EXPLORING SERVANT VERSUS SELF-SACRIFICIAL LEADERSHIP: A RESEARCH PROPOSAL FOR ASSESSING THE COMMONALITIES AND DISTINCTIONS OF TWO FOLLOWER-ORIENTED LEADERSHIP THEORIES

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ABSTRACT
Research pertaining to servant leadership has carved a unique place in the leadership literature. Focused theory development, as well as initial instrument development and a limited number of empirical studies, has occurred in the last decade alongside increased theoretical and empirical attention to the role of leader self-sacrifice. In this paper, one of the aims of the authors is to examine the similarities and differences when comparing servant and self-sacrificial leadership. As a potential model for how to present such theoretical distinctions, Stone et al. (2003) and Smith et al. (2004) examined the theoretical similarities and differences of servant and transformational leadership. In this paper the authors initially employ methods that are analogous to Stone et al. and Smith et al for the purpose of examining servant and self-sacrificial leadership. Specifically, the authors suggest that although servant and self-sacrificial leadership share many common theoretical characteristics—particularly in their orientation toward followers—they differ in reference to focus, motivation, context, and outcome. While it is important to understand such distinctions at a theoretical level, it will be important to take these theoretical advances to the level of empirical research. In order to promote such empirical examination, the authors suggest a research design that utilizes two scenario experiments for the testing of the authors' theoretical propositions. This paper concludes with further suggestions for an expanded research agenda, which considers follower preferences for transformational, servant, and self-sacrificial leadership behavior.

INTRODUCTION
The last quarter century has produced several leadership theories, which represent a general movement toward follower-oriented models. This movement been dominated by the study of transformational leadership (Burns, 1978, 2003, Bass, 1985). This theory represented an initial movement toward balancing the needs of both leaders and followers as they collectively work toward fulfilling organizational goals. Two alternative follower-oriented models, which have emerged in the latter part of this same era, are presented in the literature as servant leadership and self-sacrificial leadership.

The origin of theories of servant leadership can be traced back to Robert Greenleaf's (1977) initial insistence that a leader should be a servant first. This theory centers on leader behavior, which places the

needs of followers before personal interests. Ideally, the outcome of servant leadership is the production of additional servants. It has gradually become evident that the associated characteristics, attributes, practices, and outcomes of this leadership behavior has several ramifications for organizations, leaders, and followers (Farling, Stone, & Winston, 1999; Laub, 1999; Patterson, 2003, 2004; Russell & Stone, 2002; Spears & Lawrence, 2002).

Self-Sacrificial leadership occurs when a leader forfeits one or more professional or personal advantages for the sake of followers, the organization, or a mission. A primary goal of self-sacrificial leadership is to encourage follower reciprocity (Choi & Mai-Dalton, 1998, 1999). The modeling behavior associated with this type of leader has the potential to move followers toward an organizational goal, to modify their behavior, or simply to persuade them to attribute legitimacy to the leader, thus allowing the leader to gain greater influence (Choi & Mai-Dalton, 1998, 1999; Yorges, Weiss, & Strickland, 1999; De Cremer, 2002; Javidan & Waldman, 2003; Halverson, Holladay, Kazama, Quinones, 2004; De Cremer, van Djike, & Bos, 2004; De Cremer & van Knippenberg, 2004; van Knippenberg & van Knippenberg, 2005).

The purpose of this paper is to describe the chief components of servant and self- sacrificial leadership, to examine the commonalities and distinctions of the two conceptualizations, and to propose a research design to examine the theoretical propositions of the authors. It is proposed that these two follower-oriented theories share some common characteristics and attributes, but differ in the areas of focus, motivation, context, and outcome. These propositions are supported by the theoretical frameworks associated with each concept. Subsequent to the delineation of the associated frameworks, the characteristics and attributes of each theory will be laid side by side in an effort to compare the concepts. The aforementioned areas of focus, motivation, context, and outcome provide the structure for highlighting the theoretical distinctives of servant and self-sacrificial leadership. Finally, two scenario experiments are proposed to test the areas associated with the suggested theoretical structure.

