

# EVALUATING THE RELIABILITY OF THE EVALUACIÓN ORGANIZACIONAL DE LIDERAZGO AMONG SPANISH SPEAKING LATIN AMERICANS

**Irving, Justin A.**  
**Bethel University**  
**3949 Bethel Drive, St. Paul, MN 55112, USA**  
**651-635-8706 \* j-irving@bethel.edu**

**McIntosh, Tim**  
**EFCA International Mission**  
**Calle 24 #235, Lima 27, Perú**  
**511-475-9822 \* timinperu@yahoo.com**

## **ABSTRACT**

*As the field of servant leadership studies continues to mature, it will be increasingly important that researchers have the necessary tools to conduct empirical investigation. The Organizational Leadership Assessment (OLA) has emerged as one of the primary instruments for the measurement of servant leadership in organizations in recent years. This study was designed to evaluate the reliability of the Evaluación Organizacional de Liderazgo (EOL; a Spanish translation of the OLA) in a Latin American context. In this article the authors (a) present an overview of the servant leadership literature with special emphasis on Latin America, (b) present the methods and findings of this study, and (c) engage in a discussion of the implications for researchers and practitioners. The authors found that the reliability coefficient of the EOL was .9862 and the reliability coefficient of the EOL's associated job satisfaction scale was .8715.*

## **INTRODUCTION**

Interest in servant leadership continues to grow for researchers and practitioners alike. Based largely on Greenleaf's (1977) formal treatment of servant leadership in the 1970's, both the theory and practice of servant leadership has been embraced and implemented by many leaders. Evidencing this trend, Gergen (2006), in an article creatively titled "Bad News for Bullies," presents several popularized observations about servant leadership in the popular news magazine *U.S. News & World Report*. Noting executives such as Bill Thomas, the cofounder of Eden Alternative, Howard Schultz, the CEO of Starbucks, and Max DePree, former chair of Herman Miller Inc. as several leaders who have implemented servant leadership principles in successful organizations, Gergen observes that, "Increasingly, the best leaders are those who don't order but persuade; don't dictate but draw out; don't squeeze but grow the people around them. They push power out of the front office, down into the organization, and become a leader of leaders. Most important, as Peter Drucker insisted, they understand that the people in an organization are its No. 1 asset" (p.54).

While servant leadership studies have primarily been a focus in the North American and European contexts since Greenleaf's (1977) work, recent years have brought focused attention in

other regions such as Africa (e.g., Cerff, 2004; Koshal, 2005) and Latin America (e.g., Irving & McIntosh, 2006; Marinho, 2005; Serrano, 2006). As theoretical and empirical inquiry continues in multiple ethnic and linguistic contexts, it will be essential that servant leadership researchers have access to valid and reliable tools as they conduct their research in these distinct ethno-linguistic settings. Toward this end, the researchers in this study conducted an initial evaluation of the reliability of the Evaluación Organizacional de Liderazgo (EOL)—a Spanish translation of the English language based Organizational Leadership Assessment (OLA). The OLA, developed by Laub (1999), provides an overall scale measuring servant leadership at the organizational level, and has been used in multiple sectors in English speaking contexts. In this article, the researchers situate their findings in the broader literature stream associated with the study of servant leadership, present the research methods and associated findings of the study, and engage the implications of these findings for researchers and practitioners interested in the study of servant leadership among the Spanish speaking world.

### LITERATURE REVIEW: SERVANT LEADERSHIP

Servant leadership, as a discipline of study, traces its roots to Robert Greenleaf's description and definition of the servant leader. In response the question "Who is the servant-leader?" Greenleaf (1977) provided his now frequently quoted response:

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. That person is sharply different from one who is *leader* first.... The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is this: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived (p. 27)?

In this statement, Greenleaf emphasized a central concept in servant leadership—that servant leaders are *servants first*. This emphasis on service orientation is highlighted in Laub's (2005) definition of servant leadership. Laub argues that most essentially, "servant-leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader" (p. 160), a point that has been further reinforced by others who have engaged the question of focus in servant leadership (e.g., Stone, Russell, & Patterson, 2004; Matteson & Irving, in press).

