranic, 2007). This study exceeds the arguments for the use of the normative theories moral philosophies where actions are based only on deontic means or teleological outcomes. Instead, by investigating the perceived moral reasoning orientation, the researcher seeks to evaluate the features that combine the cognitive processes, beliefs and the underlining assumptions of the perceived leadership behaviours. The normative ethical theories are, however, used in grounding the elements of servant leaders' MRO as evidenced by the empirical results.

More so, the use of moral reasoning theories is important in leadership studies because it contributes to the discussion of the objective moral orientation of servant leaders (Sendjaya, 2015) and furthers an individual's understanding of how decisions are perceived. This can potentially contribute to the facilitation of moral development programs for leaders. Besides, moral reasoning theories have been tested with other forms of leadership such as transformational (Simola et al., 2010) and charismatic leadership (Sosik, et al., 2011) and investigating the servant leader's moral orientation can further buttress its distinctiveness in comparison to other theories (Sendjya et al., 2008). This study also answers the call for empirical corroboration of servant leaders' moral orientation (Levitt & Aligo, 2013) and contributes to bridging the gap in knowledge regarding the antecedents of SL (Lanctot & Irving, 2010).

1.7 ORIGINALITY OF THE STUDY

This is an original piece of research conducted by the author under the supervision of experts in the field. The research objectives have been achieved and questions answered following the collection and analysis of primary and secondary data. Going by Guetzkow, Lamont and Mallard (2004) work on the meaning and category of originality in the social sciences, this study can be described as original under the category of an '*understudied area*'. That is, this study makes an original contribution to the SL field by offering fresh insights into the moral dimension of SL, followers' perspective of their motivation to serve (MTS) and the behavioural features of servant leadership evident in both public and private organisations.

There is also an original definition of two of the core concepts, that is, servant leadership and followers' motivation to serve as detailed in section 1.3 above. The uniqueness of these definitions is that they reflect an aspect of the moral and motivational dimensions that other definitions did not cover. For instance, the SL definition explicitly covers the moral element, and the MTS definition is focused on the followers' perspective. The study is also original on the grounds of adopting a '*new approach*' based 'on the novelty of perspective' (Guetzkow et al., 2004). Here, a unique third-party or followers' perspective has been added to the field of moral reasoning orientation, which had previously only focused on individual's perspective of their own moral orientation.

The novel investigation of motivation to serve from the followers' perspective (Phillips & Pugh, 2010) can also serve as a precursor of studies on followers' evolution or motivation to become servant leaders. Such an extensive study can advance Greenleaf's notion that servant leadership brings about similar service-oriented desires in followers who eventually become servant leaders themselves. The MTS results, however, suggest that followers' MTS is not massively impacted by their experience of servant leadership. Hence, it is highly probable that the desire to serve is an innate attribute not possessed by all; meaning that those with such quality should be deliberately identified and nurtured. Yet, since the social learning and servant leadership theories suppose that the knowledge of such desires can be transferred or individuals' can be motivated to serve, the author suggests that leaders should become conscious or proactive about mentoring or modelling their followers.

Furthermore, the proposed integrated moral philosophical model termed servant leadership moral compass (SLMC) underpinned by the ethics of justice is novel on the grounds of mapping or connecting ideas and synthesizing the literature (Guetzkow et al., 2004). It was designed to reflect the notion that a servant leader should have a virtuous character, make decisions that are justifiable using ethical means to attain ethical ends or consequences. This may be a tall order, but one can assume that like any skill it is achievable and consistent moral development is needful to that end. Most importantly, leaders should be trained and encouraged to portray moral and service-orientations that are mutually beneficial to them and the organisation and not detrimentally self-sacrificing.

Additionally, the servant leadership survey used for this study was extended following the data analysis; with an inclusion of the ethics of justice moral dimension. The extension is important because the moral dimension would more likely not be relegated to the background in future studies or studies geared towards investigating both the behavioural and moral dimensions can be promoted and practically, recruiters can adapt and use it to evaluate recruits' service and moral orientations. Overall, the interdisciplinary approach is in itself novel or an original contribution (Phillips & Pugh, 2010).

1.8 CHAPTER STRUCTURE

This thesis comprises seven chapters. Following this introductory chapter is a detailed review of the literature on servant leadership, motivation to serve, the two theories of moral reasoning orientation and moral philosophy. The succeeding chapter three presents the research methodology, or a robust quantitative methodology with a well-reasoned justification of its rigour and relevance to this inquiry. Intriguing details about the methods employed (questionnaire survey), the instrumentation process including details of the sampling technique, data collection and analysis are also critically discussed. Chapter four presents the results of the data gathered from UK employees. The data were statistically analysed using the statistical package for the social sciences (SPSS).

Chapter five is the discussion chapter covering a thorough elaboration of the research findings and their implication. Interestingly, it details the extent to which the current results echo existing findings in different contexts or its uniqueness in bridging the knowledge gap thereby offering insights into the resolution of the research problems. It is structured to reflect the responses offered for the attainment of five of the six research objectives. The scope of chapter six surrounds the conceptualisation of recommended ethics-based model, which fulfils the sixth objective. The ethics-based model (termed Servant Leadership Moral Compass) was articulated following the empirical results which show that servant leaders tend towards the ethics of justice orientation. Additionally, the chapter covers the synthesis of moral philosophical theories and existing moral concepts of SL which are aligned to the servant leaders' moral reasoning orientation. Finally, chapter seven is the concluding chapter of the thesis offering exquisite details of the originality and limitations of the study, areas for future research and the researchers' reflections.

CHAPTER TWO

REVIEW OF LITERATURE

This chapter is an overview of the existing literature on the theories of servant leadership, motivation to serve, moral reasoning orientation and the underpinning theoretical framework –social learning theory. The author traces these concepts to their original proponents, hence the inclusion of seemingly old texts or materials. Given that the motivation to serve concept is in its nascent stage, constructs similar to it were also included in the motivation to serve section to further an understanding of the concept. Additionally, the theoretical support for the developed testable hypotheses were also discussed. Overall, the chapter is structured to cover essential knowledge of the investigated phenomena; especially as are directly relevant to the study.

For ease of understanding, this chapter has divided into seven broad headings. They are:

- ❖ Servant leadership; critical overview, practicality, SL amidst other theories and criticisms.
- ❖ Antecedent of Servant leadership; covering followers' motivation to serve.
- ❖ Dimensions of SL: covering its service and moral dimensions.
- ❖ Moral reasoning orientation; covering gender and the psychological and philosophical roots.
- ❖ Ethics of Justice; incorporating the basic elements, and interconnection with EOC and SL.
- ❖ Ethics of care; incorporating basic elements, gender debate and connection to EOJ and SL.
- ❖ Moral Philosophy: meta ethics (realism) and normative theories aligned with MRO theories.

2.1 SERVANT LEADERSHIP (SL)

The concept of servant leadership was propounded by Robert Greenleaf who was inspired by his Christian faith and the events of his day. He spent most of his organizational life in research, development and education at AT&T and as a lecturer in management. While working with his students in 1968, he wrote a seminal piece hinged on Hermann Hesse's story, *Journey to the East*, where he portrayed the leader as having the dual role of serving and leading others. Coining the term Servant-leadership in 1970, Greenleaf proposes a reverse approach to leading others that is applicable in education and business (Beazley, Beggs & Spears, 2003).

However, before Greenleaf proposed the concept of SL, some prominent religious and non-religious leaders had demonstrated or promoted the notion of serving others as a fundamental element of leadership (Sendjaya, et al., 2008). One of those revered figures is Jesus Christ; the popular Christian messiah who died for those who believe in him. According to the Bible, Jesus instructed his 12 followers, and potential followers to serve others by being servants themselves. Jesus primarily challenged their viewpoint of leadership by proposing a model distinct from what was prominent at the time. Boyum (2006) outlined Jesus' instructions on service; especially who should serve or be served, the reasons to serve and the rewards of service. Emphasising that service is towards God and all humanity and should be done sacrificially; though it accrues benefits including blessings, more responsibility and sensitivity to others.

‘You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave —just as the son of Man did not come to be served, but to serve, and to give His life a ransom for many’ (New King James Version, 2013; Matthew 20: 25-28).

The above quote from the bible, which holds historical credibility of his teachings, indicates that Jesus' notion was that serving others should be the mode of operation and nothing less (Lanctot & Irving, 2010). As a servant leader, Jesus was humble (Mulinge, 2018), altruistic

and promoted the interest of others whilst setting clear visions (Roberts, 2015). His steps have been followed by other Christian leaders and his service philosophy and religion has positively impacted Western civilisation (Valerie, 2007). Sendjaya and Sarros (2002) ground SL in the Judeo-Christian worldview as a philosophical precision of Greenleaf's spiritual ideologies since he was a Quaker professing the Christian faith. Nonetheless, Valerie (2007) asserted that SL is connected to Western and Eastern Philosophy and Wallace (2007) pointed out that Hinduism and Buddhism have certain tenets relatively compatible with some features of SL (Wallace, 2007).

Arguably, Boyum's (2008) piece offers more clarity given that though Greenleaf later adapted to the Eastern paradigm, before the separation of theology and philosophy in the 17th or 18th century, his philosophy aligned ontologically with Christianity. This holism or spiritual foundation is perhaps the reason for limited acceptance in western cultures, which tends towards a '*self-generative individualistic ideal*' (Boyum, 2006; p.7). This, however, should not be the case because even if an ideology is grounded in a religious worldview, it is still relevant if it advances the course of society and one neither has to be an atheist, theist or agnostic to embrace the proposed values and elements of the SL theory.

The concept of SL was defined in chapter one, but it is worth noting that the two terms servant and leadership are paradoxical in everyday usage, especially due to the distinct perception of a *servant* entailing service to a *leader* or higher authority (Boyum, 2006). Russell and Stone (2002) captured this idea by asserting that Greenleaf's use of the contradictory terms was aimed at motivating organisational members to change their approach to leadership, while Sendjaya, Sarros and Santora (2008) argued that servant-hood points more towards a voluntary subordination for the good of others rather than that of low self-image. However, this belief challenges the possibility of many becoming servant leaders since it is seemingly an uneasy calling (Greenleaf, 1996).

Hence, Greenleaf (1996) asserted that it is possible to only have few servant leaders, but they will be sufficient if they permeate the society and make it reasonably civilised. This is not to say that servant leadership should not expand and become a core leadership philosophy in

business and society. In fact, to Greenleaf (2003), the true servant is a complete person when he/she leads and leadership in this context is not described as a style but as a concept that overarches expertise and defies categorisation. According to him, it can be described in terms of values, spirit, competence including foresight/judgement and direction. Greenleaf's essays are profound and to make a concise list, Spears (2010) summarised his tenets of SL into ten elements listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, growth, and community building.

2.1.1 Servant Leadership Beyond Greenleaf

Today, servant leadership (SL) theory has exceeded Greenleaf's anecdotal evidence following more empirical theorisation (Washington, Sutton & Sauser, 2014). Other scholars have also offered different definitions of SL, which have challenged the scope of the concept (van Dierendonck, 2011). However, in tracing the nomological scope of SL, Eva, Robin, Sendjaya, van Dierendonck and Liden (2018; p.4) offered a definition that bears the motive, mode and mindset of the servant leader. The leader's *motive* is first to serve others since they see themselves as altruistic and moral persons.

The servant leader's *mode* is to prioritise employees' needs and interests by treating them as individuals. They focus on their followers' growth in areas including emotional maturity, ethical wisdom and psychological wellbeing. Finally, the *mindset* of servant leadership is to show concern for others and the community, much like a steward who had been entrusted to care for the employees and ensure that the organisational resources are cultivated.

In sum, servant leaders serve as the centrifugal force that enables followers to progress from a self-servicing to an other-serving orientation (Eva et al., 2018). Although the definition does not directly mention the moral dimension, the embedded concept of altruism which is an element of SL (Patterson, 2004) and an ethical perspective (Nagel, 1979) could make one assert that it implicitly encompasses morality. Nonetheless, the aforementioned author's definition which combines both moral and service dimensions and the motivational antecedent of SL

holds sway in this thesis. The table below shows how other scholars have defined the concepts and the definitions are not as numerous because most scholars simply regurgitated Greenleaf’s definition (Eva et al., 2019; Parris & Peachey, 2013).

Figure 2: Definitions of Servant Leadership

Greenleaf (1977: p27)	“The Servant-Leader is servant first ... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead.
Eva et al (2019: p.4)	SL is an other-oriented approach to leadership manifested through one-on-one prioritizing of follower individual needs and interests, and outward reorienting of their concern for self to- wards concern for others within the organisation and the larger community.
Sendjaya, Sarros and Santora (2008, p.406)	Servant leadership is not only about ‘doing’ the acts of service but also ‘being’ a servant
Spears (2010)	Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (cited from Greenleaf 1977/2002)
Laub (1999; p.81)	Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader

Several scholars have mostly re-echoed what Greenleaf posited as the definition, of servant leadership (van Dierendonck, 2011). For example, 37 out of the 39 authors Parris and Peachey reviewed in their 2013 systematic study cited Greenleaf’s definition without offering a theirs or a different definition, while other scholars alluded to its implications than directly offering a concrete definition of SL.

As mentioned in chapter one, SL has two broad dimensions which are moral and service dimensions. However, the moral dimension has been largely neglected as most studies have focused on the service dimension. For example, while only three studies have included ethics or morality in their measurement scale (Ehrhart, 2004; Liden et al., 2008; Sendjaya et al., 2008), the service-orientation has been empirically evidenced by all existing scales and studied based on varying outcomes and variables including school climate (Black, 2010), leader-member exchange (Amah, 2015), among others. This gap in knowledge further buttresses the relevance of this study, especially in advancing the discussion on the moral dimension of SL.

Most of the studies focused on the service orientation propose elements of SL that are similar to Greenleaf's. However, some distinct features include agape love, behaving ethically, conceptual skills (Liden et al., 2008), caring, integrity, trust (Focht & Ponton, 2015), altruistic calling, and wisdom (Barbuto & Wheeler, 2006) and other elements conceptualised based on virtue ethics (Lanctot & Irving, 2010; Patterson, 2004). Other distinct elements are also components of SL including those by Sendjaya *et al.* (2008) who identified 20 servant leadership themes and summed them into six distinct dimensions including responsible morality, transcendental spirituality, and covenantal relationships, while Russell and Stone (2002) categorised servant leadership behaviours into functional attributes which are mediated by accompanying attributes and dependent on the values/core beliefs of the leader. The unique connections between these somewhat varying elements are the emphasis on service, morality and leaders' behaviour or attributes and how they impact the followers.

Furthermore, SL has also been studied comparatively across diverse cultures (van Dierendonck et al., 2017) and contexts including China (Chen, Chen & Li, 2013), Netherlands and UK (van Dierendonck & Nuijten, 2011), Nigeria (Amah, 2015), USA (Sokoll, 2014, Ehrhart, 2004, Liden, et al., 2008, and Vondey, 2010), Australia (Sendjaya, et al., 2008), Hong Kong (Zhang, Lee & Wong, 2016), Spain (Bande et al., 2016) and Germany (Verdorfer, 2016) amongst others.

In addition, at least four systematic studies summarise the empirical work within the field. They cover the methods, measures and areas for future research required for a rounded study of SL. One of them by Parris and Peachey (2013) showed that quantitative research is the most prevalent in the study of servant leadership theory followed by qualitative and mixed-method methodology with researches conducted across different industries and sample sizes. The review by Eva and colleagues (2019) asserted that SL can be further developed based on the conservation of resources theory, Self-determination theory and Situational strength theory rather than just the popular social learning, social exchange and identity theory.

Eva and colleagues (2019) further argued that of the over 16 measurement scales, only three are robust, multidimensional, and rigorous. They are the *Servant Leadership Scale* (SLS; Liden, et al., 2008), *Servant Leadership Behavior Scale* (SLSB; Sendjaya, et al., 2008) and *Servant Leadership Survey* (SL survey; van Dierendonck & Nuijten, 2011). The SLS and SLSB measures covered ‘behaving ethically’ and ‘responsible morality’ respectively, while the SL survey by van Dierendonck is silent on ethics or morality as a fundamental element of SL. Hence, this thesis seeks to extend van Dierendonck and Nuijten’s (2008) Servant Leadership Survey (SLS) by including the moral dimension discussed in subsequent sections.

Examples of other instruments are *Organisational Leadership Assessment* (OLA; Laub, 1999), *Servant Leadership Scale* (Ehrhart, 2004) and *Servant Leadership Questionnaire* (Barbuto & Wheeler, 2006). Elements of these scales have been reviewed and the core themes extracted as shown in the appendix table A1.5. Evidently, there have been several attempts to make SL a theory within a measurable framework. However, the lack of consensus (Parris & Peachey, 2013), inconsistencies in recent results and the different and distinct models designed by scholars complicate the theorisation of the concept (Liu, 2017). Nonetheless, all scholars agree that SL is fundamentally about serving others.

A recent review by Langhof and Guldenberg (2020) covered reasons why managers practice SL, and offered a comprehensive SL model with contributions that further one’s understanding

of the antecedents and outcomes of SL. A different review systematically conducted by McQuade, Harrison and Tarbert (2020), using generic and wide-spread databases, highlights amongst other themes, the antecedents of SL including motivation to serve, self-efficacy, length of service, sense of self concept amongst others noting that these antecedents require further corroborations or empirical verifications.

2.1.2 Servant Leadership Amidst Other Leadership Theories.

Needless to say, there are varying leadership theories; most of which have overlapping concepts. However, SL is unique in its focus and approach. Therefore, it is important to study its service, moral and motivational dimensions combined as they make up SL's distinguishing elements. For instance, consider its emphasis on service and the unique interpretation of hierarchy, where SL as a relational form of leadership reverses the hierarchical notions of leadership such that the demarcating line is less visible (Washington, Sutton & Sauser, 2014). Please note that SL was not proposed as a call for the eradication of hierarchy but as a way in which leaders use their power or position to empower others.

The relevance of Greenleaf's concept of *primus inter pares* is that servant leadership will move the organisational structure from being based on hierarchy to 'trustee attitude' where power is shared (Valerie, 2007) and the leaders' overriding emphasis is on the outcome of the relationship; especially on how the dyad can collaboratively bring about positive outcomes. Additionally, SL is also distinct from other leadership theories based on its promotion of morality-based self-reflection by the servant leader compared to other leadership theories (Hunter *et al.*, 2012). For example, the approach of transactional leadership is self-centredness instead of focusing on followers' empowerment, autonomy and development (Kanungo, 2001) espoused by servant leadership.

Nonetheless, amidst the differences, servant leadership theory also has some elements, which overlap with other theories including transformational, spiritual, leader-member exchange (LMX), ethical and authentic leadership. For example, SL is similar to spiritual leadership,

which focuses on engaging followers in intrinsically motivating and meaningful work via love, faith/hope and vision to create a sense of meaning, purpose and belongingness in the workplace (Fry, 2003). The overlap between both theories is their creation of a sense of meaning, purpose and belongingness in the workplace. However, apart from the element of transcendental spirituality, SL has other dimensions not obtainable in spiritual leadership (Sendjaya, 2015). In their systematic review, Mcquade, Harrison and Tarbert (2020), critically contended that spirituality is difficult to measure and conceptualised.

Furthermore, SL is somewhat analogous to transformational leadership based on their philosophical roots, emphasis on people-orientation, emphasis on modelling, trust, human rights, equity and justice (Boyum, 2006; Stone, Russell & Patterson, 2004; Washington et al., 2014). SL is, nonetheless, distinct based on the focus on service, employees and means of influencing followers to enable their greater autonomy or freedom (Winston & Field, 2015). Besides, while transformational leaders focus on achieving organisational goals and performance, servant leaders adhere to universal rules, prioritise followers' needs (Boyum, 2006; Ehrhart, 2004; Graham, 1991) and explain the concepts of altruism and humility to their followers (Patterson, 2004).

Additionally, SL theory overlaps with leader member exchange (LMX) because both focus on the followers' development and emphasise the relationship between leaders and followers; even though that of LMX is transactional (Amah, 2018), while SL is relational. Also, followers of servant leaders are not in any out-group neither do they make up the in-group (Amah, 2018; Hunter, Schwarz, Cooper & Sendjaya, 2015) because the needs of all employees are equally important to the leader (van Dierendonck & Nuijten, 2011). One can probably argue that it is natural for some people to be closely connected to some than to others, but the SL theory somewhat expects an advanced interpersonal relationship where servant leaders are capable of treating everyone equally regardless of hidden affiliations or affection for some.

Furthermore, servant leadership has an element of authenticity and promotes followers' development as evident in authentic leadership theory (Sendjaya, 2015; van Dierendonck & Nuijten, 2011). However, the authenticity of servant leaders emanates from their altruistic,

moral and spiritual motivation, which is largely not congruent with authentic leadership (Sendjaya, 2015). Agreeably, the authentic leaders' ability to align their actions to their beliefs regardless of the outcome demonstrates their moral authenticity. Nevertheless, their self-concordance devoid of externally imposed standards means that even unethical leaders can be authentic, whereas servant leaders rely on objective standards outside of themselves given that human nature is error prone (Langhof & Guldenberg, 2020; Sendjaya, 2015). Finally, ethical leadership focuses on moral persons via modelling and reinforcement, which is similar to SL, but SL has a broader scope of enshrining ethical behaviours, valuing community and promoting the growth of others (Lemoine, Hartnell & Leroy, 2019).

In summary, these demarcating elements that make SL unique are more endearing and relevant for such a time as this, when people seek justice and need motivation and care. An outlook of SL in practical organisations with examples of individuals will forthwith be discussed with additional insights into the criticisms levied against SL as a construct.

2.1.3 Criticisms of Servant Leadership

Servant leadership like any other phenomenon has been criticised for different reasons. This study only focuses on empirically investigating one aspect of the criticisms which borders on the relevance of SL in profit/private and non-profit or public organisations. That is, this inquiry explores the criticisms that SL may be more practicable in non-profit organisation than they would be in private organisations. For example, Hogue (2016) without clarifying the criteria of exemption, asserted that SL may not be appropriate for some organisations; although Hogue also agreed that SL cuts across both non-profit and for-profit organisations. On the other hand, Anderson (2009) contended that organisations are established to achieve goals and not pamper employees, so SL may be less suitable for profit-oriented organisations.

However, Anderson's (2009) argument that SL is best relegated to public or charitable organisations alone because for-profit employers employ subordinates, who should work and not be served, seems to have an inbuilt straw-man fallacy. This is because elements of servant

leadership such as responsibility and accountability account for the servant leaders' duty of empowering their followers to do their duties, not necessarily to make the followers lazy and unproductive. Furthermore, Anderson's arguments deriving from the ethics of care require a more thorough empirical evidencing because the assumptions did not seem to take cognisance of the other duty-bound attributes of SL which tend towards the ethics of justice.

Besides, service is not about the leader carrying out menial tasks for his/her followers but helping or enabling them to grow or develop professionally and personally (van Dierendonck, 2011). More so, followers also desire career progression and servant leaders are tasked with the duty of supporting the follower or seeking to do what is in their best interest. One would agree that no manager would want to do the work of all employees neither would doing the job be in the best interest of the employee. In essence, the relevance of SL is not limited only to non-profit organizations. In fact, Sendjaya and Cooper (2011) rightly surmised that the financial bottom line of for-profit organisations will be positively impacted by SL in the long run. Therefore, the proposition is that followers in both for-profit and non-for-profit organisations have similar experiences of servant leadership. This conclusion leads to the first hypothesis that:

H₀ There are no statistical differences between how followers in for-profit and those in public organisations perceive their leaders' observable servant leadership behaviours.

Furthermore, servant leadership has been generally criticised for its lack of a conceptual and integrative theoretical framework (Parris & Peachey, 2013). This is a valid claim given the varying results and models in the field. This criticism serves as a launching pad for scholars to articulate a more holistic model. Besides, Greenleaf had warned that SL as a concept would be challenging to operationalize in practice since there are no specific guidelines for every situation. As such, scholars can reflect on how to support development from the fundamental outlook of serving and leading others (Parris & Peachey, 2013). There should also be a consideration or investigation of the claims that organisational needs often make leaders distance themselves from followers (Saleem et al., 2020) contrary to the relational orientation SL proposes.

Additionally, some scholars including Lee and Zemke (1993) are concerned that the inclusion of spirituality by some authors (Lanctot & Irving, 2010; Sendjaya et al., 2008) may conflict with the spiritual orientation of some persons. It is not quite clear why that is the case given that knowledge and inclusivity norms within modern society is yet to silence the voice of religious discussions in academia at least. Moreover, the attributes of SL do not seem to suggest or directly impose an adherence to any particular religious' belief. More so, current organisations that ascribe to SL have done so without, as a result, propagating that their leaders adhere to a specific or any religious' orientation.

Another critic of SL is the issue of gender differences. As has been echoed in studies on the gendering of leadership, some authors argue that the assumptions of SL are gender biased and sustain male dominance (Eicher-Catt, 2005), while others view SL as a philosophy that promotes feminine attributes of care (Anderson, 2009; Avolio, Walumbwa & Weber, 2009). There are also claims that women demonstrated more SL behaviours than men (Washington et al., 2006) or they scored higher on communal behaviours (altruistic calling, emotional healing and organisational stewardship) than men (Beck, 2014) and counterclaims that both were able to display both agentic (wisdom and persuasive mapping) and communal behaviours (Barbuto & Gifford, 2010). More recent studies have, however, shown that SL is gender-neutral and rightly so because its attribute of service is not gender-biased (Barbuto & Wheeler, 2010; Oner, 2009; Politis & Politis, 2017).

Another intriguing critic was given by Harry Lewison (cited in Lee & Zemke, 1995) who argues that Greenleaf's philosophy did not account for psychological realities such as the aggression of people, need for accountability, the leader's position as a boss with power and the inadequate account of people's distinct conceptual abilities. These themes are relevant and further studies can be conducted in this regard. Albeit this could also be a case of not evaluating all relevant aspects of the construct. Hence, Blanchard's assertions (as cited in Lee & Zemke, 1995) serve as a good response to such concerns. Blanchard confirmed that SL is not soft because the servant leader is still required to have a vision, collaboratively set challenging goals with the employees and support them to be champions in the game of performance.

In addition to these, Robbins and Judge (2013) contend that SL may prevail in some cultures and not in others. Indeed, one must appreciate the astoundingly diverse nature of contexts; yet SL has been researched across varying nations, organisations, and cultures with studies evidencing its presence; hence the promotion of SL as a universal principle (Brubaker, 2013; Winston & Ryan, 2008). Nevertheless, in certain contexts, it is agreeable that the elements are understood differently or may need to be construed differently. For example, the idea of humility may be perceived differently in the Nigerian context (Amah, 2015), which could be owing to a high-power distance national culture.

The idea of service is, also, generally challenging to the African people (Agulanna, 2006); especially due to the connotations of servitude and slavery (Kretzschmar, 2002). However, as Sendjaya (2015) stated even if servitude is classed as politically incorrect, it is misleading to assume that it connotes slavery since by definition a slave has no choice but to serve the master, while the servant leader serves the need of the followers by choice; more so, such service is for their empowerment and not to the leaders' detriment. Overall, these criticisms call for a more ardent and rigorous examination of the different claims to refute or verify their validity thereby advancing the theory of SL.

2.2 ANTECEDENT OF SERVANT LEADERSHIP

An acclaimed antecedent of SL under investigation in this study is the motivation to serve (Amah, 2015/2018). Motivation to serve (hereafter known as MTS) was first propounded by Ng, Koh and Goh (2008) who sought to extend Greenleaf's assertion that servant leaders' desire to serve precipitates their leadership. They conceptualized MTS as an individual difference construct that is concerned with the leader's willingness to support their subordinates. In essence, motivation-to-serve is an individual's voluntary or conscious desire to serve first (Amah, 2015) then they will become leaders (*van Dierendonck & Patterson, 2010*).

MTS is important in this study because the uniqueness of the SL theory is better appreciated when both behavioural and motivational dimensions are examined (van Dierendonck, 2011). In its nascent stage, MTS has been mostly studied from the leaders' perspective. The researcher argues that it is highly plausible that an examination of the followers' drive prior to being a servant leader would introspectively serve as an actual antecedent rather than a retrospective assumption of the same.

In conceptualising MTS, Ng and Koh (2010) evaluated other individual difference research, such as motivation to lead, and showed how they compare with MTS. MTS was also premised on the leaders' value orientation, personality trait and experience of servant leadership. Ng and Koh (2010) presented the element of personality traits, hinged on the five-factor model of personality, as being important in leadership and MTS. Out of this big-five model comprising of openness to experience, conscientiousness, neuroticism, extraversion and agreeableness, they found that conscientious and agreeable leaders are more morally obliged to serve and desire to forge supportive relationships than those with the other traits. They rightly concluded that some leaders will be more inclined to be servant leaders than others.

The MTS value orientation refers to the leaders' beliefs about ends that are desirable to guide them in the evaluation and selection of events and behaviours (Ng et al., 2008). Based on Schwartz's theory of 10 universal human values, Ng and Koh (2010) proposed that self-transcendence and self-enhancement are relevant to MTS. Leaders with values of self-transcendence comprising of benevolence (enhancement and preservation) and universalism (understanding, appreciation, tolerance and protection of people and nature) are more likely to be driven to serve their followers. On the other hand, values of self-enhancement comprising of achievement (via competence), power (based on prestige, status and dominance of resources) and hedonism (the desire for pleasure) are more self-oriented and leaders with such values will be less likely to serve their subordinates.

The third antecedent of MTS 'experience with a servant-leadership role model' supposes that leaders will promote a drive to serve in their followers. Ng and Koh (2010) proposed this spill-over based on social contagion theory where the recipient/follower changes to be more like the

initiator/leader via social interactions. It seems plausible that such changes or replication may also result in less creativity or the emulation of unhelpful attributes, but their concept suggests a more positive impact which should be anticipated. Their conclusion, therefore, is that when motivation is comprised of elements of intensity, that is the persistence of behaviour and direction, leaders having high levels of MTS will be more determined to support and develop their followers. Additionally, they added that the leaders' MTS serves as a mediator in an organisation with a strong empowering climate than those with less empowering climates. Even if the original study focused on the leader population, these antecedents of MTS are reviewed with the aim that they can support the discussion of the followers' drive to serve especially following the empirical data analysis.

2.2.1 Followers' Motivation to Serve

Greenleaf's proposition that SL starts with the desire to serve before one becomes a leader is very popular. He believed that the servant-first and leader-first orientations are two extremes since one starts with the desire to serve others and the second may perhaps only serve to conform to normative expectations or the prompting of conscience (Greenleaf, 1977, p.28). According to him, the servant leader prepares him/herself for leadership by the process of growth through experience where he/she evolves and are not trained (Greenleaf, 2003; p.41). Albeit this idea of having a natural rhythm from which one can grow to become a servant leader challenges the notion of leadership development. Nonetheless, he added that anyone could still strive to be a servant leader and hope for the natural congruence; thus, indicative of some amount of personal growth, which implies receiving training. In fact, he had earlier stated that having a mentor/coach or model who is a servant-leader supports the process of evolving into being a servant leader (Greenleaf, 1977).

Similarly, additional insight can be gained from van Dierendonck's (2011) assertion that even those who are motivated to lead first may well qualify to be good servant leaders should they develop the serving attitudes. This perhaps portrays the notion that it is not as much as the initial drive to serve that makes one a servant leader but rather that one can learn to serve and be driven to be a servant leader whilst leading others in any capacity. Both notions are

acceptable even if they both may fall separately into the nature and nurture debate. Essentially, the most important element is that the leaders are serving others.

It is, therefore, likely that those without the natural desire to serve, but have learnt from their leaders can eventually become servant leaders. Since such desires can be gleaned from their leaders and MTS is propounded as an antecedent of servant leadership (Amah, 2018; Ng, et al., 2008; Pass, Poell & Batistic, 2019), it seems more scholarly to examine MTS from the followers' perspective. Moreover, this responds to Lacroix and Verdorfer (2017) call for further investigation into the followers' motivation to serve as an outcome of their perception of servant leadership.

Ng and Koh (2010) inclusion of MTS as an outcome of experience with servant leaders is also telling in this regard; that is, one could induce that the leaders they examined were once followers, who must have gleaned from other servant leaders or at least have a fair understanding of the construct. Therefore, adapting the MTS to ascertain the followers' drive to serve is further supported; especially since they are presumably experiencing servant leadership and can evolve to be servant leaders. Besides, such evolution is the peak of SL because Greenleaf (1977) postulated that the best test of SL though difficult to administer is *'do those served grow as persons? Do they while being served, become healthier, wiser, freer, more autonomous and more likely themselves to become servants?'* (p.27). Indeed, Ng and colleagues' propositions are valuable, but lack the followers' perspective which is equally important in a dyad.

Undoubtedly, followers of leaders are as important to the dyad as the leaders themselves because without followers, leadership would not exist. Indeed, the central theme of servant leadership is the leader's motivation to serve others, but it seems so is Greenleaf's proposition that the followers will also begin to serve others after being served (Smith, 2005) because it is perhaps via such replication or reproduction that SL can be preserved. Hence, in this context, followers' MTS is treated as the followers' inclination to promote the interest of others especially their colleagues and as a motivational approach to SL, MTS is particularly important to engage and continue the conversations around the motivational dimension of SL which is

inadequately studied (van Dierendonck, 2011). This results in the conclusion, that followers' motivation to serve will be positively related to servant leadership, forming the second hypothesis:

H₁ The higher the level of servant leadership, the higher the followers' motivation to serve.

2.2.2 Concepts Similar to MTS

Since MTS is still at a nascent stage, other concepts with similar meaning or aim were reviewed; especially with details of how they can offer more insight into the relevance of MTS at work or for leaders and followers alike. These concepts are servicing culture, motivation to lead, public service motivation and organisational citizenship behaviour.

Servicing Culture

According to Liden, Wayne, Liao and Meuser (2014, p4) serving culture is *'the extent to which all members of the work unit engage in servant leadership behaviours and operationalize it as aggregated individual employee reports of perceived collective unit behaviour.'* Serving culture is evident when members are aware that the expectations and behavioural norms are the prioritisation of the needs of others by helping or supporting all members, that is, followers, teams and leaders alike. Hence, a serving culture ensues when many followers engage in the service-oriented behaviours, either via direct mentorship or their leaders' role modelling of the behaviours.

The result of the serving culture is that the group members perceive service as the core of their work unit and would engage in helping behaviours beneficial to the team in different ways. The benefits include sharing task knowledge, helping others through the dissemination of technical advice, offering emotional support for those who need personal healing, and such other behaviours that are beneficial to the whole group (Liden, et al., 2014).

Hence, serving culture is amongst the positive cultures that empower followers, motivate them to achieve their potentials, create norms that result in mutual support beneficial to unit performance and internal effectiveness which can, in turn, enable them to serve customers or prioritise their customers' needs. This culture is particularly valuable to people since it creates trust and promotes interdependence and cooperation such that team members will be better able to understand their work setting. Liden and colleagues (2014) measured serving culture by adding followers to the wording of the seven-item servant leadership scale (SLS) which was originally only focused on managers.

Similar to serving culture is the service climate, which is about the perception shared by employees regarding the practices and policies that are expected and rewarded concerning customer service. It is also expanded to include service to multiple stakeholders (Walumbwa, Hartnell & Oke, 2010). This service climate can be moulded by servant leaders when they imbue service values to the group. These values include personal integrity, building relationships, helping others succeed and for personal integrity (Liden et al., 2008). The relevance of both concepts to this study of MTS is that these attributes are behaviours which followers can or do exhibit at individual or group levels that are indicative of the service-orientation of SL. Therefore, the researcher expects that respondents will have some level of drive to serve others particularly based on their experience of servant leadership.

Organisational Citizenship Behaviour (OCB)

Organisational citizenship behaviour (OCB) are behaviours that support the psychosocial environment which enhances task performance or promotes effectiveness in the organisation. These could also be termed as prosocial organisational behaviour or extra-role behaviours. The two prominent dimensions are OCB-I which is the individual aspect concerned with helping behaviours of altruism and cooperation or support of co-workers, while OCB-O focuses on the organisation and how employees are obedient to policies and rules (Ehrhart, 2004).

Zou, Tian and Liu (2015), using the social exchange theory, posited that followers will develop helping behaviours, which is a component of OCB. This means that they will be focused on helping co-workers to achieve goals as a way of reciprocating servant leadership; especially when they have a high leader-member exchange (LMX) with their leaders. Ehrhart (2004) also asserted that since servant leadership is embodied by ethical and service dimensions, it should be positively connected to the unit procedural justice-climate which should have a positive impact on unit-level OCB.

However, based on the idea of social exchange Sun, Liden and Ouyang (2019) contended that the employee's feeling of gratitude is a function of how they interpret the service or favour done by the leader. For example, the employees may not be grateful if they perceive the leader's help or support to be based on the social exchange process where leader and employees engage in 'give and take'. They pointed out that in cases of LMX when the relationship between the leader and follower is not unconditional but based on obligations that foster the relationship, employees are less likely to be grateful (Sun, Liden & Ouyang, 2019). These lead to the conclusion that the leaders' acts of service should be done to be virtuous. Moreover, such prioritisation of followers' needs can subsequently result in possible outcomes including reciprocity.

Besides, Newman and colleagues (2017) propose that the growth in such a reciprocal leader-follower relationship has a greater potential of making followers engage in OCB, which in the long-term will be beneficial to the bottom line of the organisation. Another recent study confirms the relationship between SL and OCB (Thao & Kang, 2020). OCB is particularly relevant here because of its underlining tenets. More so, Ng and Koh (2010) connected the personality traits of conscientiousness (people who are responsible, dependable and strive for excellence) and agreeableness (people who are altruistic and more likely get along with others) to OCB.

Motivation to Lead (MTL)

Ng and colleagues also considered the motivation to lead construct (hitherto cited as MTL) by Chan and Drasgow (2001). MTL is more prevalent in leadership studies and integrates the process of both leadership performance and leadership development. It is based on the assumption that the exhibited characteristics of leaders in any given circumstance are due to their acquired knowledge and skills and the stable individual differences including personality and cognitive ability (Ng & Koh, 2010).

MTL was propounded on similar theories as to the MTS such as personality and value. Other antecedents of MTL are individual- collectivism, general cognitive ability and leadership self-efficacy. According to Chan and Drasgow (2001), MTL is multidimensional and can be based on an individual's natural love or desire to lead (affective MTL), the desire to lead based on their sense of duty (social-normative) and the drive to lead that is not driven by selfishness or the benefits inherent in a leadership role (non-calculative MTL). Studies show that both constructs are important and similar; even if in event of a low MTS, no level of MTL can compensate for the drive to serve (Amah, 2015).

Also, one can considerably assert that MTS cannot replace MTL even if they both overlap. For example, Ng and Koh (2010) found that MTS is negatively correlated with affective MTL, which means one who is highly motivated to serve others will less likely be highly concerned about leading for their self-fulfilling desire to lead others. They also found a positive correlation between the MTS and the social normative MTL based on values. However, Kark and Dijk (2007) had stated that the social-normative MTL is prominent in monitoring leadership styles, and the non-calculative MTL is based on altruism. Since SL portrays an altruistic or non-egoistic philosophy, it seems more plausible that it will be correlated with non-calculative MTL.

Other scholars also support the notion that SL is more correlated to non-calculative MTL (Amah 2018; Paas et al., 2020). For example, Verdorfer (2016) who claimed that individuals who are mindful and can stand back -an attribute of servant leaders- would be driven more by

non-calculative MTL. These assertions indicate that since servant leaders humbly and voluntarily serve others who emulate their behaviours and values, the leaders may have impacted a non-calculative MTL desire in their followers who will in turn base their MTL on their concern for others rather than on the benefits of leadership.

Finally, MTL functions on the assumption that an individual's motivation to lead is not determined at birth and can change over time with social learning experiences (Chan & Drasgow, 2001). Hence, a leader's motivation may change over time and focus on the leaders' motivation alone may not give a rounded perspective of what the motivational tendencies are at a followership level. This further emphasises the relevance of investigating the followers' MTS based on their perspective and experiences.

Public Service Motivation (PSM)

Public service motivation (hereafter known as PSM) is one of the concepts within public administration that comes close to explaining followers' motivation to serve (MTS) as described in this thesis. Most of its tenets are similar to the concepts of MTS, but there are also some significant differences. First, a clear explanation of the PSM would lend us more understanding of what the concept entails and its relevance in conceptualising SL within any organisation.

According to Perry and Wise (1990, p368), '*Public service motivation may be understood as an individual's predisposition to respond to motives grounded primarily or uniquely in public institutions and organizations*'. This most popularly cited definition (Coyle-Shapiro & Kessler, 2003; Perry et al., 2010; Shim & Park, 2019; Ward 2019) shows that employees within public organisations are intrinsically motivated to serve the masses or public and due to that motivation would choose to gain employment in public organisations. This is indeed considerable, although one can agree that people's desire to work in an organisation could also be driven by other factors including location, issues of tight labour market and skills, qualifications and ease of access amongst others. Nonetheless, the idea of intrinsic motivation

is similar to Greenleaf's (1977) assertions that leaders who become servant leaders must first have the natural or initial drive to serve others.

Additionally, PSM has been said to be a '*dynamic trait in individuals*' (Ward, 2019; p.71) or an individual's predisposition, regardless of the environment, to display pro-social and altruistic behaviours (Pandey et al., 2008) and runs counter to the idea that management in public and private organisations are similar (Perry & Wise, 1990). Perry and Wise (1990) posited that individuals are driven to work in public organisations based on three kinds of motives: normative, affective and rational motives. The rational motives are based on what the individual seeks to gain including the need to serve to fulfil the goals of special interest groups, be engaged in programs that satisfy personal interests, and to formulate good policies that serve social interests and meet personal needs such as the enhancement of self-importance.

The norm-based motives or altruistic reasons are those based on the values and notions of serving the public interest and promoting social equity. That is, public service ethic entails the commitment to duty and loyalty to the government, while the affective motives entail the individual's genuine emotional convictions about the social significance of their role or service and their 'patriotism of benevolence', which is about their genuine love for others and the norms/values they share (Perry & Wise, 1990; p. 369). Based on these definitions, one can reasonably postulate that followers of servant leaders will tend more towards having the second and third: norm-based and affective motives in descending order.

Perry's (1997) validated measurement scale for PSM has four core dimensions which are compassion, attraction to public policymaking, self-sacrifice and commitment to public interest or civic duties. This shows that, based on the value offered by public service, the service orientation is channelled towards meeting the needs of the masses which is not primarily the focus of MTS as it pertains to follower relationship in SL context.

In Ward's (2019) literature review, he emphasized the growth of PSM and detailed the results of scholars which showed that PSM has evolved. Some of the outcomes include the fact that

employees' motive for public service is stable after they join the workforce, PSM is connected to managerial levels, monetary preferences of public servants, personal features, and strongly related to the employees' level of education and membership in professional organisations. Within extant literature, the demographic antecedents of PSM, in a descending order of existing patterns, include gender, age, education, place of work, organisational tenure, religiousness, organisational or parental socialisation, job attributes, and one's preference of extrinsic rewards (Pandey & Stanyzk, 2008 as cited in Ward, 2019).

Another study within the field of PSM that considers a construct similar to the followers' motivation to serve is that by Pandey and colleagues (2008) where they found that PSM fosters interpersonal citizenship behaviours. Interpersonal citizenship behaviours -a sub of organisational citizenship behaviours- primarily focuses on helping behaviours or pro-social directed at co-workers (Pandey et al., 2008). Even if the underlining believes of PSM are not based on the followers' experience of servant leadership, such extra-role behaviours by employees are expected. In essence, their results are not surprising since the expected outcome of serving others is that it will be beneficial to them.

The concept of PSM, therefore, is that employees desire to work in public organisations for the sole purpose of being part of an organisation which meets the needs of the masses on socio-economic grounds. Such a drive is inherently valuable but distinct from the proposed followers' MTS. This is because, MTS in this context, focuses on how followers regardless of their organisation seek to help or support colleagues or anyone within their sphere of influence for the primary purpose of serving or loving them despite the kind of job role or the value it has to the general public. The assumption, therefore, would be that since servant leaders' behaviours are the same across public and private organisations, there will be no significant differences between the MTS of followers in both private and public organisations.

Nonetheless, the lessons that can be learnt from the features of PSM, are note-worthy. For example, if public workers believe that the acts of service can propel them to be committed, there are possibilities that such a high drive to serve others could potentially increase employee's desire to remain in an organisation. Also, since the employee is human with

intrinsic values, their met needs and interests will propel them to, regardless of their organisations, be motivated to serve others. This is with the assumption that they accurately understand that service satisfies secondary needs. Perhaps the problem may arise if they seek to serve primarily to satisfy themselves or what would have ordinarily been secondary outcomes of service.