LITERATURE REVIEW: SERVANT LEADERSHIP

As noted above, Greenleaf's (1977) seminal work on servant leadership—the work attributed with bringing the concept of servant leadership to public discourse in the mid 1970s—emphasized the servant first imperative. On this point, Greenleaf famously argues that, "The servant-leader *is* servant first" (p. 27). In contrast to the "leader first" model, where service potentially becomes a tool for manipulation that is ultimately focused on serving the leader's interests over the interests of the followers, the "servant-first" model "begins with the natural feeling that one wants to serve, to serve *first*" (p. 27). Then out of this natural and authentic service, Greenleaf argues, the servant first is brought to an aspiration to lead by means of conscious choice.

Greenleaf's work on servant leadership has led to a growing body of literature surrounding the construct. A majority of this literature has been developed from the early 1990s. While a majority of these works are theoretical in nature, fortunately an increasing number of empirical studies such as Bekker (2005), Dennis (2004), Dennis and Winston (2003), Drury (2004), Hebert (2004), Helland (2004), Irving (2004, 2005a, 2005b, 2005c), Koshal (2005), Laub (1999, 2005), Ledbetter (2003), Parolini (2005), Sendjaya (2003), and Winston (2004) have emerged as well. Built on the foundational theoretical work of Greenleaf and others, these empirical studies are providing increased visibility and credibility to the emerging discipline of servant leadership studies.

As the construct of servant leadership has developed over the last 15 years, it has been operationalized in several different forms. As an illustration of this, Graham's (1991) discussion focused on the inspirational and moral dimensions of servant leadership, Buchen's (1998) discussion focused on the dimensions of self-identity, capacity for reciprocity, relationship building, and a preoccupation with the future, Farling et al.'s (1999) discussion focused on vision, influence, credibility, trust, and service, and Russell's (2001)

discussion focused on vision, credibility, trust, service, modeling, pioneering, appreciation of others, and empowerment. Of the theoretical discussions of servant leadership that have become dominant in the field, Spears (1998), Laub (1999), and Patterson (2003) are frequently cited. These are the models that will be used in the current discussion examining the commonalities and distinctions between servant leadership and self-sacrificial leadership.

Because this paper will focus on the Spears (1998), Laub (1999), and Patterson (2003) conceptualizations of servant leadership, they will be briefly highlighted at this time. As an outgrowth of Greenleaf's (1977) discussion of servant leadership, Spears' (1998) highlights the following ten characteristics of servant leadership: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment, and (j) community building. Spears argues that character is central to servant leadership and that this is exhibited by leaders in their essential traits. The ten characteristics of servant leadership provided by Spear's serve as a starting point for leadership seeking to develop as practitioners of servant leadership.

Laub (1999) provides the second core conceptualization of servant leadership that will be utilized in this paper. For Laub, the essence of servant leadership is captured by the following definition: "Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader" (p. 81). The emphasis placed on leadership serving the good of those led over the self-interest of the leader is a distinctive focus of servant leadership, highlighted explicitly by both Stone and Patterson (2004) and Laub (1999). But how specifically do servant leaders place "the good of those led over" their own interests? For Laub this is answered by the results of his Delphi study. In the Delphi process, 60 characteristics of servant leaders were identified and eventually clustered into the following six key areas: (a) valuing people, (b) developing people, (c) building community, (d) displaying authenticity, (e) providing leadership, and (f) sharing leadership. For Laub, these are the essential behaviors that characterize what servant leaders do, and are the answer to *how* servant leaders place the good of those led over their own self-interest.

The final core conceptualization of servant leadership that will be utilized in this paper is offered by Patterson (2003). In a theory-building dissertation, Patterson presented servant leadership theory as an extension of transformational leadership theory. As studies around transformational and servant leadership continue to grow, Patterson's work broke new ground in addressing how the two disciplines of study might be understood in relationship to each other. This work was take a step further in Stone and Patterson's (2004) article examining the unique focus of both servant and transformational theory. Patterson's discussion of servant leadership as an extension of transformational leadership was based primarily on the observation that transformational theory was not addressing the phenomena of love, humility, altruism, and being visionary for followers. Because of this, Patterson's model of servant leadership includes the following dimensions as the essential characteristics of servant leadership: (a) *agapáo* love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service.