Since Greenleaf's (1977) initial work, a number of books and articles have emerged. While a majority of these works have been theoretical in nature—Barnes (2005); Blanchard (1998); Boyum (2006); Buchen (1998); Carthen (2005); Cerff (2004); Cerff and Winston (2006); Drury (2005); Farling et al. (1999); Fenton-LeShore (2005); Gilbert (2006); Graham (1991); Hale (2004); Hathaway (2006); Laub (2004); Matteson and Irving (2005, in press-a, in press-b); Millard and Christman (2006); Ndoria (2004); Nixon (2005); Nwogu (2004); Page (2004); Parolini (2004); Patterson (2003); Patterson and Stone (2004); Poon (2006); Quay (1997); Rennaker (2005); Rude (2003); Russell (2001a, 2003); Russell and Stone (2002); Sendjaya and Sarros (2002); Smith et al. (2004); Spears (1995, 1998a); Spears and Lawrence (2002); Stone, Russell, and Patterson (2004); Waddell, 2006; Wallace (2006); Winston (2003, 2005); Winston and Hartsfield (2004); and Wong and Page (2003)—the number of research-based works is increasing—Barbudo and Wheeler (2006); Bekker (2005, 2006); Dannhauser (2006); Dennis (2004); Dennis and Winston (2003); Dingman and Stone (2006); Drury (2004); Hebert (2004); Helland (2004); Irving (2004, 2005a, 2005b, 2005c); Irving & Longbotham (2006, in press); Koshal (2005); Laub (1999, 2003, 2005); Ledbetter (2003); Parolini (2005); Rennaker and Novak

(2006); Sendjaya (2003); and Winston (2004).

Since the early 1990s, servant leadership theorists have been refining the operational themes associated with servant leadership. The following authors have been key in the theoretical formulation of servant leadership based on Greenleaf’s (1977) initial framework (See Table 1).

Table 1  
*Servant Leadership Theories*

Graham (1991)	Buchen (1998)	Spears (1998a)	Farling et al. (1999)	Laub (1999)	Russell (2001a)	Patterson (2003)
Inspirational	Self-identity	Listening	Vision	Valuing people	Vision	Love
Moral	Capacity for reciprocity	Empathy	Influence	Developing people	Credibility	Humility
	Relationship building	Healing	Credibility	Building community	Trust	Altruism
	Preoccupation with the future	Awareness	Trust	Displaying authenticity	Service	Vision
		Persuasion	Service	Providing leadership	Modeling	Trust
		Conceptualization		Sharing leadership	Pioneering	Empowerment
		Foresight			Appreciating others	Service
		Stewardship			Empowerment	
	Commitment					
	Community building					

Following this season of theory development in servant leadership studies, an increasing number of empirical servant leadership projects have been conducted and presented in the literature. As this shift in the servant leadership literature is taking place it will be increasingly important that other cultural contexts be considered. In light of this, the authors now turn to a consideration of the leadership literature associated with the Latin American context in order to situate the importance of the findings of this study surrounding the EOL.

**LITERATURE REVIEW: LEADERSHIP IN LATIN AMERICA**

Traditional Latin America leadership styles fall into Gergen’s (2006) “bully” category, as it is the opposite of the servant first model of Greenleaf (1977). The predominant leadership style in Latin America coming from the Spanish conquest, continuing through the colonial and early independence periods and extending to today is *caudillaje* or *caudillismo* (Dealy, 1992a, 1992). Hamill (1992) defines caudillo and caudillismo as dictator and dictatorship respectively. Hamill says caudillo comes from the Latin capitellum, the diminutive of caput or head. The caudillo is the head, the only head of the entity he leads. Dealy (1977) says that caudillaje is a style of life that arose out of the Renaissance era. Caudillaje “...is a life style orientated toward values of public leadership” (p.42). Dealy agrees that caudillaje is the domination of a social unit by one man, the caudillo.

Another term often used in literature on Latin America is *cacique* and it is most often seen as a caudillo on the local level (Hamill, 1992). “Whereas a cacique is a ruler among men, a caudillo is a ruler among caciques” (Hamill, p. 10). Chevalier (1992) quotes the 1729 definition of cacique from the Spanish dictionary of the Real Academia: “. . .the first of his village or the republic, the one who more authority or power and who because of his prides wants to make himself feared and obeyed by all of his inferiors” (p. 30).

