

**The development of a personal philosophy and practice of servant
leadership: A grounded theory study**

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ABSTRACT

The purpose of this study is to develop a substantive grounded theory explaining the development of a philosophy and the practice of leadership amongst young adults who had attended Hilton College and whom were exposed to their servant leadership development programme.

The grounded theory method in this study was developed using conventions identified by Strauss and Corbin (1990) and relying upon a collection of incidents noted during interviews with former students, teachers, housemasters, headmaster and Hiltonian Society board members. In total thirty-six interviews were conducted over a period of four years in South Africa, the United Kingdom and Kenya.

Using the grounded theory methodology, an understanding of the theoretical model emerged through the development of a personal philosophy and the practice of servant leadership. Related to the *central phenomenon* of individual leadership philosophy and practice, the *causal condition* of opportunity to lead, influenced how the individual philosophy and practice emerged. *Strategies* used by the participants to nurture their philosophy and practice of leadership were the leadership development programme, community service, feedback and reflection. The data identified the *intervening conditions* and conditions relating to the *context* of the leadership philosophy and practice. The *consequences* of developing a leadership philosophy and practice were related to leadership behaviour; self-esteem; growth; follower relations; empowering of others; and relationship to institutions.

The theoretical model illustrated the holistic nature of an individual's leadership philosophy and practice. In this instance, the nature of the data revealed that the individual's leadership philosophy and practice that developed amongst the participants was predominately servant leadership.

The different approaches to leadership development were scrutinised with the intention of locating the grounded theory that developed in this study, within the available literature. The literature did provide some useful insights, in particular the social field theory of Bourdieu (1998), which offered a more encompassing explanation and showed much promise in providing an understanding of leadership development. Wheatley's (1999) interpretation of field theory further explained the influence of servant leadership in leadership development. Finally, the researcher developed a set of propositions and recommendations for practice and future research and discussed the value of this research.

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CHAPTER 1: THE CONTEXT OF THE STUDY

1.1 Introduction

Leadership is seen as a necessity for the well-being and advancement of society (Berg, 2003), yet little has been done to develop the leadership potential of two thirds of the world's population (Altman, Rego and Harrison, 2010). Kahn, Hewes and Ali (2009) go on to suggest that democratic states, by their very nature, need leadership within all components of society because it is essential for the future well-being of community life and public bodies. In developing countries, a considerable gap exists between the eagerness and hunger for formal leadership development amongst individuals and the resources available to meet these needs (Altman *et al.*, 2010:222).

Avolio, Walumbwa and Weber (2009) believe that leadership interventions can have a positive impact on the leadership performance of individuals, which according to Altman *et al.* (2010) could create significant social and economic benefits for the developing world. A former member of a violent guerrilla movement in Uganda shared his point of view on the potential of leadership development having attended a course organised by the Centre for Creative Leadership in Uganda in 2007.

“This training is very important. ... Where you come from, this leadership training may result in better management and better business practices. But here, here in Uganda, this teaching has the potential to save lives. This region, these governments have been at war for many

years. If they heard today what you are teaching us, I believe that we could end many of these conflicts. We could see an end to these wars” (Altman et al., 2010:222).

In the context of this study in South Africa issues such as high unemployment, a severe skills shortage and historical divides between societal groups lends particular weight to the need for effective leadership development (April and April, 2007; Denton and Vloeberghs, 2003; Finestone and Snyman, 2005).

The researcher aims to contribute to the experiential base of studies focusing on leadership development in youth and adolescents. The demarcation of this study is that it addresses the topic of personal leadership development based within a boy’s only boarding school located in Kwa-Zulu Natal, South Africa and further follows the participants post school, exploring their experiences at university and in the work place.

1.2 The definition of terms

Discerning the nature of leadership development is not altogether easy or straightforward (Day and Antonakis, 2012). Leadership alone is a complex construct, which some researchers claim is “curiously unformed as a scholarly discipline” (Hackman and Wageman, 2007:43). Development is equally complex and further complicated by the distinction between leader and leadership development (Day, 2000). For the purpose of this study, the nature of leadership consists of a leader, followers and a shared goal (Bennis, 2007) and is defined as, “to lead is to inspire others to realise their best potential” (Best, 2011:1).

According to van Velsor, McCauley and Ruderman (2010:26) “leadership development is an on-going process which is grounded in personal development which is never complete”.

Similarly, Brungardt (1997:83) defines leadership development as “every form of growth or stage of development in the life cycle that promotes, encourages, and assists the expansion of knowledge and expertise required to optimise ones leadership potential and performance”.

1.3 The intended contribution of the study

In spite of the vast number of publications on leadership, the literature on leadership development is minuscule, with most studies not having an empirical base and there being a wide gap between leadership theory and practice (Avolio *et al*, 2009; Day and Antonakis, 2012; Johnson and Cacioppe, 2012; Murphy and Johnson, 2011). With this in mind, the researcher aims to contribute towards the knowledge base of leadership development, by developing a substantive grounded theory explaining the process of personal leadership development, of which there has been limited research (McDermott, Kidney and Flood, 2011).

The focus of this study is on former Hilton College students aged between 18 and 26. It will provide new information for research since the majority of studies on leadership development focus on managers and executives in later life, ignoring leadership development in youth and adolescence (Murphy and Johnson, 2011). Murphy and Johnson (2011) also argue that leaders may have developmental experiences well before reaching management positions and these early developmental experiences are important for adulthood.

The implementation of the Hilton College Servant Leadership Development Programme (HCSLDP) over a number of years reveals the dynamic nature of personal leadership development at school and its influence on the capacity to lead at university and in the work place. Avolio and Chan (2008) reveal that most studies in leadership development focus their

efforts on programmes that lasted less than one day, which Murphy and Johnson (2011) claim has limited value in terms of understanding the process of leadership development. Furthermore, according to Day and Sin, (2011:545), “little is known empirically about the long-term processes of leadership development”.

Finally, this study focuses on an emerging leadership theory, servant leadership, which according to Avolio *et al.* (2009:423) is “a pillar” of interest in the field of leadership. Servant leadership has also attracted interest from writers with a faith-based interest in leadership. In particular, Regent University has explored the biblical basis of servant leadership (van Dierendonck and Patterson, 2010). Eicher-Catt (2005), Hunter (2004) and Whetstone (2002) all critiqued this perspective of servant leadership.

Laub (2004:8) defines servant leadership as “an understanding and practice of leadership that places the good of those led over the self-interest of the leader.... and the sharing of power and status for the common good of each individual, the total organisation, and those served by the organisation”. Birkenmeier, Carson and Carson (2003:375) declare that, “servant leaders transcend personal self-interest and aspire to fulfil the physical, spiritual and emotional needs of others”. Liden, Wayne, Zhao and Henderson (2008:163) define servant leaders as “those who place the needs of their subordinates before their own needs”. A review of scholarly research in leadership for the last decade by Gardner, Lowe, Moss, Mahoney and Coglisier (2010) reveals that the moral components of leadership rose to prominence with servant leadership contributing significantly to this category.

However, Muchiri (2011:448) calls for research into servant leadership, which is very much under-researched and unexplored in Africa. Brubaker (2013) also highlights that writings on servant leadership in Southern Africa have not produced generalizable findings of acceptance

and applicability. Van Dierendonck (2011:1228) claims that, “in view of the current demand for more ethical, people-centred management, leadership inspired by the ideas from servant leadership theory may very well be what organisations need now”. It is against this background that the researcher has conducted research into the exposure of former Hilton College students to their servant leadership development programme (HCSLDP).

Hilton College is a boys-only, independent boarding high school, located in the Midlands of Kwa-Zulu Natal, South Africa. The current leadership programme was introduced in 2000, in response to societal changes and the need for a leadership development programme that would enable all students to develop their own leadership potential (Nicholson, 2008). For more than a century, Hilton College had embraced a traditional prefect system, with a few selected senior students appointed to leadership positions (Nicholson, 2008). The limitations of the prefect system indicated that it was divisive and exclusive, offering leadership experiences only to a select few (Nicholson, 2008). Hilton College’s understanding of leadership has developed beyond the single leader perspective to include all senior students in sharing the responsibility of leading the school and setting the tone of servant leadership (Nicholson, 2008).

According to Day and Antonakis, (2012) most studies in leadership development are quantitative in nature and this study differs in that it is a qualitative study using grounded theory as the research methodology. Various forms of grounded theory exist, but for the purpose of this study Strauss and Corbin’s (1990) grounded theory was adopted. This grounded theory method has its roots in field research and relies on interaction between people. The data gathered was through formal, semi-structured interviews, starting with

structured questions, and continuing interactively until the theory emerged (Morse and Richards, 2002).

1.4 Statement of the research question

The aim of this research was to develop a substantive grounded theory explaining the development of a philosophy and practice of leadership amongst young adults who had attended Hilton College and whom were exposed to their servant leadership development programme. Philosophy = moral and values that shape leadership. Practice = behaviour displayed.

This aim can be broken down into the following goals:

- Describe the development and implementation of the leadership programme at Hilton College.
- Describe and analyse the process of personal leadership development experienced by former students of Hilton College, both during their schooling, subsequent tertiary education and early working years.
- Develop a substantive grounded theory of leadership development.

1.5 Limitations of this study

According to Simon and Goes (2013:1), limitations are “matters and occurrences that arise in a study which are out of the researchers’ control. Every study, no matter how well it is “conducted and constructed has limitations” (Simon and Goes, 2013:1). Gorra (2011) states that grounded theory has limitations like any other research methodology, which include the following:

- It is very complex and time consuming due to the tedious coding process and memo writing as part of the analysis.
- It usually requires substantial cognitive and language ability and stamina of the researcher.
- Quantitative researchers see the inductive analysis used in grounded theory as a limitation because it introduces subjectivity into research. Strauss and Corbin (1998:136) recognize the role of inductive reasoning and deal with it as follows:

“We are deducing what is going on based on data but also our reading of the data along with our assumptions about the nature of life, the literature that we carry in our heads, and the discussion that we have with colleagues. In fact, there is an interplay between induction and deduction... this is why we feel that it is important that the analyst validate his or her interpretations through constantly comparing one piece of data to another”.