Having noted the primary role that Spears (1998), Laub (1999), and Patterson (2003) models serve in helping to understand the commonalities and distinctions between servant and self-sacrificial leadership, it should be noted here that the Patterson model will be taking a central role at the level of research design for two primary reasons. First, Patterson's model, at least in part, has been operationalized into an instrument capable of measuring servant leadership at the individual leader level. Dennis' (2004) instrument provides reliable scales for five of the seven characteristics identified in Patterson's model. As other research instruments are tested and confirmed for their validity and reliability, this will be considered for use in the research design proposed in this paper.

LITERATURE REVIEW: SELF-SACRIFICIAL LEADERSHIP
The contemporary origins of the study of self-sacrificial leadership are found in the writings of transformational leadership theorists Burns (1978) and Bass (1985). These authors suggested that leader self-sacrifice is a motivational tool employed by great leaders when interacting with followers. Similarly, current charismatic leadership theorists have conceived of tactical implications, which become evident as leaders utilize self-sacrifice to encourage follower attributions of charisma (Conger & Kanungo, 1987; House & Shamir, 1993; Shamir, House, & Arthur 1993). As a corollary to these preliminary theoretical forays, Choi and Mai-Dalton (1998) proposed a Model of Follower Responses to Self-Sacrificial Leadership. As a result, empirical investigation has been undertaken to test the validity of the conceptualization of this theoretical model, along with a variety of additional variables, which may be associated with self-sacrificial leadership. This swift movement into the arena of empirical studies may reflect a larger movement as perceived by Walz (2001) who stated, "We live in a world crying out for leadership that is not concerned with self-aggrandizement but with selfless sacrifice to witness dreams and visions fulfilled in the lives of those being led" (p. ii).

Although there has been theoretical consideration of the contextual foundation of self-sacrificial leadership, the empirical studies associated with self-sacrificial leadership have focused primarily on the outcomes of the sacrificial behavior. The outcome of leader self-sacrifice has primarily been measured by the perceptions of followers. Several of these studies found that self-sacrificing leaders were attributed charisma by followers and were perceived to be more influential, legitimate, and effective (Choi & Mai-Dalton, 1999; De Cremer, 2002; De Cremer et al. 2004; van Knippenberg & van Knippenberg, 2005; Yorges et al. 1999). Contextually speaking, follower attributions of charisma were particularly pronounced during a period of organizational crisis or when the organization faced a social dilemma, which required cooperation (Halverson et al. 2004, De Cremer, 2002).

Laboratory experiments associated with self-sacrificial leadership have produced additional responses from followers beyond simple cooperation. Followers of self-sacrificial leaders were more likely to reciprocate self-sacrificing behaviors (Choi & Mai-Dalton, 1999), had higher levels of organizational commitment (De Cremer et al., 2004), and improved performance (van Knippenberg & van Knippenberg, 2005). Notwithstanding the contextual factor of organizational uncertainty, the main effects of self-sacrificial leadership have been found to be moderated by leader self-confidence, the leader's group-orientedness, and distributive justice (De Cremer et al. 2004; De Cremer & van Knippenberg, 2004; van Knippenberg & van Knippenberg, 2005). These early empirical tests hint at a phenomenon, which encompasses a much larger portion of leadership theory than initially proposed. In light of this, Choi and Mai-Dalton (1999) suggest that self-sacrificial leadership plays a role in all three organizational processes of production, distribution, and consumption.

The consideration of the role leader self-sacrifice in these organizational processes led Choi and Mai-Dalton to define self-sacrificial leadership as "the total/partial abandonment, and/or permanent/temporary postponement of personal interests, privileges, and welfare in the (a) division of labor, (b) distribution of rewards, and/or (c) exercise of power" (p. 399). The authors explain that self-sacrifice in the division of labor "involves volunteering for more risky and/or arduous actions, tasks, turns, or segments of work" (p. 399). They proffer that self-sacrifice in the distribution of rewards "involves giving up or postponing ones fair and legitimate share of organizational rewards" (p. 399). Self-sacrifice in the exercise of power is described in their research as "voluntarily giving up or refraining from exercising or using the position power, privileges, and/or personal resources one already has in his/her hand" (p. 399). Choi and Mai-Dalton draw a distinction between self-sacrifice in the distribution of rewards and in the exercise of power by noting that the former involves giving up claiming privileges and the latter involves consuming the privileges. In order to avoid an overly narrow view of leader self-sacrifice, these associated economic aspects, while supported both theoretically and empirically, should not be considered the final boundaries

of the self-sacrificial leadership construct.