Montaner (2001) sees the roots of the Spanish view of leadership coming from Thomas Aquinas who held that under collective interest individual rights are not absolute, but relative. Morse (1992) agrees with that evaluation but believes that in the 16<sup>th</sup> century the Thomistic component becomes less important and the Machiavellian component becomes dominant. Machiavelli’s *Little Prince* is a blue print for how dictators achieve power. Morse says, “On nearly every page of Machiavelli appears practical advice which almost seems to be distilled from the careers of scores of Spanish American caudillos” p. 79).

Smith (1992) sees caudillismo as an example of Weber’s charismatic leader. Weber (1947) called charisma the gift of grace with some leaders having a special ability to inspire intense loyalty to some sort of higher ideal. Smith views Fidel Castro of Cuba and Juan Perón of Argentina prime examples of such leaders. He feels Latin Americans accept this type of leadership approach because the people view as legitimate, which Weber says is necessary for any leadership style to be accepted. Smith believes that the typical Anglo view that Latin America has a deficient view of leadership is not accurate because the people themselves have embraced this approach for their own context.

Caudillaje is a mode of being that is elitist (Dealy, 1992). It measures one’s worth in terms of accumulated power. That power comes from one’s family and friends. Dealy (1992a) gives an example of the conqueror Francisco Pizarro’s army in Peru. The men from Trujillo, Spain, Pizarro’s home, occupied the first thirty-seven of 180 positions while the top five were held by Pizarro, his two bastard brothers, a half-brother and a legitimate brother. Dealy calls the caudillo the public man or the surrounded man due his need for connections with other people. He says the caudillo takes two steps to leadership in refusing to delegate authority and then become accessible as he does favors for others and in general seeks to cement his alliances. Chevalier (1992) believes the caudillo cannot refuse assistance in the form of positions and favors to relatives because they are his surest form of support.

Wolf and Hansen (1992) point out the aim of the caudillo band is to gain wealth. High value is placed on interpersonal skills as the means of getting the wealth. One interpersonal skill is the capacity to dominate woman or machismo (Caudillos are almost always male and leadership in Latin America reflects that domination.) Machismo is also defined as the readiness to use violence. The qualities of successful leadership rest in the person, not in the office, as the person only maintains his position through his machismo and his connectedness. Since the position is not seen as key there is a history of constant turnover of leadership in Latin America. The caudillo must be able to band a number of smaller groups into a stronger band, using a few key lieutenants. Holding power is difficult and caudillos are often pressed by the need to seek up more finances.

Since the sampling of the EOL is taken from Peru it is important to note that caudillismo is an important theme in the history of Peruvian leadership (Aljovin, 2000, Basadre, 1983, Gootenberg, 1997, Salinas, 2001). Aljovin (2000) proposes the newly formed Peruvian government actually relied on caudillos to keep order as the nation was searching for identity. Peru’s last military coup in 1967 is an example of how a caudillo, Velasco, was able to wield

power well in the 20<sup>th</sup> century. Salinas says that the Fujimori government, 1990-2001 under the guidance of the strong-armed Montecinos continued the authoritarian tradition.

The Shinning Path, a violent Peruvian communist terrorist movement, used and presumably still uses, a typical caudillo style in its top down leadership style (Gorriti, 1999). Paredes (2003) disagrees with this analysis and says that the Shinning Path put more emphasis on empowerment than other Peruvian entities by making leadership more diffuse. He says the Shinning Path is one of the few Latin America examples of participatory leadership. His claim needs further study as the Shinning Path sharply decreased in influence in Peru after the fall of their “caudillo” Abimael Guzmán, in 1992. At any rate Paredes still calls the Shinning Path a dictatorship with similarities to the caudillo style of leadership.

A review of the empirical literature on leadership comes largely from these resources: (a) Hofstede’s (1980, 1997, 2001) dimensions of culture, (b) the nine themes of Osland, De Franco, and Osland (1999), (c) the extensive research of the Global Leadership and Organizational Behavior Effectiveness Research Project (GLOBE) (House, Hanges, Javidan, Dorfman, and Gupta, 2004) and Romero (2004, 2005). All four studies have at least one of its goals the understanding of the relationship between culture and leadership with different models being appropriate in different cultures. House et al. calls these “culturally endorsed implicit theories of leadership (CLTs)”. Hofstede and House et al give considerable information on numerous Latin American countries while Osland et al. (1999) and Romero (2004, 2005) center their research exclusively on Latin America.