As a substantive grounded theory study, this research is located in a unique context and time, a South African a boy’s only full boarding school. Its focus was on boys who had been through one school’s programme namely the HCSLDP and could have included the following limitations:

- The sample size was small and consisted of boys only.
- The participant’s interviewed all had exposure to the HCSLDP. As a result it is not possible to fully attribute the formation of a philosophy and practice of servant leadership to the programme as they may have developed this anyway in the absence of the HCSLDP.

- There is a possibility that the research did not capture a wide enough range and variety of responses as the participants had limited working experience.

1.6 How this study is organised

This study is about the development of a leadership philosophy and practice as outlined in the chapters below:

Chapter 1: The context of the study gives an overview of the aims and objectives of the research and an overview of topics covered in each chapter.

Chapter 2: Gives an overview of the servant leadership theory and a comparison to other related leadership theories. The preliminary literature of servant leadership aims firstly, to familiarise and sensitise the researcher with existing knowledge in the field and secondly, to identify gaps in the existing literature or new insights to appreciate a phenomenon as recommended by Strauss and Corbin (1990). The researcher followed the grounded theory approach of Strauss and Corbin (1990), where grounded theory does not start with a theory to prove, rather one begins with an area of study and what is relevant to that area is allowed to develop. The researcher is not required to review all literature critically in advance, since the categories will emerge from the study (Chiovitti and Piran, 2003).

Chapter 3: Leadership development discusses themes that emerged from the literature review in Chapter 2 and develops frameworks for a systematic leadership development programme. In this study, the researcher will document the impact of leadership development programmes in the early part of an individual's tertiary education and in their early working years.

Chapter 4: Research methodology is an overview of the essential principles of the approach and methodological considerations governing the Strauss and Corbin (1990) grounded theory approach.

Chapter 5: The Hilton College Servant Leadership Development Programme (HCSLDP) discusses the results of interviews with former Hilton College students regarding their leadership experiences while at school. The motivation for and structure of the HCSLDP is explored through the interviews with the headmaster, teachers, housemasters and the Hiltonian Society board members.

Chapter 6: Post Hilton College leadership development discusses the results of the interviews with former Hilton College students regarding their leadership development experiences at university and in the work place.

Chapter 7: The social field of servant leadership development presents a more conceptual approach presenting the substantive grounded theory of the social field of servant leadership development, whilst Chapter 5 and Chapter 6, present a more descriptive approach.

Chapter 8: Discussion and conclusion focuses on the last aspect of the grounded theory study, which is to relate the emerging theory of the research to relevant literature (Strauss and Corbin, 1990). The emerging theory is compared to the existing body of knowledge, highlighting what already exists and extending current understanding of the area under research (Strauss and Corbin, 1990). The researcher discusses recommendations for practice, limitations of this study and recommendations for future research.

In Chapter 2, the researcher will give an overview of servant leadership literature and discuss how servant leadership relates to other similar leadership theories that have a moral framework.

CHAPTER 2: AN OVERVIEW OF SERVANT LEADERSHIP THEORY

2.1 Introduction

As mentioned in Chapter 1, the aim of this study was to develop a substantive grounded theory explaining the development of a philosophy and practice of leadership amongst young adults who had attended Hilton College and whom were exposed to their servant leadership development programme. In order to answer the main research question and develop the substantive grounded theory, the aim can be broken down into the following goals:

- Describe the development and implementation of the leadership programme at Hilton College.
- Describe and analyse the process of personal leadership development experienced by former students of Hilton College, both during their schooling, subsequent tertiary education and early working years.
- Develop a substantive grounded theory of leadership development.

Chapters 2 and 3 explore literature on servant leadership and leadership development respectively.

The depth and extent of the literature review in this research was determined by the requirements of the methodology used, which in this case is grounded theory (Creswell, 1998:179). The core rationale of the grounded theory approach is to, generate a theory that is data based and to avoid bias on the part of the researcher in developing the theory. Strauss and Corbin (1990) recommend that there is only a selective sampling of the literature prior to

data collection. The key reason for a selective sample is to avoid verifying an existing theory and to locate the context of the research within the substantive field of leadership development (Strauss and Corbin, 1990). The preliminary literature review at this stage should firstly, not bring about any categories, but merely familiarise and sensitise the researcher with existing knowledge in the field and secondly, to identify gaps in the existing literature or new insights to appreciate a phenomenon (Strauss and Corbin, 1990:48). In essence, “a grounded theory study does not begin with theory and then prove it but rather, one begins with an area of study and what is relevant to that area is allowed to emerge” (Strauss and Corbin, 1990:49). A researcher is not required to review all literature critically in advance since the categories will emerge from the study (Chiovitti and Piran, 2003).

In light of this, Chapters 2 and 3 will serve as background to the domain of this research and a more comprehensive review of literature will take place once the theory emerges from data in Chapter 8. The researcher shall search for findings in the literature that refer to a similar phenomenon discovered in the data, in order to increase the validity of the research (Chiovitti and Piran, 2003).

All great leaders serve something beyond themselves and servant leaders, in particular, serve transpersonal values such as goodness, justice and truth, and create new ways for people to relate to one another (Zohar and Marshall, 2004). Modern servant leadership theory owes its origins to Greenleaf (1977) who proposed a new leadership paradigm in contrast to the ‘leader’ centred focus, which tends to adopt a command-and-control approach.

The servant leader on the other hand displays emotional and moral concern for followers and advocates “a humble, value-driven and ethical approach that resonates more with spiritual than political or boardroom leadership” (Beerel, 2009:70). Humphreys (2005) and Laub

(2004) suggest that Greenleaf (1977) did not define servant leadership from empirical evidence, but more from a philosophical viewpoint as stated in his writing:

“Caring for persons, the more able and less able serving each other, is the rock upon which a good society is built. Whereas, until recently, caring was largely person-to-person, now most of it is mediated through institutions, often large, complex, powerful, impersonal, not always competent, and sometimes corrupt. If a better society is to be built, one that is more just and loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing, major institutions by new regenerative forces operating within them” (Greenleaf, 1977:14).

According to Humphreys (2005) and Dannhauser (2007), Greenleaf’s philosophy of leadership offers a more holistic approach, in which the primary leadership function is serving other people:

“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 the one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve – after leadership is established. The leader – first and the servant – first are two extreme types ... 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: do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more independent, 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?” (Greenleaf, 1977:27).

2.2 Clarifying the philosophy of servant leadership

A philosophy of leadership underpins much of what constitutes good practice of leadership (Bourdieu, 1998). Spence (1990) suggests that in China the infusion of philosophies have informed and guided the practice of leadership for thousands of years and can be realized in today's as traditional values. These philosophies are still applicable in modern Chinese society (Spence 1990).

Regarding the philosophy of servant leadership Spencer (2007:2), states that the word "servant" implies an approach to leadership that supports the moral and ethical empowerment of others, which is the most important ingredient of becoming a great servant leader. Mittal and Dorfman (2012:555) suggest that, the importance and endorsement of moral integrity for effective leadership is universal across all cultures. Doyle (1996:142) comments that the term servant originated from the Greek verb *diakonein*, which means to serve.

The implications of Greenleaf's conceptualisation of servant leadership according to Crippen (2005:4), is that "leadership without service is less substantial, more ego-driven and selfish, instead of being community centred, altruistic and empathetic". The attribute of service is regarded as one of the most critical and important leadership requirements for the 21st century leader (Akuchie, 1993). "With the emphasis on service, it's important to understand the nature of service, which means, to attend to someone's needs, by helping and sharing" (Dannhauser, 2007:133).

In addition to serving one's followers, Greenleaf (1977) indicates that the servant leader has a social and environmental responsibility to be concerned with human and environmental welfare (Dannhauser, 2007). Where environmental disparities and social injustices exist, a

servant leader will work towards removing them (Barbuto and Wheeler, 2006; Graham, 1991).

Although Greenleaf (1977) does not provide a specific definition for servant leadership, other researchers have endeavoured to define the construct. Spears (2003) cautions against those who attempt to define servant leadership as a set of requirements, since it is open to considerable interpretation and value judgement. Laub (2004:8) defines servant leadership as “an understanding and practice of leadership that places the good of those led over the self-interest of the leader.... and the sharing of power and status for the common good of each individual, the total organisation, and those served by the organisation”. Birkenmeier *et al.* (2003:375) declare that, “servant leaders transcend personal self-interest and aspire to fulfil the physical, spiritual and emotional needs of others”. Liden *et al.* (2008:163) define servant leaders as “those who place the needs of their subordinates before their own needs and centre their efforts on helping subordinates grow”.

Smith, Montagno and Kuzmenko (2004) suggest that the concept of servant leadership, as proposed by Greenleaf (1977), questions the motive to lead. A servant leader’s motive is unselfish, generous and encompasses all as opposed to adversarial leadership in which people “shoulder their way into leadership positions, driven by upward mobility and a thirst for personal success” (Beare, 1998:3).

2.3 Key characteristics of servant leadership

Building upon the definitions of servant leadership provided in the previous section, there has been much debate about the main characteristics displayed by servant leaders. Building on the ideas of Greenleaf (1977), several authors have focussed on identifying themes to help

develop key characteristics of servant leadership. One of the key authors in the development of the dimensions of servant leadership is Spears (1995) who worked closely with Greenleaf. Spears (1995:3-8) identifies ten characteristics that are central to the development of servant-leaders: “listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people and building community”.

According to Barbuto and Wheeler (2006), Crippen (2005), Keena (2006) and Russell (2001) the dimensions as suggested by Spears (1995:3) are the closest representation of what characterises the core of servant leadership. These dimensions developed by Spears (2005:3) which are central to the development of servant leaders are clarified in more detail below:

- **Listening:** Refers to a commitment to listening and understanding the communication of others (Spears, 2005:3). Greenleaf (1977:20) emphasises the need for silence, reflection, meditation, active listening and actually hearing what is “said” and “unsaid”. Wheatley (2002:3) argues that, “we can change the world if we start listening to one another again. Listening moves people closer together and builds relationships, but it is our judgements about each other that separate us. We need to listen with less judgement which will bring us back together again”.
- **Empathy:** The development of listening capacity is incomplete unless empathy accompanies it (Spears, 1998; cited in Keena, 2006:18). Comer and Drollinger (1999:15) describe empathy as “the ability to discern another person’s thoughts and feelings with some degree of accuracy and involves listening on an intuitive level”. Greenleaf (1977:20) suggests that, “individuals grow taller when those who lead them empathise and when they are accepted for what they are, even though their performance may be judged critically in terms of what they are capable of doing. Leaders who empathise and

fully accept those who go with them on this basis are more likely to be trusted”. Spears (1998:13) comments, by showing empathy we can develop trust.