Theoretically, leader self-sacrifice includes activities, which extend beyond the economic status of the leader. Other leadership theorists have noted that leader self-sacrifice includes the loss of status, credibility, and promotion (Conger & Kanungo, 1987; Javidan & Waldman, 2003). This may expand the motivational aspects that lay the foundation of self-sacrificial behavior beyond the simple desire to influence followers. After all, it follows that if a leader loses their status as a leader, their credibility, or is demoted rather than promoted, it would be at the very least difficult and likely impossible to influence former followers. Alternative explanations for self-sacrificial leadership behavior may include an effort to demonstrate courage and conviction in the mission while serving as a role model (Shamir et al. 1993), to maintain personal beliefs and values (Yorges et al., 1999), to exhibit commitment to "the cause" (Avolio & Locke, 2002), or simply for the good of the company (Halverson et al., 2004). Given these alternatives explanations, it cannot be ignored that the motivational foundation for self-sacrificial leadership may be directly related to the outcome of the behavior.

THEORETICAL COMPARISON
The similarities and differences of servant and self-sacrificial leadership will be assessed by utilizing methodologies employed in prior efforts to compare leadership theories. In keeping with two previous attempts to compare servant leadership with transformational leadership theory, the authors have created several matrices to systematically compare the two theories. This effort draws on the graphic representations used in Stone et al. (2003) and Smith et al. (2004). In addition to Spear's (1998) and Laub's (1999) lists of characteristics—which were included in these prior analyses—this research extends the servant leadership portion through the inclusion of Patterson's (2003) attributes in the comparison with self-sacrificial leadership. Subsequent to the theoretical comparison of servant and self-sacrificial leadership theories, these two follower-oriented theories will be considered along with transformational leadership in the areas of focus, motivation, context, and outcome.

The following tables share some consistency in presentation. The servant leadership characteristics of Spears (1998), Laub (1999), and Patterson (2003) are listed in the vertical portion of the table while the self-sacrificial leadership attributes are placed horizontally on the table under the three economic headings from the definition provided by Choi and Mai-Dalton (1999). A charismatic leadership heading is included in the self-sacrificial leadership area since the bulk of the research pertaining to this phenomenon is drawn from that research thread.

SELF-SACRIFICIAL LEADERSHIP AND SPEARS' (1998) MODEL OF SERVANT LEADERSHIP
Table 1 presents the commonalities between Spears' (1998) servant leadership examination and the research completed by several self-sacrificial leadership theorists. Note that all ten of Spears' servant leadership characteristics are listed, while the characteristics identified with six self-sacrificial leadership studies are limited by their similarities with servant leadership under the broad headings identified by Choi and Mai-Dalton (1999).

In this presentation it is apparent that servant leadership and self-sacrificial leadership share several characteristics. Seven of Spears' (1998) ten characteristics have some commonality with those found in self-sacrificial leaders. The characteristics of "empathy" and "commitment to growth in people" show significant crossover with self-sacrificial leadership categories. As noted in Table 1, empathy appears in the self-sacrificial leadership literature through its connection with altruism (De Cremer, 2002). The assumption of an empathy-altruism link, and its support in 25 empirical studies (Batson, Ahmad, Lishner, and Tsang, 2002), upholds this correlation between servant and self-sacrificial leadership. The modeling behaviors found in the self-sacrificial leadership literature shore up the common commitment to growth in

people in both leadership theories.