Romeo (2004) sees the possibility for a significant shift in Latin America leadership in the current era from the *patrón* style to modern leadership. Cantor and Mischel (1979) and Nye and Forsyth (1991) call the leader prototype the most common concept of what a leader should be within a given culture. Romeo sees the *patron* style as the Latin American prototype, and gives this characterization:

Traditional Latin American leaders:

1. ...can be described as autocratic and directive.
2. ...seldom delegate work.
3. ...seldom use teams.
4. ...use formal top-down communication as the normal mode of communication.
5. ...avoid conflict and are relationship oriented.
6. ...are expected to be assertive and aggressive. (p. 30)

Romeo (2004) conducted a study with the Business Association of Latin American Studies (BALAS), Iberoamerican Academy of Management and the Academy of Management’s International Division on whether countries tended more toward the patron or toward the modern style. Leader A represented the traditional leader (*El Patrón*) and leader B represented the modern leader. He used a five point scale with the following values: “Totally A (1), Almost A (2), Between A & B (3), Almost B (4), Totally B (5)”. Romeo calls the results preliminary and exploratory in nature, with seven countries studied and a total of 74 participants.

Romeo (2004) lists the following propositions as reasons for a possible shift from the *patron* to the modern leader:

Proposition 1: High levels of interaction with multinational firms and more economically developed countries will influence leaders to emulate the leadership styles of leaders from

these companies and countries.

Proposition 2: Participative leadership style will be more prevalent and effective in Latin America countries with strong economic growth and a modernizing economy.

Proposition 3: Participative and supportive leadership will be more accepted in countries that have a high proportion of women in leadership positions.

Proposition 4: The longer women have been in leadership roles, the stronger the effect women will have on follower expectations of participative and supportive leadership in a particular country. (p.31)

As Romeo (2004) develops the theme of shifts in leadership he will have to show evidence for the modern style being the preferred style. He will also have to document a shift in Latin America to more female leadership and in turn show how this shift will influence leadership style. It will take a significant longitudinal study to show how a shift in leadership directly affects the economic growth of a particular country.

Hofstede (1980, 1984, 1997) theorizes that a culture consists of dimensions that predict behavior. He original study included (Hofstede, 1980) IBM middle managers in 53 countries. He found four culture dimensions, (a) power distance, (b) individualism-collectivism, (c) uncertainty avoidance, and (d) masculinity-femininity Hofstede (1997) added a fifth dimension and eventually called it long term orientation Hofstede received criticism for being overly simplistic, concentrating on one company, being inattentive to the considerable significant cultural differences within countries, and ignoring the ongoing changes within cultures (McSweeney, 2002). Despite such criticisms, Hofstede's work dominated the study of how culture affects leadership up to the time of GLOBE studies.

GLOBE is a ten-year research program that is likely to be at the center of cross-cultural leadership discussions for some time. House, Hanges, Javidan, Dorfman, and Gupta (2004) note that, "Thousands of doctoral dissertations in the future will start with these findings" (p.727). With over 150 researchers and 62 countries from all major regions of the world Dickson, Hartog and Mitchelson (2003) argue that it is probably the most extensive investigation of cross-cultural aspects of leadership to date.

In their research, GLOBE used a combination of quantitative and qualitative methods. A 735-item instrument measured nine dimensions of culture and six dimensions of leadership. The Alpha coefficient of the instrument was .85, indicating high reliability.

The GLOBE report uses nine cultural dimensions as opposed to Hofstede's five. The GLOBE dimensions are, (a) assertiveness (b) collectivism (institutional), (c) collectivism (in-group), (d) gender egalitarianism, (e) humane orientation, (f) power distance, (g) performance orientation, (h) uncertainty avoidance, and (i) future orientation. The GLOBE study identified six global leader behaviors: (a) charismatic/value based leadership, (b) team orientated leadership, (c) participative leadership, (d) humane-orientated leadership, (e) autonomous leadership, and (f) self protective leadership.