Finally, this research on followers MTS, flows from Liden et al.'s (2008) recommendation for further research on the individual differences that influence followers' perception of servant leadership. This is important because the way followers interpret or perceive the leaders' behaviour will influence their attitudes and behaviours beyond the leader's intentions. They concluded that leaders need to learn to listen more than they speak to identify the unique needs of the individual follower. Since the followers interpret the leaders' behaviours differently, the leaders should tailor their qualities to each employee; hence, the description of servant leadership as a follower-centric theory (Liden et al., 2008). Part of the leaders' role in displaying selflessness is to communicate to their followers that they are genuinely concerned about their general well-being. They can also lay emphasis on how followers can contribute by serving their teams, colleagues, the organisation and community.

2.3 DIMENSIONS OF SERVANT LEADERSHIP

The two broad dimensions (service and moral orientation) of SL will be discussed in this section.

2.3.1 Service Dimension of SL

For this study, the elements of the service dimension are as prescribed by the measurement scale used; that is, servant leadership survey (SLS) by van Dierendonck and Nuijten (2011). It comprises of eight elements or dimensions which are:

Stewardship: the role modelling and caretaker position of servant leaders shows that they are willing to take responsibility and serve the organisation instead of seeking their interest and control. This is evidenced by their loyalty, teamwork, social responsibility and obligations for common good.

Empowerment: this is a motivational element concerned with enabling followers to develop, learn and have a sense of personal power. Leaders express this by sharing information and enabling participatory decision making. Other attributes such as coaching and building of followers' self-efficacy are also features of social learning theory.

Humility: involves the leaders' correct framing of his/her achievements and skills. Based on the understanding that individuals are fallible, they will seek to be aware of their strengths and limitations. Leaders express this by seeking the opinion of others to overcome their weaknesses. Mulinge (2018) asserted that from humility arises other virtues including courage, compassion and wisdom.

Authenticity: means representing or expressing oneself accurately and consistently that showcases one's true thoughts and feelings. Hence, leaders' professional roles are distinguished from their real personality.

Standing back: this is related to the above features. It involves prioritising the interest of others and providing the necessary support to enable them to succeed while retreating to the background after the successful completion of the task.

Courage: means challenging conventional models and taking the risk of using new methods. It is the relevant support for creativity and innovation and depends on the leader's values that govern his/her actions.

Forgiveness: this element was initially termed '*interpersonal acceptance*' to communicate the empathy towards others as expressed in warmth, compassion, the forgiveness of wrongdoing without resentment, and building of trust which facilitates greater interpersonal relationships between leaders and their followers.

Accountability: this entails holding individuals or teams responsible for their work. It builds employee confidence and clarifies the extent to which they should achieve their goals in terms of what is required of them and what would be beneficial for them and the organisation.

Servant Leadership in Organisations

Throughout history, there have been individuals, whose behaviours, traits or styles are characteristic of a type of leadership; for example, Martin Luther King Jr. and Mahatma Gandhi classed as transformational leaders (Boyum, 2008) and Adolf Hitler and Osama Bin Laden are associated with authentic leadership (Bennis, 2004). However, it is unclear whether some leaders are servant leaders and others are not or if all leaders are servant leaders to a degree (Anderson, 2009). The latter, being a more popular view, could be attributed to the idea that the art of leading is a form of service in itself. More so, service is not restricted to politics or organisations alone as exemplified by the role Lopez's (1995) parents played by introducing her to the concepts of care, nurturing, wisdom, joy and acceptance inherent in servant leadership.

One must not forget that Greenleaf was a professional, himself, and from his attributes and orientation can be viewed as a quintessential example of a servant leader. Greenleaf (1977) also mentioned Rabbi Abraham Joshua Heschel and Donald John Cowling who are the classic religious and professional examples of servant leaders respectively. Other acclaimed servant leaders are the three Manitoba women; Margaret Scott, Margret Benedictsson, and Jessie McDermott (Crippen, 2004), Julius Nyerere due to his virtue of humility (Mulinge, 2018b) and presumably members of the Robert K. Greenleaf Centre for Servant Leadership. In their recent systematic review, Langhof and Guldenberg (2020) added that Frederick the Great (King of Prussia) and the former CEO of Bosch, Hans Merkle, are perceived as servant leaders and they also mentioned that Robert E. Lee is also marked as one for his uncompromising service to his home state amidst opposition of its politics.

Service Organisations

The idea of service organisations seems to suggest that some organisations are not service-oriented. Yet, within both public and private organisations, customers or clients; even for B2B businesses, exist to be served. Business by a simplistic connotation implies that an organised group of people are creating value that should be served to interested parties. Hence, the assumed distinctions need to be clarified. According to Wang *et al* (2018) service organisations

invest more in servant leadership and should be encouraged to do so; especially to incorporate SL modules for high-level managers. Some self-acclaimed service organisations are Synovus Financial, Southwest Airlines, TDIndustries, Zappos.com, Store, Starbucks, Marriott, Ritz-Carlton, ServiceMaster and SAS (Eva et al., 2019). Others that have adopted the tenets of SL include: AFLAC, 7-Eleven and the top companies classed by Fortune Magazine as the best places to work in also practice SL (Kiker, Callahan & Kiker, 2019).

Furthermore, ethics or moral values play a role in shaping the human perception of service. For instance, businesses that claim to be ethical or that attribute the eco-friendly concept to their products may be perceived favourably in contrast with those without such labels. Presumably, therefore, charities or non-profit organisations may be perceived as more service-oriented than for-profit organisations. However, Greenleaf (1977) rebuffs the notion that for-profit and not-for-profit are self-serving and selfless respectively. He reasoned that the concept of being a trustee obliges or should motivate the institution to move towards serving others by contributing towards the building of a loving society as much as is within its capacity to do. In essence, the focus of service is not on the form of goods or services the organisation offers, but more on the relationships and interaction it has. Moreover, every business offers a level of service since businesses must have values or goods offering and customers/clients who receive them.

One notion that Greenleaf (1977) found to be counterproductive was that of compelling service from profit-seeking organisations by law. He felt the issues did not lie in persons rendering good service but more on the societal notions and expectations of such organisations. He called for other institutions to love the business organisation, not the corporation as an entity of abstraction, but the persons within it. Hence, he advocated for the social policy of organisations, where organisations are viewed as socially responsible to all interested parties. Greenleaf (1977) also contended that businesses operate under special conditions in comparison with such institutions as churches, schools or hospitals and would need to be encouraged to voluntarily strive for excellence as servants.

The essence is that adopting the service orientation is not as a means to an end, but an end in itself. Here, service is an ethic in tandem with Kant's formula of humanity (Sterba, 2000). That is, service should be the organisation's ethics and not used as a device for employee retention and increase in productivity and harmony even if it could bring about such results. However, Greenleaf (1977) accentuated that it will take courage, especially for large organisations, to make such an ethical shift towards being more concerned for the individual employee.

Due to the changing nature of work in modern times, one can propose that such a shift is more realistic and evident today. In fact, Greenleaf's prediction that people would be less sensitive to things such as products and focus on people has continuously invaded the notions of 'customer is king' in recent times. More organisations even within the UK are more concerned about their employees and reserve the rights not to serve rude or unbecoming consumers.

Hence, Greenleaf (1977) rightly speculated that a better society would be one where the customer is not concerned about being served but understands that serving is more important and their possession of money or purchasing power is not the qualification for commanding service. Instead, their appreciation of the services of the server should be communicated to the servers as a motivator for better services. Consider the level of appreciation accorded the health workers who served around the globe during the Covid-19 pandemic in 2020. The reality is the notion of 'respect is reciprocal' and the value of an 'attitude of gratitude', could undoubtedly lead to polished egos or theoretically instigate better performance or, all things being equal, the continuance of an act of service.

Greenleaf's (1977) prescription for a new ethic is that the work exists for the people and the people for the work. In other words, the business is present to provide work for the people and goods and services to the customers. In this vein, profit-seeking organisations that provide work for the people are also serving as much as the public institutions that provide services for the masses. Both offer value products and services to customers though the distinct focus on profit by businesses makes a difference to how they are perceived. The argument here is that these institutions are service-oriented from both standpoints of service since they benefit the people.

This further supports the first hypothesis and shows that SL has a practical relevance to existing firms or businesses.

2.3.2 Moral Dimension of SL

Given that the service dimension has been largely investigated, this study focuses more on discovering the moral dimension. The intertwining of SL and morality was initially conceptualised by Greenleaf (1977), who asserted that SL is the emerging moral principle for justice-seeking societies. The moral elements Greenleaf proposed are foresight, responsibility and the ethic of service. These elements will be discussed in addition to moral concepts of SL as proposed by other scholars.

First, it deductively follows that if people have a moral disposition and servant leaders are humans, then they should also have a moral orientation. This does not oppose the idea that humans also have immoral tendencies or act immorally. To clarify, due to human flaws, one can safely say that the immoral tendency -knowing what is right and doing what is wrong- is an oncoming reality of human's predicament. This orientation is classically viewed as the '*moral judgement-moral action gap*' (DeTienne et al., 2019) or *immoral-orientation* as coined by the author. An insightful study by Bandura's (2015) on moral disengagement best explains how people engage in immoral behaviours without distress. Moral disengagement occurs when they engage cognitive processes to reframe their actions in ways that downplay their moral content; thereby suspending the self-regulatory processes governing individual moral behaviours (Moore, 2008).

To the researcher, the concept of '*immoral orientation*' is that tendency for an individual to suppress the moral inclination to choose good for what is evil for whatever reasons. This could involve an awaking of one's selfish aims or silencing of the voice of conscience. In essence, the researcher proposes that both the good and bad tendencies are inherent in every human; though some are more able than others to choose good over evil. Notably, the existence and quest for evil is possible because good exists. For example, sex is not bad in itself, but rape

which is the wrongful solicitation of sex is wrong. The rapist supposedly sought for what is good; albeit, via evil means just as stolen items as properties are not bad in themselves but the act of stealing is immoral. Realistically, such immoral attitudes; albeit more subtle or in different forms, are still evident in organisations today.

Additionally, studies by Baron *et al* (2015) showed that entrepreneurs could engage in behaviours parallel to their values and live with it based on their motivation for financial gain. Moore (2008) also found that moral disengagement promoted corruption within organisation; especially by individuals who prioritised organisational goals over ethics. While financial growth in itself is a positive phenomenon, the means do not justify the ends from a servant leadership moral dimension (Covey, 1977). More insights can be gleaned from the study by Jordan and colleagues (2013) on the malleability of individuals' moral self-image, which is influenced by their moral and immoral actions in relation to the world around them. Their study highlights how immoral humans can become even if individuals, probably for social desirability purposes, would often describe themselves as being good.

The question that arises from the self-attribution of the quality of goodness is whether the frame of evaluation is distinct from others, or biased when individuals examine their own moral actions and inactions or whether they are oblivious of how horrible their immoral actions are and how they affect others. Hence, the case for possible immoral conducts still holds sway, but the argument is that leaders who desire to serve and act immorally, by not exhibiting ethical behaviours, are by definition not servant leaders or are, at best, pseudo-servant leaders (Staats, 2015). Logically and semantically, it follows that the idea of service-oriented behaviours is an ethic in its own right (Greenleaf, 1977) and is at odds with unethical behaviours. Hence, discussions about immoral behaviours are not alluded to in the thesis.

As earlier mentioned, limited studies have included ethics or morality in their measurement scale. Notably, Sendjaya and his co-authors have strongly associated SL to morality (Sendjaya *et al.*, 2008; Sendjaya & Copper, 2011; Sendjaya & Sarros, 2002;). They claim that servant leadership is moral-laden. Their Servant Leadership Behaviour Scale comprises six elements one of which is '*responsible morality*' which is subdivided into moral reasoning and moral

action. Responsible morality is about the leaders' resolute reasoning and actions which are based on moral standards or principles in addition to the leaders' involvement in encouraging their followers to emulate them by being morally driven (Sendjaya & Copper, 2011). This dimension is also grounded on the balanced view of morality, where the leader does not only ensure that their end goals are justifiable but uses ethically reasoned means (Pekerti & Sendjaya, 2010).

However, the '*responsible morality*' element promotes the tenets of justice ethics, which focuses on the leaders' ability to remain resolute about moral principles and encourages followers to do the same. In essence, their approach did not take into consideration the ethics of care. Therefore, the aim of this study, is to decipher the leaders' moral orientation without prescribing a resolute moral reasoning style. This is why the alternative view of care ethics was incorporated in this study, even though it is still hypothesised that servant leaders will be perceived to tend more towards an objective or justice-based orientation (Sendjaya, 2015). More importantly, all these and more support the idea that servant leadership is a new ethic.

In addition, this service-oriented concept of caring for individuals is similar to the tenets of the final stages of care and justice ethics, where morality is not only defined by what one desires but what is generally expected or accepted. Within the ethics of justice, the concept of responsibility also tallies with the extent to which leaders are responsible for handling moral decisions which will help them morally develop (Kohlberg & Hersh, 1977). Indicating that it could also refer to the role-taking or the conduct of one's duties as a moral imperative. While from the ethics of care perspective, Gilligan (1982) proposed that women make decisions based on their responsibilities to others, thereby considering who is left out, while men do the same based on hierarchy or they prioritise those that come first. In essence, care ethics reflects the individual's responsibility to respond to others as an act of care. Therefore, care ethics tends towards meeting the needs of others (Derry, 1989) and is less focused on general rules and duties that take precedence in justice-based orientation.

Other scholars have also connected the service-orientation to moral philosophy; specifically, the normative theories such as consequential and deontological ethical theories (Griffith, 2007;

Lanctot & Irving, 2010; Lemoine, et al., 2019; McMahon, 2012). Notably, the works of Lanctot and Irving (2010) and Patterson (2004) where they conceptualised the service dimension underpinned by virtue ethics, suggest an interconnection between both service and moral dimensions and show that morality is crucial to the theorisation of the SL construct.

Furthermore, a review of the different elements of SL as shown by 14 studies (elements as shown in appendix A1.5) reveals some reoccurring themes or service-oriented elements, which can, at the level of synthesis, be aligned to the three broad theories of moral philosophy; virtue, consequential and deontic ethics. These SL elements include authenticity, empowerment, stewardship, awareness, wisdom, love, humility, courage, honesty, care and empathy. How these are intertwined with the leaders' moral reasoning and the ethical theories prescribed in moral philosophy will be further explained on in the recommendation chapter of this thesis.

Overall, SL has largely been connected with values (Parris and Peachey, 2013; Russell & Stone, 2002) and virtue ethics, with elements including trust, humility, service, vision, altruism, love, and empowerment (Lanctot & Irving, 2010; Patterson, 2004). Hence, servant leaders are said to act morally and ethically (Eva et al., 2019). SL is also described as having an underlying moral emphasis (Ehrhart, 2004) and as a variant of charismatic leadership with moral safeguards (Graham, 1991) addressing the concerns of ethics (Saleem, Zhang, Gopinath & Adeel, 2020).

A thorough synthesis of the components Greenleaf (1977) offered as exemplars of the moral dimension (ethics of service, foresight, responsibility and adherence to the conscience or principles that are legally acceptable and universally applicable), reveals some interesting points worth noting. They include the idea that both service and ethics are interconnected, the decisions that leaders make have current and future implications and both leaders and followers are equally important such that the needs of both parties should not be neglected. For example, although SL is popularly known as the theory that promotes the prioritization of followers' needs, an evaluation of the moral dimension offers one a balanced view such that the leader is first required to be personally responsible as he/she can only offer what they have. In essence,

personal responsibility on the part of the leader is important, whereby they are first capable of serving or can meet their individual needs before him/her can meet the needs of the followers.

Responsibility: This is an ethical position where one is not just conforming to set rules but begins with a concern for self, where one achieves an inward growth that brings serenity leading to internal freedom. Greenleaf (1977) rightly asserted that it is after achieving such inner growth and peace, that the individual can respond to the needs of the environment by responding to his/her neighbour's needs. That one, one should show concern for others as members of a family, community and workgroup. Here, both the inward and outward are equally important and the '*responsible persons have both*' (Greenleaf, 1977; p 306).

Overall, there seems to be some balance between serving others and looking out for one's self. This angle of responsibility seems to suggest that leaders are not less satisfied themselves. Instead, it is out of that inward satisfaction or freedom and the leaders' desire to serve others that they respond to the sacrificial call to serve. Perhaps, such service is itself a source of satisfaction. In general, '*Individual people doing the right thing gives a society its moral stature. This does not make a perfect society, but this is how much goodness as it has is built*' (Greenleaf, 1977; p.154).

Ethic of service: Greenleaf (1977) proposed SL as a new ethic with service at its core. As already defined, it means the needs of people are prioritised. In business, serving is shared between those who produce and those who use the products. That is, '*business exists as much to provide meaningful work to the person as it exists to provide the product or service to the customer.*' (p. 155). To Greenleaf (1977), the call for service has gone beyond the moral injunction of '*practice what you preach*' to '*just practice*'. He insisted that when the people's development and needs are prioritised, they generate motivation for themselves and as organisations accept this new ethics, they are better able to achieve their goals. Hence, these leaders lead via serving, not as a career, but as a life-long choice to build and manage their responsibilities even in a bureaucratic society. It goes to tell that the elements of the service behaviours also have moral implications; although they are not all encompassing or emphasised as should be the case.

Foresight: According to Greenleaf, foresight is the central ethic of leadership and the ‘lead’ the leader possesses. Foresight is also the leader’s ability to make useful guesses about what could happen sometime in the future based on the knowledge he/she has about the present (Greenleaf, 2003). In that sense, the leader is a prophet, contemporary analyst, and historian all at once. This prescient state enables him/her to stay in the level of consciousness of the real world of concerns, values, effectiveness and responsibilities, while also being detached and involved in today’s events from the lenses of historical and futuristic events. As Greenleaf (2003) further suggested, this is the way to live in a real-world with a clear conscience. He viewed the failure to foresee as an ethical failure since the available time when the leader could act freely and constructively was not maximised in rationally thinking about managing the foreseeable issues. As an ethical principle, therefore, leaders with foresight should make morally justifiable decisions that have future positive implications (Kim, 2004).

Conscience: This is perhaps one of the most debated concept of the SL moral dimension. That is because as a phenomenon, it has been studied across fields particularly in philosophy and psychology and most scholars hold varying assumptions and believes with some level of agreements. For example, Psychologists such as Sigmund Freud provide a humanistic explanation of the conscience most suited for an atheistic worldview. While philosophers such as Thomas Aquinas and Jean Jacque Rosseau have often considered the conscience to be from God and others such as Immanuel Kant attribute it to ‘*reason*’ (Chaung, 2017, Kodelja, 2015). However, Covey (1977) in quoting Immanuel Kant’s view ‘*I am constantly amazed by the two things: the starry heavens above and the moral law within*’, argued that the moral law within is the conscience, which is the voice of God to his children.

The term conscience translated in Latin “*conscientia*”, refers to *sharing knowledge with*. However, the type of shared knowledge is not specified, whether it be about the individual’s knowledge of their moral conduct or moral knowledge itself (Giubilini, 2016). Indeed, there are varying perspectives and definitions of the conscience, but the paper offers a succinct overview of the philosophical and psychological perspectives. From a philosophical perspective, Jean-Jacque Rosseau’s Emile as summarised by Kodelja (2015) offers an insightful overview of the conscience and its relevance for moral education. Rosseau believed that the conscience is the voice of God and the unifying principle and infallible judge

of good and evil. Whether the voice of God that Rosseau alludes to is a metaphor or if one can know or hear the voice of God seems debatable. What is key, however, is like Kant and Neo-Kohlbergians, Rosseau acknowledges that reason is important in interpreting the voice of the conscience (Kodelja, 2015). That is, an individual of accountable age should be able to control him/herself from falling to unavoidable temptation based on reason and conscience, both of which make humans love the good and hate the bad.

Furthermore, Rousseau's view falls under *conscience as the direct moral knowledge*; since he believed that education frees the conscience from corrupt influences of the society, where moral thinkers can critically examine norms and replace them if necessary. He further posited that conscience does not deceive like reason could and it remains beyond the prejudices of our upbringing and childish errors (Giubilini, 2016). Similarly, Hutcheson viewed the conscience as the divine sense created by God or an all-powerful or maximally existing being who requires moral behaviours since he is a creator of order (Chaung, 2017). It seems like these explanations are more plausible from an atheistic worldview because if there is no higher or all knowing being who designed or regulates the conscience it makes no sense to have one if it is simply determined and regulated by individual's experience and background.

From the psychological perspective, Wright (1971) asserted that the conscience is the witness that produces shame and guilt. Wright drew such conclusions from the definition of the conscience from the root derivative 'conscio' (to know with someone) meaning the sharing of knowledge, including secret ones that results in internal or external conflicts and a second development of the word as internal lawgiver. He rightly added that the conscience operates with some measure of autonomy and allows the individual to make the final decision.

Ontologically, Wright (1971) argued that the conscience is an organ or entity of the mind that has the distinguished functions of discriminating between right from wrong and that any deification or personification of the conscience stems from the Christian worldview. His speculations or criticism seem reasonable, but from his acknowledgement of evangelical moralists' assumptions that the wicked need a reawakening of their conscience, it is telling that the conscience perhaps is not an ordinary organ but such timeless innate regulator or police

that excuses or accuses every human being. Wright (1971) recommended Freud's psychoanalytical approach after concluding that the ability to recognise what is right is somewhat beyond one's conscious control. However, Freud's psychoanalysis is somewhat geared to making human desires supersede objective moral norms and as such does not capture the proposed concept of conscience as widely held by major philosophers. More so, his psychoanalysis is open to individual interpretation and is inconclusive due to changes made by Freud, himself (Wright, 1971). Moreover, Freud's psychoanalysis ignores the behavioural and cognitive aspects of morality (Sunar, 2018).

Generally, Freud's approach to moral conscience focuses largely on the feelings of anxiety, guilt and shame (Sunar, 2018). According to him, the adult moral life is made of a conflicting struggle between the *id*, -instinctive desires of the person, the *ego* -a mediating element between the *id* and *superego* based on the environment- and the *superego* -the internalised parent ordering moral prohibitions (Langford, 1995). Freud's idea of *id* seems to be reflective of one of the voices Rousseau mentioned; that is, the voice of passion or instinct and his idea of Super-ego seats within the relativist perspective of the epistemic function of the conscience as an indirect source of knowledge (Giubilini, 2016).

The epistemic function of conscience is particularly integral to this piece since conscience is said to provide knowledge of moral beliefs either in an absolute sense, that is, knowledge of divine laws or relative sense, the knowledge of norms in one's socio-cultural group. Here, the function of conscience is mediated knowledge, where conscience brings moral knowledge but does not give the source of such moral principle. The two views within this camp suppose that conscience is either for indirect moral knowledge or direct moral knowledge (Giubilini, 2016).

As an indirect source of morality, the conscience is viewed as fallible in interpreting the divine law. Such laws from the Christian worldview God infuses into the human heart. From an atheistic account, the moral codes are infused by one's upbringing and culture. From the direct knowledge perspective, conscience directly enables humans to intuitively know what is right from wrong (Giubilini, 2016). It seems like the second direct knowledge holds more water since intuition exists. Nonetheless, Giubilini's (2016) comprehensive overview of the

conscience is worth perusing as it also covers the pluralistic and neutral aspects of the conscience. Including details about the conscience as the faculty for self-knowledge and assessment, conscience as the motivational source for self-identifying moral beliefs, sense of identity, the epistemic aspect and political function of the conscience.

Regardless of one's ontological view, it seems there is a general belief that humans have a conscience that makes us aware of universal moral values. Hence, via our conscience we become aware of our moral beliefs, are motivated to act on them and examine ourselves or our character or behaviour against universal principles. Giubilini (2016) correctly asserted that this serves as the subjective view of conscience, where the moral principles humans commit to are not externally imposed. Such subjective elements of the conscience, according to Slote (2006) are indicative of the recognition of the elements of love and care, which promotes moral sentimentalism or the ethics of care. On the other hand, the perspective of justice ethics, is largely influenced by Kant's view of the conscience as simply rational.

Within the field of leadership, Greenleaf (1977) particularly recognised the role of the conscience by suggesting that it echoes universally held standards that governs individuals' actions. Similarly, Stephen Covey (1977), in the forward written for the Greenleaf's silver anniversary version of *Servant leadership*, supported such notions by presenting the concept of leading by conscience as the veritable basis for grounding the moral dimension of SL. He added that such unique moral principle of SL is the distinguishing element that exceeds just working or promotes the ideal of endurance. Covey (1977) further emphasised the significance of the leaders' character and moral authority. Indeed, character counts as Spears (2010) rightly pointed out, noting that SL concept is connected to character, which can be taught and learned; especially the character values (trustworthiness, respect, responsibility, fairness, caring, and citizenship).

It is common knowledge that humans have a natural authority that gives us the unique power and authority over other creatures which rest in our will and freedom of choice. To Covey, the ability to use the authority and liberty correctly is the principle that transcends natural authority to moral authority, which entails gaining influence via following principles. This suits the

servant leadership theory because it represents the existing level of reciprocity between leaders and followers, which is said to increase when servant leaders become the most caring, reverent, open, teachable and determined (Covey, 1977).

Covey (1977) further added that moral authority stems from sacrificing the fundamental elements of human nature. These elements entail the *physical and economic sacrifice* via temperance and giving back, the *emotional or social sacrifice* via submitting one's self to others' need or values, to forgive and apologise, *the mental sacrifice*: prioritising learning over pleasure and achieving true freedom via discipline and the *spiritual sacrifice* encompassing courage and humble living via serving with wisdom. Summarily, moral authority as sacrifice entails the subordination of one's desire, self or ego for greater causes. This could be expressed by making physical or economic sacrifices such as getting rid of prejudices, loving others from our hearts and submitting our self-will for the will of our spirit aimed at achieving the greater good (Covey 1977).

Furthermore, conscience as conceptualised by Covey, (1977) is the adherence to the inner voice given by God. It is that sense of justice or of right and wrong that is composed of contribution, honesty, fairness and respect; superseding the boundaries of time, cultural interpretations and is self-evident in producing trust (Covey, 1977). He also asserted that the conscience sacrifices ego by aiming for the elevation of the community or group, not just the individual. Unlike ego that cannot discern the nature of crisis, disempowers and attacks feedback, conscience is open, discerns, views life on a continuum, adapts and energises the body with insight to appreciate the value of others. As a social ecologist, the conscience listens to the whole system and senses the environment, inspiring us to be part of a cause worthy of commitment.

Covey using the words and experience of Dr Viktor Frankl explained that the move from '*what is it that I want*' to what is it that is wanted of me directs one to the moral voice within which considers the pain or benefit our actions and inactions can cause for others. The conscience teaches us that the ends and means are inseparable. Covey (1977) contends that an unworthy means cannot always produce a worthy end due to consequences which were not anticipated. This is important because it removes SL from the deontological and consequentialist debates

as to which extreme to tend towards but lays perhaps a greater burden or positive force that directs servant leaders to decipher the third option beyond a dilemma that may be the most suitable solution to the moral problem.

In addition, Covey surmised that conscience transforms passion into compassion. That is, based on the moral principle imprinted in our conscience, humans can produce a sincere care for others by being sympathetic and empathetic. These attributes are directly connected to care ethics and can also fall under the adherence to universal principles encompassing and supportive of such virtues. Also, living by the conscience produces integrity and peace of mind which can lead to kindness and courage (Covey, 1977). To establish a common goal, leaders who are first led by their conscience have integrity and become interdependent such that they can lead for the whole to be greater than the sum of the parts. Indeed, one can agree that these attributes aligned to morality are displayed by the observable behaviours of the leaders.

In conclusion, themes drawn from the conceptualisation of the moral dimension of SL are foresight and awareness, ethics of service and responsibility, care or concern for others, conscience, service-oriented behaviours such as discernment, building community, stewardship, courage and values such as love, wisdom, empathy, honesty, altruism and the relational aspects of valuing relationships amongst the stakeholders amongst others. The result of the reviewed elements of the SL measurement scales and how they fit into the moral-philosophical theories and the leaders' moral orientation will be presented in chapter six.

2.4 MORAL REASONING ORIENTATION (MRO)

This section covers moral reasoning orientation (hereafter used as MRO); a broad term referring to the theories of care and justice ethics which will be separately discussed in subsequent sections. One foundational element of contention (gender) in the field will also be covered in addition to the conceptual interconnections between the ethical theories and servant leadership (SL).

MRO has been mostly traced to Piaget though popularised by Kohlberg and Gilligan (Lan, Gowing, Rieger, McMahon & King, 2010), whose theories, the ethics of justice and care respectively are the subjects of this study. The difficulty in definitively explaining what morality is has been encountered by philosophers and psychologists alike. Morality often viewed as the practice of ethics has been often used interchangeably with ethics; the branch of philosophy focused on the rightness or wrongness of actions (Resnik, 2013). In an organisation, morality may be defined as the codes of practice which requires employees to conform to organisational standards (Beauchamp & Bowie, 2001).

To clearly explain what MRO entails, key terms will be independently defined. Morality is generally often used to refer to the rules or principles of moral conduct and is concerned with the social practices that define wrong from right and exist independent of those who reject it. That is, morals deal with the practice of ethics, while reasoning means thinking, and orientation entails an individual's disposition. Put together, one can say that moral reasoning orientation is one's disposition to act upon ethical thoughts.

Langford (1995) articulated the definitions of moral reasoning orientation stated by prominent scholars by first pointing out that formal definitions are centred on moral rules and norms. Acceptably so because Piaget stated that '*all morality consists in a system of rules, and the essence of morality is to be sought for in respect which the individual acquires these rules*' (Paiget, 1932, p1 cited in Langford, 1995 p.55). These moral rules are generally accepted rules that are framed in moral language with a morally inclined intent concerning human behaviour. Such rules include not stealing, lying or cheating.

To Piaget, moral reasoning covers reasons why universally accepted moral rules should be respected, while Kohlberg sees MRO as being about moral norms. Implicitly, both scholars were focused on first-order norms which are universal rules that are not used to justify norms, whereas the second-order norms are generally accepted rules that justify first-order norms. For example, the second-order norm of showing concern for others could be the reason for a first-order norm of not stealing other people's goods (Langford, 1995). Definitions of MRO that

encompass second-order norms are those that view moral judgements as decisions that should be made when they have a bearing on human interests (Langford, 1995). The ethics of care orientation would perhaps be best classed as encompassing second-order norms since its primary focus is on human interests and relationships.

In general, there are differences in the research approaches to moral development and moral decision-making, which have resulted in varying perspectives and theories leading to discrepancies and confusion. Some of the moral theories are cognitive-developmental and affective development theories, domain theory, social intuitionism, social neuroscience theory and social information processing theory (Garrigan, Adlam & Langdon, 2018). Hence, Garrigan and colleagues (2018) in formulating their integrative model used moral decision-making as the term encompassing definitions of moral reasoning, moral judgement and moral cognition.

Therefore, this paper focuses on the cognitivist and affective or emotional developmental theories broadly referred to as moral reasoning orientation or moral judgement. It encapsulates Garrigan *et al.*'s (2018) definition of moral decision as the choice made about one's behaviours in any given situation based on moral principles or rules or the judgement/evaluation of the acceptability of one's moral action or character of others.

2.4.1 MRO theories and Servant Leadership

Both theories of care and justice ethics are somewhat interconnected with SL though with some differences and focus.

The ethics of care (EOC) emphasises benevolence, promotion, concern for self and others, acceptance of others, prioritisation of relationships, the making of moral decisions based on feelings of empathy, development of interdependence and compassion and responsiveness to the needs of others (Glover, 2001; Simola, 2014). This perspective encourages leaders to forge a professionally cordial relationship with their followers, where they listen to them. Though

viewed as soft, building such corporation and interaction are as integral or important as making a profit. Results show that such soft skills impact employment relationships and lack of constant conflict or disagreement would lead to better working relationships and productivity (Beauchamp & Bowie, 2001).

Furthermore, servant leaders value integrity, empowerment (Russell, 2001), empathy, the ability to care for their followers and competence that fosters trust (Washington, Sutton & Fields 2006). These elements of service-orientation inherent in servant leadership are closely connected to the ethics of care. This could be the reason why some scholars allege that SL is closely interconnected with (Avolio, Walumbwa & Weber, 2009) or has attributes of care ethics (Anderson, 2009). Some of these close attributes include healing, acceptance, listening, understanding and empathising (Reynolds, 2011). Greenleaf (1977; p. 62) puts it this way, *'...caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built'*.

Indeed, this attribute of care could create in the minds of people the concern for others, yet the concept of conflict, as an inevitable phenomenon, makes one wonder whether such state of utopic care could be sustained or widespread. Perhaps elements of care in the resolution of conflict or clash in interests could facilitate a rounded understanding of how caring circumvent issues that would have arisen due to disagreements (Held, 2007). One can agree with Held's (2007) view that care as a value, by practice implies responding to the needs of others; be it material, cultural or psychological and requires continuous development. In summary, this view applies to servant leadership given its core focus on espousing the prioritisation of followers' needs.

The ethics of justice (EOJ) which is more concerned with the preservation of rights and autonomy (Glover, 2001) is termed the moral referent of servant-leadership by Graham (1995). Graham agreeably claimed that by prioritising employees' interest, the leader creates an empowering climate that produces a kind of reciprocity where followers inform others of their needs and inquire about the needs of other; thereby creating balance and violating no moral injunctions. Following this suggestion, Sendjaya *et al.* (2008) further claimed that servant

leaders show post-conventional reasoning and included this in their conceptualisation of 'responsible morality' as an element of SL.

However, Graham (1995) only documented a theoretical connection between servant leadership, the levels of moral development and organisational citizenship behaviour without any empirical evidence to show that servant leaders have a justice orientation. More so, Graham's argument that servant leaders' concern for others reflects post-conventional moral reasoning was articulated without an evaluation of care ethics. Whereas the concept of leaders' concern for others is the core element of care ethics (Simola, 2014).

One study on servant leadership and perception of justice conducted by Mayer, Bard and Piccolo (2008) showed that justice is a partial mediator between servant leadership and followers' need satisfaction. They also claimed that servant leadership enhances followers' sense of justice because of its interpersonal and serving attributes which permit followers to develop and share their views or concerns. The decisions of leaders which display ethical behaviours can be said to be reflective of the leaders' moral orientation. However, they examined the organisational justice climate not the moral orientation of the dyad. Even if this could support a justice inclined feature of servant leadership, the element of care for others still aligns with the ethics of care orientation.

Nonetheless, some of the elements of justice ethics are either directly or implicitly connected to servant leadership. For example, Kohlberg's stage four which emphasises the relevance of laws is reflective of Greenleaf's (1977) openness to the ideals of moral laws or laws set by the state or legislative arms of governments and institutions. Nonetheless, Greenleaf supposed that laws made without compelling evidence, for why a prohibited substance is evil makes the law less binding or costly to execute. This seems to echo Slote's (2007) reservation about laws made without empathy, but Greenleaf's assertions in effect, are calling for policymakers to move towards more generally accepted norms or universal rules, which is closely connected with the ideals of EOJ at stage six.

According to Dakin (2014), individuals with a care-orientation also portray an attitude of fairness, personal responsibility and honesty. These features, particularly honesty and responsibility, build a case for espousing the adherence to care-orientation in moral decision making. However, these attributes in addition to fairness are also elements of justice ethics. These suggest that both orientations are somewhat similar or overlap and are relevant to the field of servant leadership. Furthermore, Greenleaf (1977) asserted that servant leadership will emerge in societies where; performance of the institution instead of its form, the appropriateness of power and authority rather than its results, and justice rather than order are greatly desired. His use of the theme *justice* raises one's attention to see the intricate interconnections servant leadership has with morality, but it may not sufficiently serve as an anchor to align servant leadership to the justice orientation.

This is because since servant leadership is applicable in a justice-oriented system by the caring leader, the question becomes which orientation is or would be most suitable for the servant leader. One can assert that caring for others falls within a universal principle, which also aligns with EOJ. The lack of empirical studies to clarify this ambiguity magnifies the relevance of this study; particularly because no single study has examined SL from both perspectives of care and justice ethics. Nonetheless, following the review of the tenets of SL and care and justice ethics, it seems more plausible that servant leaders will be more justice inclined. Hence, the study offers the final hypothesis that:

H₂ Servant leaders have higher ethics of justice orientation than ethics of care orientation.

This is agreeable if they were to espouse moral behaviours that are grounded in using both justifiable means and ends (Covey, 1977) or treating followers as ends in themselves (Baron, Petit & Slote, 1997). In conclusion, themes which are drawn from the review of both moral theories, which could inform the ethics-based model are care, empathy, rationality, knowledge, universal principles, rights, laws, duties, honesty and relationship.

2.4.2 MRO and Gender

The role of gender is a significant issue of discussion in the field of moral reasoning given that the major proponents Gilligan and Kohlberg mostly used female and male samples and made claims that favour either of the genders, respectively. In line with the proponents' position, only a few scholars have found slight differences between males and females based on the framing of their responses (Dawson, 1995). For example, men were less concerned about moral issues and found to be more justice-orientated compared to women, when tackling mixed dilemmas (Skoe et al., 2002) and female-students were more care-oriented compared to male-students (Bampton & Maclagan, 2009). Nonetheless, in a meta-analysis conducted by Jaffe and Hyde (2000), only small differences were found for care ethics favouring women and justice ethics favouring men, but without strong support for claims of significant differences in that regard.

However, most scholars (Agerstrom et al., 2011; Glover, 2001; Haviv & Leman, 2002; Simola, Barling & Turner, 2010) claimed that moral reasoning is not exactly gender-differentiated and some theorists agree that care ethics is not distinctively associated with women or designed for women alone (Beauchamp & Bowie, 2001). Additionally, some scholars such as Derry (1989) point out that claims about males and females do not necessarily ascertain an absolute split between gender and moral orientation but serves as indicators of statistically significant differences between both genders.

Others contend that the differences in moral orientation are most likely due to factors such as personality (Glover, 2001) and type of dilemma (Haviv & Leman, 2002; Skoe et al., 2002; Weber & Wasieleski, 2001). While Wildermuth and colleagues (2017) found that gender indirectly affects moral reasoning via professional status, background, personality and controlling for age. All these are indicative of the complex nature of morality; implying that more robust and comprehensive corroborations are required.

Amidst these discussions and investigations, moral reasoning orientation has been studied based on the moral agent's viewpoint and not from an observational or third-party perspective.

Hence, this study seeks to investigate how the third-party rating of moral behaviours are differentiated by gender. Drawing from existing studies, however, it seems more plausible that there will be no gender differences in the perceived moral orientation of leaders. Besides, the elements of the proposed measure for moral orientation are not gendered (Liddell et al., 1992). To contribute to the gender debate, therefore, the study also explores how the followers' perception of their leaders' moral orientation is influenced by the leaders' gender.

2.4.3 Psychological roots of MRO

Going by Henriques' (2011) definition of psychology as the scientific study of the human mind and mental behaviour channelled towards greater good via knowledge application, one can safely say, at least in part, that psychological theories are relevant to enable the understanding of the respondents' perceptions of their leaders' behaviours and can support the recommendations for moral development. Moreover, incorporating the psychological perspective of morality is important in this study because moral reasoning is largely viewed as a subject of psychology by most scholars including Johnson-Laird, Bucciarelli, and Khemlani's (2008), Langford (1995) and Wright (1971).

Furthermore, ethics or morality, in general, are connected to psychology (Ellemers et al., 2019; Nagel, 1979). For instance, Johnson-Laird, Bucciarelli, and Khemlani's (2008) wrote about the psychology of moral reasoning, where they offered four fundamental principles undergirding moral judgement. The principles are there is no simple criterion for selecting moral propositions regarding what is permissible, the underlying mechanisms for emotional and deontic evaluations are parallel and independent such that some moral dilemmas may elicit one before the other and some both simultaneously. This is indicative of the relevance of both orientations in making moral judgements. Other scholars concur that humans use both reasoning or cognitive ability and emotions (Krebs & Denton, 2005; Simola et al., 2010).

Their third claim is that deontic propositions are based consciously or unconsciously on either reasoning or intuition respectively and finally that humans' belief of morality is not consistent

or complete (Johnson-Laird et al, 2008). One can agree that as people face diverse challenges and grow older, they would have encountered and handled varying problems that could lead one to believe moral beliefs are dynamic or can evolve and indeed both common sense and logical analysis of moral choices are crucial. It seems like the enlightenment given makes individuals behave better since their understanding of morality has been enhanced. In the same vein, it goes to tell that there is a standard one needs to be aware of, for which one's actions are tested against and as such any behaviours opposed to the standard are classed as immoral or requiring of enlightenment or moral development.

Besides, moral psychology is the study of human thoughts and behaviours and could adjudicate between competing ethical theories based on empirical findings. That is, it answers questions about the psychological commitments of varying ethical positions (Doris, Stich & Phillips, 2020). Therefore, it plays the role of supporting the empirical investigation of the two ethical theories: ethics of justice and care, germane to this research. More so, Sunar (2018) argues that psychological theories are important in the study of morality because they seek to respond to pertinent moral questions regarding the meaning and components of the moral sense. They also examined if morality changes over time, if it is the same for all or differs across people, how morality is known, whether people's behaviour is in harmony with their moral sense and the origin of the conscience, particularly relevant to this study.

According to Sunar (2018), four dominating theories of moral psychology are Freud's psychoanalytic theory, evolutionary psychology, and the two theories germane to this study; learning theories (particularly social learning theory) and cognitive-developmental theory. Social learning and behavioural approaches emphasise the role of behaviour in stimulating conditions and consequences to the relative exemption of feelings and thinking, while cognitive-developmental theory, especially by Piaget and Kohlberg, is focused on moral reasoning to the relative exclusion of feelings and actions (Sunar, 2018). Though Piaget's morality of heteronomy and autonomy are classed as the psychology of morality by Kakkori and Huttunen (2010), only Kohlberg's theory in addition to Gilligan's (1982) cognitive-developmental theory that focuses on feelings or emotions are examined in this thesis.

2.4.4 Philosophical Roots of MRO

Apart from the psychological origins of moral reasoning orientation (MRO), both care and justice ethics also have philosophical roots (Kakkaori & Huttunen, 2010). While psychologists draw upon philosophical theories to explain their empirical findings, philosophers draw freely from the empirical results of psychologies to frame their theories (Doris, Stich & Phillips, 2020). Agreeably, morality is not restricted to the field of philosophy or psychology per se; instead, it is interdisciplinary. Nonetheless, the importance of covering the philosophical perspective is that it would facilitate the articulation of the ethics-based model which will serve as a moral compass for servant leaders.

Philosophy as a field of study is primarily concerned about issues of *ontology* or metaphysics (nature of being), *epistemology* (the study of knowledge) and *axiology* meaning the study of value (Rouna & Lynham, 2004). As a field of study, it is traditionally seen as fraught with thoughts and ideas about life. When viewed as like this, an abstract phenomenon, it may seem lofty for many who grapple with practical daily problems. However, its relevance lies in the overlap and interconnectedness of its main branches which seek to answer questions about what is real, true and good (Rouna & Lynham, 2004). Philosophy is important because it leads to the examination of assumptions, provision of practical ways for articulating questions about reality, truth and ethics using questioning, logical arguments and theoretical reasoning and development of thinking capacities, where one can connect thoughts and action (Ruona & Lynham, 2004).

Besides, the ethical theories in this study are also linked to philosophers. For example, the ethics of care is connected to philosophers such as Nel Noddings amongst others such as Joan Tronto, Eva Feder Kittay, Virginia Held, Annette Baier and Sara Ruddick (Sander-Staudt, n.d). Held (2006) traced the origins of the ethics of care to the philosophical work of Sara Ruddicks's on '*Maternal Thinking*' where mothering seeks to preserve life and foster growth of children. Mothering is embellished by virtues of resilience, humility that should be practised against degenerative virtues such as destructive self-denial and self-effacement. Additionally, Noddings (2010) largely promoted the ethics of care as foundational to making ethical decisions. Kohlberg's ethics of justice is mostly linked with deontology or Kantian ethics (Derry & Green, 1989) and Rawl's philosophical theory (Kakkori & Huttunen, 2010).

Implicitly, Kohlberg's article '*The child as a moral philosopher*' supposes that he believes in human's ability to philosophise.

The ontological discussion is set to evaluate where morality emanates from. For Kohlberg (2008) morality is independent of the moral agent; hence he held to an objective ontology. On the other hand, Noddings (2003) advocates for a relational approach as the ontological basis for the ethics of care. This suggests that morality comes from individual relationships. Undoubtedly, this relational approach is subjective, but considerable in that it emphasises the giving of attention or listening to others. Also, Gilligan promotes moral sentimentalism with emphasis on the social nature of morality aiming to supplement Kohlberg's work with elements of care ethics (Kakkori & Huttunen, 2010).