Table 1
Mapping of the Characteristics of Servant (Spears, 1995) and Self-Sacrificial Leadership

		Self-Sacrificial Leadership (Choi & Mai-Dalton, 1998, 1999; Yorges et al. 1999; De Cremer, 2002; Halverson et al. 2004; De Cremer & van Knippenberg, 2004; van Knippenberg & van Knippenberg, 2005)			
		Division of labor	**Distribution of rewards**	**Exercise of power**	**Charismatic leadership**
Servant Leadership (Spears, 1995)	**Listening**				
	Empathy	Transcends selfish interests*	Gives up legitimate privileges for the benefit of others*	Models altruistic behavior*	
	Healing		Promotes justice		
	Awareness				
	Persuasion			Persuasion over personal authority	
	Conceptualization				Visionary leadership
	Foresight				Visionary leadership
	Stewardship				
	Commitment to the Growth of People	Models ideal group behavior; encourages cooperation	Promotes justice; Uses power for social rather than personal goals	Uses power for social rather than personal goals	Models expected behavior
	Building Community				Develops collective Identification

*Assumes empathy-altruism link (Avolio & Locke, 2002; Batson, 1991; Batson, et al. 2002)

Missing in Table 1 are the servant leadership characteristics of listening, awareness, and stewardship as they are currently absent from the self-sacrificial leadership literature. However, the case can be made that listening and awareness are necessary features of empathy. Stewardship is a different matter altogether. In a sense, some self-sacrificial leaders are poor stewards of resources, since by definition this type of leader may intentionally dispose of resources in order to achieve their overall goal.

SELF-SACRIFICIAL LEADERSHIP AND LAUB'S (1999) MODEL OF SERVANT LEADERSHIP
Table 2 contains the characteristics of Laub (1999), which correspond with the self-sacrificial leadership literature.

Table 2
Mapping of the Characteristics of Servant (Laub, 1999) and Self-Sacrificial Leadership

	Self-Sacrificial Leadership (Choi & Mai-Dalton, 1998, 1999; Yorges et al. 1999; De Cremer, 2002; Halverson et al. 2004; De Cremer & van Knippenberg, 2004; van Knippenberg & van Knippenberg, 2005)			
	Division of labor	**Distribution of rewards**	**Exercise of power**	**Charismatic leadership**
Values people -Believe in people -serve other's needs before his or her own -Receptive, non-judgmental listening	Transcends selfish interests	Gives up legitimate privileges for the benefit of others	Uses resources to benefit others Models altruistic behavior	
Develops people -Provide opportunities to learn and grow -Model appropriate behavior -Encouragement and affirmation				Models expected behavior
Builds community -Strong personal relationships -Collaboration with others -Value other's differences	Models ideal group behavior Encourages cooperation	Promotes justice	Uses power for social rather than personal goals	Develops collective identification
Displays authenticity -Open and accountable to others -Willing to learn from others -Maintain integrity and trust				Actions clarify goals
Provides leadership -Envision the future -Take initiative -Clarify goals	Displays competence			Takes initiative during social/organizational dilemmas
Shares leadership -Facilitate a shared vision -Share power and release control -Share status and promote others		Sacrifices status		Links followers to shared vision

*(Left margin label: **Servant Leadership** (Laub, 1999))*

As in Smith et al. (2004), Laub's (1999) six components of servant leadership are listed with their accompanying behaviors. This presentation indicates several points of agreement between Laub's (1999) articulation of servant leadership theory and self-sacrificial leadership. The areas of valuing people and building community have broad support in the self-sacrificial leadership literature consulted for this paper. The components of developing people and displaying authenticity appear to be mildly supported in this comparison. However, there is little tangible theoretical or empirical research pertaining to leader self-sacrifice, which supports the thought that self-sacrificial leaders share power. In fact, power may be something that a self-sacrificial leader is sacrificing, which can clearly be distinguished from empowering followers. A more likely conclusion may be that empowerment is a potential by product of the sacrificing behavior rather than the behavior itself. Evidently, this comparison indicates that servant and self-sacrificial leaders view followers in a similar fashion, but may choose to interact with them in a slightly different manner. This leads the authors to conclude that both servant and self-sacrificial leaders hold

followers in very high esteem, but deviate in several core behaviors.