The GLOBE findings concur with the Hofstede studies in indicating that one should be very careful in placing all the cultures of Latin America into one large stereotype. The GLOBE study found that there was high probability for grouping areas of the world into clusters but significant difference between the various countries still remains. The Cronbach alpha probability for Latin

America was .75. The study combined Spanish-speaking Latin America with Brazil. The ten Latin American countries studied were Argentina, Bolivia, Brazil, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Mexico, and Venezuela. Clustering was broken down for various parts of the world by high-score, mid-score, and low-score clusters. There were two classifications of clusters: (a) societal cultural practices (as is) and societal cultural practices (should be). The first dealt with practices in the society and the second with the values of the society; the conclusion was that practices and values of the societies did not match up in most of the clusters. That was often the case in the Latin America cluster

Osland, De Franco, and Osland (1999) present nine leadership themes that are important in Latin America: a) "simpatia" (empathy), personal dignity, and classism; (b) personalism; (c) particularism; (d) trust; (e) collectivism and in-group/out-group behavior; (f) paternalism; (g) power; (h) humor and joy; and (i) fatalism. Their comments are directed to the expatriate doing business in Latin America but all who want to exercise leadership in Latin America should pay close attention to these themes.

### **LITERATURE REVIEW: SERVANT LEADERSHIP IN LATIN AMERICA**

While the servant leadership is not as developed as in Europe and North America there is a growing body of literature that suggests interest in the subject is increasing, as is application of the servant leadership model. Anderson (2006), Cote (2003), Segura (2005), and Serrano (2006) are examples of recent significant contributions to the topic based on research coming from Latin America.

Anderson (2006) is currently finishing a Ph.D. dissertation on obstacles to servant leadership. He interviewed 27 Latin America leaders and found that nearly half could not name an example of servant leadership in their context. Each of the leaders saw value in the servant leadership model but there were doubts concerning how well the model would work in an area where the caudillo or cacique approach has long dominated.

Cote (2003) and Segura (2005) see servant leadership as the preferred model of Jesus Christ. In their writings addressed primarily to Christian leaders they see the servant leadership model as not only practical, but also the only real hope for the kind of leadership needed in the Latin American church. Batista (1998) presents another original work on servant leadership from a Puerto Rican perspective. He mentions that a leader's motives may be an obstacle to obeying Christian principles and laments that the fact that many leaders are not consistent with their beliefs and values when they adopt particular leadership theories. Although Batista's work is an important contribution is difficult to obtain copies due to not being published by a major distributor and Cote and Segura are sure to have a much greater influence in the future. Youssef's (1986) work, while a translation, speaks to same theme, and is currently popular in training sessions for Latin American leaders interested in servant leadership.

Serrano (2006), the daughter of a former Guatemalan president, studied the attitudes of Panamanians toward servant leadership and found those studied to be extremely positive about the model. She calls Latin America "...fertile soil for the teaching and development of leaders who exercise the traits of servant leadership and lead through the applying of the seven constructs of Patterson's theory" p. 165.

Serrano's (2006) findings are very significant in the light of other Latin Americans, who, while intellectually accepting servant leadership as valid, are skeptical of how well it will work in everyday leadership situations. Marinho (2005) notes that while the Brazilian corporate environment recognizes that the principles of servant leadership have "an incontestable appeal"

(p. 115) at the same time, the term *servant* is not terribly attractive to Brazilians due to associated religious and historical factors. Arrevalo (2006), while agreeing that Jesus was a servant leader, asked, “does it work” (p. 11). Irving and McIntosh (2006) found considerable doubts among Peruvian students about the applicability of servant leadership but Serrano’s pioneer work shows that at least one segment of Latin society feels that yes, it does work.