According to Held (2007), ethics of care epistemologically portrays a moral stance where humans are interdependent and relational. She further proposed that the values of certain emotions such as sympathy, sensitivity, empathy, responsiveness and even anger against injustice serve as the epistemological process of what morality recommends or requires for humans to do. On the other hand, the ethics of justice, which is based on cognition, is epistemologically hinged on reasoning/rationality. Rest *et al* (2000) in support of Kohlberg's concept of cognitive moral reasoning proposed the personal construction of epistemological concepts such as duty, justice, rights and social order; especially based on individuals' ability to make sense of their social experience. That is, humans can cognitively know what is right or wrong aided by the concept of a universal conscience (Kohlberg, 2008). Further reviews of both theories of MRO -ethics of justice and ethics of care- in subsequent sections, will highlight the relevance of MRO in leadership studies.

Summarily, this section has covered what moral reasoning orientation entails, its interconnections with servant leadership and the gender discourse. Subsequent sections will cover specific details of the distinct theories. This is aimed at offering an even robust insight into moral judgements and extend the discussion of moral reasoning in leadership studies. Afterwards, an extensive review of moral philosophy will be critically discussed to showcase

how it contributes to the creation of an integrated ethics-based model; thereby fulfilling one of the research objectives.

2.5 ETHICS OF JUSTICE

Lawrence Kohlberg, who proposed the ethics of justice also known as cognitive moral development (CMD), was born in 1927 and bred in Bronxville, New York. He completed his bachelor's degree at the University of Chicago where he worked as a professor of psychology before moving to Harvard University, where he served as the Director, Centre for Moral Education. Kohlberg's interest in moral development was sparked by Jean Piaget's work and informed by different philosophical and psychological theories (Crain, 1985).

Kohlberg (2008) discusses the process of moralization to be generally viewed as a process for which culturally enshrined rules are internalized via identification, punishment, or rewards. To him, every individual is equally socialised within their social group. Hence, considering socialisation or value acquisition as moral education requires a consideration of the moral principles that children developed or failed to develop. Kohlberg subsequently examined such principles based on moral philosophy and the knowledge of human moral development processes in psychology (Kohlberg & Hersh, 1977).

In his study, Kohlberg interviewed children and adolescents to capture the reasoning behind their decisions on hypothetical moral dilemmas leading to the creation of his cognitive development theory. First, Kohlberg interviewed 72 boys in suburban areas of Chicago and replicated the study with a second mixed group outside Boston. The survey consisted of 10 vignettes with conflicting options between obeying authority and meeting human needs. One example of his classical dilemmas is the Heinz dilemma. This popular dilemma was followed by probing questions to decipher the rationale behind the respondents' choices (Kohlberg, 2008).

The result showed that a child's development has a significant role to play in their understanding of moral obligation and moral decision making. At the first level, the moral reasoning decreased with age, at the second level, it increased and stabilised; age ranging from 13-16. There were significant differences between the age groups (10, 13 and 16 respectively) except for stage three. It shows that higher modes of thought replaced lower levels and the sequential difference was emphasized by the Guttman scaling technique used (Kohlberg, 2008). The dilemmas presented to the children were aimed at gauging their reasons for actions or decisions taken to resolve the moral problem.

Based on the findings, participants displayed 30 distinct aspects of morality (including the concept of rights, motive/intention, and punitive justice). From those, Kohlberg proposed six developmental types of value-orientation, which were broadly grouped under three levels of cognitive moral development namely pre-conventional, conventional and post-conventional levels (Kohlberg, 2008). At the pre-conventional level, individuals are selfish and concerned with the consequences of their action. They try to avoid punishment and respects authority figures especially at stage one and at stage two, they are more individualistic and pursue self-interest. At the conventional level, participants' perspectives move towards the care for others. That is, at stage three, they have greater expectations and agreements between them since individuals seek mutual approval. Stage four is characterised by law and order. Law is paramount because the moral agents at this level of development are guided by the regulatory systems.

Finally, the third level composed of stage five and six is the point where morality is defined by its conformity to one's perspective based on shared duties, rights and standards. Contracts and social attachments are entered into by those who are rationally aware of their rights and measured by their values (Soderhamn, Bjornestad, Skisland, & Cliffordson, 2011). Primarily, right is based on the conscience and self-selected, logical, universal and consistent moral principles such as reciprocity, equality of human rights, justice and value for the dignity of humans or individual persons (Kohlberg, 1981).

In general, Kohlberg (1981) offered the elements or principles of judgement to be respect, welfare and justice. Classed as universal categories of moral judgement, these elements are either modal or value elements. Modal elements are those based on obeying or seeking the consent of persons/deity, retributing or exonerating against or blaming or approving oneself for actions taken and having or not having a right or duty. The value elements are based on *fairness*, entailing balancing perspectives or role-taking, reciprocity and positive desert, maintaining social contract and equity. Others are *egoistic consequences*, where the moral agent is concerned about their reputation and reward/punishment. *Utilitarian consequences*, where moral agents are concerned about the good individual and group consequence -good/bad, and *the ideal or harmony-serving consequences* concerned with upholding character and self-respect and serving social ideal/harmony and human dignity and autonomy.

2.5.1 Elements of EOJ

The above stages or levels of EOJ embody major elements of justice ethics (EOJ). The theory is majorly concerned with rules, duty, commitment, non-attachment, consistency, universal principles and the common good (Kohlberg, 2008). The core term is justice. Its principles entail the impartial treatment of the claims of all concerned parties (Kohlberg, 1981). Agreeably, justice is quite abstract because many views abound; even if one can suppose that they can be converged into a broad justice theory. For example, the idea of just procedure and the resulting consequences are markedly different, where just procedure may result in a level of inequality encountered when discussing matters of procedural justice such as the use of peer-review, arbitration and grievance procedures and ombudsmen (Beauchamp & Bowie, 2001).

Also, human rights emanate from natural rights such as the right to life, freedom and property and should be respected by states or leaders who seek to remain legitimate. However, the concept of rights can be conflicting given that there is no defined hierarchy of rights as certain rights can infringe on other rights. No wonder some greet the language of moral rights with scepticism even when rights are demarcated as either positive -right to well-being- and negative -the right to not be interfered with- (Beauchamp & Bowie, 2001). As Beauchamp and Bowie

(2001) rightly pointed out, rights are prima facie claims that could be overridden in certain situations by other stringent but competing moral demands. It, therefore, seems reasonable to assert that some rights are more equal than others.

Separation and universality are characteristics of EOJ where the moral agent seeks to make rational and objective decisions (Liddell et al., 1992). This non-attachment may seem to be opposed to relatedness in SL, but that is not the case since they both have a different focus. For example, considering unattachment in decision making, EOJ emphasises the use of appropriate guidelines regardless of the leader's relationship to an individual without necessarily ending the relationship with them. In essence, the servant leader with an EOJ orientation is required to make objective decisions that are not based on biased connections. Besides, if servant leaders aim to use ethical means for moral ends (Covey, 1977), one can assert that the outcome of their decision would be justifiable. Possibly, it would even be understandable to the recipients; especially when the leaders' decisions are perceived as fair.

The concept of universality covers some core concepts of EOC. For instance, the concern for others prevalent in EOC studies is also evident in EOJ. One can conclude that it is objectively right to care for others based on an EOJ orientation because caring for others is universally acceptable and aimed at the common good. Hence, based on justice ethics, being caring should inform our moral actions. Another example is that of caring for a child as an objective moral duty. This is indicative that distinct from the EOC's view, care is not moral solely based on the mother's relationship with her child. The same would be the case for a manager's duty of care for his/her employees.

In summary, as Liddell *et al.*, (1992) rightly put it, EOJ is characterised by objectivity, separation and rationality. It is expressed by how fairly people are treated based on the identification and fulfilment of duties, rights, rules and principles with concerns for equality and reciprocity. Other themes worth noting are the emphasis on the laws or policies and the use of conscience or universal and generally acceptable principles.

2.5.2 Criticism of EOJ

Most scholars appreciate or acknowledge the strengths of Kohlberg's theory but offer some criticisms for different reasons. For example, even though Kohlberg insists that his approach is not indoctrinating, Kakkori and Huttunen (2010) critiqued it for being tendentious, directional and single-sided aimed at promoting Kohlberg's didacticism. Albeit they agree that theory is worth considering.

Furthermore, following the outcome of their study, Krebs and Denton (2005) refuted Kohlberg's claims, which were premised on hypothetical dilemmas, since their results showed that context plays a more important role in decision making. According to the duo, moral judgement is affected by other factors including individual differences such as moral sensitivity, personality traits, field dependence and internal-external orientation. Moral choice is often invoked from affective and cognitive mechanisms than just moral reasoning and differences in object and recipients of moral judgements.

Kohlberg's theory is viewed as a theory relevant to understanding societal or macro-morality (Thoma, 2014) or for public or political issues (White, 2009). However, Slote (2007) argues that regulations should be considered ethical depending on how emphatic the legislators were in making them despite their morally good motive. EOJ has faced other criticisms from feminist theorists such as Virginia Held (2007) who supposed that dominant theories like EOJ only foster the illusion that people are autonomous and rational agents, who can choose to form communities and relationships or remain as individuals. Instead, she argues that relationships are forged from birth and such interdependence defines a person's identity even if social relations could make room for an individual to act independently.

Additionally, Gilligan (1982) classed EOJ as masculine ethics that is inadequate for all. She insisted that the detachment philosophy of justice would remain a moral concern. For example, the characteristics of stage five of Kohlberg's cognitive development theory (or EOJ) are the impartial principles of fairness and justice. While this is important, the argument is that this is viewed as the stage for businessmen and professional men characteristic of the universal

principles where everyone is obliged to follow, without considerations of the people involved as the basis for the decision making (Miller, Kark & Zohar, 2018). That is, emotion, relationships and compassion are not regarded as relevant to practical moral thinking because contrary to the principle of impartiality, emotions are related to the ‘concrete other’.

Nevertheless, Jaffe and Hyde (2000) argued that Gilligan, in light of her criticisms, oversimplified Kohlberg’s work given that society, in reality, is ruled by principles that promote social harmony. However, one can still posit that Kohlberg’s use of only male respondents suggests that his results are skewed, or gender-biased. Moreover, the hypothetical dilemmas seem to be detached from real-life scenarios (Simola, Barbings & Turner, 2010).

Additionally, Jaffe and Hyde (2000) asserted that moral orientations are frameworks redefined by individual experiences enabling them to interpret and solve moral issues. In support of their conclusion, it is reasonable to question Kohlberg’s inadequate explanation of how people cognitively progress from one moral stage to another. Additionally, Neo-Kohlbergian theorists and scholars such as Bandura (1977) question Kohlberg’s idea of sequential progression through moral stages as it seems like individuals learn moral values and handle problems in ways that may cut across varying stages.

2.5.3 Neo-Kohlbergian Perspective

Given the criticism levied against Kohlberg’s theory, ethicists known as neo-Kohlbergian introduced certain concepts as a form of modification. As the name implies, the neo-Kohlbergian perspective has some similarities with Kohlberg’s theory and could serve as a defence for the theory; though with some distinctions (Langford, 1995). Broadly, these similarities are their focus on cognition, self-construction and organisations of social information, the possibility of moral development, where one’s enhanced understanding can result in more defensible positions or interpretation of moral problems and the move from conventional to post-conventional comprehension of cooperation (Thoma, 2014).

Rest and colleagues (2000) like Kohlberg agree that cognition is a relevant starting point for moral judgement. To them, change over time portrays development, where an individual has a different moral orientation or cognitive advancement in a normative ethical sense. They differed from Kohlberg in different ways including viewing morality as shifting distributions in moral understanding instead of as a staircase of moral development. They were not aiming for their schemas or conceptions of society's role-systems and institution to directly assess cognitive processes and refuted the idea of relying on interviewing technique as a means for soliciting explanations for moral judgements. Other differences include the relativity of morals where common morality is that agreed upon and shared by members of the community and use of specific and concrete schemas implicitly drawing distinctions from content and structure at a different level of abstraction from Kohlberg who viewed the social institution as content (Rest et al., 2000).

Rest's four-component model (moral sensitivity, judgement, motivation and system for appropriate action and maintenance of tasks) is situated as a neo-Kohlbergian model since the components are distinct and could develop differently from Kohlberg's theory. Also, they contain cognitive and affective processes that are interactive; the individual's moral actions are not expected to flow linearly or sequentially (Thoma, 2014). This, like the underpinning conceptual framework, solidifies the reasons for evaluating leaders moral reasoning based on their observable behaviours. In essence, this aspect of the neo-Kohlbergian concept of morality is highly acceptable. It further supports the approach of evaluating a third-party's view of leaders' moral behaviours used in the thesis, since one can focus on observable moral actions of individuals or leaders in this case.

Nonetheless, Rest and colleagues' (2000) idea of social constructionism calls into question some concerns. Their argument that morality can be shaped by the community, where members have to debate and scrutinise its notions of morality till there is a balance between the moral intuitions and ideal of the community, seems reasonable as far as they arrive at the morally justifiable conclusion. Otherwise, would the community's definition of good be truly good even when it is intrinsically evil? For example, would eating human be right because it is done in a cannibal community?

Take the Nazi atrocity as a case in point, it seems like even though that was generally agreed upon, the holocaust is still viewed as evil. This makes moral relativism fall flat because, in reality, certain actions accepted within one society may be generally viewed as unacceptable by all other societies. The question then is whether one community operates better moral standards than others or whether communities such as Nazi did not deliberate to the point of arriving at the right standard. Either way, it seems like moral realism or objectivity and universalism are still at play. Also, the defence for the evolution of common morality as new information is received (Thoma, 2014) still seems to point to an objective or universal standard of morality.

2.6 ETHICS OF CARE

The ethics of care which followed from Kohlberg's work was proposed by his student Carol Gilligan. Gilligan (1982) questioned Kohlberg's method and scientific approach of analysing how people cognitively develop; hence her proposition of an ethics of care in her novel work '*In a different voice*'. To her, the ethics of care (EOC) entails making moral decisions after considering different alternatives to promote empathy, the wellbeing of others and avoid conflicts (Gilligan (1982). Gilligan's (1982) study showed that women constructed moral problems differently from men; hence reveals their inadequacies of defining moral development within the confines of Kohlberg's ethical system. Her subjects defined morality, not from the primacy of universal rights, but their responsibility or obligation to do what makes the world a better place.

Gilligan once classified her theory into three stages where people are first concerned about their survival, then, they become sacrificial in pursuit of moral goodness and finally become concerned about the wellbeing of others and themselves (Reiter, 1996). Gilligan (1982) used the dilemma of abortion to discuss the developmental stages, due to the evolution of the unique moral language of the participants. Her respondents were interviewed twice. The first time was at the first trimester of pregnancy and the second interview was held at end of the following year. Gilligan (1982; p.72) asserted that her study shows how women made judgements and

how that impacted their actions rather than focusing on the rightness/wrongness of the act *per se*.

This is revealing because EOJ rests on the backdrop of existing objective standards whereas EOC is premised on no specific standard hence morality seems fluid and justifiable based on the moral agent's circumstances and outcomes. One wonders if both orientations should be directly opposing when their emphasis is distinct, but the answer could be yes if one considers that such is the case with the two branches (cognitivist and non-cognitivist) of moral philosophy discussed in subsequent sections. Another question is whether it makes a difference if any action is justifiable or not because if all persons are allowed to act as they wilt, it means moral standards can mean anything to anyone. Nonetheless, it seems like morality can only be a sensible phenomenon or make a difference if there is an actual moral standard by which all humans measure their actions against as EOJ claims. More so, for an action to be justifiable, it also suggests that there is a standard for which one measures such a justifiable outcome.

One can argue that investigating abortion is a highly sensitive and controversial issue, given the pro-life/pro-choice debate. Incidentally, this example shows that the theories of MRO can also inform applied ethics, which, however, exceeds the scope of this study. When dealing with the dilemma of abortion, Gilligan (1982; p. 74.) identified the transitional voice of women which were expressed by their use of themes such as ought, should, right, better, bad and good. The language used by participants were centred on responsibility and selfishness, such that as a responsible act, women are obligated to be caring and avoid hurting others since inflicting pain is selfish. Similar to Kohlberg's stages, Gilligan (1982) asserted that at the first stage, the women were more concerned about their survival or selfishly cared for themselves alone.

This transitions to caring for others which signals an understanding of the needs of others. Here, maternal concern for the dependent and unequal is fused with the concept of responsibility. However, when caring for others results in the neglect of herself, the woman experiences a disequilibrium that leads her to reconsider her understanding of self-sacrifice and care. The redefinition means that responsibility and relationship, as displayed in herself and others, are viewed as interconnected. Hence, at the next level, care becomes the principle that

is psychological in its concern for responding to existing relationships and universal in its condemnation of hurtful or exploitative actions. The ethics of care, therefore, is hinged on the interdependence and interconnection between care for self and others.

Based on the abortion dilemma, the women gave reasons for abortion framed around their self-interest, that is, what they sought to gain, such as survival or lose at the first stage. Here, the respondents were more concerned about the limitations or challenges they will face if they did not commit abortion. At the second stage, the concern though reflective of one's self-image and interests transitioned to the concern about the relationship with the child or others. However, abortion was the outcome since women felt taking responsibility involved acting in line with societal expectations and norms which could result in social inclusion. In essence, women aborted their children due to their self-centred desire to be accepted and included and because of the decisions of others and their responsibility to their significant others such as their boyfriend or parents.

The final transitional stage occurred when judgement moved from goodness to truth, where women's actions are not based on the perception of others, but the intention and consequences of the action. Here, there were concerns about the child's survival and satisfactory living, the availability of finance to care for the child, disabling situations such as the neglect of a partner and their preparedness to care for the child; showing an interplay of women's needs and those of others around them (Gilligan, 1982).

One would have imagined that the child is a significant other as well and his/her right to live should be considered. Most of the respondents acknowledged that delivering the child is the right thing to do, but they had to consider the outcome for themselves. While some believed that their reasons and circumstances could enable them to live with their actions and consider themselves to be good people, others regretted their actions. One wonders whether the outlook of the supposed child should be deciphered. On reflection, who knows if the child would want to live in whatever financial circumstances available. Unsurprisingly, moral intuition and normative forms of ethical theory including non-cognitivist theories such as prescriptivism by Hare (1975 as cited in Sterba, 2000) indicate that abortion is wrong for reasons such as fulfilling

the child's desire to live and the mother having the joy of motherhood. It is somewhat fair to say that human life is valuable and should be respected whether born or unborn.

Notably, the responses of Gilligan's participants seem to suggest that even women use languages synonymous with Kohlberg's justice ethics. For example, '*...sometimes what is necessary comes before what you want, because it might not always lead to the right thing and ... 'because mostly I operate on principles...'*' (Gilligan, 1982 pp. 77-78). When they referred to the existence of the right thing as being uniquely different from their actions, their decisions can be said to be immoral regardless of how they framed the issues. For instance, it is telling that they constructed their decisions based on how they felt and constructed the problems based on the relationships involved. True to Gilligan's (1982) disclaimer, the study shows that the respondents only justified their actions regardless of their wrongness.

Following Gilligan's study, it seems safe to allege that with an EOC perspective, the rightness of an action is not the primary focus. This is because the universality of rights does not take primacy. Grounding morality on these notions raises many questions because anyone can have different reasons for doing anything even if it is wrong. This seemingly inconsistent and subjective way of analysing moral problems with the desire to render excuses for actions rather than identifying what is objectively right is puzzling than enabling; especially in the place of work where laws, policies and sanctions exist. Nonetheless, some of Gilligan's subjects also pointed to some objective standards of right and wrong. Based, on the terms they used, their orientation is somewhat in conjunction with Kohlberg's conceptualisation of morality. However, Gilligan (1982) claims that the similarity in verbiage may still hold different interpretations based on the differences in experiences by men and women.

In summary, the women saw moral problems in the form of conflicting relationships over three perspectives that show a complex understanding of the connection between self and others and the conflict between selfishness and responsibility. That is, from survival to the focus on goodness and eventually to the understanding of care as the sufficient guide for resolving conflicts in human relationships. From an ethics of care perspective, the question of rights is

primarily about being responsible to the world or concerned for others not on the universality of rights (Gilligan, 1982, p.21).

2.6.1 Elements of EOC

Following the review of some of the key care theorists, it is clear that they hold similar views of the subject. According to Gilligan (1982), the elements of care ethics are responsibility and relationships, which are based on individual circumstances and the people involved. It also encompasses emotional virtues such as sympathy or empathy and care (Held, 2006; Noddings, 2010; Slote, 2007). Noddings (2010) prefers the use of sympathy and emphasises caution in the use of empathy. She argues that originally, empathy, which is about intellectually comprehending the feelings of others, does not connote the receptive aspect but the projective aspect of feeling which is majorly masculine. However, sympathy is criticised as being too soft or feminine.

Noddings' (2010) caution includes the possibility of pathetic fallacy, where the victimiser may not feel the pain of the victim and accuse the victim of having unjustifiable pain or emotions or deny the possibility thereof even when apparent. Instead of the traditional role of evoking the golden rule, she advocates dialoguing around how the victimiser may think the victim feels about the offender's actions. Other reasons are the possibility of losing the language of care in a projective emphasis on empathy and the potential for people such as sadists to empathise but not sympathise with victims. However, Noddings is persuaded by Slote's arguments for the emotional and cognitive elements of empathy, which Slote conceptualised as comprising of sympathy (Noddings, 2010). Hence, Noddings calls for the growing comprehension of how humans are moved, the reasons for experiencing empathic warmth and moral education that exceeds childhood indoctrination.

According to Held (2007), care is a value. That is, it is valued in terms of the act of caring and the caring attitudes of the caregiver. Hence, organisations ought to cultivate caring relations, which are beneficial and reciprocal in the long run. Besides, the society depends on those small

caring relations even with those of distant others which may be weaker, but present to permit some level of trust that fosters peace. The components of care as espoused by Noddings (2003) are:

Receptivity/engrossment: if the leader is receptive and responsive in relationships, by paying attention, responding to the needs of others and capable of experiencing a deep understanding of the other person's situation.

Apprehending: this focuses on the leader's ability to grasp the followers' perspectives. It entails carefully listening or hearing with respect because everyone has a voice. It somewhat incorporates empathy since it connotes understanding others' perception of reality.

Disposability: if the leader makes her/himself available, builds, maintains, restores and respect relationship with others.

Confirmation: if the leader works to bring out the best in the followers; especially done by affirming them.

Motivational displacement: where the leaders focus their energy towards their followers, willing to invest time and effort, act in their best interest and selflessly meet their needs.

Non-rule-bound behaviour: if the leader is considerate, such that her/his judgment is guided by fact and feeling with appropriate regard for human anxiety such that the context of a situation is considered when moral decisions are made.

Indeed, the ethics of care has ideals that should be embraced with the potential to re-orient the minds of moral agents. Yet, with issues of fear in moments of catastrophe, it seems like instead of considering the ideals of care ethics, the natural state of humans or their desire for survival plays a distinct role in their motivations to act. This also calls for further moral education because it is at the point of moral dilemma that one can assess one's moral development, not in moments of peace and serenity (Held, 2007).

2.6.2 Criticisms of EOC

EOC has also been criticised on other different grounds. For example, Taylor (1998) views the concept of identifying individual needs and fulfilling them to be rather time-consuming; especially in relation to economics where time is a scarce commodity. Based on a comparative-static, Taylor questions the applicability of care ethics in large organisations due to the fall of optimal search time when the population increases. Instead, he advocates for its feasibility in small circles of friends or families where there may be sufficient time to identify personal needs and satisfy them.

White (2009) echoes similar concerns asserting that care ethics may be more suitable for private matters, unlike justice which is applicable in the public or political sphere. In this sense, White adopts Kant's distinction of private reasons as those that are practical for some and public reasons as those practical for all. Familiar terms in the private domain include nature, necessity, family, pre-formed status, embodied, particular, partial, personal and unregulated while the terms in the public arena include culture, freedom, state, contract, abstract, universal, impartial, political and regulated.

Hence, White (2009) countered Slote's (2007) argument of perfect obligations based on care ethics. He even went further to refute Slote's idea stating that the argument that regulations made by less empathetic legislators are unjust is flawed. This refutation is considerable because it is less practicable to measure the legislators' level of empathy and more feasible to focus on the legislation. Besides, care ethics lack clear cut regulations and rights. Hence is imperfect for generalisations in matters of politics (White, 2009). However, Held (2007) argued against such notions that limit the ethics of care to the private sphere grounded in the fact that EOC emphasises the role of government and institutions in the promotion of children's upbringing, environmental sustainability, education of members of state and achievement of peace and social stability. This attitude of caring for others within the state will, in effect, result in limited social vices and the need for legal enforcement for special cases of crime. This means that care ethics is relevant in the practice of international relations, politics, law, medicine, war and organisation of society (Held, 2007).

This view may be relevant and impact social life and be ideal in a perfect world. Realistically, however, it seems farfetched given the temptations and evil inherent in the world (Wright, 1971). Indeed, such expectations of care may be rather too high until everyone takes it upon him/herself to offer equal care, which goes back to the rational or golden rule of loving others as one loves him/herself. The drastic reality of self-interest or egoism is that humans are by nature frail or have an imperfect understanding of care. Take the issue of the coronavirus pandemic of 2020 which made many engage in panic-buying without the caution to get what they need leaving some essential items for others to purchase. Even care ethicists such as Held (2007) acknowledged that feelings need to be evaluated and enlightened.

Results previously discussed that negate the notions that EOC is primarily connected to gender or women is a source for questioning the gendering of ethics. For example, Gilligan (2000) had made a stark difference between men and women responses where she classified justice -as acting fairly towards others- and care -not turning away from others' needs. This notion was decried by Sterba (2000) who pointed out that a liberal conception of justice, for example, implies the fair treatment of others via responding to their needs. Sterba's case in point is the example of a male participant, who focused on his right to religious beliefs and desire for non-interference by his parents. The second example is that of a female, whose response indicated her awareness of the impact of her religious beliefs on her parents and her desire for them to understand her position.

According to Sterba (2000), Gilligan did not countenance the welfare liberal conception of justice which supersedes non-interference and rights. He asserted that individuals may likely use terms connoting rights to illustrate their sensitivities and desire for care. Gilligan (2000) response is that the differences she found between men and women are an offshoot of analysing the language and logic of their moral orientation. In essence, the women had a shift in perspective, where terms including fairness, responsibility and dependence have a different meaning to how men used them. However, Sterba (2000), contended that meaning should first be given to those terms by further investigation of the context in which they are used. Afterwards, the usage or meaning differentiated by gender could be investigated and, if found to be true, applauded.

Finally, feminists critique the notions of care since they hold that such conceptualisation may promote the stereotypical view of women as nurturers. Such ideas will leave them to roles as carers; thereby limiting equality. Others suspect care ethics may deflect people's attention from oppressive structures and patriarchal conditioning of the mothering experience (Held, 2007). That is, if caring is developed under patriarchal conditioning, it suggests that men are capable in some form of articulating care as a concept. Hence, defenders of the ethics of care do not approve of that stringent condition but suppose that it is worth discerning and exploring the neglected values (Held, 2007).

2.6.3 Similarities Between EOC and EOJ

Though the differences between ethics of care and justice seem glaring, they still have certain features in common. For example, in Kohlberg's conventional stage, the emphasis on the concern for others is also central in the conceptualisation of care ethics. The concepts of equality and minimisation of harm which are equally justice terms are central to care ethics. Some scholars also recognise the relevance of both theories and view justice in tandem with care. For example, Held (2007) explained how women's care as work has been exploited and raises the need for the integration of justice, where the tasks of care can be distributed.

Additionally, Gilligan's (1982) advocacy for non-violence and equal treatment of men and women, self and will is not disparate with the concepts of EOJ which at its core seeks the universal common good. Although Gilligan (1982) argued that the terms used by both men and women have overlapping moral connotations, which could lead to mistranslation and impede communication, she acknowledged possible interconnections. For example, she asserted that the use of rights within EOJ conjures the need for women to include themselves or their needs in their network of care. Noddings (2010) espouses that every care theorist recognises emotions as central to morality than reasoning, but it does not imply the absence of reasoning. Instead, it is a calling for enhanced ability to reason beyond axiomatic principles, where the carer can think well to respond to the needs of the cared-for.

Nodding (2010) also appreciated the possibility of having a ‘*care-driven conception of justice*’. This is not indicative of converging the diverse justice orientation into one model or suggestive that all justice approaches begin with only care. Nodding was, therefore, proposing an approach to justice that is embedded in care, where those with different ideologies are not isolated but allowed to mutually participate with the carer based on trust and mutual respect. The relationship serves the purpose of enabling both parties to unlearn and embrace better practices as the case may be. Her approach seems to emphasize the choice of words or framing of the situation. For instance, instead of sharing an idea or information because others should have the right to hear it, it should be shared because they need to hear it. By this framing, one’s attention is directed to the needs of others rather than their rights. However, the required outcome (information sharing) remains the same.

In general, both theories have no clearly stated boundaries that ascertain when an action is morally right or wrong. Instead, they seem to only offer justifications for actions and categorises the level of reasoning that facilitated such choices or decisions. However, one would imagine that in the court of law regardless of one’s level of reasoning, ignorance is no excuse. Hence, it behoves leaders to identify and do what is ethical. At best, they can do whatever is legally acceptable, where they adhere or respond to situations as is required. Finally, both theories focus more on dilemmas, moral education and development than would be the case in a single ethical assessment (Reynolds & Ceranic, 2007).

2.6.4 Differences Between EOC and EOJ

According to Oliver (2011), the ethics of care and justice are fundamentally different due to the framing of the moral issue. For example, while decisions based on justice are motivated by rules or principles and duties, the decisions informed by care ethics are based on empathy and consideration for others. Studies have reviewed the different elements of both theories (Gilligan, 1982; Kohlberg, 1977; Liddell et al., 1992; Rest, 1986) and drawn conclusions regarding possible dilemmas, where one theory may be more applicable than in others (Haviv & Leman, 2002; Krebs, Denton & Wark, 1997).

Gender differences seem to be a remarkable difference as early proponents have considered EOJ to be the ethics for men and EOC for women. For example, Gilligan (1982) particularly makes distinctions between men and women by asserting that women and men perceive and construe social realities differently and the distinctions are based on their ‘experiences of separation and attachment’. Hence, women socialisation experiences have given them a sense of integrity that reflects an ethic of care such that they see themselves as women when they are connected to others. Kohlberg (2008) defines levels of morality from the standpoint of human rights where right emphasises separation, while Gilligan (1982) promotes the moral perspective of responsibility which focuses on relationship. Gilligan has further argued that men and women speak different languages. That is, males and females, express divergent experiences of their social relationships and themselves. Agreeably so, similar assumptions may stem from the use of similar words.

Going by Neo-Kohlbergians description of morality at two levels, Kohlberg’s theory, where morality is based on law and ideal perspectives of impartiality as opposed to favouritism, is best classed at a macro-morality level. At this level, morality is focused on society-wide social structures. On the other hand, Gilligan’s theory would fit into the micro-morality level or everyday morality, where human exchanges are characterised by kindness, empathy and courtesy, where the emphasis is laid on positive interactions with the special other (Thoma, 2014). In summary, Agerström, Björklund and Carlsson’s (2011) distinction of both theories offers more clarity as they stated that Kohlberg’s theory supports the principle of justice from an autonomous, individuation or separation standpoint, while Gilligan’s theory is based on relationships and attachments reflecting interpersonal considerations.

2.7 MORAL PHILOSOPHY

To enable a philosophical underpinning of the proposed ethics-based model, a review of moral philosophy is important. This section covers the overarching theme, meta-ethics and normative theories and their alignment to the ethics of justice in particular given that the study supposes that servant leaders will tend more towards justice-ethics.

Moral philosophy or ethical theory/ethics in philosophy concerns itself with the philosophical reasons why the organisational regulations should be accepted or amended. That is, moral philosophy requires the evaluation of the nature of moral behaviours and the justification for right actions to enable a clearer, substantial, and precise argument for morality (Beauchamp & Bowie, 2001). It seeks to find valid ethical principles that are complete because true ethical statements are deducible from them (Brandt, 1959). There are varying philosophical views on moral claims, but this thesis deductively explains those relevant to the subject matter. The aim is to arrive at truth-claims that will inform the ethics-based model for servant leaders.

The three main branches of moral philosophy -meta-ethics, normative ethics and applied ethics- will better enable an understanding of the role of philosophy in this study and bring clarity to the two moral reasoning orientations as they pertain to servant leadership. It will also underpin the deductive logic and conclusions drawn in the design of an ethics-based model for servant leaders. This thesis focuses on the meta-ethical and normative perspectives. Applied ethics as the name implies focuses on concrete moral issues including professional ethics, abortion, family responsibilities, capital punishment and civil disobedience amongst others (Copp, 2007). Understandably, it is required for different situations so there are no prescriptions offered per se, but as inferred, servant leaders can develop to gain knowledge about morality and can intuitively or wisely apply them.

2.7.1 Meta-Ethics

Meta-ethics is the branch of moral philosophy that validates the justification and defence of ethical principles and covers the meaning of ethical statements, terms or predicates -moral values and properties- (Brandt, 1959). That is, it concerns itself with what *is*; if moral facts exist and their origin. It is broadly divided into cognitivist (moral realism) and non-cognitivist (anti-realism) orientations.

Cognitivism, which proposes that ethical sentences have truth claims further branches out into theories such as relativism (subjectivism), error theory (that holds no moral facts or that moral claims are false) and moral realism (Fisher, 2011). On the other hand, non-cognitivism

proposes that moral claims are without substantive truth conditions but are expressions of approval or disapproval. It branches into emotivism, prescriptivism, expressivism -with quasi-realism (Copp, 2007; van Roojan, 2018). Other metaethical views such as projectivism, ideal observer theory and emotivism underpin moral sentimentalism where feelings are the fulcrum of moral judgement (Slote, 2007). For this study, moral realism will be emphasised to align with the hypothesis which supposes that servant leaders will be more justice-inclined or tend towards this objective view of morality.

Moral Realism: Moral realism proposes that moral statements are true regardless of what an individual thinks of them because such moral values are not dependent on an individual rather he/she would have to acquire knowledge of the moral truths and abide by them (Delapp, 2009). However, all moral realists do not agree on all points (Copp, 2007). Nonetheless, some of the essential elements of moral realism are objectivity and universalism. Remarkably, these elements in addition to the issues of rights and justice are the features of EOJ. Take the element of universalism as a case in point, SL is viewed as a universally applicable and objective leadership philosophy (Brubakar, 2013; Covey 1977; Greenleaf 1977); which could evidence its moderate correlation with EOJ equally characterised by objective moral values and universal rules.

Driver (2007) has excellently summarised the concept of universalism, which will be explicated with practical examples. First, fundamental human or moral rights are inherent in humans. This is because each individual can intuitively or generally feel or attest to the wrongness of certain actions. For example, incidents including the holocaust, mass murder, slavery, discrimination amongst others. One would reckon that beyond the law against discrimination, the dislike for discrimination could be linked to the fact that those discriminated against may not tolerate the intolerance of the perpetrators. Even in practice, the concept of equality or equity, hinged on equity theory, suggests that employees expect fair treatment as is universally applied, rather than as prescribed by the leader or left to their feelings and caprices.

Second, the existence of universal principles is not indicative of universal acceptance, but rather that the normative/prescriptive norms exist and are universally applicable implying that

peoples should abide by them. Indeed, the claim that different organisations have different codes of conduct, uniform and strategy are true. The relativity in their activities is a case for *descriptive claims* and does not negate the existence of universal truths such as the need to pay taxes even if the tax value may vary across nations or companies (Driver, 2007).

In essence, it is not the value of the activity that differs, necessarily, but the circumstances or the nonmoral beliefs that affect moral behaviours or practices. Hence, similar values may be acceptable across borders, but the different circumstances result in variations in practice. Over time, the change in cultures and policies towards more generally applicable principles shows a progression towards objective moral standards indicative of the existence of a universal standard.

Objectivity: The objective realist could have an objective sense of where knowledge is acquired, and informed judgements are made without bias. That is, objectivity is often viewed from the stance of impartiality and can also have a deliberative sense of objectivity by following rationally valid rules (Delapp, 2009). However, one cannot be removed from subjective perceptions which shape human reasoning. More so, individuals can via their perception identify the objective perspective such that any complete alienation from subjective elements, which is realistically improbable, could result in what Thomas Nagel termed objective blindness (Delapp, 2009). Therefore, without going into the subjectivity objectivity debate, it is reasonable to say that objective morality exists and humans can have an objective understanding of a phenomenon, which may be not be removed from subjective interpretations and applications.

As Nagel (1994) rightly argued objective morality is innate in humans. One can say that this is either engineered by the conscience or the rational mind in tandem with cognitivist orientation. According to Nagel, the biblical injunction or on ‘*love your neighbour as thyself*’ is universally applicable even though one may have a different religious orientation. While many may argue that it is anachronistic to ground morality in the fear of God, Nagel (1994) makes a case for grounding morality on the idea of a supreme being. He contended that the version of God

rewarding and punishing people for engaging in moral acts is crude and can be replaced with the motivation to do good due to God's love for humanity. The reciprocal response, therefore, would be for individuals to do whatever pleases God. Nonetheless, people who do not believe in God, also know right from wrong and engage in acts of kindness as Nagel also acknowledged.

The next logical question will be, why not Moral Relativism? To answer such a question, one must note that the ontological perspective that fundamentally distinguishes EOJ from EOC. That is, EOJ subscribes to an objective meta-ethical outlook, while EOC subscribes to relativism. Hence, even though normatively speaking both have valuable elements, their moral approaches and ontological perspectives are different. Therefore, moral realism was proposed in this thesis; especially in support of the hypothesis that servant leaders tend towards the ethics of justice orientation, it upholds objective moral values, hence will tend less towards the care ethics, which is subjective.

Furthermore, one challenge of relativism is the classification of moral claims as aesthetic ones, where whatever is right or wrong depends on societies, cultures or individuals. In essence, they assert that moral claims are subjective. However, they agree that descriptive claims – such as facts or empirical knowledge- can be derived deductively or inductively as truth claims. This means moral claims can be true or false but relative to the singular cultural belief or the individual's feelings and beliefs (Driver, 2007).

This brings to the discourse the issue of tolerance, one of the universal values embedded in leaders' motivation to serve (Ng et al., 2008). Driver (2007) argued that tolerance is good especially when the practices have no moral import. That is, nonmoral norms such as types of dressing, accents, or food, which are shaped by individual preferences or cultures and at the favours of aesthetics, should not be moralised but tolerated in the workplace. This level of relativism is condoned by the universalist philosophy as far as the varied cultural practices do not oppose universal laws. Hence, what is condemned is the moralization of nonmoral issues.

This idea of tolerance as a virtue and the concept of relative morality where there is no objective truth-claims is self-defeating.

Second, the questions that will arise are whether tolerance is a universal truth or if cultures, leaders or organisations that do not value tolerance will be morally justified. Kohlberg (1981) accurately argued that if the principle of tolerance is valid then ethical relativity is not, because tolerance is not arbitrary or relative. In essence, if tolerance is a universal truth, relativists will have to, therefore, agree that there are certain universal truths. If, however, tolerance is not a universal virtue, it holds that different standards and policies should be allowed or applied by different organisations (Driver, 2007). In which case, the infamous scandals by Enron and others should not have been classified as scandalous after all, the so-called corrupt leaders, perhaps behaved in ways they deemed morally acceptable to them.

Philosophically, the existence of moral disagreements does not equate to the non-existence of universal truths. Additionally, there could be nonrelative truths which people are unaware of, but cultural differences do not evidence the lack of universal truths. That is why the concept of moral progress, where one culture abandons a belief for others indicates that their previous actions may have been due to false belief or ignorance, which has now evolved to a more objective reality (Fisher, 2011). For instance, it is innate in humans or the moral code within the conscience screams at certain violent behaviours regardless of one's culture or nation, hence the acknowledgement of universal evil. Moreover, to date, relativists still grapple with the questions about the beginning and end of rights or how to draw the line between an individual's right and how it infringes on others (Driver, 2007).

Kohlberg's (1981) argument against the idea of cultural relativism is equally insightful. He asserted that moral principles are prescribed for universal human obligations not as scales for the evaluation of collective entities. He further contended against ethical relativity, given the inherent fallacy that morality is defined by society. Neither should one argue that moral values are neutral since such statements prejudice the fact. It seems like saying moral values are neutral

is in itself a somewhat objective statement that bears truth-value and makes one wonder why it should be accepted if there are no objective truths, and all values are simply neutral.

In essence, the argument for SL tending towards EOJ is reasonable because it is based on objective or generally accepted rules, whilst care ethics leaves individuals to the realms of their subjective emotions. One can comprehend the 'feminine voice' Gilligan (1982) proposed and need not be in doubt of how the female respondents captured their moral decisions from the perspective of their relationship. The argument here is not against the motives or premises upon which they were motivated to make decisions but lies more with whether the decisions were accurate based on their subjective definition. Could it be that some underlining principles propelled them to make those decisions; though framed as emanating from their care, relationship and responsibility towards others? It seems plausible that making virtue or moral behaviours a matter of one's feelings may bring about confounding arguments which, at best, will contain the fallacy of appealing to emotions. At worse, it could make evil run rampant since such an approach renders morality meaningless as everyone is, thus, allowed to do as they wilt.

Additionally, since EOC permits relativism where decisions are dependent on situations and the people involved, the yardsticks for making moral decisions are ambiguous. For example, terms such as inclusion, tolerance, are popular with women owing to the ethics of care, where selfishness and self-sacrifice are a matter of interpretation (Gilligan, 1982). It means that psychological truths can overwhelm moral truths; thereby making moral judgements even more complicated. Taking the element of the relationship as a case, in point two issues arise. First, the EOC idea of making decisions based on relationships evokes the notions of nepotism/tribalism at worse and leader-member exchange (LMX) syndrome at best. Though there are similarities between SL and LMX, SL is distinct because the needs of all stakeholders and followers are equally important to the leader (Ehrhart, 2004; van Dierendonck & Nuijten, 2011). Implicitly, if the leaders make decisions beneficial to those in their in-group and make less favourable decisions for the out-group, their moral compass is not reflective of the servant leadership theory.

Second, the question that will arise from making decisions based on one's relationship to the party involved is whether the relationship makes the action right. Since EOC has no rules upon which one could ground morality, it seems like even one's relationship cannot justify a moral action. However, one can argue that the decisions premised on the orientation of EOC could be based on generally accepted principles or the desired outcomes. Yet, such an ideology also points to the existence of rules framed in the language of retaining relationships. It seems like at a superficial level, EOC theorists may want to make claims of its position as being entirely encompassing. In reality, however, there is a more objective and externally existent reason that makes any action right in itself as EOJ espouses. This could be the reason for Taylor (1998) and White's (2009) argument that care ethics may perhaps be suitable in the private domain such as the family, which is not the primary context of this study. Their argument was hinged on the logic that EOC offers no clear-cut guidelines and obligations for grounding morality (White, 2009).

Perhaps, the concept of EOC will be universally applicable and less subjective when hinged on Gauthier's (1986) morals by agreement. The Archimedean point is attained when the ideal actor though aware of being a person does not understand the content of their preferences and can act impartially. Yet, such possibilities are highly improbable, but should one accept the attainment of such a point based on the agreed or socially constructed norms or rules, the concepts of rationality and rules still exist. Even the idea of acting impartially is an element of justice ethics. More so, such impartiality implies a level of detachment that negates the tenets of EOC (Gilligan, 1982).

It must be noted, however, that EOC is said to oppose Gauthier's contractual model which is framed with assumptions of equal agents, thereby negating the realities of family life requiring love. That, is, where participants are not involved in a contractual relationship but one with unequal power and often involuntary participants bound by trust and love rather than contracts (Held, 2007). Nonetheless, a case for EOC in this regard would be a herculean task; given that even nature by its very design is not devoid of certain principles including those of logic where one cannot do without principles or regulations.

More so, the existence of government, executive arms and corrupt or deviant behaviours in organisations, in part, adds credence to human susceptibility to unethical behaviours and serves as the evidence for desiring objective moral values independent of human beliefs or emotional acceptance. In reality, humans, expect certain behaviours and objective rules are somewhat affirmed to be right and acceptable. Hence, it is reasonable to state that EOC emphasises second-order norms which are grounded in the first-order norms EOJ proposes to be universally applicable (Langford, 1995). The next section will be about the two moral reasoning theories, EOJ and EOC followed by a review of the normative theories and their interconnection with these reasoning orientations. This is to enable a clearer understanding of the concepts and showcase how the philosophical paradigm fits into the framing of the new ethic-based model.