SELF-SACRIFICIAL LEADERSHIP AND PATTERSON'S (2003) MODEL OF SERVANT LEADERSHIP

The commonalities between Patterson (2003) and the components of self-sacrificial leadership are laid out in Table 3. It can be argued that the strongest similarities are found in the areas of altruism and service along with mild support for the category of vision. The intersection of the two leadership theories through the characteristic of altruism further supports the earlier connection found between Spears' (1998) understanding of empathy in servant leadership and self-sacrificial leadership. The shared dedication to service may point toward an explanation of sacrificing behaviors as extreme acts of service. Although the modeling behaviors were placed in the category of *agapáo* love, in some ways all of these characteristics are modeling behaviors.

Table 3
Mapping of the Characteristics of Servant (Patterson, 2003) and Self-Sacrificial Leadership

		Self-Sacrificial Leadership (Choi & Mai-Dalton, 1998, 1999; Yorges et al. 1999; De Cremer, 2002; Halverson et al. 2004; De Cremer & van Knippenberg, 2004; van Knippenberg & van Knippenberg, 2005)			
		Division of labor	**Distribution of rewards**	**Exercise of power**	**Charismatic leadership**
Servant Leadership (Patterson, 2003)	*Agapáo* **Love**	Models ideal group behavior Encourages cooperation			Models expected behavior
	Humility				
	Altruism	Transcends selfish interests	Gives up legitimate privileges for the benefit of others	Uses resources to benefit others Models altruistic behavior Uses power for social rather than personal goals	
	Vision		Promotes justice		Links followers to shared vision Actions clarify goals
	Trust				
	Empowerment				
	Service	Displays competence	Sacrifices status		Models expected behavior Takes initiative during social/organizational dilemmas

When examined closely, there is a lack of support for the servant leadership characteristic of empowerment when compared with self-sacrificial leadership. The fact that the comparison with Laub (1999) had a similar finding adds theoretical weight to the rejection of empowerment as a shared characteristic between the two theories. Although trust is found in the self-sacrificial leadership literature, it is discussed solely as an outcome of the self-sacrificing behavior and not as a characteristic of a sacrificing leader (Choi & Mai-Dalton, 1999). The servant leadership concept of humility very well may be a characteristic of self-sacrificial leadership, but is not yet present in the current literature. For these reasons, empowerment, trust, and humility cannot be considered common characteristics between these two theories without further data.

COMMONALITIES AND DISTINCTIONS: A CONTINUUM FOR UNDERSTANDING SERVANT, SELF-SACRIFICIAL, AND TRANSFORMATIONAL THEORIES

This current effort to compare self-sacrificial leadership theory and three articulations of the associated characteristics of servant leadership has yielded several commonalities and distinctions. The shared characteristics with the greatest level of support in this analysis are empathy, altruism, valuing people, building community, and service. These behaviors are particularly strong when they are viewed as modeling activities. The investigation revealed some mild support for vision, developing people, displaying authenticity, and love. Primary distinctions were discovered in the areas of empowerment, power sharing, listening, awareness, stewardship and humility. Since self-sacrificial leadership theory development is still in relative infancy, the authors feel much more confident in the shared characteristic list and remain cautious in drawing firm conclusions on all of the dissimilar characteristics.

Although these two leadership theories share several characteristics, the provisional conclusions stated above lead to the understanding that servant and self-sacrificial leadership are similar but distinct leadership concepts. Since the close examination of the characteristics of these two theories is not capable of revealing a comprehensive understanding of this difference, the authors believed a broader look at servant and self-sacrificial leadership alongside a third leadership theory may bring clarity to this evaluation. Transformational leadership theory, as another follower-oriented leadership theory, appears to be the proper choice to include in this effort. Additionally, the recent examination of the similarities and differences of transformational leadership with servant leadership by Stone et al. (2003) and Smith et al. (2004) support this rationale. When taken collectively, these authors have proposed details pertaining to the focus, motivation, context, and outcomes of servant and transformational leadership. These four overarching categories will be employed to scrutinize the three leadership theories included in this discussion from yet another perspective.