- **Healing:** When people have broken hearts or disappointments, healing can resolve broken spirits and emotional pain (Spears, 1995:14). Barbuto and Wheeler (2006:306) believe healing is one of the most powerful skills necessary for effective servant leadership and one of its great strengths. According to Furman (2004:51), “healing is a progression towards wholeness”. Greenleaf (1977) believes a servant-leader possesses the ability to make those who are deprived complete. “There is something subtly communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share” (Greenleaf 1977:50).
- **Awareness:** The servant-leader has an overall awareness, especially self-awareness, which lends oneself to being able to view most situations from a more integrated holistic position (Spears, 2005:3). According to Crippen (2005), one can develop awareness through self-reflection, through listening to what others say about us and being open to learning about ourselves. Wheatley (2005:132) suggests that, “awareness will improve if we would slow down and take time to reflect”. The problem is we seldom stop to notice what just happened. Without such reflection, we go blindly on our way, ignoring the lessons, creating more unintended consequences, and failing to achieve anything useful. “It is amazing to me how little time we spend reflecting on what we just did” (Wheatley, 2005:208).
- **Persuasion:** Servant leaders try to persuade others rather than intimidating them with formal authority or positional power to gain conformity (Spears, 2005:3). According to

Frick and Spears (1996:139), Greenleaf's understanding of persuasion is as follows "one is persuaded upon arriving at a feeling of rightness about a belief or action through one's own intuitive sense, persuasion is usually too unromantic to be newsworthy. Significant instances of persuasion may be known but consensus is a method of using persuasion in a group".

- **Conceptualisation:** According to Frick and Spears (1996:140), Greenleaf describes a leader's conceptual ability as "leadership in the sense of going ahead and showing a vision". De Graaf, Tilley and Neal (2004) refer to conceptualisation as seeing the bigger picture and advocate examining problems from an abstract perspective to obtain a more complex picture of the task. Spears (2004:14) suggests for servant-leaders to create a vision they need to "nurture their abilities to dream great dreams".
- **Foresight:** Spears and Lawrence (2002:7) described foresight as "the ability to understand lessons from the past, realities of the present and the likely consequences of decisions for the future".
- **Stewardship:** According to Spears (2005:4), Greenleaf defines stewardship as "CEO's, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society". This implies that servant leadership emphasises the leader's role as steward of resources, which includes human, financial and natural resources (Barbuto and Wheeler, 2006:308). Block (2003:34) defines a steward as "a leader who is holding something in trust for another".
- **Commitment to the growth of people:** Greenleaf (1977:14) reminds us that one of the great outcomes of servant leadership is when people develop in a positive direction and

that the true test of a servant leader is: “Do those served grow as people, do they, while being served, become healthier, wiser, free, more autonomous, more likely themselves to become servants?” In practice this means nurturing the growth of employees in the personal, professional and spiritual dimensions of life (Spears, 2000:4).

- **Building community:** Spears (2005:4) says that Greenleaf laments the shift from local communities to large organisations as the prime shaper of human lives and suggests that servant-leaders restore communities by giving back through service to the community, investing monetarily in the community and caring about one’s community.

Van Dierendonck (2011) acknowledges the importance of Spears’s (1995) contribution of the ten characteristics of servant leadership, adding however that, it is unfortunate that Spears never took his characteristics to the next level by devising a framework that distinguishes between the intrapersonal aspects, interpersonal aspects, and outcomes of servant leadership. Without operationalizing the characteristics of servant leadership, it is difficult to verify the claimed strengths of servant leadership (Liden *et al.*, 2008). To understand the process of servant leadership fully, van Dierendonck (2011) developed a theoretical framework based on the writings and philosophy of Greenleaf. The following six characteristics, as shown in Table 1, and developed by van Dierendonck (2011:1232-1234) represents servant leadership.

According to van Dierendonck (2011), these six characteristics placed together represent servant leadership. The servant leader empowers and develops people, displays humility, is authentic, accepts people for who they are, provides direction, and is a steward who works for the whole. These six characteristics form the benchmark against which similar servant leadership theories may be measured.

Table 1: The six characteristics of servant leadership developed by van Dierendonck (2011)

Servant leadership characteristics	Dimensions
Empowering and development of others	• Empowerment aims at nurturing a proactive, self-confident attitude among followers and providing them with a sense of personal power. • It shows that one appreciates people and encourages their personal development. • It is about recognition, acknowledgement, and the understanding of an individual's capabilities and what they are still able to learn.
Humility	• Humility is the ability to keep one's accomplishments and talents in perspective. • A leader puts the interests of others first. • Humility is about modesty and a sense of responsibility.
Authenticity	• Integrity and keeping to a moral code. • True to one's self. • Doing what is promised.
Interpersonal acceptance	• To understand and experience the feelings of others and their point of view. • Establish an environment of trust in which people are accepted, and free in the knowledge that if they make a mistake there will be no judgement.
Providing direction	• Make sure that people know what your expectations of them are. • One's actions should rely strongly on their values and convictions.
Stewardship	• Take responsibility for the organisation and focus on service as opposed to control and self-interest. • Leaders should act as caretakers and role models for others. • Stewardship relates closely to social and environmental responsibility.

Source: van Dierendonck (2011:1232-1234)

Having defined servant leadership and highlighted the key characteristics of servant leadership, the key features of servant leadership philosophy and practice are summarised in Table 2.

Table 2: The key features of servant leadership philosophy and practice

Author	Philosophy	Practice
Barbuto and Wheeler (2006)	Calling	Listening Community building Empathy Healing Awareness Persuasion Developing people
Buchen (1998)	Capacity for reciprocity	Relationship building Empowering people
Ehrhart (2004)	Justice	Develop quality relationships Personal development Involvement in the community Helping others
Farling, Stone and Winston (1999)	Serving	Building trusting relations Influence
Graham (1991)	Moral	Inspiration
Hale and Fields (2007)	Service Humility Vision	
Irving and Longbotham (2007)	Serving others	Self-evaluation Collaboration Accountability Appreciation of others
Joseph and Winston (2005)	Serving others Vision	Empowering people
Laub (1999)	Values Authenticity Shared leadership	Develop people Build community
Liden <i>et al.</i> (2008)	Concern for others Ethical	Giving back to the community Encouraging others
Page and Wong (2000)	Integrity	Team building Authenticity Goal setting Visioning
Patterson (2003)	Serving others Modelling Altruism Trust Humility Vision	Empowerment Agape love

Author	Philosophy	Practice
Russell (2001)	Service Honesty Integrity Trust Modelling Pioneering	Empowerment Appreciating others
Sendjaya and Sarros (2002)	Modelling Trust	Empowerment Mentoring
Spears (1995)	Stewardship	Listening Community building Empathy Healing Awareness Persuasion Commitment to developing people
Van Dierendonck (2011)	Humility Authenticity	Empowering people Interpersonal acceptance
Van Dierendonck and Nuijten (2011)	Humility Stewardship Authenticity	Courage Empowering people
Zohar (1997)	Co-operation Trust Service Humility	Compassion

Source: Researcher's own construction

The development of servant leadership according to Liden, *et al.* (2008:163) is firstly dependent on the relationships that form between leaders and followers. Several practices highlighted above nurture the relationship between leaders and followers. Secondly, when developing servant leaders the core focus of serving and service are central to the leadership philosophy of servant leadership. By being empathetic to the needs of their followers, leaders may benefit from ethics and employee empowerment training. This includes being sympathetic to the needs and concerns of followers, including listening to and understanding them. Thirdly, if leaders embrace servant leadership, the organisation may flourish with the development of an ethos of serving others, both inside and outside the organisation.

Servant leadership is therefore not a model of leadership that is self-serving, manipulative, short-sighted or power-oriented but is motivated by the underlying principles of service (Northouse, 2007:349). Servant leadership focuses on how to use leadership to build a more caring and just society, with emphasis on ‘it is not who you are but what you do’ that matters (Nye, 2008:19).

Conversely, in describing servant leadership “naïve”, “passive”, “weak” and “unrealistic” are words that have been used (Bowie, 2000; Johnson, 2007). The shortcomings of servant leadership are highlighted as follows:

- The term servant has “undesirable connotations of being a slave to someone else, doing menial chores for others in blind obedience” (Walker and Berg, 2005:2);
- “A second limitation is that it is limited in its application. It is viewed as a religious ideology that then is applied within religious and NGO settings” (Walker and Berg, 2005:2);
- Servant leadership can have a negative effect on the leader and “lead to burn-out because the servant leader puts aside concern for self. People may take advantage of a servant leader” (Walker and Berg, 2005:2);
- “There is a limitation in making the concept operational. There is a lack of skill and understanding of servant leadership” (Walker and Berg, 2005:2); and
- There is a limitation in that it fits cultural norms and gender of some societies more effectively than the norms of others. “For example, egalitarianism and empowering were endorsed more strongly by European cultures and less from Confucian and Asian cultures” (Mittal and Dorfman, 2012:568).

Eicher-Catt (2005:17) finds the apposition of “servant” with “leader” does not neutralise gender bias but accentuates it and argues that servant leadership is a “myth”. There is therefore, an undeniable need for substantiated empirical research to build onto a theoretical model that includes the key insights from research, which is currently limited (van Dierendonck, 2011).

The definition of servant leadership, its key characteristics and its philosophy and practice, as discussed in this section will enable the researcher to recognise the dimensions of servant leadership during the data-collection and interpretation process.