2.7.2 Normative Ethical Theories

Normative ethics deals with the ethical principles and axioms of ethics regarding truth or value claims (Brandt, 1959). That is, it includes the criteria for determining what is right or wrong and the moral rules have direct implications for human actions and cultures. Normative perspectives are quite diverse but broadly categorised into virtue, consequentialists and deontological perspectives. Supposedly, it should be the guiding principles from which leaders can handle concrete workplace issues. This review covers an overview of the fundamental elements of the theories. It also covers the significance of the moral theories to the ethics of justice and care and servant leadership.

Virtue ethics

Virtue ethics is an agent-focused normative theory of ethics that originates from the classical Hellenistic concepts of Plato and Aristotle, connected to Epicureans and Stoics with modern scholars such as James Martineau (Baron, Petit & Slote, 1997). Virtues, according to Aristotle, are a disposition emanating from a well-trained or exercised innate capacity of the virtuous person. It is not merely a habit, feeling or innate capacity but one that is acquired, cultivated

and inculcated and such virtuous traits are viewed as the basic function of morality (Beauchamp & Bowie, 2001).

It is focused on enhancing the reasoning shared by individuals requiring both affective and intellectual aspects, where one does the right thing the right way and for the right reasons. The affective aspect entails the agent or leader doing the right thing with varying feelings, but the actual display of virtue should be without internal oppositions (Annas, 2007). The emphasis is, therefore, laid on common sense knowledge of the difference between a leader who acts just because it is right and one who wholeheartedly does right. Character is key here. This ethical theory is relevant in SL because it is said to begin with the character, which is innate in the person who desires to overcome their ego and serve others (McMahon, 2012).

Additionally, Aristotle proposed that virtue exceeds the following rules, that is, it is action-based, where the individual can perceive what is right, which suggests that the virtuous person needs to have ideas distinct from their virtuousness (Baron, Petit & Slote, 1997). Greenleaf (1977) also asserted that SL is not just about adherence to rules but doing what is generally viewed as being right. In essence, while leaders may well take care of the needs of their followers because they are required by law or bound by duties of care classed as morally right, an inner discourteous mindset or attitude is not virtuous and shows a moral failing in respect to virtue ethics (Beauchamp & Bowie, 2001). The same goes for the follower who may complete their tasks due to obligation without the innate positive desire showcased by the virtuous character to do a good job. Little wonder, SL has been defined as a virtue-based leadership theory aligned to virtue ethics (Lanctot & Irving, 2010; McMahon, 2012; Patterson, 2004).

Premised on a Judeo-Christian worldview, Lanctot and Irving (2007) proposed a virtue framework for SL having the *virtues of moral personhood* comprising of integrity (transparency, honesty, trustworthiness, authenticity, faithfulness) and discernment (justice, wisdom, insight, rationality and judgement); the *virtues of moral relationship* composed of love (altruism, generosity, mercy, forgiveness and compassion), respect (kindness, faith,

stewardship, reverence and gratitude) and humility (obedience, acceptance and modesty) and the *virtues of moral action* made of diligence (industry/work, innovation, excellence, initiative, responsibility), temperance (self-discipline, moderation, chastity/purity, frugality and patience) and courage (boldness, bravery and confidence). They framed these elements to be the golden mean having weighed them against the virtue continuum of deficiency and excess. In addition, Lanctot and Irving (2007) criteria consisted of virtues with moral implications of universal and not contextual components attainable via practice.

EOJ elements of common-good and universal principles ties in with the idea of virtue ethics based on its concepts of eudaimonia and phronesis. Eudaimonia entails living well and flourishing, or wellbeing avowedly moralised as happiness worth having (Hursthouse & Pettigrove, 2016), reflects the idea of making moral decisions that are for the common good. Phronesis which is about practical wisdom, as proposed by Aristotle, exists to perfect natural virtues which in excess become vices. Hence, the golden mean where one exceeds relying solely on inclination and emotions but takes an objective viewpoint is crucial to living a virtuous life. Phronesis requires the appreciation of the situation and understanding of the level of importance. Since virtue can be learnt as a skill though viewed as an end in itself (Annas, 2007), it can also be developed experientially even if it seems there is no yardstick to qualify one as absolutely virtuous. What is key is that in the expression of practical wisdom, the wise or virtuous leader should be able to tell what is worthwhile and advantageous (Hursthouse & Pettigrove, 2016).

According to Beauchamp and Bowie (2001), the ethics of care is somewhat analogous to virtue ethics with an emphasis on the character or traits valued in close relationships -fidelity, friendship, love, compassion and sympathy. Some scholars have also argued that virtue ethics covers the tenets of care ethics (Sander-Staudt, n.d). Yet, Held (2007) insists that care-as-value is characteristic of a social relation, not an individual's disposition as obtainable in classical virtue ethics. Regardless, one can agree that there are interconnections between both theories. Essentially, virtue ethics emphasises the need for a virtuous character characterised by empathy, a core theme in EOC and SL (Gilligan, 1982; Greenleaf, 1977; Slote, 2007; Spears, 2005) amongst other virtuous traits such as truth-telling and honesty. This shows that the

position of EOC is not being downplayed by the study since its normative elements overlap with the ideals of SL and EOJ, especially where themes like love and values meet.

Agapao love or moral love -in Greek- means servant leaders should do the right thing for the right reasons at the right time. Patterson (2004) accurately conceptualised this moral love as the core element of servant leadership entailing loving in a moral or social sense whereby the leader embraces judgement and deliberately assents the will based on propriety, duty and principles, which are expressed elements of EOJ. This love could be expressed by seeing people as hired hearts, leading with feelings that foster appreciation, kindness, forgiveness, compassion and kindness.

It can set the leader free from self-imposed limitations, criticisms and doubts, as leaders show genuine care for their followers; being physically, spiritually and emotionally present for their followers leading to a reciprocal interpersonal relationship (Patterson, 2004). Quoting Greenleaf, who stated that specialised institutions outside the community cannot satisfactorily dispense human services requiring love, Buck (2019) emphasised that there is a connection between service, love and community, which is also the concept espoused by EOC. Love stems from the leaders' values or virtues also enables the servant leader to inspire courage and hope (Patterson, 2004).

Values are indeed important in leadership. According to Russell (2001) values are core prescriptive beliefs that have enduring standards and affect the human psyche with behavioural, affective and cognitive components. Some values of SL are empathy, integrity, competence, which is geared at earning followers trust when the followers have confidence in them (Washington et al., 2006), service to others, honesty, hard work, truth-telling, promise telling, fairness and respect for individuals (Russell, 2001).

Values influence one's moral reasoning or judgement in that it determines whether one would choose to act ethically or not (Hughes et al., 1993 cited in Russell, 2001). That is, these values

can affect organisations and personal decision making. They also affect leaders' behaviours in different ways including the leaders' interpersonal relationships, perceptions of situations and the solutions offered and their views of organisational and individual successes.

Hence, the relevance of SL as a principle-centred leadership predicated on natural or inviolate principles (Russell, 2001). This concept of aligning internalised values with transcendent principles is in congruence with EOJ and values supporting relationships such as empathy, love and care are closely related to EOC. Other moral virtues such as honesty or integrity are demonstrated via truth-telling are foundational to building trust between leaders and their followers (Beauchamp & Bowie, 2001; Beck, 2014; Washington et al 2006), and can also be enhanced via modelling care (Noddings, 2010).

Honesty is crucial and should be exceeded by leaders who go beyond truth-telling to conforming one's actions or reality to one's words. This kind of integrity is positively related to SL (Washington, et al., 2006). Kohlberg (1981) argues that when it comes to the virtue of honesty, having a sharp dichotomy between honest and dishonest people because everyone has cheated in some shape or form. However, the servant leaders' integrity commands respect or trust from followers and should ideally be consistent.

Trust, therefore, is critical in SL and viewed as its direct outcome (Anderson, 2009). This is similar to the idea of *practice what you preach* which Greenleaf (1977) calls servant leaders to even exceed. In fact, Greenleaf (1996) believed that effective servant leaders should be able to build trust and become strong to boldly speak when their actions serve the values of those they lead. He also asserted that servant leaders are trusted since they make tough decisions that can rebuild institutions within the social framework of justice. They also assist their followers to distinguish destructive influences from the moral and developmental elements that ennoble humanity (Greenleaf, 1996). Saleem *et al.* (2020) found that trust; especially affective trust, is a key construct that influences SL and individual performance. Affective trust results in mutual exchanges of care and concern between the dyad which is advocated by EOC orientation.

EOC orientation also promotes trust as the essential connector of persons in a mutually respectful relationship, where parties of divergent ideologies can co-habit (Noddings, 2010). Additionally, by building trust, leaders can create a conducive atmosphere for in-role, extra-role behaviours which can positively influence performance. In essence, trust as a humanistic model creates the connections between leaders and followers since servant leaders lead and serve with a human touch rather than being mechanical (Saleem et al., 2020).

Truth has no extremes as Slote (1999) rightly asserted. One can argue that the truth can be classified for data protection purposes and divulged only to the right authorities, but that does not negate the truth-content. Slote (1999) further argued that Aristotle's Nicomachean ethics or the doctrine of the mean-point seemed plausible during Aristotle's era, but may lack contemporaneous thrust due to the emphasis on virtues including compassion and kindness emphasised in Christianity. Nonetheless, Held (2007) asserted that virtue ethics may be needlessly grounded in religion given the cultural variation of interpretation. Grounded on religion or not, some aspects of Slote's (1999) Neo-Aristotelian view remain reasonable; particularly where certain attributes such as being truthful or honest are not viewed as having two extreme vices. For example, one cannot logically attain a mid-point between an overstatement and an understatement (of the truth).

Hence, leaders should seek to speak the truth. Attributes such as truth, honesty, integrity produce trust which is invaluable in any organisation (Washington et al., 2006). An honest person makes choices that reflect his/her view of truth and dislikes deception or dishonest actions which are manifested with regards to other actions and emotional reactions. For example, an honest leader would relate more with honest followers and expect subordinates to be honest. He/she will be displeased by chicanery and celebrates the triumph of honesty (Hursthouse & Pettigrove, 2016). However, following Sreenivasan (2002 as cited Hursthouse & Pettigrove, 2016) advice, it seems like one should not attach virtue to a leader based on one incident or course of actions especially if the motives are unknown. Yet, when such virtues as honesty are displayed consistently, it is highly probable for the agent to react honestly in similar circumstances.

In summary, themes drawn from virtue ethics are the character of the agent, skills that are learnt or developed as ends in themselves, practical wisdom, objective and affective evaluation of situations, values such as honesty, integrity, truth, love, trust, discernment amongst others.

Consequentialism

According to Brink (2006), consequentialism is heterogeneous. The most popular view is the classical hedonistic act utilitarianism, where the agent performs the act that produces the most pleasure or less pain. The general consequentialist paradigm posits that ‘the good’ is whatever produces value, but it remains to be determined what the intrinsic value is. However, the value could be understood in preference-satisfaction terms; that is, the fulfilment of desires. Good can also be viewed objectively in terms of one’s capacities such as rational capabilities or as a list of disparate objective goods such as knowledge, achievement, and equality. Importantly, this perspective supersedes the ideals of egoism as it focuses on concern for others.

In general, consequentialism emphasises the relevance of rules of behaviours, patterns and standards used in the determination of moral behaviours. Its connections to EOJ are exemplified by Kohlberg’s stage three and four, where the moral agent is not only concerned about punishment or repercussion to him/her but for others and even the larger society. The similarity between consequentialism and SL is the emphasis on good outcomes. For example, the servant leader is tasked with the duty of enabling others to be healthier, freer, wiser and eventually become servants themselves and to ensure that the less privileged are benefited or not further deprived (Greenleaf, 1977). Two basic forms are utilitarianism and altruism.

- **Utilitarianism**

Jeremy Bentham - who was hedonistic about value - along with other classical utilitarian philosophers proposed utilitarianism as a form of impartial consequentialist ethics, where the morally good act is that which is generally beneficial and actions without useful outcomes should be condemned (Driver, 2007). In essence, actions should be weighed with alternatives and those that produce good consequences are the morally right actions to take. Here, value is

maximised, and intrinsic values are expected to bring about pleasure for the greater number. These intrinsic values can be measured based on parameters such as intensity, extent, certainty, duration, purity amongst others.

Yet, this maximisation of greater value juxtaposed with the concept of justice - such as distributive justice (distributing benefits and rewards) and retributive justice (distributing rewards including bonuses at work or punishment such as pay cuts due to poor output) - shows some level of incompatibility. For example, considering the issues of utility, the utilitarian leader may consider reward distribution that has a higher value for a team of 100 persons to be just, even if a higher percentage of 75 individual workers earn almost 50% less than a smaller percentage of 25 workers. Little surprise why John Rawls considers such distribution of resources as a principle that does not treat people as persons, but as means to an end, but inequalities can be justified if they benefit the worst-off in the company (Driver, 2007).

To circumvent the issues of injustice, different utilitarian perspectives emerged but primarily differentiates rule and act utilitarianism (Driver, 2007). From an act utilitarian perspective otherwise termed objective consequentialism, a leader can consider the act that brings about the best consequence or most value is in effect regardless of the injustice that may be done to the few (McNaughton & Rawling, 2006). On the other hand, the rule-utilitarian perspective permits a leader to ensure rules are adhered to absolutely, where a rule which maximises greater pleasure is viewed as being good.

This rule consequentialism is classed as indirect consequentialism since it assesses actions based on their conformity to set rules, dispositions or motives, while direct consequentialism assesses everything including the actions; especially based on the value of their outcomes (Brink, 2006). The problem that arises is that rule consequentialist principles when viewed as absolutes are inflexible and may not always be favourable to the majority and any change in the rule reverts it to an act-utilitarian approach. The utilitarian perspective is critiqued based on demandingness, where it conflates supererogatory acts (acts which are conventionally good, but not mandatory/required) with obligatory ones.

Obligatory duties, also known as imperfect duties, are those which the leader does to help others and develop his/her talents (Driver, 2007). SL has elements that tend towards a utilitarian perspective. For example, empathy is the feature that facilitates the concern for broader sets of stakeholders including customers, followers and the community (Washington Sutton and field 2006). This emphasis on community building (Parris & Peachey, 2013) particularly showcases the need to involve a greater number of people. Also, as supported by the utilitarian perspective, organisational service offered to everyone is good regardless of whether they belong to or patronise the organisation (Lemoine, et al., 2019). Also, stage 5 of EOJ particularly has legalistic overtones generally tending to the utilitarian orientation (Kohlberg & Hersh, 1977).

- **Altruism**

Altruism is a critical element of SL viewed as a consequential theory that emphasises actions that benefit others (Patterson, 2004; Verdorfer, 2016). Nagel (1979) classed altruism as an objective morality - though some objective moral values could be quasi-egoistic. He defended it intuitively by using the popular logic '*how would you like it if someone did that to you?*' He, however, acknowledged that it is possible for one to not be in the situation to receive similar treatment or for one to have a less affective response from an action. Yet, this concept is beyond passion; it appeals to the judgement one can make if one were to be treated in the same manner entailing the application of a general principle. Hence, it can be useful in persuading employees to help their colleagues and not hurt them, where each person can put themselves in the other person's place or consider their objective interests applicable to all persons.

Altruism involves exhibiting good motives for good behaviours such as personal sacrifice for the benefits of others in addition to the personal pleasure derived from helping others (Patterson, 2004). It also entails treating people equally or seeking *radical equality* (Patterson, 2004), an attribute in consonance with EOJ. It means altruism within an EOJ paradigm is viewed as a universal principle which may perhaps be classed as a second-order norm. In general, it is viewed as a core element of servant leadership (Beck, 2014; Patterson, 2004; van Dierendonck, 2011; Wong & Davey, 2007) with emphasis on empathy and concern for others (Beazley, Beggs & Spears, 2003; Greenleaf, 1977).

Empathy is the attribute focused on how servant-leaders strive to share others' feelings or to understand others (Spears, 2005; Washington et al., 2006). This is a core value for care theorists, who propose for a sympathetic acknowledgement or speculation of the other person's feelings from the third-party perspective (Noddings, 2010) or the understanding of the moral agent based on their feelings about a situation (Slote, 2007). It goes to show that human interaction requires that level of understanding. If one asserts that care should be given to all by all; one is by extension claiming that everyone is in relationship with others -in all respects- and as such all persons should be treated equally or given similar rights and cared for by all. This universal approach to EOC makes it more generalizable and less subjective but the rhetoric question remains; would such objectivity and generally accepted rule still be regarded as purely EOC? Should one accept that to be the case, an overlap can be seen between EOC and EOJ as has been rightly reviewed to exist. It should also be noted that such framing is not devoid of justice-inclined suppositions such as equality and rights.

Indeed, it seems like there is an objective standard serving as the moral compass guiding the caregiver to make such a judgement about how the other person feels or could feel. Hence, care is relevant or applicable within an EOJ paradigm, where care is a universal principle which exists and requiring of application. The idea, therefore, is that servant leaders should exhibit caring attitudes. This can be displayed when they frame their words in a way that enables team members to understand the impact of their actions on the team and help leaders understand their team members' situations, needs and challenges so as to offer the right form of help they require. Moreover, McClellan (2012) drawing from Slote's empathic caring philosophy explained that there is a connection between servanthood and empathy. McClellan rightly asserted that a better understanding of the development of natural servanthood can emanate from an understanding of the nature and development of empathy, which is an ethical imperative.

Deontology

The deontological perspective is fundamentally different from consequentialism because of its emphasis on duty, while virtue ethics is simply based on the virtuous character of the agent

performing the virtuous act. From the deontological perspective, actions are obligatory, permitted or prohibited based on their intrinsic nature, not their outcome. From the consequentialists view, on the other hand, the good is based on the resulting value (Brink, 2006). However, both theories are equally important because it is somewhat more beneficial for a virtuous person or leader to carry out good actions that result in good outcomes. Regardless, research has suggested that the preference for consequential or deontic ethics influences individuals' moral awareness, decisions and perceptions of justice (Reynolds & Ceranic, 2007).

Deontic ethics is a prevalent ethical predisposition that is obligation-based (Reynolds & Ceranic, 2007). One of the most popular deontologists, Immanuel Kant, believed that humans are not obliged by their inclinations or feelings and sentiments to carry out moral actions but by logical reason alone (Singer, 1994). In essence, rational humans can tell what is right from wrong. Other philosophers such as Aquinas, Hobbes and Locke also premised moral requirements on rationality, though Hobbes viewed standards as being instrumental principles for fulfilling one's desires, while Aquinas and Locke supposed that moral standards are external principles that can be discovered via rationality (Johnson & Cureton, 2016).

Kant asserted that his categorical imperative could be tested based on the formula of universality and humanity. The formula states that moral agents act on maxims, surrender their will to be universal laws and act as legislators in the universal kingdom of ends. The humanity formula proposes that humans are treated as ends and not a means to an end (Kant, 2000/1978). However, Satre (1994) considers Kant's supposition as not sufficient to create a priori when one has the dilemma of choosing between two options where accepting one will be an end in itself and the other the means and vice versa. Yet, Kant's view is based on promoting human worth as deserving of equal respect (Johnson & Cureton, 2016).

Theoretically, SL is connected to deontology because its tenets acknowledge the adherence to accepted laws, which are supposedly in congruence with universal principles (Greenleaf, 1977). In addition, servant leaders via love shade light on the darkness or shadow such as the pursuit of materialism where humans are dehumanised as means to an end instead of being

treated as ends in themselves (Buck, 2019). In tandem with Kant's categorical imperative, servant leadership acts in re-orienting leaders towards those being served instead of solely focusing on the tasks. This suggests that followers are to be valued and not dehumanised or used as a mere means to achieving organisational goals. In essence, love is central to the construct of SL and it is the differentiating element between light and shadow (Buck, 2019).

Quoting Dostoevsky '*if God did not exist, everything would be permitted*', Satre (1994) echoes how humans are condemned to be free and as such should use their freedom of choice. The reason being that beyond one's feelings, the resulting actions are the best test of confirmation. Hence, emotions are fickle enough to not be consulted. This viewpoint somewhat reconciles with Kant's opposition to emotion-based morality. Kant also acknowledged the existence of free rational will but supposes that the same free will makes humans the author of the law that binds them (Johnson & Cureton, 2016). In essence, moral considerations are decisive, categorical and not dependent on circumstances and central to morality are humans' autonomy and rationality rather than passion. Hence, decisions are classified as being right or wrong based on their fulfilment of the aforementioned criteria (Bucciarelli, Khemlani & Johnson-Laird, 2008).

Kant (1994) rebuts philosophers such as Rousseau and Hume who ground morality in passion/emotion and instead argues that reason necessitates obligations and goals which are unconditional and mandatory. In essence, humans are subject to their duties and obligations regardless of their feelings or emotions and morality cannot be grounded in human emotion which is unstable hence unreliable. Rousseau (as cited in Singer, 1994) rebuts such notions by asserting that if humans were left to reason or articulate morality, they would have become extinct. Instead, he believed that human feelings of pity serve as the replacement for the sublime principle of rational justice (do unto others what you want them to do unto you), where pity enables one to adhere to the maxim of natural goodness (do good to themselves with less possible deleterious effect on others) which is less perfect but practicable.

Hume's (1994/1902) argument, however, seems to converge both emotions and reason since he asserts that that moral goals or actions are first driven by desires or passion, while the role of reason is to help humans in the articulation of how to achieve such goals. This implies that morality is hinged on emotions than reason. Social intuitionists such as Haidt take the view of emotions a step further by proposing that morality is evaluated based on emotions and intuition or a process similar to perception than to reasoning and aimed at influencing the intuition of others (Bucciarelli, et al., 2008).

Furthermore, Kant's influence on Kohlberg's work shows that EOJ lays emphasis, in a practical sense, on the adherence to universal rules and laws. Hence the inclusion of moral laws, duties and obligations in the conventional stage of justice reasoning. Yet, the similarity between EOJ and EOC lies in Kant's concept of imperfect duties which supports the notion that if leaders perform acts of service based on the applause they can get, then, they are yet to comprehend the essence of morality. Instead, acts to serve or concern for others should be rooted in the attitude of genuine care not just to act in a certain way or approach ethics as a rule-keeping activity (Baron, 1997).

Here, the concern for others is the motivating factor not just the set of rules. Hence the rules are the ontological basis for which an act is right, but the motivation is the care-orientation that drives a person to treat others as ends in themselves. In that sense, the ethics of care should be a complementary drive for action. That is, the leader who knows the right thing to do based on the objective principles and universally applicable norms should seek to frame and carry out those imperfect duties -duties with lots of latitude to do good– in manners that shows that followers are ends in themselves (Baron, Petit & Slote, 1997).

Arguably, the feminist notions against Kantian categorical imperative as it relates to absolute truths and consistency in behaviour is tenable. For example, within an EOC perspective, it will be acceptable to lie to an armed man about someone's whereabouts given that they intend to harm the other person. Nonetheless, some feminists defend some versions of dominant theories

including Kantian ethics (Marcia Baron), Utilitarianism (Laura Purdy) and Contractualism (Susan Muller Olkin).

Yet, one can agree that a flexible approach that accommodates circumstances beyond one's control is considerable: especially when handling dilemmas. Thus, servant leaders can seek to act uprightly in all given circumstances by seeking alternative moral principles that suit the specific situation. In essence, the point is that while the context is not the origin for the rightness of an act, it plays a role in enabling one to decipher the right principle that will equally result in the right outcomes. As discussed in the conscience section, leaders should listen for its echoes of right and wrong for any given situation or context. Moreover, results show that moral reasoning is fluid and dependent on context (Ryan, et al., 2004).

Lemoine *et al* (2019) contended that servant leadership is more consequentialist than deontological since it is markedly different from ethical leadership which has a transactional approach and tends towards deontological ethics. While their assertions are considerable, it is also noteworthy that if the hypothesis is proven to be accurate, one can confidently connect SL to deontology, since EOJ comprises of both consequentialist and deontological orientations. This further proves that the ideals of using both ethical means and ends are practicable and should be considered by the servant leader. More so, EOJ orientation is not devoid of contextual considerations amidst the consistent use of universal guidelines.

For example, the study by Oliver (2011) showed that leaders in times of catastrophe tend more towards justice orientation. This could be that the set rules simply support the rightness or wrongness of one's action which serves as a firm based upon which morality can be grounded. Agreeably, the nature of the issue or 'time of catastrophe' promotes the idea that circumstances matter in making justice-inclined decisions. Context is key in EOC which is acceptable to an extent as proposed within an EOJ paradigm. The difference is that leaders with EOJ reasoning ground their moral orientation on an objective standard applicable to that situation. This has some level of consistency with universal rules in contrast with EOC. For example, while caring for an enemy may be a sweet thing to feel or say, the survival instinct of humans would want

to respond to what is just and fair in that the preservation or protection of one's interest; especially as it pertains to life, would become a priority before that of another (Oliver, 2011).

This is not at odds with the ideals of servant leadership. Any notion that the leader is a good servant when he/she neglects his/her need is misconstrued. The key idea for servant leaders is not to live in neglect and denial of their needs but to prioritise the needs of others. After all, humans somewhat love themselves and have enough self-interest not to completely forget themselves. Greenleaf (1977) rightly asserted that the leader can only truly be responsible for others when he/she has first taken charge of the natural responsibilities they should have for themselves. In which case, one can adopt the EOC concept of balance caring, where the feelings of attachment do not blind one from helping a distant subject or making a fair judgement (Nodding, 2003; Slote, 2007). Considering the semantics often used in EOC -unfair judgement as in this case-, it is noteworthy that the elements of justice still have a bearing.

- **Intuitionism**

Intuitionism is aligned with deontic ethics and supposes that different duties exist but are self-evident (McNaughton, 2000). Johnson-Laird, Bucciarelli, and Khemlani's (2008) also asserted that deontic propositions are unconsciously based on intuition. Albeit, social intuitionists posit that moral intuition involves an unexpected consciousness of a moral judgment without premeditation or the weighing of options including matters of affective valence (love-hate, good-bad) conflicts with Kant's deontic rationality or categorical imperatives (Bucciarelli, et al., 2008). The epistemological position of intuitionism is that the self-evident truths may not be capable of proof or require no proof. Meaning truth can be known without argument and involves immediate apprehension of abstract and general ideas via understanding instead of reasoning processes (Stratton-Lake, 2020).

Moral intuition, in essence, is that spontaneous moral judgement about an action or agent. It is not necessarily instantaneous and could also have a type of action as its object and, on rare occasions, a general moral principle (McNaughton, 2000). Intuitions are viewed as relevant aspects of morality as it seems rational theories do not cover the majority of what most people

would consider as morality (McNaughton, 2000). However, some philosophers argue that intuitions may have underlining principles, or even religious beliefs that shape them. Such a claim of undergirding markers is synonymous with the principle of universality in EOJ orientation. Undoubtedly, humans can also intuitively distinguish between what is right and wrong (Driver, 2007).

However, moral intuition has been questioned and viewed as lacking normative moral authority for different reasons such as being indubitable though experienced as fallible, not derived from inferential reasoning and the mystical inner eye into the noumenal world of objective values (McNaughton, 2000). Other criticisms include the fact that disagreements exist between intuitionists and philosophers, why it seems some moral propositions seem true and others do not and it is proposed that certain things are good not because of their value but the evolution of approval and disapproval (Stratton-Lake, 2020). For example, there is an instant approval of acts beneficial to a group such as honesty and trust and disapproval of deceits. Nonetheless, McNaughton (2000) insists that in certain situations at least, moral issues could be based on intuition or common sense that provides some moral insights to the agent.

Ontologically, intuitionism aligns with non-natural realism (Stratton-Lake, 2020) as does EOJ. Non-natural realism as a subset of moral realism describes actions evident in nature in value terms; that is being good or bad (Fisher, 2011). This study aligns to it supposing that moral predicates are expressed in normative terms, viewed as intuitionism and self-evident (Ridge, 2019). Indeed, intuitionism is important in the discourse of SL's intuitive elements such as wisdom, honesty and foresight. That is, the servant leader is required to maximise his intuitive foresight and display wisdom in handling any issues that may arise with the aim that the results would be considerable (Greenleaf, 1977). The affective elements or use of instincts such as maternal instincts are welcomed within an EOC paradigm. However, given the criticisms against gut-feelings or instincts, leaders can in addition to valuing their intuition pursue knowledge as an expression of intelligence.

In essence, the common-sense approach of moral intuitions requires the evaluation of action from different angles including the issues of *prerogative* (where certain acts which may be

more beneficial to a person is abandoned for other acts impartially considered), *constraints* (where people are prohibited from doing wrong actions even if it has beneficial outcomes) and the *doctrine of doing and allowing*, (here doing a wrong act is viewed as immoral), whereas by not doing anything, one allows the natural course to be effected (Driver, 2007).

Finally, from this review of moral philosophy, one can deduce that the elements of SL and EOJ are in alignment with the three broad ethical theories and their attributes can inform the proposed servant leadership moral compass. Fundamentally, as Kohlberg (1981; p184) contended, such things as moral behaviours may be non-existent, but some behaviours are an offshoot of an individual's moral decisions or are consistent with a person's moral principles. Hence, the results of observable behaviours have offered empirical insights that can be aligned to the philosophical theories to create a model or standard which a servant leader can strive for. Given that servant leadership is a life-long commitment (Greenleaf, 1977), it also follows that moral development or consistency in moral character, the use of moral principles for ethical decisions would be a continuous endeavour.

2.8 SUMMARY

This chapter covers the review of literature in the field of servant leadership and moral reasoning orientation; especially based on the early works of its proponent and other empirical studies. Majorly, the scope of the review encompasses details of motivation to serve as the antecedent of servant leadership, the elements of SL as the service orientation and elements of the moral reasoning orientation comprising of care and justice ethics as the moral dimension. The hypotheses informing the review are:

H₀ There are no statistical differences between how followers in for-profit and those in public organisations perceive their leaders' observable servant leadership behaviours.

H₁ The higher the level of servant leadership, the higher the followers' motivation to serve.

H₂ Servant leaders have higher ethics of justice orientation than ethics of care orientation.

The critical review covered how moral reasoning entails the decision-making style of leaders. This style is either based on care ethics or the ethics of justice. The elements of objectivity, rationality, separation, legal and universal principles aligned with justice ethics. The elements of care ethics are empathy, concern for others, relationships and responsibilities. Additionally, elements, trends and results of studies in the field, the eight elements of van Dierendonck's servant leadership scale, some conceptual moral elements of SL as proposed by Greenleaf and other scholars were reviewed and critically discussed. Overall, three hypotheses were formulated, following a theoretical justification from the review of literature, and presented in a diagrammatic form. The adopted method (quantitative methodology; using a questionnaire survey) for testing the hypotheses will be covered in the next chapter.

CHAPTER THREE

RESEARCH METHODOLOGY

To achieve the research objectives and answer the research questions, a quantitative methodology was required. Hence, this chapter begins with an overview of the research methodology covering the research philosophy and strategy. Premised on a positivist research paradigm, it details the instruments used in measuring the interrelationships between servant leadership, motivation to serve and moral reasoning orientation. The second section focuses on the research design or methods and the strategy and technique for the data collection and analysis. That is, the methods and approaches used in conducting the study including the sampling technique, data analysis, ethics, and validity.

3.1 RESEARCH PARADIGM

The term paradigm, which means pattern or model is used to describe the researcher's worldview or how the investigated phenomena are viewed (Tuli, 2010). It enabled the researcher to map the methods of data collection (Kivunja & Kuyini, 2017) and make a principled defence of the process of articulating, synchronising and establishing the method of knowledge creation (Easterby-Smith, Thorpes & Jackson, 2012). It is argued that researchers have a research paradigm whether they are aware of it or not (Tuli, 2010). Having this awareness, this section covers the paradigm underpinning the chosen methodology.

This study is grounded in positivism because it is relevant to the context and aim of the research. It entails the use of facts as the basis for social inquiry (Crotty, 1998). Hence, the raw observation of leaders' social behaviour by their followers or employees is viewed as the beginning of knowledge and the results are treated as controllable variables or entities obtainable in physical science (Horn, 2012; Tuli, 2010). In essence, the positivist philosophy commonly supports conclusions drawn from the evaluation of the statistical interconnections between variables; in this case servant leaders' behaviours and moral orientation and the relationship between servant leadership and the followers' motivation to serve.

Other existing paradigms including post-positivism, interpretivism and critical realism usually support the collection of quantitative data. However, they were not considered because they may not support the objective and deductive interpretation of data since their propositions question the systematic adherence to a mono-method (Johnson & Duberley, 2000). Furthermore, positivism is suited to this study because its axioms encompass the techniques, approaches and strategies informing this study. The six axioms, according to Crotty (1998), are *Causal Linkages*: real causes precede effects, *Generalisation*: the possibility of time and context-free generalisations and the following:

Ontology (the belief that only one (single) reality exists)

The ontological position, which makes claims about what exists is premised on objectivism (Grix, 2002) or realism (Singh, 2019). Based on the objective or realist perspective, the adopted methodology emphasises the measured variables, the tested hypotheses and their connections to causal explanations (Tuli, 2010). In essence, the researcher's role is that of a spectator, in that the respondents' characteristics, organisation, motivation and perceived behaviours are 'out there' and independent of the researcher (Bell, Bryman & Harley, 2018; Singh, 2019). The researcher by using this ontological position seeks to understand the research phenomena based on the experiences of others using a methodical and undistorted collection and recording of obtained data (Chia, 2002). In essence, the researcher believes that morality and leadership exist based on her experiences, but seeks external data as an objective input for knowledge. There were no conflicts to resolve based on this ontological position.

Epistemology (the known and knower are different)

Positivism as the epistemological basis of this research defends the possibility of acquiring new knowledge and the methods used to do so (Grix, 2002). More so, the positivist epistemology, as a prevalent philosophical attitude expressed in Western culture (Chia, 2002; Singh, 2019) is appropriate for understanding the research variables evident in this UK context. Nonetheless, since the study was not designed for only UK citizens but employees working in the UK, the data probably captured diverse or mixed backgrounds or nationalities. Yet, this poses no threat to the method of enquiry; instead, it promotes the idea that the philosophical position defends

the method of acquiring data from social agents -employees- and validates the logical conclusions (Hasan, 2016) discussed in subsequent chapters.

One potential issue would have been the question around the objectivity of the study since scholars like Johnson and Harris (2002, p. 108) debunk the notion of objective quantitative research by arguing that quantitative research is only a different kind of the subjective approach. However, the stance taken here is based on the epistemological argument that knowledge was gathered from external agents using validated instruments. Agreeably, the theories, discussion of results and literature review are not devoid of the researcher's cognitive abilities but remain objective since the conclusions are deduced from extant sources.

Use of deductive reasoning (Top-down, theory-driven logic): Deductive logic as a predictive theory or a top-down approach was used in testing and justifying the acceptance of the three hypotheses (Kelemen & Rumens, 2008; Saunders & Lewis, 2012; Teddlie & Tashkkori, 2009). Additionally, some premises are presented in the next chapter to show the logical flow of ideas that led to the seasoned conclusions. The simple conditional reasoning is also supported with some in-text citation. That is, they were hinged on deduction as a process based on factual knowledge, where the theories under investigation informed the stated propositions (Johnson-Laird, 1999). The deductive logical conclusions were drawn from a natural deductive process, which means the rules of introducing or eliminating sentential connectives are followed hinged on numerical estimation or statistical inferences (Dudovskiy, 2018).

The adopted principles used in outlining the premises are the rule of *modus ponens* –if p then q; that is, if the antecedents (p) hold, the consequent (q) is inferred or serves as the basis for the conclusions drawn (Goel, 2007; Johnson-Lard, 1999). This logic is more suitable for this study compared to inductive reasoning. This is because induction is more subjective and suited for open-ended, process-oriented question types requiring of narrative analysis (Dudovskiy, 2018). More so, inductive logic detracts from the focus of the study being a bottom-up approach, where the investigator is required to observe the world moving towards abstract generalisations from which abstractions are developed or built to describe a phenomenon (Saunders, Lewis & Thornhill, 2009).

Figure 3: Differences between Deductive and Inductive Reasoning (Dudovskiy, 2018)

<i>Attribute</i>	<i>Deductive</i>	<i>Inductive</i>
Direction	“Top-Down”	“Bottom-Up”
Focus	Prediction changes, validating theoretical construct, focus in “mean” behaviour, testing assumptions and hypotheses, constructing most likely future	Understanding dynamics, robustness, emergence, resilience, focus on individual behaviour, constructing alterative futures
Spatial scales	Single (one landscape, one resolution)	Multiple (multiple landscape, one resolution)
Temporal scales	Multiple (deterministic)	Multiple (stochastic)
Cognitive scales	Single (homogenous preferences)	Multiple (heterogeneous preferences)
Aggregation scales	Single (core aggregation scale)	Single or multiple (one or more aggregation scales)
Predictive vs. Stochastic accuracy	High – Low (one likely future)	Low-High (many likely futures)
Data intensity	Low (group or partial attributes)	High (individual or group attributes)

Axiology (Value-free): Axiology as a crucial branch of research concerned with values or the ethical issues surrounding the data collection, analysis and reporting process, was considered in the planning process for this research (Kivunja & Kuyini, 2017). Hence, it placed the researcher in the position of a moral philosopher where questions around the impact of research methods on participants, their rights and other moral issues that may arise from the research were considered. Such concerns are usually tackled based on the four criteria of ethical conduct which are fairness, morality, deontology and teleology (Mill, 1969 as cited in Kivunja, & Kuyini, 2017). Hence, during the research process, these principles were taken into consideration. Albeit they do not necessarily serve as the basis upon which the explanation of

the results was framed. Further explanation of the applicability of the principles is discussed under ethics in section 3.4.

3.2 QUANTITATIVE METHODS (QM)

After considering the merits and demerits of mono-method and mixed-method methodologies, a mono-method quantitative method was adopted for this study (Johnson, Onwuegbuzie & Turner, 2007; De Lisle, 2011; Stentz, Clark & Matkin, 2012; Creswell, 2010; Teddlie & Tashkkori, 2009). This is because QM supports testing the hypotheses covering the relationships between SL, MRO and SL and MTS, the use of numerical/statistical analysis and survey questionnaires (Kothari & Garg, 2014; Stentz, Clark & Matkin, 2012) and drawing of deductive logical conclusions (Kellermen & Rumens, 2008; p25). The quantitative approach taken can be classed as inferential, where members of the population are viewed as having similar characteristics to the sample population (Kothari & Garg, 2014) and descriptive, where regression and factor analysis (Johnson & Harris, 2002) were used in tackling the clear and structured research problem under investigation (Ghauri, Gronhaug & Strange, 2020). Most importantly, the quantitative approach is suited to the research questions:

RQ1: How does servant leadership tend more towards the ethics of justice than the ethics of care?

RQ2: How do followers perceive servant leadership behaviours in public and private organisations and how does that impact their motivation to serve?

Nonetheless, QM has limitations including the lack of detailed information as to causes and outcomes of relationships between variables. This, however, does not pose a challenge because the study is delimited to the extension of servant leadership theory using the prevalent quantitative technique in the field (Eva et al., 2018; Parris & Peachey, 2013) and is not intended to cover organisational outcomes, performance or all aspects of leadership as pointed out by Stentz, Clark and Matkin (2012). Contrary to Kempster and Parry's (2011) claim, quantitative methods are somewhat generalizable (Crotty, 1998) and no universal methodology exists to tackle all research problems (Tuli, 2010). More so, using qualitative methodology may raise

social desirability issues which are not uncommon with ethical studies of this kind (Lan et al., 2010).

3.3 RESEARCH METHODS

To answer the research questions, a questionnaire survey was adopted in this study. It is also predominantly used in the field (Eva et al., 2018; Parris & Peachey, 2013) to enable researchers to gather objective data from a large sample, support the inclusion of different variables, and to enable the use of statistical analysis (Creswell, 2010) to verify or test the research hypotheses (Remenyi, Williams, Money & Swartz, 2005). Importantly, a quantitative approach provides data that can be directly compared with previous research in this field, which if conducted could demonstrate the unique contribution of this study.

This section covers details of the already validated measurement scales used for the study, questions on demography and other relevant characteristics of the participants including the type of organisation, gender, age, work-basis, tenure in office and managerial levels amongst others.

3.3.1 Sampling Techniques and Sample Population

A non-probability purposive sampling technique informed this study as a targeted group was selected to suit the research objectives (Saunders & Lewis, 2012). This is a cross-sectional study, and the data collection took place in the first quarter of 2019 (from January to March).

Only UK employees or followers who had worked with a leader for at least six months were targeted. This timeframe was used as an exclusion criterion to screen participants such that new employees with little or no experience with their leaders were not permitted to complete the survey or those who did were discarded. The rationale behind the six-month timeframe is that most organisations give employees that timeframe as a probationary period to settle into their

organisation and is most likely a sufficient time for them to observe, interact with their leaders or have some direct experience with them. Additionally, the follower sample was targeted because leadership as a phenomenon occurs within followers who are recipients of the challenges and opportunities leadership presents (Naber & Moffett, 2017). More so, the follower sample is prevalent in leadership studies; although, the focus is often on investigating their leaders' attributes.

Following the call for perception from both parties to give a more balanced view (Liden, et al., 2008), this study adopted a strategy where the followers also had 'a voice' about themselves. That is, the data collected from followers include views about their motivation to serve in addition to how they perceived their leaders' behaviours covering both their service and moral orientations. This third-person sample population will also reduce issues of self-rater bias since leaders can barely give a true representation of their moral and leadership behaviours (Brown & Trevino, 2006). Moreover, responses of other-raters may be more reliable than those of self-raters (Chen, Chen & Li, 2013; Sosik, Juzbasich & Chun, 2011).

The study was inclusive in its approach; in terms of incorporating employees across diverse types and sizes of the organisation or industry. Aimed at achieving one of the research objectives, respondents from both public and private organisations were primarily targeted. Hence, the data will support the examination of the service-oriented behaviours and motivations of the leaders and followers of varying organisation respectively. This diverse sample population is also suitable because the study seeks to extend SL theory from data that is generalisable or is not limited to some sectors or institutions. Besides, the mixed sample population may offer a broader spectrum of the role that cultural or institutional differences play in defining how employees experience servant leadership.

This does not mean a single organisation cannot be studied, rather, the approach used sought to circumvent the issues of gaining access to a single organisation in addition to limiting mono-sample bias (van Dierendonck & Nuijten, 2011). Moreover, the strategy for this study is not based on the use of a case study which would require a slightly different research design (Saunders, Lewis & Thornhill, 2009). Additionally, there are no identified controversies

regarding the appropriate or inappropriate sector for collecting data for leadership studies. After all, leadership in its own right is a universal phenomenon.

Besides, other scholars have collected mixed data samples including salespersons and staff of grocery stores (Ehrhart, 2004; Hirschy, Gomez, Patterson & Winston, 2014), primary and secondary school teachers and university staff (Sokoll, 2014; Zhang et al., 2016), diverse or mixed organisations (Vondey, 2010), multinational companies (Walumbwa et al., 2010), student and production and distribution company sample (Liden et al., 2008), open online survey (Flynn, Smither & Walker, 2016; Verdorfer, 2016) and both public and private organisations (Kashyap & Rangnekar, 2010). Furthermore, examples of sample populations within the moral reasoning literature include the use of student samples (Bampton & Maclagan, 2009; Liddell et al., 1992; Reynolds & Ceranic, 2007; Robinett 2008; White, Crafford & Schepers 2001), IT, manufacturing and service sectors (Sosik, Juzbasich & Chun, 2011) amongst others.

This strategy of diverse sample population used in these past studies suggests that leadership and moral orientation studies alike have no industrial boundaries that serve as moderators or mediators. Nevertheless, this study prioritised using professional practitioners instead of the prevalent use of student samples (van Dierendonck & Nuijten, 2011). Hence, after designing the questionnaire on the Qualtrics platform, the survey link was emailed to suitable work colleagues who volunteered to participate in the study. The link was also shared with relevant professional groups within the researchers' network on LinkedIn to enable her to reach the targeted sample population. Suitable employees, managers and team leaders in some organisations (particularly insurance and higher institutions) were also contacted via email to participate and recruit their team members as well. Finally, the researchers' friends, colleagues and supervisors also helped to share the survey link with employees who suited the sampling criteria.