Table 4 considers transformational, self-sacrificial, and servant leadership with regard to the four categories discussed in previous leadership theory comparison. When determining of the focus, motivation, context, and outcome of self-sacrificial leadership, the current published research was consulted. An attempt was made by the authors to present the general direction of the research efforts of prior authors when selecting broad terms to describe each category. For example, "Ethical Self-Transcendence" was used as a general term to describe those self-sacrificial leadership research which discussed leaders who may demonstrate courage and conviction in the mission while serving as a role model (Shamir et al. 1993), to maintain personal beliefs and values (Yorges et al., 1999), or to exhibit commitment to "the cause" (Avolio & Locke, 2002). Additionally, since self-sacrificial leaders may be motivated by the greater good of the organization (Halverson et al., 2004), the ethical focus combines with this motivation to lead the authors to conclude that self-sacrificial leaders are provoked to serve the greater good.

Table 4
The Focus, Motivation, Context, and Outcome of Three Approaches to Leadership

	Focus	*Motivation*	*Context*	*Outcome*
Transformational Leadership	Organizational Objectives	Serving the Good of the Organization— Carrying out the Organizational Mission	Adaptation/Change	Empowered Dynamic Culture
Self-Sacrificial Leadership	Ethical Self-Transcendence	Serving the Greater Good— Doing What is Morally & Ethically Right, No Matter the Sacrifice	Organizational or Environmental Crisis	Dynamic Spiritual Generative Culture
Servant Leadership	Followers	Serving the Good of the Follower— Doing What is Best for the Followers	Static External Environment	Spiritual Generative Culture

The contextual question as it pertains to self-sacrificial leadership has been dealt with in several studies (Choi & Mai-Dalton, 1999; Halverson et al. 2004; van Knippenberg & van Knippenberg, 2005). According to these authors, organizational or environmental crisis appears to be the primary context for leader self-sacrifice. Since this sacrifice comes during a time of change necessitated by these pressures and is likely intended to encourage follower reciprocity, the outcome descriptor "Dynamic Spiritual Generative Culture" was selected by the authors as it combines the proposed outcomes of transformational and servant leadership as proposed by Smith et al. (2004).

The analysis of these three leadership theories through the categories of focus, motivation, context, and outcome has led the authors to two key propositions, which are illustrated in Figure 1. First, servant, self-sacrificial, and transformational leadership can be represented on a continuum from follower focus to organizational focus. Servant leadership represents the extreme of follower focus, transformational leadership would signifies the extreme of organizational focus, and self-sacrificial leadership is placed in the middle of the continuum representing a blending of the needs of both followers and the organization.
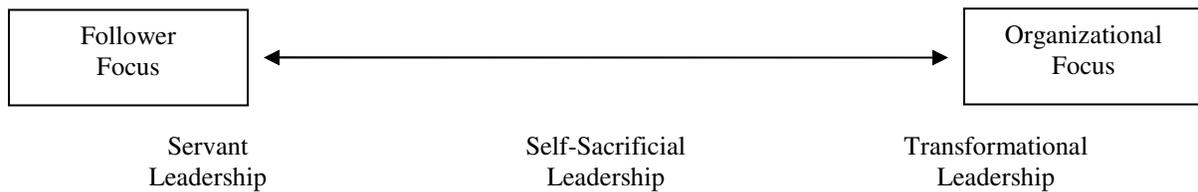

Figure 1. A Continuum of Leader Focus: Servant, Self-Sacrificial, & Transformational Leadership

The proposal that these leadership behaviors exist on a continuum suggests a second proposition. It is apparent that servant and transformational leaders may temporarily utilize self-sacrifice as a tactic to achieve their objectives. Transformational leaders may intentionally sacrifice in order to achieve a proposed change. The focus would remain on the organization, but the tactic is geared directly to followers. Conversely, servant leaders, although likely found in static environments, may choose to sacrifice as an act of service to increase the likelihood that followers will adopt servant behaviors. The temporary nature of this act implies that following the employment of the self-sacrificing tactic, servant and transformational leaders return to their standard set of leadership behaviors.