2.4 Servant leadership in comparison to other leadership theories

After clarifying the main characteristics of servant leadership, it is important to differentiate the servant leadership theory from other related leadership theories. Servant leadership is an emerging leadership theory, which according to Avolio *et al.* (2009:423) is “a pillar of interest” in the field of leadership. A review of scholarly research in leadership for the last decade by Gardner *et al.* (2010) reveals that the moral components of leadership rose to prominence with servant leadership contributing significantly to this category. Van Dierendonck (2011:1228) claims that, “in view of the current demand for more ethical, people-centred management, leadership inspired by ideas from the servant leadership theory may very well be what organisations need now”. According to Scouller (2011), servant leadership is a philosophy of leadership as opposed to a leadership theory. Values underpin servant leadership, whilst other leadership theories focus on leadership efficiency (Scouller, 2011). In this instance, it is important to compare servant leadership with other philosophies of leadership underpinned by moral considerations. Scouller (2011) suggests that there are

four other leadership philosophies, namely authentic, ethical, empowering and spiritual leadership, which have similarities to servant leadership. Van Dierendonck (2011) suggests that the most studied leadership theories that focus on followers and ethical considerations that have commonalities with servant leadership include transformational leadership, authentic leadership, ethical leadership, Level 5 leadership, empowering leadership, spiritual leadership and self-sacrifice leadership.

The selection of these leadership theories by van Dierendonck (2011) are based on the assumption that firstly, these theories have a moral dimension and secondly that four of the leadership theories selected are philosophies of leadership, which need to be compared to the philosophy of servant leadership. An analysis of these different theories and philosophies reveals similarities and differences with the characteristics of servant leadership, but none of these theories display all the six characteristics of servant leadership, making servant leadership unique (van Dierendonck, 2011). These similarities and differences are summarised in Table 3.

From Table 3 it is evident that the definition of each leadership theory highlights the uniqueness of that theory. Servant leadership focuses on the service of the follower for his/her own development but transformational, authentic, ethical, Level 5, empowering, spiritual and self-sacrifice leadership focuses on individual development to meet the organisational or leader's personal goals. There is an obvious risk of manipulation to achieve organisational goals or to meet the leader's personal goals (van Dierendonck, 2011:1235). This raises the possibility of self-serving motives as opposed to a serving motive, which may give rise to narcissism with devastating consequences (Giampetro-Meyer, Brown, Browne and Kubasek, 1998).

Table 3: Summary of servant leadership vs other leadership theories

Characteristics	Servant leadership	Transformational leadership	Authentic leadership	Ethical leadership
Definition	Leaders who place the needs of their subordinates before their own needs and centre their efforts on helping subordinates grow (Liden <i>et al.</i> , 2008:163)	Process of building commitment to the organisations goals and developing followers to achieve those objectives (van Dierendonck and Nuijten, 2011)	An expression of the truth. Self-expressing oneself in ways that are consistent with inner thoughts and feelings (Ladkin and Taylor, 2010)	“The demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement and decision making” (Brown, Trevino and Harrison, 2005:120)
Empowering and development of people	Follower satisfaction, development of followers and commitment to service and society betterment	Goal congruence, increased effort, satisfaction and productivity of followers for organisational gain	Unspecified	Follower satisfaction, development of followers and commitment to service and society betterment
Humility	Is modest and has a sense of responsibility. Readiness to learn from others and to stand back and give room to others	Unspecified	Is modest and has sense of responsibility. Readiness to learn from others and to stand back and give room to others is absent	Is modest and has a sense of responsibility. Readiness to learn from others and to stand back and give room to others
Authenticity	True to oneself	Unspecified	True to oneself	Unspecified
Interpersonal acceptance	Understand and experience the feelings of others. Create an atmosphere of trust	Unspecified	Absent	Unspecified
Provide direction	Ensure that people know what is expected of them	Ensure that people know what is expected of them	Unspecified	Unspecified
Stewardship	Act as caretakers and role models. Leaders can encourage others to act for the common interest	Act as caretakers and role models. Leaders can encourage others to act for the common interest	Unspecified	Act as caretakers and role models. Leaders can encourage others to act for the common interest

Table 3: Summary of servant leadership vs other leadership theories (continued)

Characteristics	Level 5 leadership	Empowering leadership	Spiritual leadership	Self-sacrificing leadership
Definition	Consists of a combination of professional will combined with personal humility that allows organisations to achieve breakthrough in their long-term organisational performance (Collins, 2001)	Emphasize individuals encouraging others to lead themselves to self-direction and self-motivation (Pearce and Sims, 2002)	Begins with forming a vision through which a sense of commitment can be expressed and establishing an ethos that helps to motivate both oneself as leader and helps followers find a sense of meaning (Fry and Slocum, 2008)	“As the total/partial abandonment, and/or permanent/temporary postponement of personal interests, privileges, or welfare in the division of labour, distribution of rewards and/or exercise of power” (Choi and Mai-Dalton, 1999:399)
Empowering and development of people	Unspecified	Follower satisfaction, development of followers	Unspecified	Goal congruence, increased effort, satisfaction and productivity of followers for organisational gain
Humility	Is modest and has a sense of responsibility. Readiness to learn from others and to stand back and give room to others	Unspecified	Unspecified	Unspecified
Authenticity	Unspecified	Unspecified	Unspecified	Unspecified
Interpersonal acceptance	Unspecified	Unspecified	Unspecified	Unspecified
Provide direction	Ensure that people know what is expected of them	Unspecified	Unspecified	Ensure that people know what is expected of them
Stewardship	Unspecified	Unspecified	Unspecified	Unspecified

Source: Adapted from van Dierendonck (2011)

The main characteristics of each leadership theory are subsequently discussed.

2.4.1 Transformational leadership

Transformational leadership initiated by Burns (1978) and Bass (1985), has proven to be a popular leadership theory employed by both researchers and practitioners in a variety of organisational settings. According to Burns (1978), transformational leadership broadens leadership to include the growth of followers and places strong emphasis on morals and values.

“Such leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality... Power bases are linked not as counterweights but as mutual support for common purpose... the relationship can be moralistic, of course” Burns (1979:382).

Transformational leadership according to Burns (1979:382) “ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and the led, and thus it has transforming effect on both”.

“Transformational leadership occurs when leaders broaden and elevate the interests of their employees, when they generate awareness and acceptance of the purposes and mission of the group, and when they stir their employees to look beyond their self-interest for the good of the group” (Bass, 1990:21).

Bass and Riggio (2006) identified four critical aspects of transformational leadership, namely:

- Idealised influence: Leaders serve as role models for followers.
- Inspiration and motivation: Leaders motivate and inspire those around them.

- Intellectual stimulation: Leaders stimulate their followers' efforts to be innovative and creative.
- Individualised consideration: Leaders are especially attentive to each followers needs for achievement and growth.

The conceptual work of Greenleaf (1977) and Burns (1978) laid the foundation for viewing leadership based on a relationship of engagement between the leader and the follower. Transformational leadership and servant leadership, as a result, appear to be comparable and complementary in terms of growth of followers through personalised consideration, intellectual incentive and reassuring behaviour (Bass, 1985). However, according to Graham (1991), the main objective of transformational leaders is the organisation and the personal growth of their followers as viewed in context of what is good for the organisation. Given the idea of service in servant leadership this constitutes the major difference between these two leadership theories, with servant leadership dominant on humility, authenticity and interpersonal acceptance, which are absent in transformational leadership. The servant leader's commitment "lies more with the individual than with the organisation, while the opposite indeed holds for transformational leaders" (van Dierendonck, 2011:1235).

2.4.2 Authentic leadership

Like transformational leadership, authentic leadership appears to overlap with servant leadership particularly in terms of being authentic in one's interaction with others. However, van Dierendonck (2011:1236) highlights the possibility that "a leader works authentically from agency theory to increase shareholder value, believing that it is the moral obligation of a manager". This limits the genuine empowering and developing of people as highlighted in

transformational leadership. When comparing authentic leadership to the six characteristics of servant leadership, only two characteristics, namely, humility and authenticity are the same, with none of the other four characteristics of servant leadership belonging to the core of authentic leadership (van Dierendonck, 2011:1236).

2.4.3 Ethical leadership

In ethical leadership the emphasis, according to Brown and Trevino (2006:598), is on being ethical in one's behaviour, making unbiased choices, listening and having followers best interests in mind, all of which apply to servant leadership.

The characteristics of servant leadership that are common to ethical leadership are listed as empowering and development of others, humility and stewardship. "The other three key characteristics of servant leadership (authenticity, interpersonal acceptance, providing direction) are relatively unimportant in ethical leadership" (van Dierendonck, 2011:1237).

2.4.4 Level 5 leadership

Level 5 leadership is defined as a combination of professional will and personal humility that allows organisations to achieve breakthrough in their long-term organisational performance. The definition of Level 5 leadership indicates an overlap with servant leadership in the characteristics of humility and providing direction. Collins (2001) believes that humility separates good leaders from great leaders and allows an organisation to attain a breakthrough in long-term organisational performance. The focus of Level 5 leadership is more on organisational success and less on developing followers. The key characteristics of authenticity, interpersonal acceptance and stewardship are absent from Level 5 leadership

because the criteria used to qualify as a great organisation are based on the economic value of the organisation (van Dierendonck, 2011:1237).

2.4.5 Empowering leadership

Beerel (2009) suggests that leadership is a far more distributed process and stresses the importance of enhancing the adaptive capacity and therefore the leadership potential of the group and its members, rather than attributing leadership achievements to one or two individuals.

Empowering leadership stresses employee self-motivation rather than hierarchical control processes and promotes followers to apply self-leadership strategies (Pearce and Sims, 2002). Pearce and Sims (2002:175) actively encourage followers to develop self-leadership, which is a process through which people influence themselves to achieve the self-direction and self-motivation necessary to perform. This approach to leadership has been called “SuperLeadership” in the media and is defined as the process of “leading others to lead themselves” (Manz and Sims, 1991:18). Horner (1997:275) comments that “SuperLeadership” implies that leadership exists within each individual and is not confined only to formally appointed leaders. Manz and Sims (1991:18) suggest “for leaders to be most successful they need to facilitate each individual in the process of leading oneself”. Leaders become notable by nurturing the potential and abilities of followers, and consequently having the knowledge of several people instead of relying solely on their own skills and abilities. SuperLeadership provides a bridge of knowledge to increase employee participation in leadership (Anders and Dinis, 2008:142). There is a need for leadership at all levels within an organisation and not just by those in leadership positions (Pearce and Manz, 2005; cited in

Anders and Dinis, 2009:284). Self-leadership enables people to influence themselves to perform through self-direction and self-motivation (D'Intino, Goldsby, Houghton and Neck, 2007:106).