Out of the 500 targeted participants, about 404 responded (81%), which is a rather high response rate. However, these responses also include 101 incomplete responses captured by Qualtrics. It seems to have been a case where some respondents only clicked on the link without

responding to the questions or they did not meet the sampling criteria so could not complete the survey. Since the link was anonymous, incomplete responses could not be followed-up neither could participants be reminded to complete the survey before the given deadline. After cleaning up the data from the remaining 303 responses, 95 responses with single or the same responses were deleted. Notwithstanding, the number of responses used (N=208; 42% of targeted number) is still valued and highly recommended for a quantitative study of this magnitude.

3.3.2 Measurement Scales for Data Collection

In keeping with the rigour of systematic research of this nature, previously validated questionnaires were used for this study (Chia, 2002). However, two were adapted to suit the purposes of the study. In addition, demographic and contextual data were collected as follows; free text spaces were provided for respondents to state their age and tenure in office, over two options were given for gender, work-basis, type of organisation and managerial levels as shown in the survey in appendix A1.3. The leaders' gender and the type of organisation the followers worked for were particularly important as these independent variables were further explored to answer the research questions and examine the hypotheses.

Furthermore, due to the slight adaptation of the existing scales discussed below, additional statistical analysis, Cronbach alpha, was conducted to examine the reliability of the already existing and validated scales (de Vaus, 2014). The results show that the Cronbach alpha of all the instruments was almost or over $\alpha = 0.7$ indicating acceptable reliability. Only the ethics of care (EOC) had the $\alpha = 0.64$. This is similar to the score obtained by Liddell, Halpin and Halpin (1992) the original designers of the scale. However, one item (It is important to my manager to consider the context or the circumstances when he/she is making difficult decisions) was deleted from the EOC reducing it to six items and raising the alpha to 0.7. As shown in Figure 4, both original items (servant leadership) and the adapted scales (moral reasoning orientation and motivation to serve scales) used for the study are sufficiently reliable.

The Servant Leadership Survey (SLS) by van Dierendonck and Nuijten (2011) was used to measure the behaviours of leaders in UK organisations as observed or perceived by their followers. As discussed earlier, it is one of the three multidimensional and rigorous scales in the field (Eva et al., 2018), which takes cognisance of the overall organisational element. An example of an item used is ‘*My manager holds me and my colleagues responsible for the way we handle a job*’. Nonetheless, SLS lacks the moral or ethical element evident in the other two scales. As a contribution of the study, therefore, the moral orientation that best-predicted servant leadership will be incorporated into the SLS which, thereafter, would include both service and moral dimensions.

Figure 4: Descriptive statistics of variables and their dimensions

Variables	Items per scale	α	Mean	SD
Servant Leadership (SL)	30	.93	133.13	22.88
Motivation to Serve (MTS)	6	.76	30.80	4.83
Ethics of Justice (EOJ)	7	.72	20.43	3.48
Ethics of Care (EOC)	6	.70	14.37	3.41
Dimensions of SL				
Empowerment	7	.91	32.54	7.278
Humility	5	.91	21.37	5.404
Accountability	3	.77	14.69	2.533
Standing Back	3	.80	12.18	3.393
Authenticity	4	.71	16.57	3.945
Stewardship	3	.74	13.59	2.918
Courage	2	.76	8.13	2.292
Forgiveness	3	.67	14.06	2.118

There are different instruments for measuring an individuals' moral orientation as shown in figure 5 below. The moral orientation scale (MOS) which consists of 12 dilemmas concerning children and the measure of moral orientation (MMO) scale having 11 moral issues about students and a self-description section were considered for this study since they cover both

theories. Nonetheless, both instruments have scenarios/vignettes that are not representative of the targeted leadership sample. Hence, the dilemmas were not included in the study; especially because the research approach does not require the inclusion of vignettes. Therefore, only the self-description part of the MMO was used for the study. Previous results show $\alpha = 0.65$ for self-description care and $\alpha = 0.7$ for self-description justice (Liddell, 1998). Hence, the items of the self-description measure are reliable.

Figure 5: Existing Scales for Measuring Moral reasoning Orientation.

Care ethics	Care scale by Bampton and Maclagan (2009)
Justice ethics	Defining Issues Test by Rest (1986)
Both theories	The Moral Orientation Scale (MOS) by Yacker and Weinberg (1990)
	Measure of Moral Orientation (MMO) by Liddell, Halpin and Halpin (1992).

The MMO has four Likert-type response categories, ‘strongly disagree, somewhat disagree, somewhat agree and strongly agree. However, it was designed for individual respondents to fill out their own moral orientation. Hence, the scale was adapted, whereby certain words were replaced with words that take on a third-person perspective. For example, “I” was replaced with ‘my manager’, “me” with ‘him/her’ and “my” with ‘his/her’. An example item change is from ‘in most situations, I can be impartial and unattached when making decisions’ to ‘*In most situations, my manager can be impartial and unattached when making decisions*’. After the data collection, the results were analysed to assess the reliability of the scales, which as shown in Figure 4 are reliable. The full items of the survey are shown in appendix A1.3.

Finally, to measure the followers' motivation to serve (MTS), a six-item MTS scale by Ng, Goh and Koh (2008) was used. It has seven Likert scale options from 'strongly disagree' (1) to neutral (mid-point =4) and strongly agree (7). The MTS is currently the only scale that focuses on the individual motivational construct of service as grounded by servant leadership theory. It was originally designed for leaders to complete; hence it has terms that connote leadership. To make it relevant to this study, the items were modified. As reviewed and approved by the supervisory team, there was a replacement of the term "leader" with "person", the word "subordinates" with "fellow co-workers", and the word "tends" either with "is willing" or "is inclined". An example item is '*I am the type of person who willingly or is inclined to look out for the interests of my fellow co-workers*'.

3.3.3 Data Analysis

After the quantitative data were collected, they were cleaned, coded and analysed using Statistical Package for the Social Sciences (SPSS). The data were cleaned by eliminating incomplete responses and those with the same or single answers throughout. The steps followed were as listed by Pallant (2016) including checking for minimum and maximum values to ensure they made sense, examining the number of valid and missing cases and reviewing the frequencies to ensure the scores and variables are accurate. After cleaning the data, 208 complete responses were obtained (about 42% response rate), which is over the standard 200 responses and considerable for a quantitative study of this nature.

Both descriptive and inferential statistics were used in the analysis of the data. The descriptive statistics, including mean, standard deviation, served the purposes of describing the basic features of the data while the hypotheses were tested based on inferential statistics particularly Pearson Correlational Analysis, multiple regression, t-test and ANOVA. An exploratory factor analysis was also conducted to reduce the number of items in the SLS and MMO into a considerable number of factors.

Notably, following the assumptions of multiple regression, multicollinearity and singularity were diagnosed, the variation inflation factor (VIF) and Tolerance value were also evaluated, and the results showed the standard level of less than 10 and greater than .10 respectively (Pallant, 2016). Other concerns such as outliers, normality, linearity, homoscedasticity and independence of residuals were also assessed using the 'residuals statistics'. The data does not deviate from normality as indicated by the points which are in a broadly straight line on the Normal P-P Plot. Other details of the statistical tests and the results from the data are discussed in the next chapter.

3.4 ETHICS

The four ethical conduct criteria (teleology, deontology, morality, fairness) mentioned in section 3.1 informed the ethical decisions made by the researcher to ensure that justifiable means were used to achieve the ethical research goals. Teleology is a consequential ethical philosophy that focuses on the outcome or results of decisions. That is, it is required that research practices should be intrinsically desirable, and the end result could justify the means (Rowe & Guerrero, 2013). From this position, the researcher was morally obligated to ensure that the research methods were pragmatic and produced good outcomes than harm. Implicitly, the utilitarian perspective of act and rule principles aimed at achieving common good or greater good for the greater number of respondents informed the process (Kakabadse, Kakabadse & Kouzmin, 2002). This was achieved by assuring all participants of anonymity and confidentiality and seeking their consent before they could proceed with the online survey.

The deontological perspective concerns itself with duties and rights where certain behaviours are inherently good/ethical or bad/unethical. That is, the law is the guiding rule for ethical behaviours; thereby bringing about uniformity in the judgement of actions regardless of the outcomes (Griseri & Seppala, 2013). Hence, the researcher ensured that the laid down procedures for research as required within the research institution was carefully followed. For example, the University's ethics approval process was followed, that is, the ethical form was accurately completed and sent to the ethics committee of Huddersfield Business School and data collection process only began after the study approved. Additionally, all participants were

assured of anonymity and confidentiality and their consent was sought before they could proceed with the online survey.

Considering the dualism between teleology and deontology, the researcher took a mid-point stance where both means and ends were ethically justifiable. Based on the design of this study, some sources of ethical dilemmas (such as issues of personal gain against that of stakeholders, objectivity and subjectivity concerns), conflict within the researcher's value system or clash of value systems (such as professional code or personal values and organisational codes values) were not experienced (Kakabadse, Kakabadse & Kouzmin, 2002). That is, the use of an online survey platform, voluntary adult participants and questionnaires without personal identifiers did not pose a threat to anyone in particular; more so, no singular organisation or group was targeted, and no respondent contacted the researcher to withdraw their responses.

The morality criterion which emphasizes the exercise of moral standards in the research process entailed that the researcher correctly or truthfully interprets the data. This was achieved via the use of standardised measures or validated scales and an exact description of the relevant results aided by sophisticated statistical software (SPSS). Finally, the criterion of fairness entails the consideration of the participants' rights and fair or equal treatment of all participants following the PAPA acronym for Privacy, Accuracy, Property, and Accessibility (Kivunja, & Kuyini, 2017). To ensure fairness, participants were duly informed of the research aim, the persons who own or will access the data and they were given the opportunity to withdraw their responses by a certain deadline without reasons. These details are as shown in the information sheet attached to the appendix section-one. Also, only complete questionnaires were used to ensure consistency.

3.4.1 Validity and Reliability

The items of a survey are said to be valid when the items measure what they intend to measure and they are reliable if the questions can be answered in the same manner by an individual given that their position has not changed about the subject (de Vaus, 2014). Hence, in the first

stage of validation, the literature was reviewed, and the rules of phraseology were followed to ensure that the choice of words informing the two adapted instruments (MMO and MTS) following the approval of the original authors, were adapted with key words that suits the purposes of this study. They were particularly drafted to be clear and unambiguous/vague to avoid collecting unreliable data. Afterwards, the questions were censored by the field expert or pretested by other knowledgeable academics (the supervisory team) to further ensure content validity, that is to examine if the items measure what they were intended to measure.

More so, the SLS also has a considerable construct validity based on the applied second-order exploratory factor analysis (van Dierendonck & Nuijen, 2011). In essence, the questionnaires used for the research were previously validated, but additional statistical analyses were conducted to ensure they are reliable. The process of reliability entails ensuring that the questions can be answered in the same manner by an individual given that their position has not changed (de Vaus, 2014). Validity and reliability in quantitative or positivist studies require the type of systematic approach (Chia, 2002). Hence, following the data collection, additional tests using Cronbach alpha test (as shown in figure 4 above) was conducted to further verify the reliability of the scales.

Overall, the method used for this study is not foreign to the field and the relevant scales are validated and reliable with interpretation of results driven by objective reasoning. It is noteworthy that the debate around the subjectivity of objective research is an ongoing discourse. In fact, Johnson and Harris (2002, p. 108) debunked the notion of objective quantitative research by arguing that there is no absolute objectivity given that quantitative research is a different kind of the subjective approach. However, the stance of the researcher is based on the epistemological argument that knowledge is garnered from externally existing sources; hence is value-free. More so, even if the survey scales had inferred what the possible ratios or categories will or should be, the questions were informed by extant theories and the eventual data were collected from employees other than the researcher.

Nonetheless, while the results as discussed in the subsequent chapter is a complete description of the collected data. That is, the scope of the discussion chapter covers explanations drawn

from existing literature that are not devoid of the researcher's cognitive ability. In essence, the hypothesis supporting the ethics of justice grounded on human's rationality or cognitive capacity and the ideas of conscience discussed in the literature review are not parallel to the research ontology. Instead, the researcher is proposing that these data were deduced from existing theories or externally documented sources of knowledge.

3.5 SUMMARY

This chapter covered the research methodology which includes the research paradigms; mono-method quantitative methodology, and data collection techniques and analysis. The research paradigm is positivism, and it informed the chosen methodology. Positivism entails the use of a realist ontology which means that the researcher believes that only a single reality exists and the objective epistemology supposes that knowledge is distinct from the researcher and as such is 'out there'. Systematic steps such as the use of structured and validated scales were used for the data collection process and a reasonable amount of 208 responses were collected for analysis. As indicated, the required documents used in the ethical conduction of this research project such as the questionnaires are in the first section of the appendix.

CHAPTER FOUR

RESULTS

The results from the quantitative data collection are presented below. The chapter begins with the demographic information and descriptive statistics of participants followed by inferential statistics, which are discussed in light of the research hypotheses and objectives. Additional tables from the analysis are in appendix A2.

4.1 INTRODUCTION

To test the hypotheses as shown in Figure 6, some statistical analysis was conducted. The tests include correlational analysis, t-test and multiple regression analysis and the underlining assumptions of these tests were considered before their application. The independent t-test was carried out to compare the mean scores of two different groups in this study. Multiple regression was used to examine the relationship between servant leadership (SL) as a dependent variable and the other independent variables including ethics of care and justice (Pallant, 2016). Pearson's correlation analysis assessed the direction of the relationship between servant leadership (SL) and the two moral reasoning theories of care ethics (EOC) and justice ethics (EOJ) and the interconnections between SL and motivation to serve (MTS). Cohen's (1988, pp. 79-81) guidelines for interpreting correlations were used as shown in Figure 6 below.

An exploratory factor analysis (EFA) was also conducted to reduce the number of factors in the servant leadership scale (eight dimensions) and the ethics of justice to a manageable number. This is in fulfilment of the research objective '*To extend a multidimensional measure of servant leadership (servant leadership survey) to include the servant leaders' moral reasoning orientation*'. Following Matsunaga's (2010) assertion, the EFA was useful in the identification of latent factors that reconstructed the manifest or observed data in its original form. Hence, Principal Component Analysis (PCA) was conducted to summarise the data set or select the underlying factors that inform both service and moral orientations resulting from the combination of SL and MRO (Tabachnick & Fidell, 2014). In essence, all the original items were compressed to become a set of linear combinations composed of all the variance in

the variables. The factorability of the scales was examined based on standard criteria with emphasis on the sample size, factor extraction technique and factor rotation and interpretation.

Figure 6 Correlation Guidelines and Hypotheses

Correlations	Size
r= .10 -- .29	Small correlation
r= .30 -- .49	Medium correlation
r= .5 – 1.0	Strong correlation
Hypotheses	
(All were accepted)	<p>H₀ There are no statistical differences between how followers in for-profit and those in public organisations perceive their leaders’ observable servant leadership behaviours.</p> <p>H₁ The higher the level of servant leadership, the higher the followers’ motivation to serve.</p> <p>H₂ Servant leaders have a higher ethics of justice orientation than ethics of care orientation.</p>

4.2 DESCRIPTION OF THE SAMPLE

The next section presents information related to the demographics of the sample population. This is to paint a clearer picture of the research population. Data are presented in different sections in words, numbers and tables as shown below.

4.2.1 Profile of Participants

In total, N=111 females and N=93 males participated in the study aged from 17 to 80 years (M=32.35, SD =10.63). The ages were categorised into four as shown in Table 1 (the full version is shown in Table A1 in the appendix). No specific criteria informed the categorisation of the groups. The groups were designed to have over 20 participants since that is the required limit for the comparison of the correlation coefficients between groups.

Table 1 Grouped ages of participants.

Age groups	Number
17-25	60
25-30	45
31-39	55
40-80	40
Unknown	8

Table 2 Participants' work with leaders (years)

Years	Frequency	%	Group category	
Valid	<1	30	14.4	
	1	57	27.4	≤ 1
	1.5	11	5.3	
	2	32	15.4	1.5-3
	3	25	12	
	4	20	9.6	≥ 4
	5	10	4.8	
	6	3	1.4	
	7	4	1.9	
	8	2	1	
	9	1	.5	
	10	5	2.4	
	12	3	1.4	
	15	3	1.4	
	18	1	.5	
	26	1	.5	
	Total	208	100	

As shown in Table 2, a higher percentage of respondents (27.4%) have worked with the same leader for a year. The years of work experience were also categorised in a similar manner as the respondents' ages and the results show that the smallest but considerable number of participants have worked for over four years.

Table 3 Respondents' work time basis and managerial level

	<i>Work time basis</i>	%	Count	Mean(SD)
1	Full time	60.10%	125	133.7(22.4)
2	Part time	36.54%	76	133.2(23.8)
3	Currently unemployed/ zero-hour contract	3.37%	7	
 <i>Managerial level of participants</i>				
1	Non-managerial	74.52%	155	
2	First line manager or team leader	19.2%	40	
3	Middle level manager	6.5%	13	
4	Top manager	0	0	

Table 3 shows that the majority of participants have worked on a full-time (n=125) and part-time (n=76) basis. T-test also shows no significant difference between participants who worked on a full (M= 133.74, SD =22.4) or part-time basis (M= 133.18, SD=23.82; t (199) =.166, p=.87). Additionally, the respondents, that is employees or followers were mostly at a non-managerial level (74.5%), followed by some who were also leaders occupying team leadership or first-line management roles (19.2%).

4.2.2 Leaders' Characteristics

Apart from the five, who preferred not to mention their leaders' gender, the other participants rated 101 male and 102 female leaders. As shown in Table 4, majority of the leaders sampled (65.4%) were older than their followers and a higher percentage of the observed leaders oversee one to ten employees.

Table 4 Leaders' age and number of followers

Age	%	Count
1 Younger than me	18.75	39
2 About the same age as me	15.87	33
3 Older than me	65.38	136
<i>Number of followers the leaders oversee</i>		
1 01-10	41.5	87
2 11-20	31	65
3 25-40	12	25
4 41-250	8.8	18
Unknown	6.7	14

A higher percentage of the leaders were first-line managers (60.6%), with more male managers at the middle and top management level as shown in Table 5. A one-way between-groups analysis of variance was conducted to examine if the leaders' managerial levels impact how their SL behaviours are perceived by their followers. The ANOVA shows no statistically significant difference between the groups at the $p < 0.05$ level in SL scores for the three levels: $F(2, 205) = 0.15, p = 0.86$.

Table 5 Managerial Levels and gender

Leaders' level and gender cross tabulation

Leaders' managerial level	Leaders' Gender			Total within gender	Total
	Male	Female	Unstated		
Team leader	55	69	3	61.1%	127
Middle level	32	20	2	26%	54
Top Manager	14	13	0	13%	27
Total	101	102	5	100%	208

Upon collapsing these levels into two, where one group is based on the first-line managers and the second group is composed of middle and top management levels, the T-test result indicates that there is a significant difference in the mean scores of SL for first-line ($M=130.41$, $SD=22.79$) and middle/top managers ($M=137.40$, $SD=22.51$); $t(206) = -2.17$, $p = 0.03$ (two-tailed). The magnitude of the difference in means (mean difference = -6.99 , 95% CI: -13.34 to -0.63) was very small (eta squared = 0.005). The managerial levels of followers also show no significant difference $F(2, 205) = .46$, $p = .63$ in the way they perceived their leaders' service behaviours.

Although the correlational analysis showed different degrees of correlations between SL and EOJ for the three leadership levels, the z score indicates no statistically significant differences as also evidenced by one-way ANOVA showing no significant difference $F(3, 203) = .06$, $p = .97$. A t-test showed that SL is not differentiated by gender. That is, there was no significant difference in the scores for male ($M=134.66$, $SD=22.02$) and female participants ($M=131.97$, $SD=23.62$; $t(202) = .83$, $p = .41$, two-tailed). The same is applicable to the male ($M=136.1$, $SD= 18.96$) and female leader category ($M=130.28$, $SD=25.85$; $t(185) = 1.83$, $p = .07$, two-tailed).

4.2.3 Organisational Characteristics

Most of the organisations are for-profit (52.4%) and the participants were mostly employees of large enterprises (64.4%) as shown in Table 6. The participants were from a range of industries or sectors including education (30.3%) insurance (21.2%), health care (11.1%) retail (7.7%) and others (29.7%) shown in the appendix (Table A3).

Table 6 Types and Sizes of the organisations

	<i>Type of Organisation</i>	%	Count	M(SD)
1	Public non-profit organisation	38.94%	81	135.3(23.8)
2	Private for-profit organisation	52.40%	109	131.7(22.7)
3	Private nonprofit organization	8.65%	18	132.2(20)
	<i>Size of the organisation</i>			
1	up to 50 employees	15.87%	33	
2	50 to 250 employees	19.71%	41	
3	Over 250 employees	64.42%	134	
	Total	100%	208	

ANOVA analysis was also conducted to explore the impact of organisational size on SL and the result shows no significant difference at the $p < .05$ in SL scores for the small, medium and large size organisations: $F(2, 205) = 2.64, p = .074$.

4.3 CORRELATIONAL ANALYSIS; ANTECEDENT AND DIMENSIONS OF SL

Table 7 shows the original correlational analysis for all the service dimensions of SLS, the moral dimensions based on the ethics of justice and care and the explored antecedent of SL; motivation to serve.

Table 7 Correlation of all variables

Correlations

	1	2	3	4	5	6	7	8	9
Empowerment	1								
Humility	.739**	1							
Accountability	.271**	.219**							
Standing Bank	.620**	.720**	.180**	1					
Authenticity	.654**	.790**	.208**	.643**					
Stewardship	.777**	.727**	.267**	.671**	.670**	1			
Courage	.497**	.540**	.183**	.495**	.504**	.473**			
Forgiveness	.179**	.162*	.234**	.187**	.106	.204**	.032	1	
Ethice of Justice	.416**	.440**	.241**	.385**	.337**	.448**	.407**	-.001	
Ethics of Care	-.119	-.034	-.028	-.044	.087	-.148*	.071	-.053	-.065
Motivation to Serve	.179**	.135	.181**	.139*	.139*	.172*	.184**	.141*	.153*

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

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

From Table 7, all the service-dimensions of SL, except forgiveness, are correlated to EOJ and only the accountability dimension has a small correlation, while others are moderately correlated. Stewardship has a small negative correlation to EOC and all, but the humility dimension has a small correlation with the followers' motivation to serve. This analysis is

important because the SL dimensions which are positively correlated to the moral reasoning orientation of leaders would serve as the morally inclined service elements to be included in the recommended ethics-based model.

4.4 HYPOTHESES TESTING

The hypotheses were tested via inferential analysis including correlations, t-test, and multiple regression analysis. Based on the statistical analysis, all hypotheses were accepted. Some deductive logical explanations were also provided to support the acceptance of the hypotheses.

4.4.1 Servant Leadership in Private and Public Organisations

Different premises led to a logical conclusion underpinning the hypothesis; H_0 *There are no statistical differences between how followers in for-profit and those in public organisations perceive their leaders' observable servant leadership behaviours.*

Premise 1: The servant leadership behaviours are viewed as universal and relevant to all contexts (Brubakar, 2013; Greenleaf, 1977), though leaders may exist in varying degrees (Anderson, 2009).

Premise 2: A singular measurement scale for examining servant leadership behaviours was given to all participants.

Premise 3: The scale measured similar behaviours of leaders as perceived by all participants

Conclusion: Therefore, servant leadership behaviours should be the same regardless of the organisational context, be it public or private organisations.

Hence, it is reasonable to assert that the individual tendency to show these attributes may vary, but the type of organisation does not imply that the SL behaviours are different. To test the hypothesis, a t-test and correlational analysis were conducted. The correlational analysis shows no significant relationship between servant leadership and types of organisation. Additionally, an independent-samples t-test was conducted to specifically examine the servant leadership

(SL) scores for public and private organisations. It shows no significant difference in the scores for public firms ($M=135.74$, $SD=19.93$) and private organisations ($M=131.48$, $SD=24.69$) $t(186.7) = 1.32$, $p = .204$ (two-tailed). The magnitude of the differences in the means (mean difference = 4.7, 95% CI: -2.13 to 10.65) was small ($\eta^2 = .009$). Hence, the hypothesis is accepted meaning that servant leadership behaviours are perceived to be the same across public and private organisation.

To further investigate any unique features within the private and public organisations, the data was split between private and public organisations as shown in the Appendix (Table A7 and A8 respectively). A comparative correlational analysis shows a small and strong correlation between SL and EOJ in public ($r = .243$; $n=81$, $p < 0.01$) and private organisations ($r = .596$, $n=109$, $p < 0.01$) respectively. A z score of -2.94, $p = .003$ (two-tailed) indicates the statistically significant difference in the strength of the relationship between SL and EOJ in public and private organisations. In essence, the correlation reveals that EOJ explains more of the variance in the behaviours of SL in private organisations compared to those in public organisations. However, a t-test analysis comparing the EOJ scores show no significant difference between the EOJ of public ($M=20.44$, $SD = 3.32$) and private organisations ($M=20.57$, $SD= 3.45$) $t(188) = -.250$, $p = .80$, two-tailed. The mean difference was -.12, 95% CL: -1.11 to .86, $\eta^2 = .0003$).

Additionally, a regression analysis was conducted with EOC, EOJ and MTS regressed against SL. The results show that approximately 49% of the variance in the followers' experience of SL in private organisations is predicted by the leaders' EOJ and the followers MTS. This significant result shows that EOJ with a beta of .53 makes a greater contribution to the model followed by MTS with a beta of .36. For the public organisations, the independent variables (IVs) only explain about 14% of the variance in SL of which EOJ and EOC do not make any significant contribution, while only MTS does (beta .277).

4.4.2 Motivation to Serve and Servant Leadership

From a deductive synthesis of the literature, some conceptually and theoretically driven premises were drawn leading to the conclusion that informs the second hypothesis: **H₁ *The higher the level of servant leadership, the higher the followers' motivation to serve.***

Premise 1: Motivation to serve (MTS) is an individual-based construct characterised by values, personality and experience of servant leadership (SL).

Premise 2: MTS is an antecedent of servant leadership (Amah, 2015; Ng & Koh, 2010) and evident in servant leaders (Amah, 2018).

Premise 3: MTS can be vicariously learnt by followers who observe servant leaders (Bandura, 1977; Greenleaf, 1977).

Premise 4: Service-led followers observe their leaders and are individuals with values, personality and experience of servant leadership.

Conclusion: Therefore, by observing their leaders, service-led followers can learn or be motivated to serve. Hence, there is a positive relationship between followers MTS and SL.

To test the hypothesis, correlational and multiple regression analysis were conducted. As shown in Table 8 there is a small positive correlation between SL and MTS ($r = .207, p = 0.01$). Upon further investigation of the positive relationship between the two variables, the multiple regression analysis showed that MTS made a small contribution to the model with a beta of .152. Nonetheless, it emerged as a significant predictor of SL, as shown in Table 9. Hence, the hypothesis is accepted.

Table 8 Correlation Analysis of dependent and independent variables

	1	2	3	4
Servant Leadership (SL)	1			
Ethics of Justice (EOJ)	.476**	1		
Ethics of Care (EOC)	-.057	-.065	1	
Motivation to serve (MTS)	.207**	.153*	-.065	1

Theoretically, servant leaders have a high motivation to serve first before becoming leaders (Greenleaf, 1977). Therefore, one can assume that for the followers to eventually become servant leaders, they should be first motivated to serve. However, if their desire to serve others is dependent on their servant leadership experience, it means MTS can be explored as a dependent variable.

To further explore that idea, a regression analysis situating MTS as the dependent variable was conducted. The result shows that SL and other variables, which had a small correlation with MTS (followers' level in the organisation, the type and size of the organisation, ethics of justice as shown in Appendix Table A6), do not significantly predict MTS or they make no significant contribution to the model (Sig = 0.055). This means construing MTS as a dependent variable in that the changes in SL could positively change the level of followers' MTS was not substantiated. Instead, it suggests that the followers' level of MTS plays a role in predicting the way they perceived their leaders' behaviours. For example, after splitting followers' MTS scores into three groups based on 33rd (Low MTS = ≤ 30), 66th (Average MTS = ≤ 33) and 100th percentiles (High MTS; ≤ 39), there was a significant difference between the groups; especially as it pertained to the followers' view of SL meaning that the different groups perceived their leaders differently.

From the ANOVA analysis, differences between level 1 (low MTS) and level 3 (high MTS) were statistically significant. In essence, the one-way between-groups analysis of variance was conducted to explore the impact of followers' service-orientation motivational levels on their perception of their leaders' servant leadership behaviours. As earlier stated, the followers' MTS were split into low, medium and high MTS. There was a statistically significant difference ($p < .05$) in the SL scores for the three groups: $F(2, 205) = 5.8, p = .01$. The actual difference in means scores between the groups was small. Post-Hoc comparisons using the Tukey HSD test showed that the mean score for Low MTS ($M = 128.85; SD = 22.60$) was statistically different from the third group -high MTS ($M = 140.95; SD = 23.29$), while group 2, the average MTS, was not statistically different from both the low and high MTS.

In essence, the followers somewhat have an innate desire to serve others and that innate desire shapes their view of SL. Whether the followers will eventually desire to become servant leaders due to their experience of SL is worth further investigation. This result evidencing that followers are motivated can be classed as the first step to achieving that end. Nonetheless, the low correlation is concerning. One can claim that their experience of SL may be better measured in terms of whether the experiences were good or undesirable rather than being based on the behaviours of the leaders. Albeit the behaviours of the leaders if destructive should, presumably, have a negative impact and vice versa, but this could be explored in the future.

Additionally, the low correlation could be because the original scale was designed to measure the leaders' MTS not that of the followers. Since MTS is conceptualised as an antecedent of SL (Amah, 2015; Ng & Koh, 2010), it could be that the followers' MTS is a considerable indicator of their desire to serve first and that innate desire influences how they perceive their leaders. Since the followers' desire to become servant leaders was not covered in this study, the current data only offers suggestions alluding to such possibilities, requiring of further corroborations. However, it is noteworthy that some of these respondents were also leaders, who based on their level or position at work, are responsible for some employees as mentioned in section 4.2.1 (Table 3).

Hence, the followers' managerial levels were explored to uncover the level at which followers were better motivated to serve. This is particularly important because the followers' MTS has a small correlation with their managerial level amongst other factors including the type and size of the organisation (Appendix Table A6). Surprisingly, there was a small correlation between followers' perception of SL and the followers' MTS at the non-managerial level ($r = .201$, $n = 155$, $p < .05$) and no significant relationship at other levels. One had expected that individuals who already lead others would have higher levels of MTS; especially since it is an antecedent of SL and displayed by servant leaders (Amah, 2018; Ng & Koh, 2010).

To exceed speculations or further investigate possible factors that may have informed the followers' MTS or could explain the low correlation with SL, some of the followers' characteristics were explored. A comparative analysis of the followers' MTS based on their

work-basis shows a small correlation between SL and MTS for full-time ($r=.193$, $n=125$ $p < .05$) and part-time workers ($r=.274$, $n=76$ $p < .05$) with no significant differences between them; z value of -0.58 and p -value (two-tailed) of 0.5619 . Meaning that followers' MTS in relationship to their perception of SL is not differentiated based on their full or part-time work basis.

To investigate if gender plays a role in influencing followers' MTS, a t -test analysis was conducted. The result showed no significant difference between the MTS of male ($M=30.88$, $SD = 3.8$) and female followers ($M=30.77$, $SD=5.47$) $t(196) = .177$, $p = .86$ two-tailed with a mean difference of $.12$, 95% CI: -1.21 to 1.44 . There was also no significant difference between the MTS of those led by male ($M=31.31$, $SD=3.6$) and female leaders ($M=30.34$, $SD=5.9$), $t(201) = 1.41$, $p = .16$, two-tailed. A comparative correlational analysis shows no significant correlation between MTS and SL for male respondents, while there was a small correlation for females ($r=.21$, $n=102$, $p < 0.05$). It also shows that there was a small positive correlation between SL and MTS for participants whose leaders were males, $r = .28$, $n=101$, $p < 0.01$, and no significant correlation for participants whose leaders were females.

Furthermore, given that the previous analysis suggests no differentiation between SL behaviours in public and private organisations, the followers MTS was somewhat expected to also remain the same across their organisation. However, this exploration revealed some interesting findings. There was a small significant correlation between SL and MTS in private organisations ($r=.25$, $n= 109$, $p < 0.01$) and no significant correlations in public organisations. To further explore how MTS differs in both organisations, an independent-samples t -test was conducted. The result reveals a significant difference between the MTS of followers in private ($M=30.26$, $SD=5.25$) and public organisations ($M=31.84$, $SD=3.59$) $t(188) = 2.34$, $.02$, two-tailed. Nonetheless, the differences in the means (mean difference = 1.58 , 95% CI: $.25$ to 2.92) was very small (eta squared = $.028$). In essence, only 2.8% of the variance in MTS is explained by the type of organisation.

4.4.3 Servant Leadership and Care and Justice Ethics

Generally, one can assert that humans have both moral reasoning orientations (MRO); that is the ethics of care (EOC) and ethics of justice (EOJ). Besides, previous results show that humans tend to use both orientations (Simola et al., 2010) and both theories explain the cognitive and developmental aspects of morality. Logically, therefore, one can assert that if:

Premise 1: Humans generally have a moral reasoning orientation (MRO)

Premise 2: Servant leaders are humans.

Conclusion: Therefore, servant leaders have a moral reasoning orientation.

However, individuals may have varying tendencies towards each orientation and be more inclined to one than the other (Simola et al., 2010) depending on the dilemmas or situations they face (Haviv & Leman, 2002; Krebs, Denton & Wark, 1997). The focus of this study is not to determine the orientations suited to specific types of dilemma since that has been covered by previous studies. Instead, this research sought to uncover the specific orientation leaders generally tend more towards. Hence, the hypothesis, ***H₂ Servant leaders have higher ethics of justice orientation than ethics of care orientation.*** Relevant theories and premises from which the hypothesis was deduced are:

Premise 1: As an ethic-based theory, servant leadership should be correlated with at least one ethical or moral theory (Liden, et al., 2008; Sendjaya et al., 2008).

Premise 2: SL promotes the adherence to universal laws and adoption of beliefs, norms or practices that have both good processes and outcomes (Covey, 1977; Graham, 1991).

Premise 3: EOJ is an ethical theory that promotes the adoption of universal or objective laws, and right processes (Kohlberg, 2008).

Conclusion: Therefore, servant leaders' moral reasoning orientation is more objective or tends more towards the ethics of justice than the ethics of care.

To test this hypothesis, some inferential statistical analyses were conducted. Based on the results of the correlational analysis shown in Table 8, there is a moderate positive relationship

between leaders' EOJ and perceived SL behaviours ($r=.476$ $p <.01$) and a non-significant correlation between SL and EOC.

Table 9 Regression analysis of SL; Ethics of justice, care ethics and MTS

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.49 ^a	.24	.23	19.76

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	24143.01	3	8047.67	20.611	.000 ^b
	Residual	76921.08	197	390.46		
	Total	101064.09	200			

Coefficient

Dependent Variable: Servant Leadership

Model		Unstandardized Coefficients		Standardized Coefficients		Sig.
		B	Std. Error	Beta	t	
1	Constant	45.80	15.90		2.88	.004
	EOJ	2.91	.43	.434	6.78	.000
	EOC	-.050	.43	-.007	-.12	.907
	MTS	.923	.39	.152	2.40	.018

b. Predictors: (Constant), Ethics of Care, Ethics of Justice

As shown in Table 9 above, a multiple regression analysis reveals that SL is significantly predicted by EOJ and is not predicted by EOC. About 24% of the variance in SL is predicted by moral orientation and motivation to serve. EOJ has a greater contribution to the model with a beta of .43, while EOC has no significant correlation or contribution to the regression model. Therefore, the hypothesis is accepted.

To add credence to the decision of accepting the hypothesis, a one-way between-groups analysis of variance was conducted to explore the relationship between followers' perceptions of their leaders' EOJ and their perception of the servant leaders' behaviours (DV). The participants were divided into three groups based on 33rd, 66th and 100th percentiles. These resulted in quartiles classed as Low EOJ = ≤ 19 ; Average EOJ = ≤ 22 and High EOJ = ≤ 28 . There was a statistically significant difference at the $p < .05$ level in the SL scores for the three groups: $F(2, 205) = 22.60, P = .01$. Post-hoc comparisons tested using the Tukey HSD test showed that the mean score for the low EOJ group ($M = 121.06, SD = 24.87$) was significantly different from that of the average group ($M = 136, SD = 16.88$) and the high group ($M = 133.13, SD = 22.88$). There was no statistical difference between the second level (average EOJ) and the third group (high EOJ) as shown in the appendix (Table A10). When a similar step or analysis was repeated using EOJ as the dependent variable, the ANOVA result also showed a statistical significance which suggests that they both occur *pari passu*.

4.5 OTHER FINDINGS

Having tested the three hypotheses, the earlier section covered three of the six research objectives in the study. Hence, the current section covers two other objectives (four and five), while objective six will be covered in chapter six following the discussion of the first five research objectives in the next chapter.

4.5.1 Leaders' Moral Reasoning Orientation and Gender

The field of moral reasoning orientation has been characterised by debates about the gender differences between male and females; especially aligning the ethics of justice to the male gender and the ethics of care to the female gender. First, the result of this study shows that servant leaders tend more towards the ethics of justice (EOJ) than the ethics of care. Hence, this inquiry is based on how the perceived EOJ is influenced by the leaders' gender. To achieve the fourth objective, an independent t-test was conducted. The result conducted to compare the EOJ mean scores between male (M=20.41, SD= 3.53) and female leaders (M=20.44, SD= 3.45; $t(201) = -.072, p=.94$) show no significant differences. This means that leaders' moral orientation as perceived by their followers is the same regardless of the leader's gender. Even an examination of gender and EOC show no significant relationship or differences. Hence, the hypothesis is rejected since there are no significant differences between the moral orientation of male and female leaders.

A comparative correlational analysis was conducted to examine the relationships between SL and EOJ for both genders. The results show a higher correlation between the perceived SL and EOJ orientation for male leaders ($r=.67, p=0.001$) and a small correlation for the female leaders ($r=.34$). The correlation coefficients of male and female leaders' EOJ has a resulting z value of 3.84 and p (two-tailed) of 0.0001. This shows a statistically significant difference in the strength of the relationship between SL and EOJ for male and female leaders. This prompted another t-test to ascertain whether the service behaviours of these leaders are also differentiated by gender. The output indicates that there are no significant differences between the scores for male (M=136.1, SD= 18.96) and female leader (M=130.28, SD=25.85; $t(185) = 1.83, p=.07$, two-tailed).

Going by the analysis, the perceived service or moral behaviours of servant leaders are not differentiated by gender, meaning both gender exhibit similar attributes of the service-orientation and moral orientation of justice ethics. Nonetheless, the comparative analysis suggests that ethics of justice explains more of the variance in the servant leadership behaviours for male leaders than for female leaders.

4.5.2 Extension of the Servant Leadership Survey

The fifth objective is to ‘*To extend a multidimensional measure of servant leadership (servant leadership survey) to include the servant leaders’ moral reasoning orientation*’. This extension is relevant because only the servant leadership scale (SLS) by van Dierendonck and Nuijten (2011) lacks the moral or ethical dimension out of the three multi-dimensional scales in the field (Eva et al., 2018). To achieve the research objective, an exploratory factor analysis (EFA) was conducted with the inclusion of the seven items of the EOJ and the 30 items of the SLS.

To conduct the EFA, recognised criteria for factorability were considered. For instance, all items correlated at least .3 with at least another item indicating a reasonable level of factorability. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy for all items is .914 which is above the recommended value of .6 (Neill, 2008) and Bartlett’s test of sphericity is significant ($\chi^2(903) = 4481.83, p < .001$) and the communalities were above 0.3. The results evidence that each item shared some common variance with other items. Hence, factor analysis was suitable for all 37 items, however, only 19 were retained as a result of EFA as explained below. The KMO for the 19 items is .808 and Bartlett’s test of sphericity is significant ($\chi^2(171) = 1428.30, p < .001$).

The principal component analysis resulted in an initial outcome of 9 factors. The first four factors explained 35%, 6%, 6% and 4% of the variance respectively while the other five factors individually explained below 3.5% of the variance with Eigenvalues set at one and above. The first four factors which explained about 53% of the variance were more considerable after evaluating the scores with eigenvalues from a parallel analysis engine by Patel et al. (2017). That is, only factors with Eigenvalues greater than those produced by the parallel analysis engine were retained. However, the fifth factor was almost the same with a 0.07 difference. Hence, the scree plot was examined, and the Eigenvalues began to level off after the first four factors. Table 10 shows the ‘*rotated component matrix*’ and the tables showing ‘*communalities*’ and ‘*total variance explained*’ are in the appendix: Table A5.

Table 10 Exploratory Factor Analysis

Rotated Component Matrix^a

	Component			
	1	2	3	4
Empowerment- My manager encourages me to use my talents.	.769			
Empowerment-My manager encourages his/her staff to come up with new ideas.	.767			
Empowerment-Gives me authority to take decisions which make my work easier to me	.758			
Standing back-Keeps himself/herself at the background and gives credits to others.	.734			
Empowerment- Gives me the information I need to do my work well	.728			
Standing back-Appears to enjoy his/her colleagues' success more than his/her own	.669			
Justice-When solving problems my manager tries to resolve problems in a way that does not violate the rights of any of the people involved.	.621			
Courage-My manager takes risk even when he/she is not certain of the support from his/her own manager	.609			
Takes risk and does what needs to be done in his/her view.	.600			
Justice - In practically all situations, my manager make decisions based upon the principles and rules rather than upon who is involved.		.753		
Justice- In solving conflicts, my manager tries to be rational without much regard to feelings.		.735		
Justice_Separation- In most situations, my manager can be impartial and unattached when making decisions.		.647		
Justice_Consistency- It is important to my manager to always be consistent: regardless of the circumstance or context, to live consistently by the "rules" of his/her life.		.621		
Accountability- I am held accountable for my performance by my manager			.847	
Accountability_Holds me and my colleagues responsible for the way we handle a job			.814	
Accountability - My manager holds me responsible for the work I carry out			.744	
Forgiveness- Keeps criticising people for the mistakes they have made in their work				.811
Forgiveness- Finds it difficult to forget things that went wrong in the past				.782
Forgiveness- Maintains a hard attitude towards people who have offended him/her at work				.727

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

Due to the possibility of having four or five factors, multiple factor analyses were computed three times with several factors extracted; set at three, four and five (Costello & Osborne, 2005). The data was rotated with oblimin rotation which showed factor component matrix results below .32 suggesting orthogonality. Hence a varimax rotation was conducted and four components extracted as shown in Table 11 below. All items cross-loading or below .5 were excluded and overall, each of the four factors has at least three items. The four-factors, 11 items, explain a total of 56.8% of the variance. For the first factor with nine items, only one item was originally EOJ and the other eight items broadly made up three of the original SL dimensions (Standing back, courage and empowerment) with at least two items per dimension.

Table 11 Correlations between the four factors of the extended SLS

Correlations

	α	items	1	2	3	4
Responsibility	.87	9	1			
Objectivity	.69	4	.347**	1		
Accountability	.77	3	.266**	.194**	1	
Forgiveness	.67	3	.138*	-.033	.234**	1

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

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

Two of these items –minus courage- were included in the five dimensions of the shorter version of the Servant Leadership Scale by van Dierendonck et al. (2017); indicative of the first factor’s broad scope in measuring SL. This first factor is renamed ‘Responsibility’. The second factor consists of the items of EOJ and was named objectivity, while the SL dimensions of accountability and forgiveness loaded separately as the third and fourth factor as their names were retained as shown above.

4.6 SUMMARY

This chapter discusses the results of the primary study. That is, the quantitative data collected were analysed using descriptive and inferential analysis and led to the acceptance of the three hypotheses. Hence, the diagrammatic representation of the hypotheses in Figure 1 is not adjusted. Based on these hypotheses, the study has offered solutions to the research questions. In essence, in response to the question *‘how does servant leadership tend more towards the ethics of justice than the ethics of care?’*, the study shows no correlation between SL and EOC but has a significant relationship between SL and EOJ; hence it tends more towards a justice-orientation.

Figure 7 Summary of decisions for the hypotheses

Hypotheses	
H ₀ There are no statistical differences between how followers in for-profit and those in public organisations perceive their leaders’ observable servant leadership behaviours.	Accepted
H ₁ The higher the level of servant leadership, the higher the followers’ motivation to serve.	Accepted
H ₂ Servant leaders have higher ethics of justice orientation than ethics of care orientation	Accepted

For the second question *‘How do followers perceive servant leadership behaviours in public and private organisations and how does that impact their motivation to serve?’*, the results show that servant leaders behaviours are not differentiated by the type of their organisation. Additionally, there is a significant, albeit small correlation between the perceived servant leadership behaviours and the followers’ motivation to serve. Hence, the results have enabled the researcher to test the research hypotheses, answer the research questions and to achieve the research objectives which will be discussed in the next chapter.