#### **LITERATURE REVIEW: SERVANT LEADERSHIP RESEARCH INSTRUMENTS**

Laub’s (1999) OLA instrument—the English-based instrument upon which this reliability study of the EOL is based—was one of the first empirical instruments to be developed for the measurement of servant leadership within organizations. Though it was the earliest of the instruments developed, it continues to be the dominant instrument used in the field of servant leadership studies and is the most widely respected. In Laub’s work, a Delphi study was used to identify essential servant leadership themes. Based on this work, Laub put forward the themes of (a) valuing people, (b) developing people, (c) building community, (d) displaying authenticity, (e) providing leadership, and (f) sharing leadership as core dimensions of servant leadership. Once the OLA was developed around these six themes, Laub evaluated the instrument and these proposed scales by means of reliability analysis and factor analysis. While the individual scales were found to be reliable, the high intercorrelation between the six scales lead to a factor analysis that did not support a six-factor loading of the OLA. As a single measure of servant leadership at the organizational level, however, the reliability coefficient for Laub’s instrument is strong at .98, and has been used as a single factor measure in many studies (e.g., Hebert, 2003; Irving, 2005; Irving & Longbotham, 2006, in press; Ledbetter, 2003).

In addition to Laub’s (1999) instrument, several other servant leadership instruments have been developed since then. Page and Wong (2000) put forward a 12-scale, 99-item instrument. These 12 scales were: (a) integrity, (b) humility, (c) servanthood, (d) caring for others, (e) empowering others, (f) developing others, (g) visioning, (h) goal-setting, (i) leading, (j) modeling, (k) team-building, and (l) shared decision-making. While Page and Wong’s initial analysis of the reliability coefficients for each of these independent scales was promising—ranging broadly from .569 (visioning)-.916 (developing others)—a subsequent evaluation (Dennis & Winston, 2003) of the instrument did not confirm the presence of these twelve factors.

In Dennis and Winston’s (2003) evaluation of the Page and Wong (2000) instrument, they conducted a quantitative factor analysis of the instrument and observed a reduction of the 99 items in the instrument to 20 items which loaded around three factors. These three factors were labeled as (a) vision, (b) empowerment, and (c) service. While Dennis and Winston’s study confirmed only 3 factors out of Page and Wong’s instrument, it is important to note that these findings indicate that the instrument does have merit and therefore deserves further development and modification.

Based upon Patterson’s (2003) model of servant leadership that includes the constructs of (a) love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service, Dennis (2004) developed the Servant Leadership Assessment Instrument (SLAI). While Dennis was not able to capture all seven of Patterson’s servant leadership constructs in the SLAI, Dennis was able to develop an instrument that measured five constructs from Patterson’s model: (a) love, (b) empowerment, (c) vision, (d) humility, and (e) trust. The reliability coefficients from the SLAI range from .89-.94 for four of the SLAI scales. Because the trust scale only has two items, a Cronbach alpha coefficient could not be calculated for it this scale. The trust scale is included in the SLAI because the two items loaded together in two independent data collections with the instrument.

The next instrument—the Servant Leadership Behavior Scale (SLBS)—was developed by Sendjaya (2003). The SLBS is based around six dimensions: (a) voluntary subordination, (b) authentic self, (c) covenantal relationship, (d) responsible morality, (e) transcendent spirituality, and (f) transforming influence. In Sendjaya's analysis of the instrument, the reliability coefficients for the six scales ranged from .72-.93. While this is promising, the intercorrelations between the six scales was high with Pearson *r* correlations ranging from .65-.87. Sendjaya concluded that the theoretical distinctions between several of the factors were quite subtle, and that the principle component analysis resulted in unsatisfactory item loadings, generating inconclusive results.

Another instrument developed by Barbuto and Wheeler (2006) set out to provide a servant leadership instrument largely based on Spears' (1998) ten characteristics of servant leadership derived from Greenleaf's (1977) work. Eventually, Barbuto and Wheeler settled on eleven characteristics that they sought to develop scales around: (a) calling, (b) listening, (c) empathy, (d) healing, (e) awareness, (f) persuasion, (g) conceptualization, (h) foresight, (i) stewardship, (j) growth, and (k) community building.

Barbuto and Wheeler's (2006) research on the initial items developed resulted in a final reduced set of 23 items that loaded around five unique factors. These factors were (a) altruistic calling, (b) emotional healing, (c) wisdom, (d) persuasive mapping, and (e) organizational stewardship. While initially shaped around the Spears (1998) model, Barbuto and Wheeler landed on five important servant leadership factors with associated reliability coefficients for the five scales ranging from .82-.92.