Self-leadership skills encompass self-observation, self-goal setting, self-reward, rehearsal, self-job design and self-management (Pearce and Manz, 2005; cited in Anders and Dinis, 2009:284). Before developing self-leadership skills, individuals must identify their values, beliefs, personal vision and goals (D'Intino, *et al.*, 2007).

Manz and Sims (2001:154) recommend a structure to encourage the development of self-leadership consisting of initial modelling, guided participation and gradual development of self-leadership.

“Leaders need to demonstrate self-leadership; provide guidance through projects and problem solving when the follower attempts self-leadership” (Anders and Dinis, 2009:289). This approach develops a working relationship between a leader and other group members (Liu and Liu, 2006:6).

Empowering leadership focuses on involving others in decision making by encouraging self-development, which correlates with empowering and development of others in servant leadership. Empowering leadership has similarities with servant leadership in terms of the characteristics of empowering and development of others. There is a closer alignment of supporters of self-leadership with servant leadership than there is with the supporters of the hierarchical process. This is because servant leadership emphasises the delegation of power to increase motivation and provides clear goals for which to strive. Van Dierendonck

(2011:1237) claims that the other five characteristics of servant leadership are clearly absent from empowering leadership.

2.4.6 Spiritual leadership

Research by Fairholm and Fairholm (2009:32) suggests that, mature leaders pursue more than just economic rewards from their employers and that they expect work to give satisfaction and fulfil to their spiritual needs. The authors confirm a growing need for work place cultures and work processes that celebrate the whole individual with needs, desires, values and wanting a spirit of self.

Fairholm (1997:80) states that, “the transcendent values of spiritual leaders include a rejection of self-interest and focus on servant-hood”. Spiritual leaders focus on core ethical values such as integrity, justice and independence.

Fairholm (1996:14) explains that spiritual leadership includes the following:

- Building shared values: Leaders inspire a sense of shared community values that provide the basis for sanction systems;
- Vision setting: Leaders exhibit sustained ability to build consensus and lead within the framework of a common vision;
- Sharing meaning: Leaders create meaning for others. They engage the heart;
- Enabling: Leaders train, educate and coach followers, provide motivation, involve them in approved networks and then free them from the situational constraints that hamper growth/transformation towards full effectiveness;

- Influence and power: Leaders have no desire to manipulate others. They help followers to feel powerful and enable them to accomplish work on their own;
- Intuition: Spiritual leaders are pioneers who try to produce real change that matters to people's enduring needs, regardless of the risk; and
- Transformation: Spiritual leaders transform themselves, others and their organisations.

Van Dierendonck (2011:1237) is critical of Fairholm's (1996) operationalization of spiritual leadership as its focus is on organisational culture rather than on actual leadership behaviour, making it difficult to compare with the six characteristics of servant leadership.

2.4.7 Self-sacrifice leadership

Self-sacrifice leadership has its roots in transformational leadership with Burns (1978) and Bass (1985) suggesting that to motivate followers, leaders should use self-sacrifice as a tool to achieve the goals of motivation and performance (Matteson and Irving, 2006:39). This is in contrast to servant leadership that focuses mainly on the needs of followers as opposed the needs of the organisation (Choi and Mai-Dalton, 1998).

The question of the motive regarding self-sacrifice leadership and its impact on followers is the focus of a study by Crocker and Canevello (2008:557) who stated that, "people who relate to others with compassionate goals create a supportive environment as long as their goals are not self-orientated". The two common characteristics of self-sacrifice leadership that overlap with servant leadership are empowering and development of others and providing direction. The notion of stewardship, which is common to transformational leadership is absent from self-sacrifice leadership since "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 an overall goal” (Matteson and Irving, 2006:45).

In essence, the review of transformational, authentic, ethical, Level 5, empowering, spiritual and self-sacrifice leadership indicates that all reflect elements of the characteristics of servant leadership but do not have more than 50% of the attributes related to servant leadership. This puts servant leadership in a unique position as a holistic leadership theory that distinctively specifies a joint motivation to become a leader and having a need to serve. Furthermore, servant leadership underlines the importance of individual outcomes with regard to personal growth without there being any relationship to organisational outcomes. This is the most obvious difference in comparison with other types of leadership, namely that servant leaders are honestly concerned with followers (Greenleaf, 1977) rather than only with organisational objectives as in the case of transformational leadership (Graham, 1991; Stone, Russell and Patterson, 2004). Servant leadership is characterised as a more ethical (Clegg, Kornberger and Rhodes, 2007) and people-centred theory of leadership working from a base of equality combined with a strong focus on social responsibility (Reinke, 2004).

2.5 Conclusion

In conclusion, servant leadership is an exciting new field of study in which academic peer-reviewed studies are still in their infancy. Thus far, research on servant leadership has focused on the comparison of the servant leadership concept with other leadership theories and the identification of specific characteristics of servant leadership (Barbuto and Wheeler, 2006; Liden *et al.*, 2008). This chapter has defined the concept and key characteristics of servant leadership, and discussed the philosophical dimensions and practice of servant

leadership. The comparison to other leadership theories highlights the unique contribution of servant leadership as a leadership theory. The core underpinnings of the philosophy of servant leadership are, serving others, in particular leaders serving followers.

Chapter 3 discusses leadership development and the themes that emerge from the literature review in this chapter and the framework for a systematic leadership programme. It then reviews learning theories that are applicable to the process of personal leadership development and servant leadership development.

CHAPTER 3: LEADERSHIP DEVELOPMENT

3.1 Introduction

Leadership development is the focus of this study with the aim being to develop a substantive grounded theory explaining the development of a philosophy and practice of leadership amongst young adults who had attended Hilton College and whom were exposed to their servant leadership development programme. These aims can be broken down into the following goals:

- Describe the development and implementation of the leadership programme at Hilton College.
- Describe and analyse the process of personal leadership development experienced by former students of Hilton College, both during their schooling, subsequent tertiary education and early working years.
- Develop a substantive grounded theory of leadership development.

According to van Velsor *et al.* (2010:26), “leadership development is an on-going process, which is grounded in personal development which is never complete”. Brungardt (1997:83) defines leadership development as “every form of growth or stage of development in the life cycle that promotes, encourages and assists the expansion of knowledge and expertise required to optimize one’s leadership potential and performance”.

McDermott *et al.* (2011:359) maintain that there has been little explicit attention given to research into leaders’ personal leadership development processes. Avolio and Chan (2008:197) in a “meta-analysis of leadership research from the past hundred years found that

only two hundred studies out of the twelve thousand five hundred done on leadership, focussed on leadership development”. Of the two hundred studies on leadership development, the majority of the studies focused their efforts on interventions of leadership development that lasted less than one day and on existing managers and executives (Murphy and Johnson, 2011).

This study is unique, in that its focus is not on existing managers or executives, but on emerging potential leaders, who have experienced a leadership development intervention at Hilton College and voluntary service opportunities at university. In the work place, many of the former Hilton College students were just starting out on their working careers.

This chapter discusses the following themes, namely:

- Leadership development themes emerging from the literature review in Chapter 2;
- Frameworks for a systematic leadership development programme;
- Learning theories that are applicable to the process of personal leadership development; and
- The focus on servant leadership development.

3.2 Leadership development themes emerging from the literature review

Arising from the leadership literature reviewed in Chapter 2, the following themes emerged relating to leadership development.

- Empowering and development of others;
- The role of emotions in leadership development;
- Is leadership an individual action or a collective activity?

- The role of ethics in leadership development; and
- Is there one best way in leadership development?

3.2.1 Empowering and development of others

A key characteristic of servant leadership is the empowering and development of others (van Dierendonck, 2011). This viewpoint highlights the on-going dispute in leadership literature regarding whether leaders are born or made? Trait theorists contend that individuals are born with inherent leadership traits (Stogdill, 1974) whilst Kirkpatrick and Locke (1991:59) support the idea of leadership traits but they acknowledge that, “we have to select and train our future leaders effectively”. Luthans and Avolio (2003) believe self-awareness and self-regulated behaviours nurture optimum leadership development. In particular, Lord and Hall (2005) propose that leadership development influences individual differences in cognitive capacity, personality, temperament, emotional regulation ability, identities and values.

Developmental focused research indicates that certain childhood experiences, such as early exposure to role models and the early adoption of leadership roles, are related to the development of transformational leadership behaviour (Bass and Avolio, 1994; Avolio, 2005; Popper, Mayseless and Castelnovo, 2000). In the early stages of a leader’s career, Kotter (1999) suggests, that executives have exposure to a variety of developmental opportunities, which will focus, refine and shape their leadership capabilities. Hooijberg and Quinn (1992) argue that this development occurs when a leader interacts with environmental features and events. Belief is that these learning experiences trigger a shift away from habitual responses and routines towards the adaption of new leadership behaviours. Following this, Lewis and Jacobs (1992) note that significance learning takes place through challenging work roles and

the usefulness of mentoring and coaching as a means of exposing aspiring leader's to alternative perspectives. Enhancement of the developmental process is through direct experience with established leaders and work assignments.

It appears overall that leadership development involves an intricate interaction between personal abilities, experiences in early life and career-related opportunities for learning (Murphy and Johnson, 2011). However, in terms of servant leadership development specifically, the academic literature has not empirically explored the question of servant leadership development programmes (Phipps, 2010; van Dierendonck, 2011). Day and Antonakis (2012:108) on the topic of leadership development highlighted that not a great deal was known about leadership development scientifically as it is “a collection of disparate best practices rather than a coherent, theoretically guided evidence based process”.

3.2.2 The role of emotions in leadership development

The leadership theories of servant, transformational, authentic and ethical leadership show the importance of emotional skills for effective leadership (van Dierendonck, 2011). In uncertain times, leaders often need to restrain the anxiety of those they lead, control their own emotions and display appropriate emotions in response to the situation. Research shows that a leader's mood and emotional displays could affect the collective tone and mood of a group (George and Brief, 1992). Bar-on (1997:747) identified “five areas representing emotional intelligence that help one cope with a variety of situations. These include self-knowledge, stress management, interpersonal skills, adaptability and general mood”.

Goleman (1998) claims that a leader who is able to understand, manage and use emotional awareness, traits which are aspects of a leaders' emotional intelligence, improves the quality

of relationships and the ability to interact with difficult individuals and situations. In a leadership role, being able to regulate one's emotions is an asset (George, 2000) and defined as the ability to connect or disconnect from emotions depending on the usefulness of an emotion in any given situation (Mayer and Salovey, 1997).