CHAPTER FIVE

DISCUSSION

This chapter covers a discussion of the results presented in chapter four. It particularly focuses on how the findings add to knowledge or contribute to bridging the gap in knowledge in the field of servant leadership. In essence, the results are discussed in relation to the first five research objectives and how they are achieved with relevant theoretical explanations and additional emphasis on the practical relevance of the study.

Hence, the research objectives covered in this chapter are:

RO1: To evaluate followers' perception of servant leaders' behaviours in private and public organisations.

RO2: To investigate the extent to which followers' motivation to serve is influenced by servant leadership.

RO3: To examine the moral orientation of servant leaders as perceived by their followers.

RO4: To explore how the followers' perception of their leaders' moral orientation is influenced by the leaders' gender.

RO5: To extend a multidimensional measure of servant leadership (servant leadership survey) to include the servant leaders' moral reasoning orientation.

5.1 SERVANT LEADERSHIP AND ORGANISATIONAL TYPE

This section covers the first objective of this study '*To evaluate the servant leadership behaviours and moral orientation of leaders in private and public organisations*'. This objective has been fulfilled since the results show that servant leadership behaviours are evident in both public and private organisations. Hence, the result debunks criticisms by scholars such as Anderson (2009) who class SL as a soft ideology best suited to non-profit organisations than profit-driven institutions. This finding is important because it lays emphasis on the appropriateness of the construct across varying organisations; types, sizes, industries or sectors.

One can argue that if humans benefit from service and human resources are part of any organisation regardless of its size or sector, then it is highly plausible that servant leadership will be evident or is relevant to diverse organisations. Therefore, understanding the consistent servant leaders' behaviours in both private and public organisations is important. This is because such understanding can support the notion that any organisation can embark on servant leadership training. Moreover, it seems reasonable to suggest that regardless of the sector or industry, organisations should focus on developing servant leaders who will create workplace conditions that promote employee commitment. This is backed by Allen and colleagues' (2018) results which show a positive connection between servant leadership and structural empowerment in non-profit organisations. This is not to make a case for its relevance in charitable organisations alone as SL is also said to be beneficial to ascribing private organisations such as Starbucks, TD Industries, Southwest Airlines, and Vanguard Investment Group (Eva et al., 2019; Lanctot & Irving, 2010).

Since servant leadership behaviours are similar across different organisational types and sizes, this study lends voice to other scholarly works that promote servant leadership as a universal theory that is applicable across cultures and organisational typologies or environment (Brubaker, 2013; Greenleaf, 1977; van Dierendonck et al., 2017; Winston & Ryan, 2008). Although previous studies did not investigate the effect of types of organisation on SL, some researchers have used samples from both private and public organisations (Kashyap & Rangnekar, 2016). Besides, if public organisations are indeed borrowing from the managerial practices of the private organisations (Coyle-Shapiro & Kessler, 2003), it seems reasonable to have no differences in the observed behaviours of leaders in both organisations. However, Perry and Wise (1990) argued that the assumptions of public service motivation (PSM) counter the notion that management in public and private organisations are similar. Nonetheless, due to the distinctiveness of the variables in this study, one can make a case for the identified similarity.

More so, since the same measurement scale was used in examining followers' perception of their managers in both organisations, it is reasonable to assert that leaders in public and private organisations are perceived to display similar observable servant leadership behaviours. In fact, this result is somewhat similar to findings by Hogue (2016) and Laub (1999), which also

showed no significant difference between servant leadership in private and public organisations. Nonetheless, results of previous studies compared to the current research show some remarkable differences. For example, Laub (1999) found significant differences between servant leaders in community service organisations, $F(5809) = 13.09$, $p < 0.05$ and those employed by medical service providers and businesses, whereas no significant differences across organisations was found in the current study. However, Laub's classification of participating industries is somewhat distinct from the broad categorisation of the organisations identified in this study, and this difference in focus makes it less comparable, but noteworthy.

Furthermore, the study was situated in the US and conducted using Organisational Leadership Assessment (OLA), a unidimensional scale whereas this study was done with a multidimensional scale that captured elements absent in OLA (Eva et al., 2018; van Dierendonck, 2011). In essence, the categorization, context and heterogeneity of study which distinguishes it from Laub's study adds to knowledge in its unique way. That is, the current study supposes that taking multi-dimensional factors into consideration as covered by the Servant leadership survey used in this study could reduce or explain any variance that may have occurred two decades ago in the unanticipated finding by Laub (1999), who acknowledged that the use of homogenous sample size and issues of social desirability may have impacted the results.

In conclusion, the behavioural dimensions of servant leadership such as humility, stewardship and courage are observable by followers in both organisations. Hence, it follows that employees' perception of servant leadership behaviours is not distinguished by the type of organization. Also, from the respondents' admission, servant leaders empower and hold them accountable for their jobs. This implies that servant leaders are not needlessly caring for followers and ignoring organisational goals as had been assumed by critics such as Anderson (2009). Meaning that SL is not relevant to charitable organisations alone. Nonetheless, since it was not within the scope of this inquiry, future studies can explore how the age of the organisation can impact SL (Schminke et al., 2005). Currently, the study by Schminke and colleagues (2005) shows that leaders' moral development would have a stronger impact on the younger organisations compared to older ones, especially within small to medium organisations.

Moral reasoning orientation is evident in servant leaders across the organisations. According to the findings there was a greater strength in the relationship between the moral dimension (ethics of justice; EOJ) and SL in private than public organisations. This additional finding responds to Forte's (2011) call for evaluating moral reasoning across industry type, though this research focused broadly on private and public organisations. The significant result means that EOJ predicts the variance between followers' perception of servant leadership in private than in public organisations. The reasons for this may need to be further investigated, but it may be that private organisations consciously incorporate practices that public organisations have either not considered or prioritised. It could also be that private organisations may be more closely scrutinised so their leaders make efforts to obey the law more apparent to their employees than is the case in public settings, where there may even be assumptions that employees automatically know and keep the law. Nonetheless, there were no significant differences between servant leaders' EOJ in both organisations combined. Notwithstanding Jordan *et al's* (2013) recommendation for ethics-based communication and behaviours is recommendable as it could potentially result in followers' exposure to the leaders' more advanced moral reasoning in public organisations.

5.1.1 Practical Implication of SL in Organisations

Since SL is not differentiated by organisational type, it follows that these behaviours can be exhibited by leaders regardless of where they serve. Hence, SL is particularly important at this time when people seek justice, trust, care and motivation. In fact, in the current service-driven economy, servant leadership practices should be incorporated into organisational strategies since it has the desired moral, relational and service elements (Liu, 2017). This is because the benefits of such service and moral-oriented culture are enormous and have a ripple effect. For example, the attributes of SL including care, service, humility and accountability are observable and can be reproduced when leaders influence followers by exemplary leadership or role modelling (Fynn et al., 2016). Hence, leaders and developmental practitioners alike should model these desirable behaviours.

More so, leaders' practically impact their followers. For example, by exhibiting high moral values, leaders can strengthen followers' moral identity, thereby helping them to develop

ethical decision-making behaviours (Zhu et al., 2011). Greenleaf (1977), however, acknowledged the challenges large organisations can face when shifting towards service-oriented ethical practices. Yet, this is not feasible given the capability of modern organisations. Take the swift response of contemporary organisations as a case in point, the 2020 pandemic drove organisations to seek alternative ways of working evidenced by their sponsorship of home-based working, which is indicative of their flexibility and employees' ability to equally adapt quickly. Arguably, it seems like incorporating the principles of SL into an organisation's code of practice should, presumably, be no uphill task if the new ethic is viewed as urgent and crucial. Nonetheless, at an individual level, moving from the natural point of self-centredness to being other centred requires practice and time.

Since humans make up the organisations, it is possible that the process of enshrining service and morality within its culture would take as much time if not longer. Hence, human resource managers desiring to have a servant leadership culture would need to be patient since such shifts are gradual and time dependent (Crippen, 2017; Eva et al., 2018). Additionally, making such changes to an existing culture would involve the engagement of followers who already have the proclivity to help others. That is, the change would most likely be feasible if employees who are 'pro-socially motivated conscientious people' are selected to participate in the process (Eva et al., 2018). In essence, organisations with servant leaders should model servant leadership behaviours and offer training to their employees; especially those with a higher propensity towards helping others.

This service orientation is particularly important at a time when there is an increase in the changing nature of work -tending more towards flexibility and automation. What service and selflessness mean to employees may potentially need to be redefined or viewed from the lenses of their needs, which transcends autonomy and empowerment to do their job. Moreover, recent events have also heightened the need to show concern for others. Hence, while fostering such professional relationships with followers, leaders need to learn how to be receptive, attentive able to engage the art of framing or communicating care. These can be displayed via acknowledging employee voice or feedback, promoting employee wellbeing and considering flexible ways of working that can result in proper work-life balance.

Finally, it is reasonable to state that a person in his/her right frame of mind, cannot completely forget to take care of him/herself. Hence, for individuals especially leaders, the work lies in making personal needs secondary and prioritizing the needs of others. That is why the servant leadership orientation requires deliberate practice, enabling systems and conscious acknowledgement of its relevance. Yet, such a culture of support for colleagues may be hampered by cut-throat competitive cultures, even if these are the systems that may be most in need of such service orientation. Using SL practices in such an environment could hopefully convey an ethos, where workers can see that enabling others is not to their detriment but is a mutually beneficial sacrifice. After all, the recipient of such support is expected to reciprocate by helping others, and the cycle continues.

5.2 SERVANT LEADERSHIP AND MOTIVATION TO SERVE

In this section, the second objective of the study '*To investigate the extent to which followers' motivation to serve is influenced by servant leadership*' is critically evaluated. The results show that followers' MTS is positively correlated with their perception of servant leadership behaviours ($r = .207, p = 0.01$). The positive correlation was as expected given that MTS is viewed as an antecedent of SL (Amah, 2015; Ng, et al, 2008; van Dierendonck, 2011), that is composed of the employee's experience of servant leadership (Ng & Koh, 2010) and supported by the underpinning social learning framework.

Similar to the study by Pass *et al* (2019), which showed that servant leaders desire to use their career to serve others, this study also supports MTS as an individual difference construct of SL based on the followers' perspective. Regarding the sample population, the focus on employees is unique to this study since previous studies had focused on the leaders' MTS. However, it is not out of place to study followers since they are a part of the leadership dyad. Instead, it expands the understanding of MTS as the motivational aspect of SL. Since it is focused on the followers, the results suggest that organisations should consider apportioning resources channelled for developing and rewarding individual followers who desire to serve to promote service behaviours. More so, it is logical to believe that if MTS is an antecedent of servant

leadership (Liden et al., 2014; Pass et al, 2019) then followers should be highly motivated to serve especially because by first seeking to serve they supposedly would evolve to become servant leaders.

Although the result is significant, the correlation is small and could be indicative of other elements worth exploring. First, this small correlation could be due to the changes in the adaptation of the scale or the sample population. However, as stated in previous chapters, the wording was only slightly changed to suit the follower sample and may not have had a massive impact since the original MTS scale, though targeted at leaders, was designed for that purpose. More so, the adapted version was examined by an expert supervisory team and the results show a considerable Cronbach alpha.

Arguably, it could also be that employees are unaware of how helpful they are or may have not considered such attributes to be praise-worthy per se; especially if it is reciprocated or expected within the organisation. Presumably, followers are not ready to take on the role of serving others or it could be that they need to occupy leadership positions that will offer them specific opportunities to help subordinates, which could make their 'helping behaviours' apparent to them. This assumption seems plausible since Beck (2014), based on the study of SL antecedents, found that time spent volunteering and length of the leadership role are positively related to the frequency of displayed SL behaviours, but this can be further investigated.

Notwithstanding, the researcher had assumed that the correlational results would be higher given that servant leaders are viewed as those who inspire employees to help colleagues and customers (Lumpkin & Achen, 2018). In retrospect, other studies only show a moderate correlation (.41) between SL and MTS (Amah, 2018) from the leaders' perspective. This means that the leaders themselves do not have a high MTS, so it is reasonable to assert that the small correlation for followers is satisfactory. Perhaps, the MTS scale requires some revision or extension incorporating the extent of their willingness, whether they are motivated to serve and become servant leaders or if other motivational elements are prompting them to help others. Moreover, different motivations bring about different behaviours (Gagne & Deci as cited in Pass et al, 2019).

Additionally, the regression analysis shows that the perception of SL is not a significant predictor of the followers' MTS. Instead, the individual followers' MTS predicted their perception of their leaders' behaviours. This means that the followers' perception or experience of servant leadership has not profoundly impacted followers' desire to serve others. It implies that observing servant leaders may not suffice for followers to evolve into being servant leaders themselves. Following Bandura's (1991) theory, they may exhibit some of these behaviours, but like the processes involved, servant leaders would need to be proactive about transferring the tacit knowledge of service to followers. Additionally, it may be necessary to embed other conditions of practice in the workplace to enable these employees to not only desire to practice serving others but to eventually demonstrate the service-oriented behaviours.

In addition, the result showing MTS as a predictor of SL suggests that followers have innate service-based values. This is reasonably so since MTS is composed of traits, values and experience of SL (Ng & Koh, 2010). Other studies also show that some individuals have traits and values congruent with servant leadership behaviours (Eva et al., 2018; Washington, et al., 2006). Using the MTS scale can enable practitioners identify those with the innate abilities or motivations which is also indicative of their positive view of SL. More so, the differences between the respondents' perception of SL depending on their level of MTS (classed as low, medium and high in section 4.6.3) further implies that followers with higher MTS have a better or positive view of SL and they potentially value service-oriented behaviours. Such interest could be fanned into reality via training and available service opportunities.

In fact, the servant leadership training will be particularly beneficial if the selected followers have the innate desire to serve, agreeable personality and values of integrity or honesty, empathy and competence (Washington et al., 2006). These followers can also be spotted by leaders who can interact and engage with their followers till they identify those with such innate desires or willingness to learn. In echoing this, Ward (2019) asserted that researchers and human resource persons can identify employees who will develop values consistent with public service motivation (PSM) and agreeably so because leaders who carry out HR functions or liaise with them can potentially achieve this. Undeniably, the focus of PSM is distinct from MTS, but the underlining value is service meaning that the relational dialogue and observation implied by Ward can still apply in this case. In essence, even if MTS is viewed as the outcome

of SL, the aim should be to influence decisions made on the resources channelled at developing the employees (Pass et al., 2019) in the first instance; not necessarily viewing MTS as an automatic evolution of followers into the servant leadership role.

Further exploration of the data to deduce potential explanations for the low correlation as highlighted in the results chapter gave some interesting findings, especially the differences in the MTS of followers in public and private organisations. The results show 2.8% of the variance in MTS is explained by the type of organisation. It is still intriguing to discover that followers' MTS is positively correlated to their leaders' behaviours in private organisations ($r=.25$, $n=109$, $p < 0.01$) and no significant correlation exists for participants in the public organisations. This is because one would have imagined a closer correlation between MTS and SL for employees in public organisations than private organisations given the differences in their core purposes. More so, studies (cited by Pandey and colleagues, 2008) show that managers in public organisations were more concerned about helping people than they are about having higher wages compared to their counterparts in private organisations. However, distinct from MTS and the focus of this study, their study focused on managers as their unit of analysis.

Going by the results of Coyle-Shapiro and Kessler's (2003) study on psychological contract and PSM in the UK, it could also be because public organisations may have fewer resources to fulfil employees' relational needs that evoke desirable behaviours such as helping colleagues, whereas private organisations have the resources to incentivise their employees to exhibit such helping behaviours. Therefore, it is highly probable that other underlining factors may have influenced the small comparative differences in the followers' MTS scores across the organisations. This is particularly acceptable because there are no sharp distinctions between the behaviours of servant leaders in private and public organisations.

Possibly, it could also be that the perception of working in public organisations has created a facade where employees' drive to serve is assumed to be automatic and not necessarily prioritised, evaluated or developed, while these are accounted for in private organisations. These assumptions require further exploration. In summary, since the organisational type plays a role, organisations may need to make their environment, climate and systems convenient for

such service-behaviours to be valued via appreciation or recognition and used for career-progression purposes.

Furthermore, the results also showed a small correlation between female respondents of servant leaders and MTS; indicating that they are more motivated to serve and small correlations between male leaders and MTS, suggesting that male leaders have more followers who are motivated to serve. While the reason for this needs to be uncovered, the notions of gender-role in leadership as espoused by role congruity theory (Eagly & Karau, 2002) or stereotypical feminine concern for others may be major contributors to such differences. Evidently, such issues of gendering in leadership have remained an ongoing discourse with inconsistencies in the SL literature. These disparities in results may be owing to context, measurement, focus or the investigated variables and as aligned to MTS, the exact reasons or concrete explanations requires further corroboration.

As mentioned under the demographic section in chapter four, it is noteworthy, however, that the statistical analysis conducted showed that gender is neither significantly related to SL nor is its predictor. These non-existent differences affirm Eagly and Karau's (2002) assertion that servant leaders can exceed stereotypical boundaries of gender norms and demonstrate the appropriate leadership behaviours for their followers. Hence, it may be safer to take the position of those who class SL as a gender-neutral construct. After all, genuine service is said to be genderless and genuine leadership gender blind (Politis & Politis, 2017). The implication is that the concept of gender-neutral servant leadership principle can be incorporated into developmental schemes of organisations driven to achieve gender equality. This could, therefore, mean that there may be other explanations for the differences in followers' MTS beyond gender. The argument for this is that while the demographic results do not show any differences in the perception of SL and gender, the role MTS plays especially from the followers' perspective is distinct. As such, should MTS be an inherent trait or feature employees of servant leaders possess, then this result should spark or reignite the trait debate and scholars should investigate if any unique gender-based attributes underlay the differences found in the study. Yet, one can assert that since no gender predicted MTS, it is not exactly differentiated by gender.

One study based on the public service motivation (PSM), a similar construct to MTS, showed that gender is negatively related to self-sacrifice and civic duty; indicative of higher service motivation scores for men than women (Perry, 1997). However, Perry's results could be a reflection of the context (USA) and year (over two decades ago) of the study. This is because a similar study in 2008 showed that, although women volunteer at higher rates, the differences in gender roles are declining due to social changes and involvement of women in the workforce (Perry et al., 2008). Again, PSM and MTS are unique constructs and gender has not been identified as a predicting factor that drives MTS. Other potential areas that can be further explored to explain this phenomenon may be the leaders' position, experiences, resources and influence on their followers drive to serve others.

5.2.1 Motivation to Become.

Overall, the result is significant because it evidences that followers' have a drive or motivation to serve others. However, based on the scope of the scale, the results did not extrapolate or decipher if followers will eventually become servant leaders. Scholars can build on the current study by examining how MTS could enable followers to evolve to become servant leaders.

There are limited studies in this regard, but one relevant doctoral study is really insightful. Based on Beaver's (2008) doctoral study of servant-led followers, followers reciprocate SL behaviours by giving feedback and listening to their leaders. However, Beaver did not identify how the followers' servant leadership behaviours evolve, but mentioned that some respondents believed they were influenced to exhibit such altruistic, caring and trusting behaviours via modelling, affirmation and encouragement. Some, however, believed they had previously developed behaviours that are not due to the influence of their present leader. Yet, it was not clear whether they wanted to become servant leaders as Beaver (2008) mentioned that the followers were themselves involved in leadership roles of some sort as is the case in this thesis.

The pending gap, therefore, is the followers' motivation to become servant leaders. The paucity of research on servant-led followership makes it even more important to extend the MTS scale to include followers' motivation to become. More so, a direct investigation of their desires to become servant leaders could pave the way to uncovering the issues raised in Lacroix and

Verdorfer's (2017) study which showed that followers may avoid servant leadership based on MTL. According to their study, followers who have a low congruence with SL (or if their ideal leader was not a reflection of SL) found SL to be daunting or demanding (Lacroix & Verdorfer, 2017). However, an earlier study found that though there is a partial effect, MTL cannot affect leadership preference in full (Dede & Ayranci, 2014). Nonetheless, reasons for such avoidance could be explored, but it must be noted that MTL, though similar, remains a distinct construct from MTS (Amah, 2015).

On reflection, it seems like viewing SL's requirement of selflessness as daunting is a considerable reason for such avoidance. Indeed, scholars propagate SL to be an altruistic, selfless or self-sacrificing theory (Beck, 2014; van Dierendonck, 2011; Wong & Davey, 2007). Albeit the issue could lie in portraying selflessness as an attribute where the leader suspends his/her needs or relegate them to the background. Instead, the idea of service implies that one is not selfish or self-absorbed but puts the needs of others before one's needs. As Griffith (2007) rightly stated, it is about the mutuality of purpose. Realistically, in the quest for survival, self-preservation seems to take precedence. Indeed, such cases may be rare at work, if any, but it seems like selflessness or altruism may require an enhanced assessment. Within, SL studies, the term could be redefined as the display of attributes where the leaders' interest is secondary but attained after the followers' needs are considered.

In practice, the odds are obvious, leaders do not necessarily seek the development and empowerment of their followers to their detriment. For example, leaders based on their level get high pay-checks than their followers. According to the CIPD (2015) lenses for ethical practice, such disparity in pay is acceptable in so far as the reward is commensurate to the grade of the employee. In essence, leaders who empower their followers with what they need would naturally expect that they do their work effectively. This expectation is not biased or unnecessary. One should argue that it will be bizarre or out of reality to empower followers and have no expectations of better performance.

After all, Robert Trivers' concept of reciprocal altruism (as cited in Fleming, 2006) shows that innate in humans is the desire or expectation of reciprocity. However, for the servant leader, the major focus is on the followers reproducing similar service and moral behaviours. Those may not be directed at the leader per se but is aimed at the mutual benefits of others (Greenleaf, 1977; Melchar & Bosco, 2010). This is because servant leadership has a self-perpetuating cycle that could result in followers being engaged in such behaviours to the point where the desired behaviours become the norm. As a norm, the resulting expectation for such altruistic behaviours can impact employees' behaviours to promote productivity or enhanced performance (Liden et al., 2014).

Logically, such reciprocation or outcomes can be connected to the leader either indirectly by the enhanced performance of the team or directly by the acknowledgement of their exemplary leadership qualities. Yet, the leaders' aim should remain to empower the follower or seek their best interest, while the followers observe, learn and reproduce the service behaviours (van Dierendonck, 2011). How the motivation to become should be conceptualised or studied is still in its nascent stage as the motivational aspect of SL has hardly been studied (van Dierendonck, 2011). Since this study shows that followers are motivated to serve and it has been previously established that servant leaders are motivated by the need to serve and lead (Amah, 2015; Beck, 2014), van Dierendonck's (2011) concept of merging MTS and MTL is a considerable starting point.

5.2.2 Practical Implication of Followers' MTS

This study is particularly important because, MTS which is positioned as a differentiator between SL and other leadership theories and viewed as the antecedent and outcome of SL behaviours (Pass, et al., 2019) is no longer limited to the leaders' perspective alone. Having found that some followers are highly motivated to serve than others, it is important that those with the right attributes are selected for servant leadership development programs. The essence of choosing the right followers is that those with the disposition to serve will more readily exhibit servant leadership behaviours after the training program tailored to their abilities thereby maximising the costs of the development programs (Pass et al., 2019). Developing

these followers as potential successors of servant leaders could also produce a favourable outlook on servicing others, which can promote the continuation of SL within the organisation.

Since servant leaders are mentors or role models who can model effective attributes, part of the development schemes for these leaders could be to enable them to deliberately take actionable mentorship roles. Such duties should be aimed at creating a culture of service and morality in the hearts or minds of their employees. Rather than speaking or showing, the actual behaviours or conscious act of helping others and encouraging or rewarding such attitudes could be a motivator to engineer similar attitudes. This method of knowledge transfer is seemingly less expensive and such cost-effective mechanisms are particularly relevant at such a time as this where the global pandemic is adversely impacting businesses. Moreover, talent management and development fields are critical to organisation development and will somewhat remain relevant for decades to come given the nature of the tight labour market amongst other factors.

5.3 SERVANT LEADERSHIP AND MORAL REASONING ORIENTATION

The results were based on the followers' perception of their leaders' MRO. The benefit of this third-party perspective is that it suggests that the servant leaders most likely exhibited behaviours commensurate to their moral orientation; since the respondents were able to relay their observations as captured by the measurement scale. It is agreeable that the orientation of a person would be best known by him/her and most scholars have often weighed the moral orientation of the participants themselves (Liddell et al., 1992; Simola et al., 2010). While this is not wrong in itself, it may not be devoid of bias or social desirability issues associated with matters of ethics (Lan et al., 2010).

Indeed, the perception of leaders' behaviours is partly dependent on how the followers' cognitively construe the behaviours of the leaders (Jordan et al., 2013). Yet, the perception of the followers is a useful source of knowledge in this regard, since they are the recipient of leadership (Naber & Moffett, 2015). Moreover, via observation, as supported by Bandura's

(1977) social learning theory, followers have experienced the outward demonstration of their leaders' MRO. After all, it is common knowledge that people exhibit behaviours in consonance with their state of mind per time. More so, the underpinning positivist epistemology for this thesis supports the argument that the knowledge acquired from the respondents are valid.

5.3.1 Servant Leadership and Ethics of Justice

This section focuses on the third research objective: *To examine the moral orientation of servant leaders as perceived by their followers*'. Having examined the two theories of MRO; ethics of justice and care, the results show a positive moderate correlation between SL and EOJ ($r=.476$ $p < .01$) and no significant correlation between SL and EOC. In addition, EOJ predicted SL by making a significant contribution to the regression model with a Beta of .43. This suggests that followers perceived their leaders to be more justice-oriented than care oriented. Although the correlational results are moderate, EOJ significantly predicting SL indicates that the behaviours of servant leaders reflect how their moral reasoning is aligned to the conception of universal morality. Other studies also evidence a moderate connection between how individuals process moral issues and how they act within an organisational context (Jordan et al., 2013; Kish-Gepharts et al., 2010; Schminke et al., 2005).

The researcher is not assuming that the perceived moral orientation of the leader is the primary cause of their service-oriented behaviours. Instead, the proposed idea is that there is a relationship between both phenomena. Hence, the logical conclusion deduced is that servant leaders guided by their ethic of service would exhibit moral tendencies that are aligned to justice and fairness in the workplace. Thus, this justice-orientation is a replication of what is, or at least how servant leaders are perceived. Though the study is not focused on what ought to be, the researcher contends that a justice-orientation especially from the ontological position of objectivity ought to pervade servant leadership moral decision-making.

As earlier stated, for servant leaders, it is not a matter of convenience to be moral. It is a crucial requirement because they are also required to use both justifiable means and ends (Covey,

1977) and EOJ seems to be the most suitable orientation given that it encompasses both deontological and consequentialist elements. More so, the results support the notion that the differences between SL and other leadership theories are based on its objective ontology (Sendjaya, 2015). Hence, servant leaders need to be objective about their decisions by ensuring that they use justifiable means for good outcomes. This is particularly important for high executive-level leaders, who usually set the organisational goals in strategic and ethical domains (Jordan, et al. 2013) and influence organisational values, which followers in turn would adopt (Ho & Lin, 2016).

The logical conclusion that servant leaders tend more towards using the ethics of justice in their organisations than they would about using care ethics is not to say that the ethics of care is not evident in servant leaders; especially if humans use both orientations. Rather, it means that servant leaders have a lower propensity towards using the care orientation. This could be due to the elements of EOJ; especially in the organisational context where work and employee relations are undergirded by employment laws, code of practice and conduct, rules and policies and legal requirements of the state amongst others. More so, the tenet of fairness enshrined in EOJ promotes fair treatment of employees and gives employees a sense of value and enhances their desires to engage in extra-role behaviours (Walumbwa, Hartnell & Oke, 2010).

This justice-based orientation is important for servant leadership practices because it promises the use of consistent procedures. Such consistency can be perceived favourably by employees compared to the use of biased or subjective methods. Moreover, subjective treatments could make employees feel that they are treated unequally resulting in negative behaviours (Walumbwa, Hartnell & Oke, 2010). More so, the study by Walumbwa, Hartnell and Oke (2010) supports the positive view of decision making based on fairness and moral principles. They found a correlation between SL and procedural justice climate, which is the group-level cognition about how the whole workgroup is treated. The procedural justice climate is undergirded by the extent to which employees influence decisions and whether the processes are moral and consistently applied.

However, the study of transformational leadership (TL) which is similar to SL showed that TL tends towards EOC than EOJ (Simola et al., 2010). This could be due to the differences between both leadership theories and the nature of their study. More so, studies have previously shown that transformational leaders also have justice reasoning (Turner et al., 2002) though Simola, Barling and Turner (2012) argue that it is because such studies investigated the moral foundations based on the stages of justice reasoning alone. Such claims can be validated especially as the investigative method plays a role in the outcomes (Bandura, 1977). Uniquely, this study covers both orientations; therefore, it is credibly to situate the moral dimension of SL in justice ethics or objective moral orientation.

5.3.2 Practical Implications of Leaders' EOJ

From the current study, one can deduce that servant leaders are perceived to use their moral reasoning abilities at work. This is important because it also tells that followers are observing their leaders' moral behaviours. As shown in previous studies, followers' behaviours are impacted by how they perceive their leaders' moral standing (Schminke et al., 2005). That is, the followers are less likely to use unethical measures when dealing with leaders, who are perceived to be morally inclined (Lo & Hin, 2016). Hence, leaders influence employees' moral behaviours; especially induced by organisational codes of conduct and policies. Meaning if leaders, who enforce organisational rules have wrong values, they can make wrong choices and possibly justify or legitimise them, thereby, leading employees to commit 'crimes of obedience' (Naber & Mofett, 2017) and vice versa.

Going by Krebs and Denton's (2005) advice, leaders should be taught to resolve the conflict of interest via negotiating, dialoguing, and even using the art of argumentation. This further buttresses the point that EOJ is relevant since Kohlberg's (2008) structure of moral reasoning present concrete suggestions of how leaders can solve conflicts in mutually acceptable ways; especially since abstract statements about ideal behaviours are less effective. Left to subjectivism alone, the arguments for standard behaviours are flawed and having organisational codes of practice seems questionable. Evidently, standards exist, are expected and required given the punishment meted out for unethical leaders and the level of unending

scandals which also show that tendencies towards unethical practices are innate in humans (Jordan et al., 2013).

Hence, leaders require moral development until their moral reasoning is consistent with their behaviours regardless of where they find themselves. Moral development is also important because it could empower leaders to accurately handle different moral issues. Hence, training centres such as the Greenleaf Centre for servant leadership or the Greenleaf academy could incorporate ethics or moral philosophy modules into their SL training packages for both individuals and companies. This development is relevant for all staff members and leaders especially. After all, the leaders' reputation, which stems from their moral or unethical behaviour, can positively or adversely impact their organisation's success (Sosik et al., 2011; Yukl, 2010).

Additionally, Sosik and colleagues' (2011) study show that developing higher levels of moral reasoning; especially when translated into ethical conducts, can improve leaders' in-role job performance. However, leaders should not necessarily focus on progressing through the moral stages but develop the attributes reflective of the different elements of EOJ. This is because, even if it is reasonable to think that the higher stages imply better cognitive capacity and as such relevant to making quality moral decisions, individual's moral behaviours have been heavily driven by the dilemma and other factors (Jaffe & Hyde, 2000). Hence, moral development should be geared toward appropriating moral reasoning, proper evaluation of ethical issues and ensuring that the reasonableness of the evaluation guides one's consequent behaviour or actions.

In summary, justice ethics should be the primary ethical disposition for servant leaders given its clarity in the conceptualisation of morality in contrast with care ethics. After all, experientially, the distinction between imperfect and perfect leaders are based on whether the leader made wrong decisions or right ones that show justice, balance and courage (Case, French & Simpson, 2011). However, this does not mean that humans are not care-oriented or that care ethics cannot be applied to the office setting. A case will be made for EOC in subsequent sections. For now, the argument is that EOJ, which aligns with first-order norms, has a more

consistent and solid foundation whereupon servant leaders' morality can be ontologically grounded.

5.4 LEADERS' EOJ AND GENDER

In response to Forte's (2008) call for the evaluation of gender in moral reasoning studies, this study sought '*To explore how the followers' perception of their leaders' moral orientation is influenced by the leaders' gender*'. The controversial views of gender and MRO equally prompted this investigation; especially as Gilligan (1982) classed the ethics of justice as the masculine ethical perspective and ethics of care as the feminine version. Since the study only shows a significant relationship between SL and EOJ, this section focuses on the elaboration on the statistical analysis of leaders' gender and perceived EOJ.

Results of the current study show no significant relationship between gender and moral reasoning of male and female leaders nor was it differentiated by the gender of the respondents. This study is unique in that business or professional samples were used unlike most studies in the field of moral reasoning and development that used children or student samples (Kohlberg, 2008, Reynolds and Ceranic 2007; Robinett, 2008; White, Crafford & Schepers, 2001). Hence, one can suggest that such gender differences may be absent in organisational settings (Forte, 2011). Besides, this study is consistent with most quantitative studies in the field (Derry & Green, 1989; Lan et al., 2010; Liddell et al., 1993). Nonetheless a study based on business practitioners showed that femininity measured as a psychosocial concept than a biological one is significantly associated with lower levels of EOJ and sex indirectly moderates the effect of gender on moral development (Kracher & Marble, 2008).

Generally, the issue of gender has lingered and may remain an unending discourse because of stark inconsistencies. For example, while Skoe and colleagues (2002) agreed with most scholars; especially Gilligan's (1982) assumptions, Forte's (2008) results disapprove such claims and Agerstrom, Bjorklund and Allwood (2010) study show that females become more justice-oriented when the temporal distance is higher. Amidst these debates, what is clear or

consistent is that both genders use both orientations (Derry & Green, 1989; Forte, 20011; Juujarvi, Myyry & Pessa, 2010; Simola, et al., 2010).

Albeit slight differences abound including that women are more likely to present care-based dilemmas and men justice-based issues (Forte, 20011), or men associated more importance to justice versus care reasoning than women (Agerstrom et al. 2011). Also, Albaum and Peterson (2006) found that females were more ethically inclined than males while Ryan, David and Reynolds (2004) result showed that differences between men and women are emphasised based on the saliency of social category. That is, gender differences can occur, where women are more care-oriented than men. Yet, they acknowledged that in general, the self-other relationship predicts moral reasoning instead of gender. Additionally, Juujarvi, Myyry and Pessa (2010) found that the relationship between moral reasoning and affective-based empathy, though complex, is gender-specific.

These studies suggest that there may be other underlining factors that can mediate or moderate the relationship between gender and EOJ. For example, Kracher and Marble (2008) found that age has a significant impact on the cognitive moral development of business practitioners and education plays a moderating role between EOJ and gender. Furthermore, Haviv and Leman (2002) result showed a connection between internal (gender type) and external (dilemma type) factors in moral judgments. Though Derry (1989) argued that there are no correlations between gender and moral dilemmas, a more recent study by Friesdorf, Conway and Gawronski (2015) shows that gender differences in moral dilemma exists but are based on the affective responses to harm not on the cognitive evaluation of the outcomes.

What distinguishes these studies from the current result is that most of them focused on dilemmas, used vignettes and added other variables not emphasised in this study. Moreover, the original creators of the measure of moral orientation scale used for this study also found no significant gender differences after controlling for feeling/thinking (Liddell et al., 1993). Nonetheless, the insignificant gender differences may be due to integration, where women have aligned themselves to the complexities of corporate life with undertones of masculinity or adopted attributes once stereotypically ascribed to men (Derry & Green, 1989).

Overall, one can agree that the actions of men and women may be perceived differently. Nonetheless, the fact that previous studies show that women use terms differently from men and vice versa in handling moral issues does not explicitly confirm that they are unable to arrive at a moral decision. Perhaps the framing of the moral problem would make a difference in their final decisions (Oliver, 2011), but whether the decision is ethical or not should be the focus. The take is that actions should be weighed on the scales of objective standards of right and wrong. This is where the normative ethical theories come in. For the servant leader, though, the requirement is higher as he/she is expected to be virtuous and have a balance between using universal rights and achieving good outcomes. Possibly, the recommended integrative model in the next chapter will support them in this regard.

In conclusion, focusing on the elements of the moral theories and how they are displayed regardless of gender is worth considering. This means that leaders or moral agents should be trained to properly articulate the moral problem and resolve them in the right manner. This understanding and ability are presumably not limited to a particular gender or perhaps that should be investigated. To clarify, therefore, the elements of care and justice ethics are somewhat gender-neutral especially the perceived justice orientation of servant leadership as shown in this study. Moreover, it does not follow that knowing someone's gender is an automatic confirmation of how they reason morally or how they will handle moral problems (Skoe et al., 2002). This offers more clarity to the idea that doing what is right or acceptable is paramount regardless of the agent's gender.

5.5 EXTENSION OF SERVANT LEADERSHIP SCALE

In fulfilment of the fifth objective '*To extend a multidimensional measure of servant leadership (servant leadership survey) to include leaders' moral reasoning orientation*' exploratory factor analysis was conducted. It resulted in nineteen items or four factors. The factors are forgiveness, accountability, responsibility (service-oriented dimension) and objectivity (the moral dimension based on the EOJ). This means that apart from their service-oriented behaviours, leaders should also uphold ethical values and behave accordingly. Therefore, in the course of leaders being responsible to themselves, forgiving, empowering, holding

followers accountable for their work, supporting them to become better and responsible to themselves and others and showing concern for them, they should also ensure that their all actions and outcomes are morally justified.

The theoretical implication is that servant leadership is not only to be viewed as a gender-neutral theory but is also perceived as having a moral dimension aligned with justice-based reasoning. It supports previous studies which aligned servant leadership to objective justice reasoning (Graham, 1991; Sendjaya et al., 2008; Sendjaya, 2015) and makes a unique contribution to the field by offering comparative empirical evidence for aligning SL to EOJ. Additionally, the servant leadership theory, which requires both justifiable means and ends (Covey, 1977) and good outcomes (Lemoine et al., 2019) can be situated in EOJ since it incorporates both consequentialist and utilitarian or deontological perspectives (Derry & Green, 1989; Victor & Cullen, 1988). More so, the ethics of justice proposition for universal principles aimed at the common good is more consistent with Greenleaf's (1977) idea of ethics of service or concern for others, regardless of their distant or close relationship.

The practical implication is that the measurement scale can be used to evaluate both the service and moral dimensions of leaders for training and development or recruitment purposes. Furthermore, the third-party analysis has proven to be reliable based on this study and could be explored in a similar manner where, like the 360-degree feedback mechanism, the service and moral orientation of public officials can be rated by their colleagues, followers and even close associates using the adapted or short version of the servant leadership survey. This conscious step could make moral behaviours or orientation a popular and increasingly comfortable topic of discussion and may be either more easily identified by followers or demonstrated by the leaders. Making moral assessment a practice, where leaders and followers alike are aware of their moral dispositions and behaviours, could also pave way for participatory involvement in promoting moral behaviours at work and uncovering areas for moral development.

Another way of maximising this scale is to use it as a tool for training needs analysis. After training, it could also serve as an evaluation instrument to gauge the level of changes leaders

demonstrate as observed by their followers. For example, leaders at high levels in the organisations should undergo servant leadership training (Wang et al., 2018), which will also be relevant to employees who have the potential of evolving into servant leadership roles. The new or shorter version of the SLS can then be given to employees to complete. Interestingly, this survey can be used with other questionnaires including measures for personality traits connected to SL such as introversion and agreeableness (Hunter et al., 2013; Washington, Sutton, & Field, 2006). Moreover, using this scale to gauge the followers' perception of their leaders' servant leadership behaviours can support the facilitation of aligned coaching practices (Nuebert, et al., 2016).

5.6 RECOMMENDATIONS

So far, this study has established that leaders have a moral responsibility towards others. Also, the attribute of service is demonstrated by their behaviours towards others. It is also expressed by how they lead; especially if they seek the good of others over selfish interests. Hence, organisations that aim for service-oriented leaders could start by devising a means of examining the service and moral-dispositions of recruits. They can do this by using the adapted version of the servant leadership survey provided in this study. Also, the assumptions that servant leadership entails selflessness which is detrimental to the leader should be debunked since that is not exactly the case. Perhaps, such illusions will need to be cleared via proper orientation or training where selflessness at work is viewed positively in that the mutual benefits of serving others are highlighted instead of being a case where the leader is either a hero or sacrificial lamb.

5.6.1 Aspiring Servant Leaders

The servant leader is positioned as first amongst equals so he/she has the duty to, via convincement, influence followers to engage with appropriate behaviours (Verdorfer, 2016). Hence, new leaders need to be aware that servant leadership relates to altruism and humility, so should not expect special privileges as rewards for leading. The organisation also has a role to play in enabling recruits or aspirants to transition into service-oriented leadership by

ensuring that they have a smooth career progression from followership to leadership. This may require or entail the rightful selection of those with the right inherent attributes to begin with. For example, while certain attributes such as empowerment and communication skills are learnable, Verdorfer (2016) agreeably contended that some attributes of servant leaders such as authenticity, humility, and standing back are more natural to some than others and more difficult to develop. This means that organisations can benefit from identifying and nurturing followers with agreeable personality and values of empathy (related to showing concern for others), integrity (indicative of honesty that can breed trust) and competence (Washington et al., 2006).

As a moral principle, it is indeed important for servant leaders to possess such values (Parris & Peachey, 2013; Russell & Stone, 2002). In a forward written by Warren Bennis (2004), he contended that leaders should have clear values and a strong ethical position. According to him, and rightly so, the knowledge about finance, marketing, strategy and other technical skills are valuable but perishable, whilst character, beliefs and values would remain and directly shape one's leadership. Bennis (2004) accepted that the attitude of service would be tough for those who choose to take the path of servant leadership. However, he advised that since service is the essence of leadership, servant leaders need to be brave and kind in their pursuit.

These aspirants should also undergo training but most importantly leaders should, from the onset, model and communicate the value of service to their followers. This is important because honest communication can result in trust development between employees and leaders (Beck, 2014). Additionally, Bennis' (2004) view of servant leadership as a value-driven philosophy is even more significant in today's society where values are becoming more relativistic. It seems like the abandonment of objective moral values may be due to their connection to certain religious beliefs, especially Christianity. If that be the case, then it is rather intriguing because religion seems to evolve than become extinct. One wonders if that is the reason why Greenleaf (1996) alleged that only individuals who have such a high symbol of spirituality could be given the privilege to lead. Nonetheless, in the face of the multiplicity of religious beliefs, it seems ideal to only focus on the essence of the universal values aimed at the common good instead of its religious roots.

In essence, aspiring servant leaders should be driven to serve others first because it reflects how well they have managed or taken responsibilities for their actions, emotions and character. Such orientation to serve will, thereafter, earn them the legitimate power they require. After all, Greenleaf (2004) originally proposed that the authority deserving of followers' allegiance would be that given freely by them to those with a servant stature. This is still relevant because even today, the notion is expressed in the common meme '*character is everything*'.

Indeed, the character of servant leaders is important. Hence, they should endeavour to build or develop virtuous character. This is crucial since SL is a value-laden and virtuous leadership theory (Lanctot & Irving, 2010; Patterson, 2004). From a philosophical perspective, servant leaders are also expected to focus on their sense of duty, engagement and character (Langhof & Guldenberg, 2020). Hence, servant leaders should develop virtues as ends in themselves (Annas, 2007). Moreover, it is agreeable that business practices are better when managed by persons with virtues such as compassion, courage, integrity, truthfulness, patience, respectfulness and justice than when managed by a fraud or unethical leader.

Notably, the emphasis for servant leaders, as Greenleaf (1977) rightly asserted, is not to merely follow rules. Therefore, they should possess and exhibit the virtuous character of being caring, sympathetic and fair, which makes a person more endearing, easily trusted and praised. In essence, for servant leaders to earn trust, they should be motivated to perform the right actions based on their concern for morally appropriate actions. It is that moral character that breeds trust (Beauchamp & Bowie, 2001).

Finally, aspiring leaders should also learn to live by their conscience, which is conceptualised in this thesis as the internal mechanism that alerts one of right and wrong actions, either emanating from one's knowledge or reason or supported by emotional and intuitive insights. Covey (1977) puts it this way; conscience inspires us to be part of a cause worthy of commitment. The other benefits of living by the conscience include having peace of mind, which can lead to kindness and courage. Indeed, to establish a common goal, leaders who are first led by their conscience have integrity and become interdependent such that they can lead for the whole to be greater than the sum of the parts.