While it is helpful to observe progress in the realm of instrument development in the English language, the lack of research on the reliability of servant leadership instruments in other ethno-linguistic contexts translates into a problem for future research in the non-English speaking world. The Spanish-speaking world is no exception to this observation. In light of this, the present study, which is focused on the reliability of the EOL, provides an essential step on the pathway toward advancing servant leadership research in the non-English speaking world. With these trends in the servant leadership literature in view, we turn now to the methods and findings of the present study.

## **METHOD & FINDINGS**

A sample of 78 participants was drawn from a pool of leaders in Lima, Peru. These sample participants received a hard copy of the EOL and submitted it directly to our research team. 76.5% of the research participants were male and 22.2% were female. 1.3% of the participants did not identify their gender. The research participants were between the ages of 17 and 65, with a mean age of 35.98. The level of education for the participants was: (a) secondary—16.3%, (b) technical—46.3%, (c) university—28.8.3%, (d) licentiate—5.0%, (e) masters—2.5%, and (f) doctorate—1.3%

Because the OLA has a single measure scale for servant leadership and a scale for job satisfaction, reliability coefficients were calculated for each of these scales in the study. The reliability coefficient for the EOL was .9862 and the reliability coefficient for the EOL's associated job satisfaction scale was .8715 (see Table 2). Of the sample participants, 60 provided useable data for calculating the reliability coefficient for the EOL-Servant Leadership scale and 78 provided useable data for calculating the reliability coefficient for the EOL-Job Satisfaction scale.

Table 2

*Reliability Coefficients*

<b>Instrument/Scale</b>	<b>Reliability Coefficient</b>	<b>N</b>
EOL-Servant Leadership	.9862	60
EOL-Job Satisfaction	.8715	78

**DICSUSSION**

The findings in this study provide a credible basis for accepting the reliability of the EOL. The reliability of the OLA has been established through several studies. For instance, Laub’s (1999) initial study found an alpha coefficient of .98 for the OLA, Ledbetter (2003) found an alpha coefficient of .9814, and Irving (2005b) found an alpha coefficient of .9713. The fact that the EOL’s alpha coefficient in this initial study (.9862) is consistent with the previous research findings conducted with the OLA provides a credible basis for affirming the instruments stability or consistency in both the English and Spanish languages.

Based on these findings, which would benefit from further confirmatory investigation in other Spanish speaking contexts, the EOL may be used by researchers and practitioners with a measure of confidence that the instrument provides a consistent measure of servant leadership for Spanish speaking persons. The investigators for this study are encouraged by this finding and the doors that may be opened by such work for further research on servant leadership in the Latin American context and other Spanish speaking regions.

**RECOMMENDATIONS FOR FURTHER RESEARCH**

While the findings in this study provide a significant addition to the servant leadership literature from a Latin American perspective, it is important to acknowledge the limitations of this study, which also serve as opportunities for further research. First, due to the limited number of participants in the study, further research on the EOL’s reliability with a larger sample would be beneficial. Second, this additional research would provide a confirmatory approach since the present study is from a single administration of the instrument. Third, in addition to conducting further research with a larger number of participants in a second administration, it would be greatly beneficial to have the EOL’s reliability evaluated in other Spanish-speaking context both within and outside of Latin America. Fourth, since there are other servant leadership instruments that have been developed and are in the process of being developed, it will be helpful to have these instruments likewise translated into Spanish and evaluated for their reliability in Spanish speaking contexts. Finally, it will be important to take the results of this study and use them as a basis for the use of the EOL as a instrument for additional academic research on servant leadership in Latin America.

**SUMMARY AND CONCLUSION**

Having confirmed the reliability of the EOL as a measure of servant leadership in Latin America, the researchers in this study are eager to see the EOL now used for the purpose of advancing the study and practice of servant leadership in the Spanish speaking regions of the world. While servant leadership studies have been largely limited to North American and European contexts, recent research is demonstrating the promise that servant leadership has for many global contexts, including Latin America (e.g., Cerff, 2004; Irving & McIntosh, 2006; Koshal, 2005; Marinho, 2005; Serrano, 2006). Because of the confirmation of the EOL’s reliability, researchers interested in the study and practice of servant leadership in Spanish speaking contexts now have a reliable tool that may be used for empirical investigation. We trust that this research will be used to foster increased servant oriented leadership practices in diverse cultural settings.

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