According to Riggio and Lee (2007), successful leaders tend to develop interpersonal and emotional skills over time rather than in the context of a development programme. Thus, leader's engagement in self-reflection enables the development of the whole person that contributes to a stronger sense of self-identity and understanding of those around them. As leadership is inherently a social role, emotional skills are a critical component to its effectiveness. The suggestion made by Fambrough and Hart (2008) is the acknowledgement of the importance of emotions in the work place and one becoming aware of their own emotions and the influence these have on personal and organisational goals.

3.2.3 Is leadership an individual action or a collective activity?

Some of the more recent leadership theories (Huey, 1994) respect the weight leadership behaviours carry but recognize that success is a product of the collective effort and expertise of others. Leadership theories that view leadership as collective community practices, advocate the need to distribute leadership responsibilities to the extent that organisations become a process of negotiation and interaction between leaders (Wenger, 2009).

The growing body for leadership research suggests that leadership is difficult to enact by an individual leader and this creates a need for organisations to develop appropriate capabilities, connections, systems and culture (McCauley and van Velsor, 2004; Pearce, 2004). Research has found that leaders who over-exercise their hierarchical power in decision-making can

lead to team-member withdrawal, the abdication of decision-making responsibility and job dissatisfaction (Manz and Sims, 1990). The opposite occurs with shared leadership, which results in high performing teams that exhibit a dispersed shared leadership model (Pearce and Sims, 2002). According to Pearce (2004), the greatest challenge for pursuing such leadership strategies is achieving the balance between over centralization and total abdication of control over the decision making process.

3.2.4 The role of ethics in leadership development

According to Day and Antonakis (2012:13) ethics and ethical leadership development have not been the major focus of leadership research in the past. Day and Antonakis (2012) are critical, for example, of Bass's (1985) theory of transformational leadership in that it failed to distinguish between ethical and unethical leaders. Hernez-Broome and Hughes (2004) emphasize that the key focus of leadership development in the past was to create leaders who were more effective in enhancing performance and aligning an individual's action with the organisational vision.

Day, Harrison and Halpin (2008) suggest that leadership theories should consider how the leader's moral orientation could be developed and otherwise improved. Van Dierendonck (2011:1237) highlights the importance of ethical leadership as an integral characteristic of servant leadership. Covey (1992) suggests that ethical leaders should embrace service as described by Greenleaf (1977) to understand and develop the worth and value of others. Northouse (2007:350) suggests that "his five principles of ethical leadership provide the basis for the development of sound ethical leadership: respect, service, justice, honesty and community".

3.2.5 Is there one best way in leadership development?

According to Day and Antonakis (2012) present-day evidence is limited to illustrate evidence-based leadership development and more specifically what evidence there is to support whether leadership can be developed using one or more specific theories of leadership (Avolio *et al.*, 2009; Currie, 2007; Debrah and Rees, 2010; Goh, 2010). According to Avolio *et al.* (2009), a great deal of interest is emerging in leadership development literature to discover if there is a best way when it comes to the development of leaders. In the next section a number of leadership development interventions will be reviewed.

According to Day (2000), the types of activities incorporated into a leadership development programme consist of a combination of the following: classroom-based learning, structured learning experiences and coaching or mentoring. One-way or another these activities were lauded as beneficial but little hard evidence exists to supports these claims (Day and Antonakis, 2012).

Firstly, formal training or classroom-based learning is utilised to convey leadership concepts and develop leadership skills (Bass, 1990; Kouzes and Posner, 2007). According to Mintzberg (2006), classroom-based approaches dominate leadership development programmes. This has limited the development of leadership potential, as it has been estimated that only about 15% of learning from the classroom-based courses resulted in changes in leadership behaviour in the work place (Cromwell and Kolb, 2004; George, Sims, McLean and Mayer, 2007). Therefore, it has been increasingly acknowledged that leadership development needs to extend beyond the classroom.

A second component of leadership development that complements classroom-based learning is a set of structured activities designed to expose leaders to various situations and to learn through these experiences (Popper, 2005; Ruvolo, Petersen and le Boeuf, 2004). For example, Gregersen, Morrison and Stewart-Black (1998) noted that working within an internationally diverse project team, foreign-travel, international transfers or assignments and action-learning projects were popular activities in the development of global leadership acumen. Within the work environment, Eid, Johnsen, Bartone and Nissestad (2008) observed that new and challenging work assignments dealing with change and requiring new relationships to be established were often very useful. Evidence also suggests that leadership is more effectively developed outside the classroom rather than within it (Walmsley and Miller, 2007), while exposure to hardship has also proved to be a developmental experience (Eid *et al.*, 2008; Moxley and Pulley, 2004). In their research within the Swedish armed forces, Larsson, Bartone, Bos-Bakx, Danielsson, Jelusic, Johansson, Moelker, Sjoberg, Vrbancic, Bartone, Forsythe, Pruefert and Wachowicz (2006) discovered that experiences promoting social interaction were particularly important.

Popper (2005) argues that the experiences need not be exclusively personal as leaders can learn vicariously, but also highlights the role of personal, positive life experiences. According to Popper (2005), at least three developmental psychological processes are required to effect leadership development, namely: experiential learning, vicarious learning and exposure to critical events or life stages. The experience of positive parenting can be a foundation for leadership development (Eid *et al.*, 2008; Popper, 2005; Popper and Mayseless, 2003).

A third component of leadership development is the benefit derived from involving senior leaders of the organisation in leadership development (Cacioppe, 1998). These roles include

the appointment of leaders as coaches (Johnson, 2004; Peterson, 2007; Ting and Hart, 2004) or mentors (Dubrin, 2001; Pieper, 2004) where they are often utilised to facilitate both the provision and processing of the feedback about the learner's leadership behaviour (Boyatzis, Smith, and Blaize, 2006).

Besides activities in the form of classroom-based learning, structured learning experiences, mentoring and coaching, additional elements underpinning effective leadership development include a focus on the role of feedback and reflection, as well as shaping the formation of the leaders' motive.

The provision of feedback is recognised to be a critical dimension of leadership development (Guthrie and King, 2004), but it requires the right conditions for it to be constructive and acted upon (Cannon and Witherspoon, 2005). Feedback provided from various sources (Chappelow, 2004) is often most beneficial, especially when it is provided within an action learning process that allows for periods of structured opportunities for individual and group reflection (Eid *et al.*, 2008; Ruvolo *et al.*, 2004) and double-loop learning (Argyris, 1991).

Popper and Mayseless, (2007) argue that leadership development needs to shape not only a capacity to lead but also the motivation to lead. The motivation to lead can be understood in terms of Howell's (2003) distinction between personalised and socialised leadership or respectively, exercising negative leadership for self-gain versus exercising leadership to contribute to moral and social causes. According to Quatro, Waldman and Galvin (2007), the moral and social development of leadership involves connecting to a higher-order spiritual leadership and thereby developing deeply held values and standards such as integrity, justice and maintaining societal good. Greenleaf (1998) believes that businesses need to engage in stewardship and work towards a more sustainable society and not solely for profit.

In the light of concerns about leadership programmes having the potential to develop the wrong kind of leadership, it is not surprising that service or community oriented elements are being incorporated into leadership development initiatives (Brown, 2007; Gibson and Pason, 2003; Karim, 2003; Morrison, 2003). The Ulysses international services-learning programme is such an example of a community orientated leadership development project (Pless, Maak and Stahl, 2011). Pricewaterhouse Coopers runs the Ulysses service project in Africa, Asia and South America. The purpose is developing business leaders within their organisation as global citizens who exercise responsible leadership, socially responsible behaviour and an ethical mind-set (Pless *et al.*, 2011:252).

After discussing different leader interventions, it is important to examine the suggested leadership development frameworks. What type of leadership development framework are these leadership development programmes based on?

3.3 Frameworks for a systematic leadership development programme

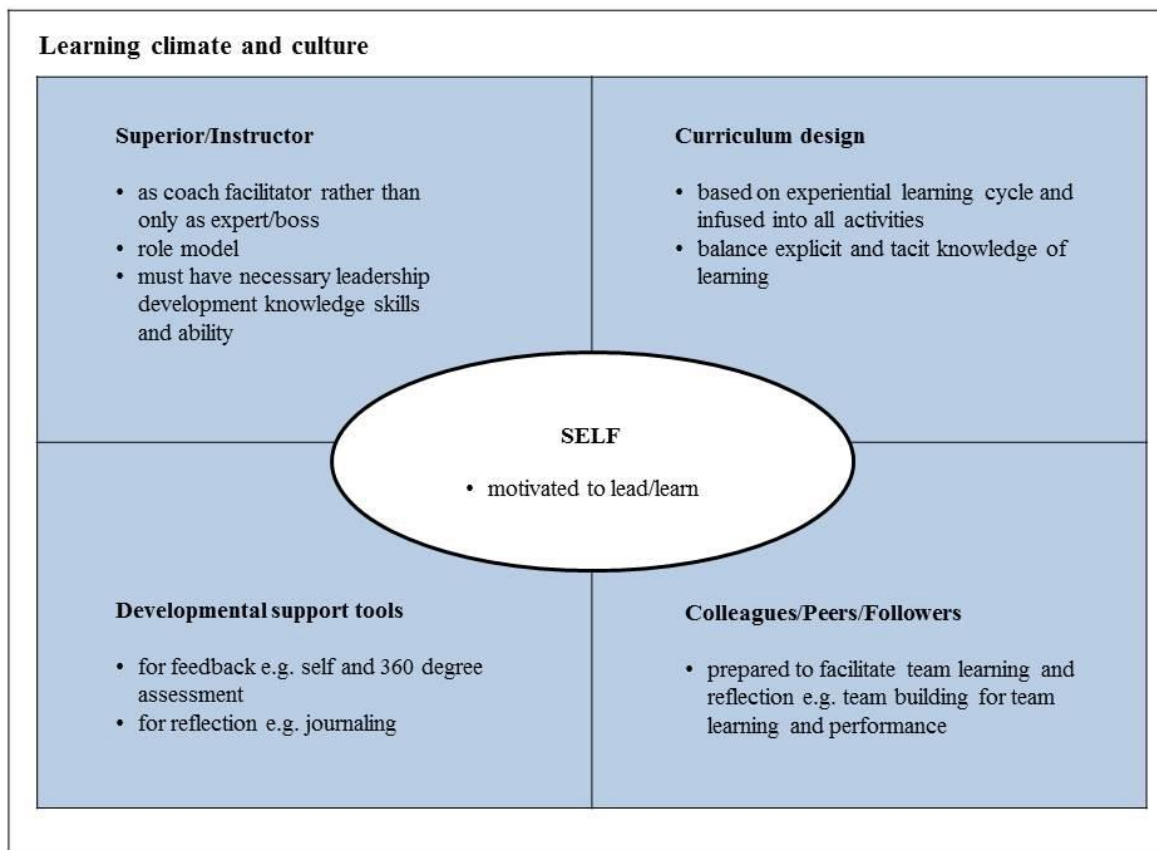
Theoretical frameworks should be the basis driving the content of a particular leadership development programme (Avolio and Hannah, 2008). There is, however, no agreed theory of a conceptual framework in the literature for leader development (Avolio and Hannah, 2008). Johnson and Cacioppe (2012), on the other hand, argued that leadership development programmes need a definition of leadership before designing an effective programme. Zaccaro and Horn (2003) argue that there is a wide gap between leadership theory and practice, which Day and Antonakis (2012:108) suggest is the reason why leadership development is “a collection of disparate best practices”.