5.6.2 Moral Development

While the discourse in this thesis surrounds the moral orientation and how leaders do or ought to resolve moral dilemmas, the field of moral reasoning orientation is somewhat submerged with matters of moral development. Regarding servant leaders' moral development, the author holds a more neo-Kohlberg philosophy that moral judgements are not lost but built upon. However, Kohlberg's work on the varying levels or patterns of reasoning is still appreciated. Hence, leaders with a lower level of cognitive moral development (CMD also known as the ethics of justice) must strive to develop higher levels of moral reasoning. Moreover, leaders' moral advancement could enhance the followers' perception of them (Jordan et al., 2013). This is also important because studies show that leaders with lower CMD may not comprehend reasoning at higher CMD (Rest, 1994 as cited in Singer 1994), whereas those with higher CMD can understand the reasoning at lower stages and even capable of presenting such ideas to those with lower levels of moral reasoning (Jordan et al., 2013).

The argument, therefore, is that moral reasoners do not lose their early stages of moral orientation but have an expanded range of moral structures (Krebs & Denton, 2005). Hence, the idea of the cognitive moral development (CMD) put forward here does not promote the assumptions that other levels of reasoning become inappropriate due to newer levels instead they are integrated and become more all-encompassing. For example, obedience to laws as the motivation for lower levels of moral reasoning is still in correspondence with the universal principle of adhering to instituted policies aimed at the common-good at higher levels of CMD. In this regard, some noteworthy points about CMD following Kohlberg and Hersh's (1977) proposition are: progressing from one stage to another is spurred by varying factors including the influence of affective factors such as the capacity for guilt and empathy -though it remains a rational operation-, and the agent's cognitive definition of moral situations by judging individuals within their social interactions. Interestingly, these features highly overlap with the assumptions of ethics of care which shows that relationships can also be objectively considered.

In essence, CMD occurs when one interacts with the environment, where such social interactions require entering different reciprocal relationships with the assumptions of occupying or carrying out varying roles. The relationships then demand role-taking where one

responds or take others' perspectives (Kohlberg & Hersh, 1977). It is this evolution and revamping of one's role-taking experiences into more complex and successive forms of justice that results in moral development (Kohlberg & Hersh, 1977). This demands an environment that can engage self and others in dialogues and moral conflicts that require higher levels of reasoning. Hence development practitioners should create an environment where such dialogues can occur.

However, Kohlberg and Hersh (1977) concluded that moral reasoning or judgement is not sufficient for a corresponding moral behaviour, reflecting the '*moral judgement-moral action gap*' (DeTienne et al., 2019), where moral behaviours refer to the generally accepted norms of behaviours in society (Reynolds & Ceranic, 2007). If Kohlberg and Hersh's conclusion is considered, it means that Krebs and Denton's (2005) argument for a more pragmatic utility or a flexible approach to morality would be more beneficial. This also brings back the need to reasonably act according to the dictates of the conscience, which transforms passion into compassion. That is, the moral principles on our conscience enable humans to produce sincere sympathetic and empathetic care for others (Covey, 1977).

Indeed, other factors which can impact moral actions or behaviours are emotions, the strength of ego or purpose and one's will (Kohlberg & Hersh, 1977). These factors show the need for emotional intelligence and the development of one's responses to the conscience. However, the cognitive and operant perspectives of social learning theory suggest that leaders will display the same behaviours they have learnt or cognitively assimilated (Hanna et al., 2013). Hence, moral development is essential to enabling moral actions.

A meta-analysis by Kish-Gephart, Harrison and Trevino (2010) show that the use of moral reasoning orientation (MRO) influences ethical decision making within organisations. Moreover, moral reasoning is theoretically and conceptually connected to ethical cognition and behaviour (Jordan et al., 2013). Hence, moral development should be geared toward appropriating moral reasoning that supports the evaluation of ethical issues in a manner that ensures that the reasonableness of the evaluation guides one's consequent behaviours or actions. Leaders' moral development is crucial because leadership plays a role in the moral

development of followers (Zhu, Riggio, Avolio & Sosik, 2011). Moreover, a positive relationship exists between leaders' moral development and their followers' moral judgement development (Ho & Lin 2016; Schminke, Ambrose, Neubaum & 2005).

5.6.3 Leadership and Moral Education

Moral education seems to be widely covered by several business institutions in the UK at least. Therefore, this recommendation exceeds the sharing of information or knowledge by advocating for organisational learning or change in organisational members' attitude. It has been demonstrated that everyone, leaders inclusive, tend to use care or justice-based reasoning and evidenced that servant leaders have a propensity towards using the ethics of justice orientation. Whether individuals consistently act based on their moral judgement is a different matter. However, such consistency is important for servant leaders, given that morality is an imperative than an option for such leaders. Hence, moral education is important in driving the message home that servant leaders should strive to develop a consistency in character and action.

Additionally, some of the EOJ elements expressed by servant leaders overlap with care ethics. It seems like if humans generally use care-based reasoning it may be necessary for servant leaders to harness the notions of care ethics in a complimentary manner. Lessons can, therefore, be gleaned from Noddings' (2010) four components of moral education: modelling, dialogue, practice and confirmation. These are recommended for leaders' moral development programs.

According to Noddings (2010), modelling is a crucial part of moral education because from childhood children chose a model whether consciously or unconsciously and by so doing are impacted by the unconscious choice where there is trust. However, the child, or new employee in this case, can internalise the behaviours of the consciously chosen parent or teacher (leader in organisations) and reject the bad treatment of any bad model. The lesson is that leaders must take on the special responsibility of modelling replicable attributes such as care by genuinely caring and building trust. Based on Bandura's (1977) vicarious learning theory, it is acceptable that leaders are already role models, but what is modelled is critical. Hence the need for care

modelling, which can eventually be observed and reproduced by followers, who would have benefited from the sense of care they experienced.

Dialogue as the second element is equally important and it exceeds having a conversation. Instead, discussions are open-ended for both parties to speak and listen to each other. The end goal is to resolve the problem or identify and attend to the needs of the cared-for. That is, the aim of the dialogue is not to complete the discussion per se but to discover ways to care for the other party. This will involve sensitively discerning if the discussion is helpful or distressful and seeking ways to create a comfortable atmosphere that emphasises the strengths of the cared-for (Noddings, 2010). This dialoguing approach could help servant leaders during occasions of discussing difficult topics such as redundancy; especially at the stage of consultation and other matters of employee relations such as employee involvement and participation (Gennard & Judge, 2010). The next element, practice, entails the reproduction of caring behaviours by the cared-for. The idea is that the cared-for who has experienced caring can learn to care for others. This seems to echo Greenleaf's assertion that the service-led follower would in turn lead by serving.

Indeed, the third element of practice is significant. It is about enabling followers to practise caring for others. Such practice can, therefore, achieve the aim of reproducing servant leadership behaviours. However, Noddings' (2010) caution is noteworthy because it defeats the aim if the caring attitudes are rewarded and it changes the emphasis from the actual desire to care for others to the desire for reward. Yet, it is agreeable that acknowledging the efforts of those who exhibit these behaviours could motivate them to exhibit these behaviours. Perhaps, one with an actual desire to care for others may only receive rewards as a confirmation of the good attributes than a detractor from the behaviour. Either way, it may seem far-fetched to assume one's motives are right or even apparent to the caregiver or receiver in all situations.

The final element, confirmation involves the affirmation of attributes or motives behind seemingly unwarranted or disprovable behaviours. Noddings (2010) advises that it is not a recipe or technique but supposes that the moral educator should have a good knowledge of the

individual before presuming that he/she had good motives behind their actions. Nonetheless, Noddings's caution makes one circumspect in administering this form of confirmation with adults who supposedly are matured or developed enough to know right from wrong. Arguably, it is possible that people can claim to have good motives for carrying out wrong actions. Take the instance of someone who steals with the desire to help others. The items are in themselves good meaning such offenders want the good for themselves, but such selfish gain or act of stealing remains irreparably wrong. Another issue that may arise with Nodding's concept of confirmation is the confirmation bias, where humans can reduce or increase their judgment criteria to suit what they believe. Albeit the takeaway is that followers' practice of caring should be supervised by servant leaders who are equally caring, and their confirmation of the followers' caring behaviours would be meaningful if it emanates from their caring relationship (Noddings, 2010).

5.6.4 Normative Elements of EOC

Having established that servant leaders primarily adopt a justice orientation in the workplace, this section makes a case for how servant leaders' EOJ can be complemented by the elements of EOC. This is relevant because servant leadership is also viewed as having an emotional dimension (Liu, 2019) synonymous to the elements of EOC and as previously mentioned, humans use both orientations; possibly because they are complementary. For example, the concept of justice ethics is not devoid of the elements of care; though within the justice framework, concern for others is framed as a duty or responsibility rather than as a matter of relationship as supposed within the EOC framework.

Indeed, at a level of synthesis, the elements of both ethical theories overlap. Another example is the results from the work of Juujarvi, Myyry and Pessa (2010) who using the defining issues test (DIT) measure found that levels of care reasoning were positively connected to the post-conventional schema of justice reasoning. Agreeably, the elements that describe how both theories are applied or expressed are values in themselves. These values including competence, integrity and empathy, which are positively related to SL behaviours (Washington et al., 2006), are attributes of EOC. Hence, future studies can explore the aspects of EOC that aligns with

SL since existing studies already show that humans use care reasoning depending on the social distance between them and others (Ryan, David & Reynolds, 2004) and EOC related dilemmas are viewed by both genders to be more important than EOJ dilemmas (Skoe et al., 2002).

Furthermore, Miller, Kark and Zohar's (2018) result also shows that the ethics of care plays a significant role in enhancing the understanding of managers' decision making. This suggests that the affective elements are worth investigating as had been acclaimed to be relevant in moral development (Garrigan et al., 2018). No wonder, Politis and Politis (2017) emphasised that organisations should train leaders, to develop EOC, or recruit those with care ethics to produce the required negative outcome on the construct of agency problems. Indeed, the emphasis on emotions by care theorists (Noddings, 2010) calls one's attention to its relevance in daily interaction. This is because issues of bereavement and illness at work require some form of emotional response or understanding. In fact, one can even argue that intrinsic motivators such as recognition serve as pacifiers for one's emotional need. Moreover, normal humans are emotional creatures capable of responding to situations, including applauding good works, reacting to pain or celebrating victory.

Agreeably, human abilities to respond to or the expectations of such emotional responses from others cannot be eradicated within the work environment. Since human beings are emotional creatures and organisational members are humans' beings, one can safely conclude that emotions play a role in organisational interactions or relationships. Nonetheless, the subjective and fluid nature of emotions may make one wonder what aspects of emotions are relevant for the workplace. Insight into such inquiry could lead one to the concept of emotional intelligence, (EI), which supposes that leaders should be able to manage their emotions by self-regulation, self-awareness and motivation and should possess empathy and social skills (Goleman, 2000). Indeed, these elements are abilities, traits or qualities relevant for human interactions.

However, in a documented practitioner and theoretical letters exchange, Antonakis questioned the relevance of EI in leadership for different reasons; especially the reliability of the measurement scales and its inadequacy in applied settings such as recruitment, promotion or retention. In response, Ashkanasy and Dasborough asserted that emotions are central to

relational approaches to leadership, leaders evoke emotional responses in followers and EI is more relevant in some situations than in others such as highly stressful situations, when cognitive or general intelligence is less accessible (Antonakis, Ashkanasy & Dasborough, 2009).

Additionally, George (2000) emphasised the relevance of emotions in promoting effective leadership with the claims that leaders with high EI will be better at developing collective goals, instilling a sense of appreciation and relevance of their work in their followers. Other benefits include generating and maintaining optimism, self-efficacy, trust and cooperation, establishing meaningful organisational identity, encouraging flexible decision making and change leadership. In essence, servant leaders should develop emotional intelligence or harness their emotions to understand or empathise with others. Moreover, as a relational leadership theory, the tenet of SL is considerably in consonance with EI; especially connected to the aspect of self-management and relationship with others (Lumpkin & Achen, 2018). It is this emotional element of EOC, that could be incorporated into SL. The question that may arise is whether EOC will be relevant when servant leaders already have EI. The answer to such a question could be in the positive, but further corroborations will be required for a definitive response.

The point, however, is that since EOC emphasises the importance of emotions; in this regard the maximisation of one's needs and that of others, servant leaders will benefit from embracing this aspect of EOC. Perhaps, their adoption of the language of care could lighten the burden of tough emotional conversations at work. Moreover, Barbuto *et al.* (2014) and Du Plessis, Wakelin and Nel (2015) found a correlation between emotional intelligence and servant leadership and rightly recommended EI as part of the servant leaders' development training. The essence is that emotions, though subjective, cannot be completely ruled out; especially with humans' level of subjectivity, changing behaviours and circumstances. Indeed, emotions are not to be relegated to the background as they seem to enable one balance logic and the reality of consequences. After all, the servant leaders' moral disposition is to seek to balance both.

It is noteworthy, however, that the valid case for taking EOC under advisement in the discussion of servant leaders' moral disposition, should not detract attention from the core finding that emotions or the combined elements of EOC are not the fulcrum upon which an action is right or wrong. In essence, the objectively existing moral values as proposed by EOJ makes an action right or wrong because they are naturally or universally identified as so. Implying that emotions or EOC can serve as a source for second-order norms, which has its place in how humans navigate the impact of certain behaviours or actions on others. Additionally, it could point one to how leaders can sympathise/empathise with others; for example, fulfilling the Golden rule or justice-inclined principle of doing to other employees, followers, organisations, suppliers or stakeholders at large what a leader would want to be done to him/her.

Generally, it seems like more studies are required in the field of EOC or affective ethical frameworks to further demonstrate its relevance and connection to the field of servant leadership. This is echoed by Ellemers and colleagues (2019) who after reviewing 1278 articles on the psychology of morality accurately suggested that more work should be done in charting the role of affective orientation or emotions in handling moral problems. Hence, the ethics-based model proposed though underpinned by EOJ incorporates other aspects of moral philosophy covering the cognitive (rational), affective (emotional) and social processes that foster cooperation in the attainment of interests and goals. These other aspects have been woven into the narrative of EOJ in the next chapter to showcase how emotions can also be embedded within justice-based reasoning.

5.7 SUMMARY

This chapter focused on the discussion of the results from the empirical study. It primarily covers five of the six research objectives including evaluating the servant leaders' moral reasoning orientation which is perceived to be justice-based reasoning, ascertaining the correlation between servant leadership and motivation to serve and the applicability of servant leadership behaviours in both public and private organisations. In particular, the first three research objectives, which are in tandem with the hypotheses that had been tested and accepted in chapter four were elaborated upon to answer the research questions. In effect, this chapter

offers solutions to the research questions: *'how does servant leadership tend more towards the ethics of justice than the ethics of care?'* and *'How do followers perceive servant leadership behaviours in public and private organisations and how does that impact their motivation to serve?'*. In achieving objective four, plausible reasons for the unique distinction between the current study and previous studies on the issue of gender and moral reasoning were discussed. Additionally, the theoretical and practical relevance of extending the van Dierendonck and Nuijten's (2011) servant leadership survey to include the moral reasoning orientation of justice ethics was also covered. Overall, practical implications for the study and recommendations were also discussed.

CHAPTER SIX

RECOMMENDED MORAL PHILOSOPHICAL MODEL

This chapter focuses on the sixth or final research objective '*To create a recommendable moral philosophical model that encapsulates the theoretical and empirical elements of the moral dimension of servant leadership*'. To achieve this, the elements of the different variables or theories were integrated. The elements referred to are elements of EOJ, since the empirical results on moral reasoning orientation indicates that servant leaders are perceived to be justice-inclined, concepts of moral philosophy (the three broad or five sub-categories of normative ethical theories) and the conceptual elements of the moral dimension of servant leadership.

Hence, the chapter covers a review of how moral philosophy, (ideal ethical theories focused on what *ought* to be), the results detailing what *is* (the perceived moral reasoning orientation) and the morally inclined elements of servant leadership theory are combined to create an integrated ethics-based model recommended for expanding the theory of servant leadership. The aim of incorporating concepts from moral philosophy is to particularly bring about a robust model with seasoned arguments for supporting the development of leaders as moral agents whose character, decisions and outcomes are ethically justifiable. It also highlights and supports the philosophy of moral development as originally proposed by Kohlberg (1981).

Furthermore, as covered in the review of literature in chapter two, moral reasoning orientation has both philosophical and psychological roots. Though it majors on the psychological aspects in terms of moral development and education, the aim of focusing on philosophy is key on two fronts. One, it supports Kohlberg (1981 p.178) argument for advancing from *is* (facts of moral development, which in this case is the empirical results from this study) to *ought* (epistemological status of moral ideas or the ideal content). Note that Kohlberg's position equates committing the naturalistic fallacy that '*any conception of what moral judgement ought to be must rest on an adequate conception of what it is.*' That is, the idea of adequate moral judgement should be based on a sufficient definition of what it is in people's mind. Implicitly, his conception of moral works is empirically *important for its philosophic adequacy*. This indicates that empirical result overlap with philosophical or logical positions.

Second, psychological theory and normative moral philosophy are isomorphic enterprises where the *'adequate psychological analysis of the structure of a moral judgement and an adequate normative analysis of the judgement are made in similar terms* (Kohlberg, 1981; p.180). More so, the use of social learning theory from the field of psychology has already enabled the establishment of the fact that morality for servant leaders, who are already adults, is not restricted to the stage-wise developmental levels Kohlberg created with children or non-adult samples. In fact, one must note that while the perceived behaviours have offered insights into the leaders' orientation, Kohlberg (1981; p102) accurately argued that the concept of morality is itself philosophical (ethical) than behavioural.

Finally, this interdisciplinary approach where knowledge from philosophy is incorporated into leadership studies is not strange. Importantly, it offers an additional perspective to the conceptualisation of the moral dimension of SL. The relevance of such integration could have informed the recent book chapter by Gonzalez-Esteban (2020) who gleaned from neuroeducation and organisational neuroscience to identify and define the organisational spaces where the desired organisational moral character can be forged and built. Their chapter covered the meaning of forging moral character and guidelines from the neural foundation of moral decision-making. Additionally, Gonzalez-Esteban (2020) rightly asserted that the spaces may require normative guidelines for the processes of training or developing the moral judgement of organisational members. Hence, it is hoped that the combined normative or ethical theories in this thesis could create a holistic view of who a moral servant leader can gradually or consistently evolve to become.

6.1 LEADERSHIP AND PHILOSOPHY

For centuries, philosophers have sought to proffer ways of thinking about leadership. For example in Plato's *Republic* (428-347 BC as cited in Valerie, 2007; p.17), he asserted that leadership is at its best when *'philosophers are kings, or kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one'* Such 'philosopher kings' ultimately seek the wellbeing of their followers implying that the moral

person takes the lead such that corrupt individuals viewed as inferior or less do not overtake and destroy the community (Valerie, 2007).

Such thoughts about leadership have continued and, to date, the way leaders ought to behave can still be understood using theoretical lenses from the field of philosophy (Brown & Trevino, 2006). Hence, the promotion of the relationship between leadership and philosophy in that value is placed on the appreciation of philosophy focused on offering solutions to the ethical questions within leadership roles and relationships. The practical relevance of philosophy in leadership, as a way of life, is that its inclusion into leadership development programmes could result in the use of educational engagement with the pursuit of an ethical perspective, (such as virtue ethics), in managerial roles instead of the instrumental or cognitive modelling techniques present in business schools within current higher education institutions (Case et al., 2011).

Additionally, servant leadership is a leadership philosophy (Barbuto & Wheler, 2010; Langhof & Guldenberg, 2020; Liden et al., 2008; Parris & Peachey, 2013; Sendjaya & Cooper, 2011) with philosophical roots (Boyum, 2006; Miovic, 2004; Wallace, 2007). As a philosophical concept, it focuses on the leader's character, sense of duty and engagement (Langhof & Guldenberg, 2020; Parris & Peachey, 2013). Drawing from Sendjaya's (2015) philosophical rationale for SL, philosophy serves to answer questions about the nature of the leader (self-concept as a steward), why he/she does leadership (the service orientation focused on followers' development) and how leadership is done (composed of the standard operating procedure including both technical and moral capabilities).

6.2 INTEGRATION OF THE MORAL CONCEPTS

Having critically reviewed the branches of moral philosophy particularly meta-ethics and normative ethical theories in chapter two, this section focuses on highlighting the interconnections between the concepts of philosophy (realism aligned to the normative moral theories), servant leadership and moral reasoning orientation (justice ethics in particular). Ontologically, these concepts (moral elements of servant leadership, moral realism and ethics

of justice) are theoretically interwoven. Since the results show that servant leaders tend more towards the ethics of justice (EOJ), the integration will be hinged on EOJ alone though some elements of EOC can be spotted as they are somewhat similar to some tenets of SL. As was discussed in the previous chapter, the elements of EOC are very important and should be imbibed as the second-order norm it reflects.

To begin knitting these concepts together at a level of synthesis, it seemed reasonable to clarify a few points. To start with, without prevaricating about who makes the moral standard or whether they are accrued based on conscience, rule utilitarian, acts of God or even socially contracted methods, one can agree that the existence of moral realism is profound. Perhaps, in a social or secular world, the knowledge of such standard should bring to bear the moral obligations of individual members, which culminates in the adherence to the prescribed regulations. Again, one could see that within Greenleaf's (1977) conceptualisation of the new ethic of service are terms, such as principles, rights and honesty, that are similar to those proposed by Lawrence Kohlberg as the offshoot of objective moral standards. Thus, scholars are invited to take an in-depth dive into the core characteristics of EOJ to examine the grounds upon which its features are connected to SL and underpinned by moral realism. Those characteristics have previously been covered but the existence of laws will, herein, be discussed as an example to buttress this point.

Situating Law as an example, it must be noted that morality is legislated; whether the rules are premised on some natural laws or human agreement. For example, the care for children and minors is legislated by governments like that of the UK. The need for such legislation probably emanated from issues of child abuse, abandonment and maltreatment. It seems like though people may have the moral sentiments of empathy or sympathy (Slote, 2007), certain situations drive them to act immorally and the reasons, regardless, cannot justify such actions even if it may be acceptable or pardoned. It, therefore, suggests that some persons respond more to moral sentiments than others and the 'others' in this case need a reinforcing arm to enable them to act morally, and this is where the law comes in. It seems like either due to the lack of trust, issues of injustice and the morally imperfect nature of humans, there has been an increased reliance on or need for acts, laws and policies.

Agreeably, legislators can enact faulty laws that are unhelpful to human beings. For example, if a drug was legally approved and later found to have serious side effects, the law is changed making the product illegal. Yet, at the point of enacting the law, the limited knowledge supported the use of the products, but additional knowledge resulted in changes as has been the case in practice. This only shows the essence of enlightenment, which leads one towards acting; as per doing what is objectively the right thing to do.

As Kohlberg (2008) rightly captured in his sixth stage of cognitive moral development, individuals begin to question whether the rules/laws are for common good, so that such rules can be changed or maintained. The end thereof will be justice entailing the treatment of people as morally equal beings (Kohlberg, 1981). While some regulations may require such rigorous investigation, there are some universal rules of right and wrong which are generally recognised by peoples of all nations. For such rules such as not cheating, lying or deliberate murdering others, even persons with post-modern, relativist tendencies would at least at the point of personal inflictions consider such behaviours to be wrong. Hence, having these laws may serve as a deterrent to offenders, especially with the execution of sanctions. However, as is commonly known, the existence of the laws does not eliminate crime. The argument here is that it makes room for the right judgement and punishment of such crimes.

According to Greenleaf (1977), unless the laws created by any state coincides with the universal principles or standards, actions regulated by law diminishes the incentive to be governed by the conscience. By implication, the human conscience can govern and is aware of moral codes which can be universally prescribed. Most importantly, Greenleaf's statement suggests that institutions or lawgivers should be careful not to contravene norms that are externally and universally consistent. Owing to the idea that society may not be perfect, but can build a moral stature when its members do the right thing, Greenleaf (1977) acknowledges the essence of a moral standard, described as the right thing.

In essence, these concepts are interwoven where the law as an element of EOJ is connected to SL and moral realism. The point is, moral realism proposes that there are universally accepted moral principles, which EOJ also espouses for servant leaders to uphold. The example of law

discussed showcases that based on moral realism, laws exist to point to an objective standard for judgement. These laws, as EOJ proposes, form one of the bases for morality and should be examined to ensure that they conform to universal principles. In the same vein, SL theory emphasises that these laws should not contravene the objectively or universally existing principles at any level.

Needless to say, no modern nation without a law as there are no contemporary organisation without some form of code of practice or employment law of some form. Whether these laws conform to universally accepted standards is a matter for debate. Perhaps, Greenleaf's (1977) advice that laws should be undergirded by universal rules should be heeded. According to Kohlberg and Hersh (1977) that is the way to escape moral relativism or nihilism. Hence, they asserted that universal moral principles and rights form the basis upon which conventions or laws should be made and any enacted law that violates such rules should be violated. In summary, from the above explanation of law as an element of EOJ, one can see that moral realism in Philosophy has enabled an understanding of the essence of law and how the servant leader is called to uphold the law in so far as it does not contravene what is universally accepted. It is such interconnections that the author calls leaders to consider in their decision-making approach as reflected in the proposed ethical model.

6.3 THEME SELECTION; METHOD AND RESULTS

Though the interconnection of the different themes is articulated as a conceptual framework, a standard approach was followed in the selection of the themes that inform the model. That is, both primary and secondary data were analysed for the fulfilment of this final research objective *'to create a recommendable moral philosophical model that encapsulates the theoretical and empirical elements of the moral dimension of servant leadership'*.

To begin with, elements of the moral dimension of SL were reviewed in chapter two. For example, those offered by Covey and Greenleaf were not particularly aligned to a specific moral philosophy and they include foresight, ethics of service, responsibility and conscience.

While the SL elements (empowerment, Agapoe Love, Altruism, Humility, trust, service, vision) proposed by Patterson (2004) were specifically and rightly ascribed to virtue ethics as are the elements offered by Lanctot and Irving (2007). These different service and morally inclined elements of servant leadership were included in the pool of codes/themes selected for an inclusion in model.

Next, the elements of the servant leadership survey (SLS) were examined to verify any correlations with EOJ. These SLS elements are empowerment, standing back, stewardship, accountability, courage, humility and authenticity and forgiveness. The primary data specifically reveals that EOJ is positively correlated to seven of these elements except forgiveness as shown in Table 7. To ensure that these were not standalone components, a review of other measurement scales was conducted as shown in Table A1.5. In total, 14 measurement scales were reviewed and re-occurring themes (mostly themes that occurred at least twice) were embedded in the servant leadership moral compass (SLMC). Similarly, the elements of EOJ were examined and empirical result shows that EOJ is moderately correlated to SL. The measured EOJ components, as shown in Table A1.4, are rights, fairness (deontic), objectivity/justice, principles and rules, rationality, impartiality, unattached/separation and consistency (rules).

Thereafter, these themes were tabulated, and cross-examined by the author to ensure their meaning were relevant for the purpose of the model. The different elements were then grouped to align with the normative theories and features of EOJ as shown in Figure 8. Though the normative ethical theories are majorly classed under three broad categories which are consequentialism, deontology and virtue ethics two subcategories; altruism and intuitionism were included as shown below.

Figure 8: Themes for Ethics-based model

Moral Philosophy: Normative theories	Ethics of Justice	Servant Leadership (conceptual moral dimension)	Selected Themes from SL (Scale/elements Review)
Deontology: Duties	Duties and obligations, rights and laws, Justice and impartiality	Role Modelling, equality, use of conscience,	Stewardship, responsibility, courage, empowerment, vision, authenticity, service, creating value, forgiveness.
Intuition: Self-evident	Knowledge Generally accepted	Responsibility and Foresight	Awareness, emotional healing, discernment
Consequentialism: Outcomes	Farness and good outcomes or ethical ends/values	Concern for others, Relationship with stakeholders	Developing/prioritising followers, building communities, valuing stakeholders, persuasive influence, trust, listening.
Altruism Concern for others	Universal principles	Care and empathy	Empowerment, stewardship, valuing people/respecting, empathy, caring for others.
Virtue: character	Common good Universal principles	Ethic of service, values, Desire to serve, virtuous character	Wisdom, love, humility, courage, honesty, trustworthiness (truth-telling), empathy, respect, empowerment

6.4 SERVANT LEADERSHIP MORAL COMPASS

The recommended ethics-based or moral philosophical model is designed as a compass hence its cyclical nature. Similar to the CIPD professional map, this moral compass is circular with different components that are equally important. It is an integrative model meaning that the embedded elements cut across moral philosophy, the elements of EOJ and SL.

The proposed elements are mostly conceptual but backed by the empirical results of this study. In total, the moral compass is underpinned by EOJ with an objective ontology (meta-ethical perspective: moral realism) and epistemology based on reason (rationality). All the EOJ elements and SL elements with moral implications are grouped under five categories of

normative theories in Philosophy. The combined elements make up 10 sub-categories that highlight the features of the moral dimension of SL theory.

6.4.1 Components of SLMC

Servant leadership has been proposed as a normative leadership philosophy with an explicit moral component (Barbuto & Wheler, 2010). The ethics-based model or servant leaders' moral compass is, therefore, designed to incorporate the different moral philosophical perspectives and their interconnection with servant leadership and moral development. This model is important because moral judgement is central to one's decisions about ethical behaviour (Rest, 1986). More so, moral philosophy and moral development play a significant role in how one's values are shaped in the workplace (Ho & Lin, 2016).

All key terms are not covered or discussed in this analysis because definitions and explanations have already been covered in the literature review section. Instead, the emphasis is laid on the broader converged themes that require further empirical investigations. Additionally, the normative theories, used as broad headings, are suited for answering the questions of how leaders ought to act, while the elements of EOJ are embedded as the overarching principles that should guide their reasoning and moral judgement. In general, these moral elements can be demonstratable to reflect the embedded SL behaviours that have moral implications.

The moral philosophical theories are particularly important because their tenets suit the conceptualisation of SL as a leadership philosophy. That is, the servant leader is expected to first be virtuous or have the right character (virtue ethics). He or she is also required to make decisions that both the process; doing the right thing (deontology) and the outcomes (consequentialism) are morally justifiable (Covey, 1977; Greenleaf, 1977). To recap, the review of moral philosophy suggests that servant leaders who ascribe to justice-based reasoning believe in an objective morality which can be known via reason. That meta-ethical position is moral realism, which is in tandem with the cognitivist view of EOJ and SL.

Figure 9: Servant Leadership Moral Compass



As shown in Figure 9 above, at its core, EOJ ascribes to an objective ontology and is epistemologically understood by rationality while its tenets of universal principles and good outcomes showcase its axiological roots. The centre of the SLMC is the ethics of justice reasoning implying that the leader tends towards using objective or rational judgment processes. The second layer is characterised by the five categories of the moral-philosophical theories and the third layer with the 10 categories are composed of the different elements of EOJ, SL (with moral inclinations) and elements that define the different normative ethical theories combined. Notice that some overlapping elements of EOC and EOJ are included. They are care and empathy, desire to serve, concern for others, and relationship with stakeholders. All integrated elements will now be discussed under the three broad categories (virtue ethics, consequentialism, deontology) plus the two sub-categories of the reviewed normative theories (intuitionism and altruism).

Virtuous Character

Under the segment on virtue, the overarching EOJ elements are common good and universalism. Meaning that the virtuous person acts in ways that are generally acceptable and within reason such that their moral judgements are in congruence with their values and character. The values or virtues which are also SL behaviours include moral love, humility, truth-telling, honesty, and wisdom (Lanctot & Irving, 2010; Patterson, 2004). They are demonstrated by servant leaders when their desire to serve propels them into actual acts of service. It means, for servant leaders drive to serve to be ethically inclined, they need to possess these virtues and their intention or motive for serving should be virtuous. Propitiously, leaders can learn or develop the skills of virtuous character as ends in themselves.

Emphasis should be laid on the leaders' use of wisdom as a core virtue of SL (Mulinge, 2018). For servant leaders, wisdom is defined as the combination of environmental awareness and the consequences, such that leaders take under advisement their surroundings and implications for their actions (Barbuto & Wheler, 2010). That is, servant leaders are expected to be wise in their display of virtuous character following Aristotle's concept of Phronesis. The crucial point for the servant leader is that his/her character is crucial in producing the required trust associated with servant leadership which can make or bring about positive influence on followers (Politis & Politis, 2017).

Consequential Aims

Under consequentialism, the core EOJ element is fairness. This is required in the daily interactions and interrelationships with stakeholders. Servant leadership uniquely advocates not only the prioritisation of employees' wellbeing and needs but also incorporates the interest of stakeholders such as the community, customers and other institutions (Greenleaf, 1977; Spears, 2005). This is important because fair treatment of employees, suppliers and other stakeholders increases their sense of value, which is crucial in enabling the extra-role behaviours that are mutually beneficial (Walumbwa, Hartnell & Oke, 2010).

More so, leadership, at its best, is largely based on the quality of the relationship between the leader and follower, especially when the dyad aim for effectiveness (Boyum, 2006). For servant leaders, building such an important relationship with stakeholders is important and the virtue of integrity is critical to maintaining such on a long-term basis (Liden et al., 2008). Furthermore, consequentialism focuses on the outcome or result of the servant leaders' action and character. Hence, servant leaders show of concern for others should be aimed at achieving mutually beneficial goals and maintaining a professional relationship with all parties.

Altruism which is classed as a consequentialist philosophy also supports the relational aspects of servant leadership (Griffith, 2007) since it promotes the use of care, empathy and such universal principles in the resolution of moral issues. Greenleaf (1996) believed that servant leaders will be so caring that their service orientation would transcend the individual to the institutions. By so doing, the servant leaders can commit themselves to enabling others to grow while the servant institutions can perform as servants with a major goal to preserve social order. Additionally, Griffith (2007) rightly stated that leaders by acting out of altruism or prioritising stakeholders' needs can prevent the occurrence of many ethical issues. In application this means that when conducting stakeholder mapping or handling moral issues, for example, the servant leader should be undergirded by universal principles that demonstrate his/her concern for the stakeholders. Implicitly, the right aim should be that which is generally approvable. Logically, these altruistic elements will be useful in managing emotional situations such as illness, bereavement or issues as redundancies, stress and wellbeing which had existed and are even becoming core employee concerns in contemporary organisations of a pandemic era.

Deontic Actions

Within deontology, acting right for the sake of it is fundamental. Several EOJ elements fall under this normative theory, which could be owing to its focus on leaders' actual duties or behaviours. These elements include justice, respect for human rights, doing one's required duties and obligations. For example, leaders can model moral actions such as treating everyone equally and impartially by empowering followers either through involving hem in decision making or making available the necessary information, they need to do their job to give them

a personal sense of power (van Dierendonck & Nuijten, 2011). This is crucial because servant leaders are viewed as or expected to be active role models who are ethical and concerned about their followers' needs (Lacroix & Verdorfer, 2017). Moreover, having leaders as role models can bring about knowledge transfer when their followers observe and emulate them (O'Rorke, 2003).

Furthermore, this segment is particularly relevant to those aspects of organisational life governed by law, policies and contractual agreements. For servant leaders, following the deontic suppositions can reduce scandalous issues such as adjusting the financial figures to suit investors or stakeholders, since they will instead take actions against transgressions and act with transparency in all financial matters (Griffith, 2007). This moral philosophy is connected to the application of wisdom and acting with foresight to prevent such issues as may create unpleasant circumstances. This ties in smoothly with intuitionism.

Intuitionism, as a deontic theory that is self-evident, is very useful here because foresight which is rooted in the intuitive mind of the servant leader will enable him/her to predict the likely consequence of an event (Spears, 2005). This element calls or reminds servant leaders to take responsibility for their actions by learning from the past, grasping a better understanding of the immediate situation and identifying future consequences. This requires the EOJ elements of acquiring knowledge and rational conceptualisation of the situation. In essence, the intuition of the servant leader gives him/her the capacity to assess situations, and take personal responsibility for applying wisdom to ensure that the right actions are taken to bring about the right results which would in retrospect be morally justifiable and beneficial to the relevant stakeholders and organisation at large.

6.4.2 Theoretical Integration

The author's articulation of these concepts is mostly theoretical with examples that are relevant to the business setting. Hence, the themes and moral principles can be used as guidelines for discussing moral issues that are particularly local to any organisation. As shown in the moral

compass and Figure 9, these concepts are overlapping in different respects. For example, concerning virtue ethics, leaders when conducting their deontic duties need not be rigid by simply adhering to rules, but should carry out their duties or do what is right with an admirable mindset that can be viewed as virtuous (Beauchamp & Bowie, 2001).

Additionally, virtue ethics and altruism are connected by elements such as altruistic love (Mulinge, 2018) and the idea of service or selflessness as a virtue (Griffith, 2007). There is also an overlap between virtue ethics and consequentialism, where leaders use wisdom in the rendition of service to achieve good results. It is this application of wisdom or other virtuous and deontic principles that elevates the leaders from just having natural authority to moral authority (Covey, 1977).

The logical, cognitive, and affective conclusion is that in their relationships with others, servant leaders should use the universal justice principle of doing to others what should be done to them (Nagel, 1994); especially when the actions are intuitively aimed at good outcomes. For example, servant leaders in keeping with the golden rule will conduct their affairs in a manner expected of other organisations. While there is no guarantee that other companies will do the same, it is highly plausible that these moral leaders can exemplify their values to an extent that others will be persuaded to emulate them. After all, in modern times, almost every organisation has its values embedded in its mission or vision statement, but what's important is that the moral actions of organisations exceeds what is written to what is done.

Overall, the SLMC aims to develop leaders to have ethical character (McMahon, 2012), to act ethically by seeking methods and processes underpinned by universal principles which will produce good outcomes or consequences (Covey, 1977). The author suggests that since conscience is a consistent theme across the philosophical, moral and behavioural elements, its dictates should be taken under advisement; especially in cases where the leader is fraught with uncertainties. That is, the recognition of conscience as a cognitive faculty (Chaung, 2017) in the disciplines of philosophy, moral reasoning orientation and servant leadership makes it worth considering in the articulation of answers to moral problems. Nonetheless, it is hoped that the solutions attained and prescribed, following the undergirding elements of this model,

would be of justifiable standard which will result in the attainment of good results that is less harmful or more beneficial to all stakeholders. In conclusion, the SLMC has varying elements that are conceptually interconnected and future studies can investigate how they inform the branch applied ethics and concrete decision making by servant leaders in contemporary organisations.

6.5 SUMMARY

In summary, this chapter covers the creation of the servant leadership moral compass (SLMC). SLMC is an integrated ethic-based model designed to fulfil the sixth research objective and is underpinned by the elements of EOJ since the empirical data shows that the characteristics of EOJ are perceived to be the underlining principles guiding servant leaders' moral behaviours. Hence, the SLMC is informed by the characteristics of EOJ, the normative theories in the field of moral philosophy and the elements of SL that have moral inclinations. These moral themes or behaviours having been captured by both conceptual and empirical studies were thematically analysed. The deducted themes were discussed under the five relevant sections of the moral-philosophical theories. In the process of extracting these themes, it was discovered that even if most studies had not emphasised the moral dimension, some of the proposed service or behavioural elements are in themselves morally inclined. Nonetheless, the current emphasis on the moral dimension would potentially promote conversations about the moral development of leaders and organisational members, especially in handling moral issues as virtuous and principled moral agents. Additionally, it is hoped that it will serve as a background to future studies that seek to expand the knowledge of the moral dimension of SL.

CHAPTER SEVEN

SUMMARY AND CONCLUSIONS

This final chapter summarises the highlights of the study, their significance, contribution and originality. Additionally, potential areas for future research, limitation of the study and reflection of the researchers' journey were also covered.

7.1 OVERVIEW OF THE THESIS

This thesis has seven chapters. The first two chapters covered the introduction to the thesis highlighting the background and rationale of the study, review of literature in the field of moral reasoning orientation, motivation to serve and similar concepts, servant leadership and social learning theory. Chapter three to five covered the methodology, results and discussion of the findings respectively. The discussions were aligned to the research objectives with emphasis on the practical implication of the study. Finally, chapter six covered the method, finding and discussion of the proposed integrative moral philosophical model for servant leaders.

Notably, the results show that servant leaders tend towards using the ethics of justice (EOJ) than the ethics of care (EOC), meaning that they adhere to generally accepted rules and norms than making decisions based on the situation or people involved. This is a novel contribution because the study evaluated both subjective and objective moral reasoning theories and confirms that SL tends towards objective morality which differentiates it from other leadership theories (Sendjaya 2015). Also, it was found that the moral principles and perceived service-behaviours of leaders are not constrained by gender or type of organization. Additionally, there was a small correlation between followers' motivation to serve and servant leadership. Hence, not all followers were motivated to serve due to being led by servant leaders. Albeit those who are highly motivated to serve can be identified (mostly differentiated by their values and personality) and nurtured to succeed retiring leaders. Overall, these results directly answer the two research questions.

Furthermore, the three dimensions of servant leadership were captured in this singular study. Putting the service, moral and motivational elements into practice can result in potential

outcomes such as a reduction in demotivating and unethical practices within organisations. Significantly, by re-emphasising the essence of the moral dimension of SL, the study envisages an increase in discussions about promoting an organisation-wide focus on moral development initiatives. This will potentially enable open and tolerant conversations about difficult moral issues that could enable organisational members to develop their cognitive moral abilities.

Additionally, a philosophical or logical conceptualisation and discussion of the moral dimension, informed by the study, facilitated the creation of an integrative ethics-based model, termed the servant leader moral compass (SLMC). The SLMC can be used by organisations to further conversations around the moral development of their leaders. This is particularly important in a pandemic era where organisational members are faced with unprecedented change and challenges. It was designed to guide and remind leaders to always use ethical means for good outcomes. Recruitment officers can also use it as a model for examining the moral disposition of recruits.

7.2 CONTRIBUTION OF THE STUDY

This section emphasises the utility, originality, theoretical and practical relevance of this rigorous study. As rightly pointed out by Phillips and Pugh (2010), it is important to highlight one's understanding of the PhD form. Hence, the understanding of the background theory as demonstrated via reviewing the literature and the focal theory focusing on the nature of the problem, hypotheses were covered with a clear storyline and use of the data to further the discussions in the field of servant leadership (SL). Additionally, based on data theory, the content of the data, research approach or methodology are also well justified with measurement scales well validated and verifiably reliable (Phillips & Pugh, 2010).

Going by Nicholson and colleagues (2018) framework, the study offers incremental and revelatory contributions. The revelatory contribution is based on combining lenses borrowed from the field of philosophy and applied in the study of servant leadership as a business and

management discipline. Additional details were covered in the sixth chapter following the analysis of the results informing the new ethics-based model. The incremental contributions are framed from gaps spotted in existing knowledge. It covers confusing concepts, neglected areas or new concepts (Nicholson et al., 2018).

7.2.1 Theoretical Contribution

In one study, the thesis uniquely covers both the moral and service dimensions and the motivational antecedent of SL. The redefinition of SL and followers' MTS is noteworthy. Following the results which indicates the connections between SL and morality, SL as defined by the author is: *an other-centred leadership philosophy that begins with the desire to serve followers and other stakeholders at the individual, organisational and community levels using moral means for ethical ends to ennoble the served to also lead by serving*. Additionally, followers' MTS is defined as: *followers' inclination to promote the interest of others; especially their colleagues which indicates their ability to serve first and then choose to lead*. These definitions add a perspective to the field which is worth promoting and further evaluations would be useful to further conversations around the moral and motivational dimensions and antecedent of the SL theory.

Antecedent of SL

The incremental contribution bridges the gap in knowledge regarding motivation to serve as an antecedent of SL (Nicholson et al., 2018). The novelty lies in the incorporation of the followers' perspective and the analysis of the moral dimension of SL based on a comparative analysis of both care and justice moral reasoning theories. The results particularly show that SL behaviours as perceived by the followers is driven by their desire to serve others and SL is more inclined to the ethics of justice or objective-based orientation.

Moral and Service Dimensions

Furthermore, it offers a unique perspective to the moral reasoning orientation discourse on gender. Previous results have been inconsistent on the issue; all of which were investigated from the moral agent's viewpoint. Remarkably, the current study is based on a third-party

perspective and the results show no gender differences. Possibly, this is because they have only reported the outcomes or observable behaviours of their leaders rather than the processes and justification leading to such behaviours.

In essence, the finding exceeds contentions for differences in the articulation and processing of moral issues (Oliver, 2011) and differing interpretation and nuances owing to the supposed differences in the backgrounds, training, beliefs and cultures of men and women (Gilligan, 1982; Kohlberg, 2008, Kohlberg & Hersh, 1977). Instead, it lends credence to the argument that the characteristics of morality are gender neutral. Implicitly, whether one is male or female, the call is to make decisions that are generally perceived as right or acceptable. More so, the use of third-party description of their leaders' moral reasoning orientation, which has given an added perspective of justice-ethics, shows that one can depart from the traditional Kohlbergian stages-wise analysis of justice ethics.