Labeling self-sacrificial leadership a "tactic" of transformational and servant leaders may appear to be a form of intentional follower manipulation. This is not the intent of the authors. When considering self-sacrificial leadership exemplars such as Jesus, Mahatma Gandhi, or Martin Luther King, the authors suggest that self-sacrificial leadership, while intentional, is a natural response to uncertainty or organizational crisis. Additional support for this proposition is found in the contemporary self-sacrificial leadership behaviors of Lee Iacocca, Howard Lutnick, and the several post-9/11 airline executives alluded to in Halverson et al. (2004).

PROPOSED RESEARCH DESIGN

The proposed study involves two scenario experiments to test the aforementioned propositions. The first experimental study utilizes three scenario articles. Following the approach of Yorges et al. (1999), the layouts for these three articles will appear to be realistic weekly newsmagazine articles. The three articles will be identical in every way with the exception of a section highlighting the focus of the leader. The three focus areas of (a) needs of followers, (b) organizational objectives, and (c) a balance of these two aspects due to ethical self-transcendence (i.e. moral convictions), will be outlined in the diverging accounts. Participants will be randomly assigned to read one of the three articles exhibiting a leadership focus condition. Subsequent to the consideration of these scenarios, participants will complete the transformational leadership scales of the Multifactor Leadership Questionnaire (MLQ) Form 5 (Bass & Avolio, 1990) for subordinates rating of their manager's leadership, Dennis' (2004) Servant Leadership Assessment Instrument (SLAI), and De Cremer and van Knippenberg's (2004) five-item self sacrifice scale. Respondents will be instructed to complete these items with the organizational leader discussed in the scenario in mind. Data derived from this study will be analyzed to consider the validity of the authors claim that servant, self-sacrificial, and transformational leadership can be placed on a continuum of leader focus.

The second experimental study will make use of a similar scenario approach; however, in this study the three scenarios provided will by centered on the organizational context rather than the leader's focus. This second study is designed to measure follower preference for leadership style (transformational, self-sacrificial, and servant) in differing organizational contexts (adaptation/change, organizational crisis, or static environment). Participants will be randomly assigned to read one of the three articles exhibiting an organizational context. Subsequent to the consideration of these scenarios, participants will be provided with a description of three types of leaders (transformational, self-sacrificial, and servant) and asked to provide a rank order (1-3) for which type of leader would be most desirable and effective given the organizational context.

RECOMMENDATIONS FOR FUTURE RESEARCH

In addition to the present study, there are several other potential directions for future research. Since servant, self-sacrificial, and transformational leadership are primarily studied from the perspective of the follower, it may be important to consider follower preferences for these approaches to leadership. Hebert (2004) considered the relationship between servant leadership and job satisfaction. Under a similar set of circumstances, there may be value in assessing the relationship between self-sacrificial leadership and job satisfaction. This could then be expanded to view these two leadership styles side-by-side with regard to follower preference.

Another area of potential study lies in considering these leadership approaches from the perspective of leaders of actual organizations. By employing the focus, motivation, context, and outcome framework as a guide, actual leaders could be asked a series of questions pertaining to each category with the goal of assessing the validity of the theoretical framework. Should validity be established, the theoretical

framework has potential use as a tool for diagnosing leadership in the context of a 21st century organization.

SUMMARY

Follower-oriented leadership theories are likely to continue to be the focus of leadership research in the 21st century. While transformational leadership has dominated the research agenda, servant and self-sacrificial leadership theories are carving out a legitimate place among contemporary scholarly efforts. Building upon prior comparisons of servant and transformational leadership, the present research proposal examined the commonalities and distinctions of servant and self-sacrificial leadership. Utilizing a unique method of presentation, the differences between servant, self-sacrificial, and transformational leadership were highlighted when positioned in the categories of focus, motivation, context, and outcome. A continuum of leader focus was proposed, which places self-sacrificial leadership between servant and transformational leadership. This may indicate that leader self-sacrifice is a tactic employed by both transformational and servant leaders in order to accomplish their ultimate purposes, whether this be serving the good of the organization or the good of the follower. The authors completed this proposal by outlining a research design which is intended to answer the questions raised in the theoretical comparison. Finally, it is suggested that future research directions should focus on assessing the framework from the perspective of the leader and an attempt should be made to consider follower preferences for servant and self-sacrificial leadership with job satisfaction as a potential dependent variable.

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