Current theoretical frameworks most common in leadership development come from work on sociology, developmental, psychology and learning theory. The sociological viewpoint in leader development literature concentrates on the interpersonal dimension (Johnson and Cacioppe, 2012). Theories most commonly cited from sociology, according to Johnson and Cacioppe (2012:10), are “the social learning theory and the social identity theory”. The essence of the social learning theory proposed by Bandura (1971:3) is that “individuals learn by observing others and adopting their behaviours”. Mentoring and role models are examples of practices reinforced by the social learning theory used in leadership development (Day *et al.*, 2008:152). Trepte (2006:255) identifies the social identity theory as a focus on “the group and the individual and assumes that one part of the self-concept is defined by our belonging to social groups”. Trepte (2006:258) defines the social identity theory as, “that part of the individual’s self-concept which derives from his knowledge of his membership of a social group/groups together with the value and emotional significance attached that membership”. The development of a positive social identity can boost ones self-esteem and behaviour as expected in the context of the group (Trepte, 2006). The leadership development framework shown in Figure 1 developed by Lim, Chan, Ng and Lua (2005) is an example of a leadership development system based on the social learning theory.

3.3.1 A framework for systematic leadership development

Lim *et al.* (2005) suggest that the integration of the different leadership development system components into a holistic leadership development framework is required instead of isolated sets of lessons in order to create a more process orientated experiential approach to leadership.

Figure 1: Design components of a leadership development system



Source: Lim *et al.* (2005)

As shown in Figure 1 the leadership development framework consists of six components for systematic leadership development in organisations, namely: the self; the environment (learning climate and culture); superior/instructor who are coaches and facilitators; colleagues, peers and followers; curriculum design; and developmental support tools. Subsequently, a description of each component will be provided.

- The self: This is the core of leadership development. According to Popper (2002), leadership is a function of one's ability and motivation to lead. An important assumption is that the participants are motivated to lead and learn.

- The environment (learning climate and culture): Is the organisation and culture conducive for leadership development.
- Superior/instructors who are coaches and facilitators: Instructors have a direct impact on participants.
- Colleagues, peers and followers: Leadership development is more effective when there is team learning and feedback.
- Curriculum design: A key process in curriculum design is the integration of the experiential learning cycle into the leadership development programme.
- Developmental support tools: Support tools in the form of feedback and reflection are an important part of the learning process.

The social identity theory assists in the explanation of how an individual creates a team and organisational identity, which the social change model endeavours to achieve (Lord and Hall, 2005). According to Johnson and Cacioppe (2012), one's individual identity is similar to the development of one's social identity. Hall (2004:154) defines identity as "the way an individual perceives himself/herself in relation to others in the environment...identity is more a description of what the sense of self is". Day and Harrison (2007) explain three phases of identity that are important for leader development namely: individual, relational and collective. Lord and Hall (2005:596) define identity in terms of individual, relational and collective describing these as:

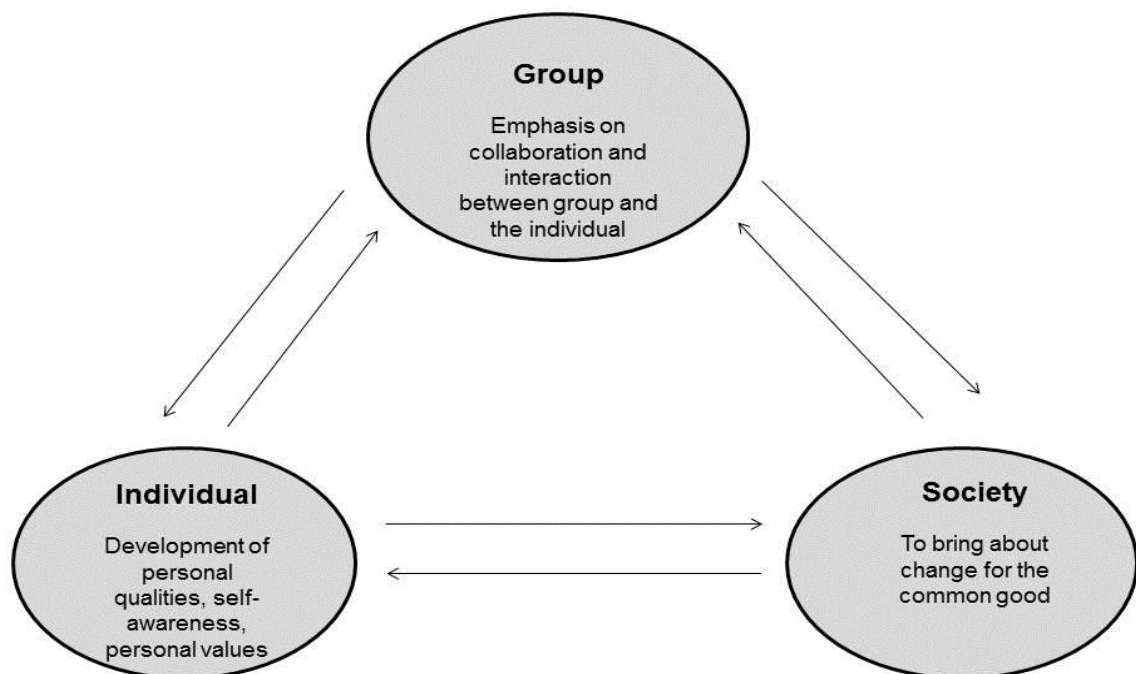
Individual identity emphasizes ones uniqueness and differentiation of the self from others. Relational identity, in contrast, defines the self in terms of specific roles or relations often including others in the definition of ones' own self-identity. Collective identities define the

self in terms of specific collectives such as groups or organisations, creating a desire to develop in one self the qualities that are typical of these collectives.

3.3.2 The social change model

The social change model, as shown in Figure 2, bases itself on a framework of leadership that emphasised the process of the individual within the group and society, thus affecting a positive, value-based change in society (Astin and Astin, 1996:12).

Figure 2: The social change model



Source: Astin and Astin (1996)

The social change model seeks to connect the values of individualism, the group and community. The key assumptions of the model are:

- Leadership is concerned with effecting change on behalf of others and society;
- Leadership is collaborative;
- Leadership is a process rather than a position;
- Leadership should be value based;
- All are potential leaders;
- Service is a powerful vehicle for developing student's leadership skills; and
- Moreover, one cannot describe the process of leadership simply in terms of behaviour.

The social change model focuses on the development of individuals, groups and communities through a common set of values that are conducive to bringing about positive change (Berg, 2003).

3.3.3 Various other leadership development frameworks

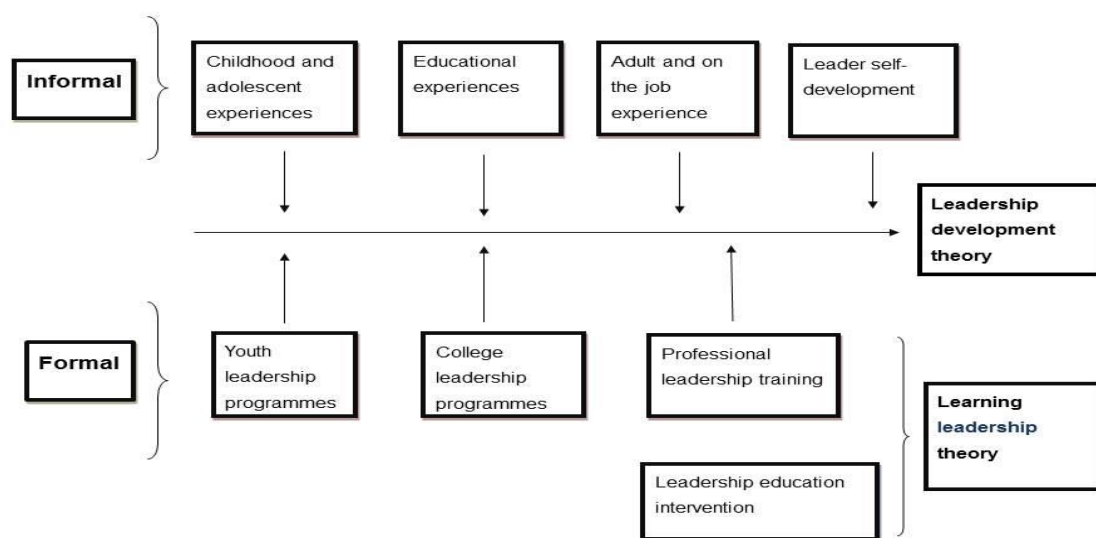
Van Linden and Fertman (1998; cited in Conner and Strobel, 2007:278) with reference to young people, “proposed three distinct stages of individual leadership development, awareness, interaction and mastery”. In the first stage, the young person does not consciously think about leadership; in the second stage; they start to reflect on and explore their leadership potential and in the third stage, they focus on improving leadership capacities. Howitt and Leonard (2006:4) note “leaders need to learn how to crawl before they are ready to run”, which implies that certain basic leadership skills need to be mastered first before more complex skills can be learnt (Day and Harrison, 2007).