7.2.2 Methodological Contribution

Having collected data from a broad range of organisations, the reduction in mono-sampling bias makes the results more generalisable at least in the UK; especially since there are no significant differences between the perceived behaviours of servant leaders in both public and private organisations. The insignificant differences between how followers in public and private organisations perceive their leaders' behaviours also lends credence to the proposition that SL is a universal concept that responds to the twin need to serve or be served in any organisation (Greenleaf, 1977). Besides, the newly extended SLS survey (with the EOJ elements as shown in chapter four) can further promote not only the research of SL behaviours in any type of organisation but equally encourage the study of the moral dimension.

Furthermore, the interdisciplinary approach of this research offers useful revelatory contributions on four fronts. First, it clarifies and attenuates the assumptions that justice ethics neglects affective elements of care; especially as the characteristics of justice ethics (EOJ), aligned with the normative ethical theories, show that its universal principles incorporate

elements that ethics of care theorists had supposedly claimed to be lacking. For example, while the care ethicists make claims that care is ethical based on relationships, objective and universal principles of EOJ equally supports the care for others as a generally accepted principle. EOJ even goes a step further to state that care is essential whether one is close or distant from the recipient or other party. Second, it has furthered the understanding of the origins and methods of acquiring moral knowledge applicable to servant leaders, in that, by tending towards an objective moral orientation, servant leaders are called to discover morality which independently exists.

7.2.3 Empirical Contribution

Third, this study makes a unique contribution by its incorporation of the three normative theories. While other scholars have connected SL to either consequentialism, deontology or virtue ethics (Griffith, 2007; Lanctot & Irving, 2010; Lemoine, et al., 2019; McMahon, 2012; Patterson, 2004), the conceptual review shows how SL is connected to them all; underpinned by the outcome of the empirical investigation. The combination of conceptual and empirical data in chapter six further creates a ground-breaking integrative narrative which suggests that in tandem with earlier, but fragmented studies, character, right actions and outcomes are crucial in defining the total moral servant leader. That is, the empirical results show that servant leaders are perceived to display or make objective moral decisions. Conceptually, therefore, it follows that such objective decisions, should be aligned to or reflective of their moral character, use of ethical methods and attainment of justifiable outcomes.

In essence, the moral dimension of servant leadership is in tandem with the service-orientation in that the servant leader ought to have a virtuous character that supports his/her rational, affective, intuitive and cognitive abilities to make decisions by the use of ethical means to achieve ethical ends. In essence, followers' perception of their leaders' moral disposition has been empirically investigated and what '*ought to be*' has also been reviewed in the thesis. Consequently, moral development can be supported to enable servant leaders to continue to not only make ethical decisions but also model or influence proteges.

7.2.4 Contribution for Future Corroboration

Fourthly, the integrated ethics-based model termed servant leadership moral compass (SLMC), was designed from the psychologically and philosophically informed theory of justice ethics, normative ethical theories and moral elements of servant leadership. It could serve as a considerable guide for moral discussions relevant to servant leaders and training practitioners and serves as a project for further investigations. The use of the SLMC will hopefully also point to the fact that combining these moral lenses could offer a more holistic view of morality, where cognition or affection are not situated differently but also aligned to an individual's character and decision-making styles.

7.3 LIMITATIONS AND FUTURE RESEARCH

As Phillip and Pugh (2010) rightly mentioned, it is important to critic one's piece of work by highlighting areas for improvement or limitations and need for further investigations. For starters, this is a cross-sectional and quantitative study. Hence it is limited in scope having only been based on statistics without extensive qualitative details about the respondents' experiences. Other research methods can be explored by researchers to extend this study. For example, they can conduct longitudinal studies to uncover the reasons or factors that influenced followers' perception of their leaders' behaviours. This can be done in a cross-cultural context (Fort, 2004); especially on how servant leaders' behaviours are experienced across the different managerial levels in any given organisation or sector. Other considerable variables researchers can include in their study are age, education and span of supervision (leaders experiencing social distance with employees due to the large number of employees they lead).

Another area for further investigation is the followers' motivation to serve and become a servant leader. The adaptation of the motivation to serve scale, originally designed for leaders, was done as appropriately as can be. However, since the correlations were small, the researcher suspects that adapting the scale may have made considerable changes to the way the items were understood. Nonetheless, the adaptation of the scale served its purpose in this study and can be deemed to be appropriate to followers since MTS is one of the acclaimed antecedents of servant leadership. More so, the scale was validated, and its reliability was verified. Hence, it can still

be used by leaders to identify followers with the drive to serve others or the potential to succeed them. Nevertheless, the scale was limited in scope; that is, it could not clarify whether followers are driven to become servant leaders themselves or not. Notwithstanding, that was not the primary aim of the study. Moreover, the examination of the followers' desire to become servant leaders can be conducted in future studies. Hence, the researcher hopes to take this study further by designing a new scale targeted as followers of servant leaders to examine if they desire to become servant leaders. Other researchers may also consider investigating why, how or if followers eventually become servant leaders.

Other limitations of the study include the lack of inquiry into social desirability issues and mono-method bias. These may have caused possible issues, though possibly limited due to the varied sample population. Additionally, the details of leaders' moral orientation and their behaviours were collected from their followers only, which could raise concerns about common source variance (Flynn et al., 2016). Nonetheless, the scope of this study was not designed to capture a 360-degree perspective of all organisational players neither was it structured to integrate dilemmas/vignettes. Instead, this novel approach was adopted to uncover the first and third-party perspectives of the antecedent and moral dimension of servant leadership respectively. The author, however, surmises that the inclusion of these variables may also offer a more robust insight and expanded the research outcomes.

Therefore, future studies can focus on targeting diverse organisational members and designing a scale with varying types of dilemmas as structured with options that are reflective of the challenges or issues managers face in the workplace. Future studies should also uncover the moral dilemmas leaders face in a pandemic or post-COVID era and how they will respond; especially investigating the extent to which servant leaders tend towards the ethics of care, if applicable. Most importantly, researchers can investigate if the varying dilemmas made a significant difference in the way leaders respond to or handle moral issues and situations. Emphasis can also be laid on the meta-ethical and applied moral dimensions of SL and the developmental stages of the servant leaders for comparative purposes or at least to enable one to decipher if these variables would alter or add to existent knowledge.

New research work can also clarify why followers whose leaders are men were more motivated to serve than those having female leaders and why female followers seemed to have higher MTS than male employees. Currently, there are very limited studies on this motivational dimension, hence this aspect should be expanded. From precedence, it seems like more rigorous studies on MTS or the motivational element of SL could spark some interesting findings. For example, one study on SL and motivation shows that SL enhances employees' autonomous motivation, which necessitates eudaemonic well-being. Hence, servant leaders are required to create a work environment that promotes autonomy and use reward management practices that are perceived as fair to avoid negative emotions leading to employee amotivation towards work (Chen, Chen & Li, 2013).

In addition, the disparity between the influence of EOJ on SL in public organisations compared to private organisations and the disparity between MTS which is higher in private organisations compared to public ones can be further investigated. MTS can be particularly examined based on the organisational context since that largely influences workplace behaviours (Thompson, et al., 2019). The employees' view of service can be explored to identify its relationship with their desire to become servant leaders. Furthermore, an examination of the followers' moral orientation will also be an interesting study to embark on; particularly to identify the role servant leaders play in defining the followers' moral experiences at work.

Finally, the elements of the SLMC require further investigation and the conceptual normative elements of the SLMC could be conducted based on a third-party perspective. The statistical analysis would be suited to a quantitative methodology; however, qualitative methods can be incorporated (with caution given the sensitivities of examining morality) to gather more details around the reasons for the leaders' moral decision. Furthermore, sophisticated interdisciplinary studies using philosophical and management theories can particularly examine the role of the conscience in decision making. That is, how much leaders respond to their inner inclinations to act right. This may somewhat be indicative of the extent to which leaders tend to respond to their intuition or innate moral inclinations and how moral development programs can be tailored to enable them to weigh their intuitive prowess backed by laws and generally acceptable or universal principles and norms.

7.4 CONCLUSIONS

In conclusion, the overarching themes that run through this thesis are the concepts of development, motivation, service-oriented behaviours and morality. The study is somewhat a multi-disciplinary study with concepts drawn from the fields of leadership, philosophy, and psychology. The three proposed research hypotheses were accepted and the results, for the most part, were conclusive based on the delimitation of the study. In addition, to the essential findings, the study also offered a gender-neutral perspective to the debate on gender and moral reasoning orientation. It engages business leaders, HR practitioners, development professionals, policymakers and the society at large in a systematically designed quantitative study and discussion of ethics and leadership. The simplified manner in which these concepts are explained such that anyone who can read can grasp the essential concepts, implications and recommendations is particularly noteworthy. Finally, the study's interesting findings and output offer areas for further investigations and would ignite debates and discussion around the holistic moral view of servant leaders who ought to have a virtuous character and seek to simultaneously use ethical means for ethical ends.

7.5 RESEARCHERS' REFLECTION

My interest in studying moral reasoning was sparked by the intriguing debate between scholars who hold to moral philosophies of deontology and teleology. This research has, therefore, enabled me to understand the moral principle that could result in a mid-point or balance between both theories. The study has also offered solutions that add to the conversation in bridging the gap in knowledge regarding the moral dimension of SL. Discovering that justice ethics is the moral dimension of SL has answered my question about the mid-point between the extreme views of deontic and consequential ethics. Indeed, using justifiable means for good ends is a desirable venture, though I must confess that such moral consistency may be beyond human's frail desires. Yet, accepting EOJ as the moral principle of SL is particularly important because it fits into the objective ontology of the study, previous studies and the researcher's moral philosophy. At least in part, it includes both sides of the debates.

At first, I felt that the attributes of SL were more compatible with the elements of care ethics and was inclined to hinge my hypothesis on this assumption. Nonetheless, like any decision based on emotions, I had to change my mind because hypotheses are grounded on theories not feelings. Additionally, delving into the discourse of moral philosophy exposed me to the realities of objective and universal values embedded in justice-based ethics. Based on the distinctions between meta-ethics and normative ethics, which are closely related to ontology and epistemology, I could more readily see that the study does not conflict with the underpinning research philosophy (objective or single reality).

In contrast, the level of subjectivity EOC exudes leaves one bereft of any grounds upon which an action could be classified as right or wrong. For example, it seems EOC negates the premises of normative ethical theories such as Kantian's categorical imperative or deontology and rule utilitarianism resulting in a lack of undergirding markers. Nonetheless, one can assert that it favours egoism and consequentialism since the decision-maker is occupied with his/her relationship with the other person and seeks to achieve favourable outcomes. Hence, the grounding principles of care ethics which should be adopted include how moral requirements are presented or framed. Its appeal to the emotions and humans' innate desire for relationships also makes it more endearing as far as the decision-maker is not aiming to manipulate or deceive others.

I am aware that we live in a post-modernised world, where objective realities are mostly questioned or seemingly replaced with emotional sentimentalism tended towards a relativist ontology. Albeit I will argue that if moral objective standards do not exist, there should be no law courts or prisons. After all, subjective morality at face-value is based on the subject's interpretation and one could assert that any activity defined as good to the subject is good and therefore should not be punishable but as rational beings our conclusions are different. Indeed, the reality is what it is meaning the premise of subjectivism is faulty. Hence, it is logically unacceptable to conclude that any action is good because a human subject says it is. Manifestly, modern society's subjective dispositions evidence how individuals expect a lot from others but use a more favourable measure for themselves. For example, it may be easier to call someone else a thief or criminal and refer to personal actions as a mistake. Hence, I have learnt to

measure my decisions on the scale of objective standards because onlookers often make the judgement, and an external impartial judgement would most likely be objectively accurate.

Furthermore, the idea of servant leadership rooted in the Christian faith is particularly of interest to me as a believer in Jesus Christ. Given the rise of spirituality in business settings, I am intrigued by the paucity of research studies emanating from the Judeo-Christian worldview; especially as Robert Greenleaf was an acclaimed Christian whose works reflect many verses from the Bible. Arguably, this could be due to the separation of church and state, increase in atheism and other religions, Christo-phobia and general apathy or secularism. Nonetheless, it may be worth exploring how the perception of religion or spirituality at work impacts the servant leadership theory. Remarkably, the elements of servant leadership; especially love, service, humility and forgiveness are central to the Christian faith and solidifies my convictions that the Christian worldview is peace-seeking and aimed for the common good.

As the results show, one could exhibit these attributes, at work, without being a Christian. Hence it can be embraced by all and I have learnt to emphasis the elements relevant to all business leaders and undertake reasonable debates or discussions with an attitude of tolerance; bearing in mind that tolerance allows for opposing ideas to co-exist. While I see the differences between servant leadership and other theories, I propose that a broader model of leadership can be forged. This seems feasible via the convergence of existing models. It can be termed burgeoning leadership, where learning is the centre of the concept hinged on the idea that leaders can burgeon or evolve to learn and demonstrate the different attributes proposed by the varying leadership theories. Imaginably, most leadership theories overlap, though some are more divergent. Hence, the mechanisms for creating such a convergence should also provide ways to circumvent the parallel features of existing leadership theories.

7.5.1 PhD Journey and Future Interest

To summarise a research journey of over three years in a few paragraphs seems like a herculean task, but highlighting the evolutionary effects of acquiring knowledge is most inspiring. Achieving this research goal or end would have been somewhat impossible without the

sponsorship of Huddersfield Business School and the support of my supervisors. This is because the funding, secondary resources needed to accomplish these tasks were provided by the University in addition to the other costs and expenses it covered. Also, my supervisors who mentored, corrected and guided me through the journey remain the invaluable assets I am privileged to have.

Like any PhD, mine also progressively evolved until it was solidly defined and completed. I consider my PhD journey to be a rounded one having attended several training events, national and international conferences and won awards including people's award for best paper, best Pecha Kucha and winner of the 3MT thesis ward. Within the same time, I acquired relevant experience as a tutor and part-time lecturer in Huddersfield Business School, chaired the postgraduate research conference planning committee, completed the level 7 Chartered Institute of Personnel Development qualification as a member, gained fellow membership of the Higher Education Academy and such other relevant experience as a reviewer, with journal proceedings and other publishable pieces targeted at reputable journals. Doing a PhD remains a worthy or life-enhancing experience, which has shown me that I could look beyond the boundaries of past limitations and achieve my goals.

Studying leadership and moral philosophy and psychology has exposed me to both the field of logic and human behaviours in a way that I find myself deductively analysing life issues and examining my own words and conducts bearing in mind that there is still a lot more to be learnt. Some of the ways I have shared my research include presenting at conferences, participating in PGR events and the three minutes thesis (3MT) competition, which I won at the University level. During some of the conference presentations, it was fascinating to see that most people were either not aware of servant leadership or had never considered including moral development in their personal and professional development plan. Hence, I hope to seek avenues to cautiously promote this concept of service-driven moral behaviours given its sensitivities.

Moving forward, I am particularly interested in understanding how followers evolve to become servant leaders. Based on this study, there is a small correlation between SL and MTS, so I am

wondering whether it is less likely that MTS is solely an offshoot of SL experience or if the leaders have not reached their peak of service. That is, it could be that those who are motivated to serve, must first have the innate motivation or desire to help others. Without delving into how traits play a role in the behavioural outcomes of employees, one can still speculate that such care or service tendencies seem to first emanate from the individual's disposition before being enhanced or enabled by a supportive environment in terms of modelled behaviours and systems. This is not to say that traits alone are sufficient since behaviours can be learnt from others (Bandura, 1991). However, to contend for the idea that the environment plays the sole role in the individual's ability or desire to serve others may be slightly nuanced or completely unbalanced. Hence, one can almost safely conclude that both nature and nurture play a vital role in enabling an individual to serve others, though the proportion of their attributes are quite unclear and could be further investigated.

Also, it could well be that the question is not whether servant leaders impact followers' MTS to the end that they become servant leaders, but a case where the focus should be on whether the servant leadership is demonstrated to its peak. That is, servant leaders are possibly not proactively enabling their followers with the intent to help them become servants themselves. If the peak of servanthood relies on the reproduction of other servant leaders, it becomes clear that just empowering followers and expressing other service or moral-oriented behaviours are not sufficient ends. Even nature, itself, teaches us that procreation is necessary for the continuity of life. Hence, it logically follows that if servant leadership is at its peak when the leaders empower their followers to become servant leaders, the low MTS implies that servant leaders have not achieved the height of their calling. What is clear is that some followers will evolve to be leaders, at least positionally, and whether they will be perceived as servant leaders is another kettle of fish. Hence, my next goal is to conduct a longitudinal study of followers' motivation to become (MTB); to track their progression into servant leadership. I could potentially devise a means to ascertain if they have such interests and if they do not, ascertain why not.

So far, how such evolution would play out is quite unclear and has barely been discussed within the literature. It is debatable whether MTB is a conscious act, where training programs are delivered to the interested followers, or if it will take a service-oriented organisation to bring

about such behaviours on an organisational scale; assuming that employees applied to organisations based on the values they espouse. Yet, one can presume that both scenarios are probable since studies show that leaders influence, or impact followers and individuals' cognitive abilities and traits influences their behaviours.

Essentially, this idea of reproduction in SL drives the ideologies of succession and MTB could make it a matter of 'process' rather than a planned task and a 'strategy' embedded in the culture rather than a future target. MTB is particularly important because even if the eventual evolution into the role of leadership is the penultimate of SL's outcome on a follower, the cycle is required to continue. More so, the evolution of one follower into servanthood and leadership does not mean the end of SL for the original procreator, since service and morality are lifelong virtues. There are no limits as to how many followers should become servant leaders before the first servant leader stops serving or leading. By the way, servant leadership is a life-long career so there are no retirement dates for servant leaders. This means that SL could be seen as a way of life instead of a concept for the classroom and boardroom or workplace.

Poem

PhD a short journey so long

CAS Letter in view; was interviewed; proposal had been approved
Cash in hand, room not viewed, visa is alright, flights all booked
To alight in Manchester; next route to Huddersfield
PhD; I thought: what a height; attain it and be fulfilled.
Such was the start of a short journey so long

The journey my friends, even with scholarships, hasn't been so smooth
With PG cert; philosophy and big words kinda cute,
The library, the weary nights and soon the progression report.
Oh how I thought of the crown but did I count the cost?
Such was the first stage of a short journey so long

Is this right for me? That feeling when unsure in the first year!
Thanks to pgrskills, friends and events that made me forget my fears
Reviewing the literature, slowly, but surely time rolled by
True, the increasing intensity of anxiety was no lullaby
Such was the next stage of a short journey so long

The feedback arrived; oh I too shed some tears!
Truly, some words are no music to the ears.
Since bumps and resilience are friends, I rode on
Soon arrived at the second year progression review; well done!
Such was the mid stage of a short journey so long

The time is almost near to meet statistics; what do I do?
Thanks to SPSS and the best supervisors in the business school
Glad I collected quantitative data, but I analysed and analysed
Till I sat late one evening and analysed the prize
Such are the surprises of a short journey so long

Dear colleagues, as you ponder on this journey from home,
Take heart for you may feel lonely but you are not alone
Read your mails, join the SU, international or PG societies, or the gym
Pursue journal publications, do some peer reviews, or watch a film
Such are the events along this short journey so long

Many have come this way and most started with uncertainties
I too was unsure but now making impact is a must and success my priority
I have crossed the third bridge and writing up now
As I write up my thesis I envision my graduation gown
Such are the prices you pay on the short journey so long

Scrolling through the monthly records on skillsforge, I am amazed
How far I have come from Unilearn to Brightspace,
I smile for Huddersfield's qualification is beyond the paper; it's a reward
Added to knowledge are great memories and friends; such amazing awards
Now such are the echoes of joy on this short journey so long

Did I mention the seminars, 3MT, TAPP, NARTI events and conferences?
PG Cert, pgrskills workshops, such as abstract writing and referencing?
When the chapters culminate and that model I do formulate
When all is said and done, then I won't forget to jubilate
Such are the processes and heart cry on this short journey so long

In sacrifice, knowledge can be pursued & should be shared when found
In the end, we shall look back and say; what a journey so profound
Remember to thank your supervisors, peers and members of staff
Please return the library books, join alumni groups then mind the gap
Such will be the end of this short journey; no longer long.

What kept me from quitting is what brought me here
Like a recent Dr once said; it is worth it; o yea!
So will I carry on to the end and wear that gown
Till then..., for now, the journey continues... and without a frown
Such is my PhD, a short journey so long... yet has been fun!

In summary, this chapter covered summaries of the other six chapters, limitations of the study, recommendations for aspiring leaders and development practitioners, areas for future studies and the researchers' PhD experience, evolutionary knowledge and future research interest.

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APPENDIX

A1 Section One: Documents referred to in Chapter Five

Servant Leadership; a quantitative investigation of moral reasoning orientation and motivation to serve.

A1.1 INFORMATION SHEET

You are being invited to take part in a study about leadership and moral reasoning orientation. Before you decide to take part it is important that you understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with me if you wish. Please do not hesitate to ask if there is anything that is not clear or if you would like more information.

What is the study about?

Understanding leadership and why some people are better leaders than others is an ongoing topic in management research. This project explores the relationship between a person's disposition towards servant leadership and the leader's style of handling moral issues. Servant leaders put the welfare of others ahead of power and control. The study asks you to think of a leader at work, who might be your team leader or supervisor, and rate how you think that leader would behave or behaved in the given situations. The study is not attempting to judge who a good or bad leader is neither does it evaluate anyone in particular. The results will only help to understand how a person's disposition towards being a servant leader relates to other variables such as the ethics of care and the ethics of justice.

Why I have been approached?

You are asked to participate because the study needs to collect data from employees working in UK for at least 6 months and are answerable to a line manager such as a manager, supervisor, head of department etc.

Do I have to take part?

No, participation is entirely voluntary. If you decide to take part you will be asked to sign a consent form, and you will be free to withdraw any data that you have provided by the end-date of the survey and without giving any reason.

What will I need to do?

If you agree to take part you will be asked to fill in a survey questionnaire based on your perception or judgement of the behaviours of any leader of your choice. This research does not pose any risk to the participants. Data will be securely stored and only accessible to the researcher and her supervisors. No participant will be identified and data will not be used by third parties or for any reasons other than for the completion of the PhD thesis and such publications as may arise from the research. More so, only summary data will ever be published and no individual person's data will be reported.

What are the benefits of participating?

Your participation in this project will help give valuable information that will improve the leadership and moral development programs in organisations. This will benefit HR practitioners and leaders alike.

Will my identity be disclosed?

We do not ask for any personal data such as name, address or identifiable descriptions. The researcher will not publish any sensitive data about any of the participants and any participating organisation will not have direct access to the completed surveys. Moreover, the survey is not designed to enable such. If you feel any of the conditions agreed has been broken please contact the researcher.

What will happen to the information?

All information collected from you during this research will be kept secure and any identifying material will be removed in order to ensure anonymity. Only summary data will ever be reported and will form part of the researcher's thesis and any outputs from the thesis. The thesis will be stored in the open access repository at the University of Huddersfield.

Who can I contact for further information?

This study has been reviewed and approved by ethics committee of the University of Huddersfield.

If you require any further information about the research, please contact me on:

Name Ijeoma Ukeni

E-mail ijeoma.ukeni@hud.ac.uk

Organization:

University of Huddersfield

Queensgate, Huddersfield HD1 3DH

01484 422288

A1.2 CONSENT FORM**Title of Research Project: Servant Leadership; a quantitative investigation of moral reasoning orientation and motivation to serve.**

It is important that you read, understand and sign the consent form. Your contribution to this research is entirely voluntary and you are not obliged in any way to participate, if you require any further details please contact your researcher.

I have been fully informed of the nature and aims of this study as outlined in the information sheet version X, dated 00:00:00

I consent to taking part in this the study

I understand that I have the right to withdraw from the research anytime until the end of the data collection as shown before the commencement of the survey

I understand that the information collected will be in secure conditions for a period of 10 years at the University of Huddersfield

I understand that no person other than the researcher/s and facilitator/s will have access to the information provided

I understand that my identity will be protected by the use of pseudonym in the report and that no written information that could lead to my being identified will be included in any report

If you are satisfied that you understand the information and are happy to take part in this project please put a tick in the box aligned to each sentence and print and sign below.

Signature of Participant:

Signature of Researcher:

Print:

Print:

Date:

Date:

A1.3 QUESTIONNAIRES

SERVANT LEADERSHIP, MORAL REASONING ORIENTATION AND MOTIVATION TO SERVE.

WELCOME AND THANK YOU FOR PARTICIPATING.

Target group: UK employees who have worked with a leader for at least 6 months.

Servant leaders put the welfare of others ahead of power and control. The study asks you to think of a leader at work, who might be your team leader or supervisor, and rate how you think the leader behaved or would behave in the given situations. The study is not attempting to judge who a good or bad leader is neither does it evaluate anyone in particular. It is about the leaders' style of handling issues. It is a reflective exercise that will enable you to **reflect on how you have experienced leadership. All questions are equally important.** Please respond as honestly possible.

Demography

I work on time basis
 Full time Part time Currently unemployed/zero hour contract

I have worked with my leader/manager for at least years

I identify as a Male Female I prefer not to say

I consider my leader or manager to be ... Male Female Prefer not to say

I currently work in sector/industry in the UK

The size of the workforce in my organisation is about...

up to 50 employees 50 to 250 employees Over 250 employees

My organisation is a Public organisation For-profit organisation
 Non-profit and private organisation

Please, can you kindly state your age

My manager is

Younger than me about the same age as me Older than me

Which level best describes you? Non managerial Top manager

First line manager or team leader Middle level manager

How many persons report to you?

Which level best describes the leader you have chosen to rate in this study?

Non managerial First line manager or team leader

Middle level manager Top manager

How many persons does your manager oversee in your organisation?

Thank you for participating.

There are **different components** in this survey having 11 broad Likert scale sections/items. **All questions are important** and take an average of 12 minutes to complete. There are no right or wrong answers. Hence, you can respond as honestly possible, so you do not really need to overthink your responses.

YOURSELF

This page focuses on **you as an employee** while the following sections concerns the **single leader** of your choice. **Please rate the extent to which you agree with these statements.**

It starts with strongly disagree to strongly agree

Motivation to serve scale

1. I am the type of person who willingly or is inclined to	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
Coach my fellow co-workers in their work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Look out for the interests of my fellow co-workers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help my fellow co-workers advance in the organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pay attention to the work-related needs of my fellow co-workers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help my fellow co-workers meet their needs at the workplace	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Promote the career interests of my fellow co-workers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Bearing in mind a single leader, please rate the extent to which he/she exhibits the following behaviours. It starts from the lowest -strongly disagree- (SD) to the highest rate -strongly agree- (SA).

Servant Leadership Scale

I know that my manager	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
If people express criticism, my manager tries to learn from it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager takes risk even when he/she is not certain of the support from his/her own manager	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am held accountable for my performance by my manager	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager learns from different views and opinions of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager has a long-term vision	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager encourages me to use my talents.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager encourages his/her staff to come up with new ideas.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager holds me responsible for the work I carry out	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
My manager						
Helps me to further develop myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Keeps criticising people for the mistakes they have made in their work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Is not chasing recognition for the things he/she does for others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Admits his/her mistakes to his/her superior	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Enables me to solve problems myself instead of just telling me what to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Is prepared to express his/her feelings even if this might have undesirable consequences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tries to learn from the criticisms he/she gets from his/her superior	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finds it difficult to forget things that went wrong in the past	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

As usual, my manager

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
Gives me the information I need to do my work well	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gives me authority to take decisions which make my work easier to me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Is often touched by the things he/she sees happening around him/her.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Emphasizes the societal responsibility of our work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Offers me abundant opportunities to learn new skills.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Is open about his/her limitations and weaknesses.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Learns from criticism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I noticed that my manager

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
Holds me and my colleagues responsible for the way we handle a job	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Appears to enjoy his/her colleagues' success more than his/her own	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Keeps himself/herself at the background and gives credits to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Emphasizes the importance of paying attention to the good of the whole.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Takes risk and does what needs to be done in his/her view.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Maintains a hard attitude towards people who have offended him/her at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Shows his/her true feelings to his/her staff.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Adapted Self-Description of the Measure for Moral Orientation Scale

Please to what extent do these statements describe the same manager?	Strongly Disagree	Somewhat Disagree	Somewhat Agree	Strongly Agree
When solving problems my manager tries to resolve problems in a way that does not violate the rights of any of the people involved.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In practically all situations, my manager make decisions based upon the principles and rules rather than upon who is involved.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager’s decisions would favour those he/she cares about more than those he/she do not know.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When my manager make decisions, he/she tends to be more subjective than objective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In solving conflicts, my manager tries to be rational without much regard to feelings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager would not do anything to jeopardize his/her relationship with someone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In all situations my manager tries to do what he/she thinks is fair regardless of the consequences to myself or others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In most situations, my manager can be impartial and unattached when making decisions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In practically all situations my manager makes decisions based upon who is involved rather than upon principles or rules.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When solving problems, honouring relationships is more important to my manager than honouring rights of individuals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager would rather be known as someone who is always objective and just, rather than someone who is sensitive to others’ feelings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When my manager makes decisions my manager tends to be more concerned with how his/her decisions will affect others, rather than whether he/she is doing the “right” thing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to my manager to always be consistent: regardless of the circumstance or context, to live consistently by the “rules” of his/her life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to my manager to consider the context or the circumstances when he/she is making difficult decisions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

THANK YOU FOR YOUR VOLUNTARY PARTICIPATION.

Who can I contact for further information?

This study has been reviewed and approved by the ethics committee of the University of Huddersfield. It is in partial fulfilment of a doctorate degree in leadership. If you require any further information about the research, please contact Ijeoma G. Ukeni.

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01484 422288*

YOU HAVE BEEN SUPER! THANK YOU VERY MUCH

A1.4 MMO Self-Description

Ethics of Justice	Philosophy	Ethics of Care	Philosophy
When solving problems my manager tries to resolve problems in a way that does not violate the rights of any of the people involved.	Rights	When solving problems, honouring relationships is more important to my manager than honouring rights of individuals	Relationship
In all situations my manager tries to do what I think is fair regardless of the consequences to myself or others.	Fairness (Deontic)	When my manager makes decisions my manager tends to be more concerned with how his/her decisions will affect others, rather than whether he/she is doing the “right” thing.	Outcome Consequentialism
My manager would rather be known as someone who is always objective and just, rather than someone who is sensitive to others’ feelings.	Objective/Just	When my manager make decisions, he/she tends to be more subjective than objective.	Subjective/Relative
In practically all situations, my manager make decisions based upon the principles and rules rather than upon who is involved.	Principles and rules	In practically all situations my manager makes decisions based upon who is involved rather than upon principles or rules.	People involved
In solving conflicts, my manager tries to be rational without much regard to feelings.	Rational	My manager’s decisions would favour those he/she cares about more than those he/she do not know.	In-group care, favour
In most situations, my manager can be impartial and unattached when making decisions.	Impartiality/unattached	My manager would not do anything to jeopardize his/her relationship with someone.	Relationship
It is important to my manager to always be consistent: regardless of the circumstance or context, to live consistently by the “rules” of his/her life.	Consistency (Rules)	It is important to my manager to consider the context or the circumstances when he/she is making difficult decisions.	Context

A1.5 Elements of Servant Leadership Measurement Scales

Authors	Elements							
Van Dierendonck & Nuijten 2011	Empowerment	Accountability	Standing back	Humility	Stewardship	Courage	Authenticity	Forgiveness
Liden et al., 2008	Empowering	Putting sub. first	Helping sub. Grow & succeed	Behaving ethically & building community	Relationships	Emotional healing	Conceptual skills	servanthood
A. Functional Russell & Stone (2002)	Empowerment	honesty & integrity	Trust & competence	Service & visibility	Appreciating others	modelling	Vision	pioneering
B. Accompanying attributes	Communication	credibility	competence	& influence	Stewardship	Listening	Encouragement	Teaching delegation
Ehrhart, 2004 (The <i>Servant Leadership Scale</i>)	Empowering subordinates	Putting sub. first	Helping sub. grow and succeed	Behaving ethically	Relationships with subordinates	Creating value for outsiders	Having conceptual skills	
Laub 1999	Provide leadership	Shares leadership	Develops people	Build community		Valuing people	Displays authenticity	
Sendjaya et al., 2008	Transforming influence		Transcendental spirituality	Responsible morality	Conventional Relationships		Authentic self	Voluntary subordination
Burbutor and Wheeler 2006		Wisdom	Altruistic calling		Organizational stewardship	Emotional healing	Persuasive mapping	

Lanctot & Irving (2007)	Integrity	Love	Respect	Humility	Discernment	courage	Diligence	Temperance
Patterson (2004)	Empowerment	Agapoa Love	Altruism	Humility	trust	service	vision	
Dennis and Bocarnea								
Spears (2010)	Listening	Empathy & Awareness	Developing people	stewardship	Foresight & building community	healing	conceptualisation	persuasion
Covey (2007)	Integrity	Love	Respect	Humility	Gratitude	courage	Self-control	Patience
Page & Wong(2000)	Integrity & Empowerment	Caring for others	Developing others	Humility	Visioning &goal-getting	Leading & modelling	Team building	Shared decision making
Hale and Fields				Humility		service	vision	
Rieke, Hammermeister and Chase 2008	Trust/inclusion			Humility		Service		

A2 Section Two: Tables referred to in Chapter Six.

Table A1 Descriptive statistics of participants' age

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age	200	17.00	80.00	32.3450	10.62546
Valid N (listwise)	200				

Table A2 Number of followers led by the participants

Followers' followers

		Frequency	Percent
Valid	0	138	66.3
	1	8	3.8
	2	11	5.3
	3	15	7.2
	4	4	1.9
	5	8	3.9
	6	2	1.0
	7	1	.5
	8	4	1.9
	10	9	4.3
	12	2	1.0
	13	1	.5
	14	1	.5
	15	1	.5
	20	1	.5
	30	1	.5
	50	1	.5
Total		208	100.0
			100.0

Table A3 Sector/industries of participant

#		%	Count
1	Other	0.48%	1
2	Banking and Capital Markets	0.96%	2
3	Business Services	3.85%	8
4	Capital Projects and Infrastructure	0.48%	1
5	Charities and voluntary	3.37%	7
6	Education	30.29%	63
7	Engineering and Construction	1.44%	3
8	Financial Services	1.92%	4
9	Government and Public Services	1.92%	4
10	Healthcare	11.06%	23
11	Hospitality and Leisure	5.29%	11
12	Insurance	21.15%	44
13	Manufacturing	1.44%	3
14	Media and Entertainment	1.44%	3
15	Oil and Gas	0.48%	1
16	Pharmaceutical and Life Sciences	0.96%	2
17	Power and Utilities	0.48%	1
18	Real Estate	0.48%	1
19	Retail and Consumer	7.69%	16
20	Technology	0.96%	2
21	Telecommunications	0.96%	2
22	Transport and Logistics	2.88%	6
	Total	100%	208

Table A4 Descriptive statistics of types and sizes of the organisations.

Type and size of organisation crosstabulation

		Public organisation	For-profit organisation	Non-profit organisation	Total
Size of 50 to 250 employees	Count	9	23	9	41
organisation	% within type	11.1%	21.1%	50.0%	19.7%
Over 250 employees	Count	63	66	5	134
	% within type	77.8%	60.6%	27.8%	64.4%
up to 50 employees	Count	9	20	4	33
	% within type	11.1%	18.3%	22.2%	15.9%
Total	Count	81	109	18	208
	% of Total	38.9%	52.4%	8.7%	100.0%

Table A5 EFA tables for the moral and service orientations (4.6.3)

Communalities

	Initial	Extraction
EMPOWERMENT- Gives me the information I need to do my work well	1.000	.555
EMPOWERMENT- Gives me authority to take decisions which make my work easier to me	1.000	.600
EMPOWERMENT- My manager encourages me to use my talents.	1.000	.610
EMPOWERMENT- My manager encourages his/her staff to come up with new ideas.	1.000	.646
ACCOUNTABILITY - I am held accountable for my performance by my manager	1.000	.754
ACCOUNTABILITY - My manager holds me responsible for the work I carry out	1.000	.660
ACCOUNTABILITY Holds me and my colleagues responsible for the way we handle a job	1.000	.667
STANDING BACK - Appears to enjoy his/her colleagues' success more than his/her own	1.000	.510
STANDING BACK Keeps himself/herself at the background and gives credits to others.	1.000	.591
COURAGE- Takes risk and does what needs to be done in his/her view.	1.000	.419
COURAGE My manager takes risk even when he/she is not certain of the support from his/her own manager	1.000	.404
FORGIVENESS- Keeps criticising people for the mistakes they have made in their work	1.000	.659
FORGIVENESS- Maintains a hard attitude towards people who have offended him/her at work	1.000	.551
FORGIVENESS- Finds it difficult to forget things that went wrong in the past	1.000	.648
JusticeRules/Law- In practically all situations, my manager make decisions based upon the principles and rules rather than upon who is involved.	1.000	.627
Justice In solving conflicts, my manager tries to be rational without much regard to feelings.	1.000	.544
Justice - In most situations, my manager can be impartial and unattached when making decisions.	1.000	.523
Justice-It is important to my manager to always be consistent: regardless of the circumstance or context, to live consistently by the "rules" of his/her life.	1.000	.413
Justice - When solving problems my manager tries to resolve problems in a way that does not violate the rights of any of the people involved.	1.000	.419

Extraction Method: Principal Component Analysis.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% Variance	of Cumulative %	Total	% Variance	of Cumulative %	Total	% Variance	of Cumulative %
1	5.373	28.280	28.280	5.373	28.280	28.280	4.625	24.343	24.343
2	2.192	11.535	39.814	2.192	11.535	39.814	2.141	11.270	35.612
3	1.827	9.615	49.429	1.827	9.615	49.429	2.115	11.129	46.742
4	1.408	7.410	56.840	1.408	7.410	56.840	1.919	10.098	56.840
5	1.128	5.938	62.778						
6	.833	4.385	67.163						
7	.773	4.070	71.233						
8	.739	3.887	75.120						
9	.629	3.310	78.431						
10	.592	3.115	81.546						
11	.543	2.857	84.403						
12	.526	2.767	87.170						
13	.493	2.597	89.767						
14	.426	2.243	92.011						
15	.400	2.103	94.114						
16	.348	1.830	95.944						
17	.334	1.758	97.702						
18	.250	1.317	99.019						
19	.186	.981	100.000						

Extraction Method: Principal Component Analysis.

Table A6 Correlation between MTS and independent variables.

Correlations

	1	2	3	4	5	6	7	8
Motivation to Serve	-							
Followers' gender	-.033	-						
Ethics of justice	.153*	-.087	-					
Followers' level	.143*	-.064	.115	-				
Org Size	.141*	.015	.003	-.028	-			
Type of Org.	-.18*	-.060	-.003	-.077	-.097	-		
Leaders' gender	-.056	-.022	.012	.078	.051	-.119	-	
Leaders' level	.064	-.068	-.004	.414**	-.032	.051	-.050	-
Servant Leadership	.207**	-.079	.476**	.052	.054	-.083	-.010	.124

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

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

Regression for Private Organisations

Table A7 Predictors of SL in Private organisations

Model Summary^b

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate
1	.696 ^a	.485	.470	17.96996

a. Predictors: (Constant), Care ethics, Justice ethics, Motivation to serve

b. Dependent Variable: Servant leadership

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	31910.642	3	10636.881	32.940	.000 ^b
	Residual	33906.551	105	322.920		
	Total	65817.193	108			

a. Dependent Variable: Servant Leadership

b. Predictors: (Constant), Care ethics, Justice ethics, Motivation to serve

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics				
		B	Std. Error				Beta	Zero-order	Partial	Part	Tolerance
1	(Constant)	8.73	15.69	.56	.58						
	Justice ethics	3.79	.51	.53	7.43	.000	.596	.59	.521	.97	1.04
	Motivation to serve	1.29	.26	.36	4.97	.000	.458	.44	.348	.96	1.04
	Care ethics	-.48	.52	-.07	-.92	.359	-.096	-.09	-.06	.99	1.01

Regression for Public Organisations

Table A8 Predictors of SL in Public Organisations.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.370 ^a	.137	.103	18.87300

a. Predictors: (Constant), Care ethics, Justice ethics, Motivation to serve

2. Dependent Variable: Servant Leadership

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4344.920	3	1448.307	4.066	.010 ^b
	Residual	27426.636	77	356.190		
	Total	31771.556	80			

a. Dependent Variable: Servant Leadership

b. Predictors: (Constant), Care ethics, Justice ethics, Motivation to serve

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Correlations			Collinearity Statistics	
	B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	61.376	21.649		2.835	.006					
Public_EOJ	.969	.662	.162	1.463	.147	.243	.164	.155	.920	1.086
Public_MTS	1.154	.461	.277	2.504	.014	.327	.274	.265	.918	1.090
Public_Care	.407	.613	.071	.664	.509	.099	.075	.070	.994	1.006

a. Dependent Variable: Servant Leadership

ANOVA RESULTS FOR INDEPENDENT VARIABLE CATEGORIES

Table A9 ANOVA results for the three categories of MTS

Descriptives

Servant Leadership

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
1.00	93	128.85	22.599512	2.343460	124.19515	133.50378	69.000	163.000
2.00	51	131.12	20.677183	2.895385	125.30210	136.93320	78.000	170.000
3.00	64	140.95	23.290730	2.911341	135.13527	146.77098	88.000	180.000
Total	208	133.13	22.880439	1.586473	130.00209	136.25752	69.000	180.000

ANOVA

Servant Leadership

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5827.449	2	2913.725	5.825	.003
Within Groups	102540.046	205	500.195		
Total	108367.495	207			

Multiple Comparisons

Dependent Variable: Servant Leadership

Tukey HSD

(I) MTS	(J) MTS	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
1.00	2.00	-2.268185	3.896947	.830	-11.46835	6.93198
	3.00	-12.103663*	3.632354	.003	-20.67916	-3.52817
2.00	1.00	2.268185	3.896947	.830	-6.93198	11.46835
	3.00	-9.835478	4.198012	.052	-19.74641	.07546
3.00	1.00	12.103663*	3.632354	.003	3.52817	20.67916
	2.00	9.835478	4.198012	.052	-.07546	19.74641

*. The mean difference is significant at the 0.05 level.

TABLE A10 ANOVA Results for Impact of EOJ on SL categories.

Descriptives

SERVANT LEADERSHIP

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
1.00	77	121.0649	24.872	2.834422	115.4197	126.7102	69.000	172.000
2.00	74	136.9865	16.8819	1.962485	133.0753	140.8977	74.000	170.000
3.00	57	144.4211	19.3520	2.563229	139.2863	149.5558	88.000	180.000
Total	208	133.1298	22.8804	1.586473	130.0021	136.2575	69.000	180.000

ANOVA

SERVANT LEADERSHIP

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	19575.939	2	9787.969	22.598	.000
Within Groups	88791.557	205	433.130		
Total	108367.495	207			

Multiple Comparisons

Dependent Variable: TOTAL SERVANT LEADERSHIP

Tukey HSD

(I) EOJ	(J) EOJ	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
1.00	2.00	-15.921551*	3.387943	.000	-23.92002	-7.92308
	3.00	-23.356118*	3.636457	.000	-31.94130	-14.77094
2.00	1.00	15.921551*	3.387943	.000	7.92308	23.92002
	3.00	-7.434566	3.667679	.108	-16.09346	1.22432
3.00	1.00	23.356118*	3.636457	.000	14.77094	31.94130
	2.00	7.434566	3.667679	.108	-1.22432	16.09346

*. The mean difference is significant at the 0.05 level.

Table A11 Regression Analysis with MRO and MTS

Model Summary^b

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate
1	.582 ^a	.338	.332	18.438747

a. Predictors: (Constant), MRO, MTS

b. Dependent Variable: Servant Leadership

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	34604.829	2	17302.415	50.891	.000 ^b
	Residual	67657.493	199	339.987		
	Total	102262.322	201			

a. Dependent Variable: Servant Leadership

b. Predictors: (Constant), MRO, MTS

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Zero-order Correlations		Collinearity Statistics		
	B	Std. Error				Lower Bound	Upper Bound	Partial	Part	Tolerance	VIF	
1 (Constant)	24.99	12.92		1.934	.055	-.49	50.5					
MTS6	.854	.357	.141	2.395	.018	.151	1.56	.246	.167	.138	.962	1.040
MRO10	2.857	.312	.538	9.145	.000	2.241	3.47	.565	.544	.527	.962	1.040

a. Dependent Variable: Servant Leadership