The basic requirement for all true leadership development begins with improving self-knowledge (Pedler, Burgoyne and Boydell, 2007) which is part of a comprehensive set of

interventions that are holistic and integrated among the programme components (Day and Harrison, 2007).

For example, Bolt (1996) calls for the integrated development of business, leadership and personal effectiveness skills; while Quatro *et al.* (2007) calls for the integration of analytical, conceptual, emotional and spiritual domains of leadership practice and development. Similarly, Meyer's (2004:277) leadership competency model has five interrelated components namely: personal insight, the environment of business, personal effectiveness, transformational leadership and cross-functional business skills. Donaldson (2008:5) proposes that the interpersonal-cognitive intra-personal learning model develops leadership performance and Starratt (2007:168) proposes that for adolescent leadership, an integrated development approach is required that focuses on meaningful experiences that "respect the process of discovering who one has to be in order to fulfil one's destiny". Refer to Figure 3.

Figure 3: Life span of leadership development



Source: Adapted from Brungardt (1997:92)

Brungardt (1997) suggests that informal leadership development focuses on how leadership develops throughout the life span of a person. Formal leadership development involves leadership education interventions to develop a capacity for leadership in individuals. For the purpose of this research, both informal and formal leadership development approaches will be the focus of attention.

3.4 Learning theories that are applicable to the process of personal leadership development

In spite of the interest in leadership development, the design of effective leadership development programmes is largely unknown (Cacioppe, 1998; Conger, 1992; Mumford, Hunter, Eubanks, Bedell and Murphy, 2007). Tichy and Cohen (1997:58) believe that most developments in leadership fall drastically short in preparing leaders for the challenges of the future. There is a need for new ways of thinking about programme design and evaluation to tackle the gap in knowledge (Casserley and Critchley, 2010). Since there is little empirical research detailing the impact of leadership development programmes in the early part of an individual's studying and working career (Manderscheid, 2008).

Cromwell and Kolb (2004) for example report that only 10 to 15% of employee training results in long-term transfer of learning to the work place. Bransford, Brown and Cocking (2000:10) believe that the current "view of learning is that people construct new knowledge and understandings based on what they already know and believe". Day *et al.* (2008:85) argue that, "knowledge that one derives from available information is limited in developing leadership". Developing leadership abilities is more than just about gaining new knowledge and skills but is also about intensifying the complexity of thinking (Johnson and Cacioppe,

2012). Kolb and Kolb's (2005) work is frequently used to validate experiential learning processes in leadership development programmes. Day (2010:42) states that, it is not the "quantity or quality of the experience that matters in the long-term development of skill; rather it is a direct function of the amount of deliberate practice that is undertaken over a considerable period of time".

In a review of the historical evolvement of leadership development Fulmer (1997) highlights the evolutionary change in how leadership development takes place. What is most significant about Fulmer's (1997) analysis, as displayed in Table 4, is the shift that has taken place in the form of new approaches, content outcomes and location of development. The shift experienced is that the learner moves from knowledge to action. This requires practice and learning as an experience, which gives a better understanding of learning. Learning as partners emphasises that learning is about belonging to a community and sharing experiences. Fulmer (1997) also highlights that the programme design has moved from a specific event to leadership development being an on-going process.

Table 4: The evolving paradigm of leadership development

	Past	Transition	Future
Participants	Listener	Student	Learner
Program design	Event	Curriculum	On-going process
Purpose	Knowledge	Wisdom	Action
Period	Past	Present	Future
Players	Specialists	Generalists	Partners
Presentations	Style	Content	Process/Outcome
Place	College/University	Corporate facility	Anywhere

Source: Fulmer (1997)

3.5 The focus on servant leadership development

A key element of servant leadership identified in the literature is the importance of service (van Dierendonck, 2011). Research conducted by Astin and Sax (1998:262) showed that “students participating in service activities during their undergraduate years substantially enhanced the student’s academic development, life skills development and sense of civic responsibility”. Greenleaf (1977) noted that a reproduced service leaning in followers is the true test of servant leadership (Rennaker, 2005). Parris and Peachey’s (2012:272) study of volunteers, who participated in a surfing service project, revealed firstly that servant leadership enhanced volunteer motivation and secondly long-term volunteers became servant leaders themselves. The research sought to discover the leadership style of the founder of the surfing service project and associated volunteers. Parris and Peachey (2012) ascertained that the founder of the surfing service project, was a servant leader and his example inspired the long-term volunteers to become servant leaders themselves. In another recent study by Ebener and O’Connell (2010), based in a religious setting, found that the servant leadership culture in the church inspired people to give back with service to the community. The development of servant leadership according to Ebener and O’Connell (2010:325) was through direct and indirect means. The direct means included invitation, inspiration and affection and the indirect means included the culture of service and structured mechanisms.

The next section explains the direct means of developing servant leadership.

- Invitation: Servant leaders invite people to become involved by helping, participating or self-developing behaviours. The servant leader invites people to acts of service and thereby “enriches the life of the followers by recognising their gifts and talents and

inviting them into full participation in the organisation” (Ebener and O’Connell, 2010:328).

- Inspiration: Servant leaders inspire people to apply their efforts to the organisation through their own service to others and as role models. While servant leaders express concern for others, they also demonstrate how to behave themselves.
- Affection: Servant leaders demonstrate high levels of concern and interest in the followers, which establishes trust and builds a sense of commitment.

The explanations for the indirect mechanisms of developing servant leaders, which includes servant culture and structured mechanisms, are:

- Culture of service: The culture of service influenced beliefs, assumptions, values and behaviour of the followers. Through the network of help and support, service became the norm.
- Structured mechanisms: The leaders created systems that improved the ability of followers to act. The primary structure was small group networks, which enabled participation, nurturing and people to help.

Ebener and O’Connell’s (2010) study is based on the context of a parish church and not a specific leadership development programme. The study does give insight into the holistic nature of developing servant leaders through service to others.

3.6 Conclusion

In Chapter 3, the review on leadership development literature presented an overview of current practices in leadership and servant leadership development.

Leadership development programmes have tended to target very small groups and select individuals who occupy formal leadership positions or are being groomed to occupy such positions in future (Day *et al.*, 2008; Day and Harrison, 2007; Ready and Conger, 2003). Whether an individual or collective approach to leadership development is adopted the question remains as how to develop effective leadership development programmes.

A wide variety of approaches to leadership development exist and there has been little research to demonstrate which approach is most effective (Avolio and Hannah, 2008). Fulmer (1997) suggests that future research into leadership development should focus on leadership development as a process rather than as an event and that this focus could be action-orientated and a lifelong process. According to Avolio (2007), the majority of research into leadership development has focused on determining what causes leaders to emerge and become effective with very little emphasis on the process of how leaders and leadership develop.

The focus of leadership development in the past has been on an individual leader's effectiveness and there has been limited attention to the ethical and moral development of leadership (Day and Antonakis, 2012). "As long as we allude to leadership development as a pipeline through which a person moves to get to be a leader, we will make limited progress in understanding and developing effective leadership programmes" (Donaldson, 2008:145). In this study, the purpose is to understand the individual development of a leadership philosophy and practice based on the HCSLDP and subsequent time spent by former Hilton College students at university and in the work place. It is apparent from the leadership development literature that empirical research into the development of a leadership philosophy and practice

based on servant leadership is evident in the research conducted by Ebener and O'Connell (2010) and Parris and Peachey (2012).

The next chapter deals with a suggested framework of paradigms and a discussion of qualitative research methodology. For this study the grounded theory method is adopted and justified, in particular the selection of the Strauss and Corbin (1990) grounded theory method. A discussion follows of the different types of theory generated through a substantive grounded theory and lastly, the chapter details with the research process in this study.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

This chapter discusses the research methodology used to develop a substantive grounded theory explaining the development of a philosophy and practice of leadership of young adults who had attended Hilton College and whom were exposed to their servant leadership development programme. The primary method of research for this study was grounded theory. The grounded theory method is a qualitative research approach that was originally developed by Glaser and Strauss (1967).

The first section of the chapter deals with a suggested framework of paradigms to appreciate the differences in the conceptual positioning of grounded theory (Hall, Griffiths and McKenna, 2013). Secondly, a discussion of qualitative research methodology and the grounded theory method provides a platform for justifying the selection of the Strauss and Corbin (1990) grounded theory method for this study. Thirdly, a discussion of the different types of theory generated through a substantive grounded theory. Lastly, the chapter details with the research process in this study.

4.2 Theoretical paradigms and perspectives of grounded theory

Guba and Lincoln (1994:108) pointed out the importance of identifying the paradigm used to conceptualize the research. “All human knowledge and all scientific research, follow a set of procedures, that must begin with a group of assumptions, a set of beliefs and a paradigm” (Guba and Lincoln, 1994:112). Research studies are frequently criticised for their

methodology, without any thought given to the paradigm within which they fall (Denzin and Lincoln, 2011).

Guba and Lincoln (1994) proposed four basic enquiry paradigms namely: positivism, postpositivism, critical theory and constructivism. The researcher used these enquiries to locate the paradigm of the variant of grounded theory used in this study. Guba and Lincoln (1994:105) suggest, “No enquirer can go about the business of enquiry without being clear about what paradigm informs his or her approach”. The typological framework as suggested by Guba and Lincoln (1994) according to Annandale (2011:13) is “now well accepted amongst the research community”.

The term paradigm was first conceptualised by Kuhn (1970) as an overall theoretical research framework. Chalmers (1982:90) defines a paradigm as “made up of the general theoretical assumptions, laws and techniques for the application that the members of a particular scientific community adopt”. Chalmers (1982:91) points out that a paradigm has five components, namely:

- Obviously stated laws and theoretical assumptions;
- Traditional ways of relating the fundamental laws to a variety of situations;
- Instrumentation and instrumental methods that bring the principles of the paradigm to interact on the real world;
- General philosophical principles that influence work within the paradigm; and
- General methodological prescriptions conducting work within the paradigm.

A paradigm is thus an all-inclusive belief system and worldview that leads research and practice in a field (Willis, 2007). According to Burrell and Morgan (1979:241), “to be located

in a particular paradigm is to view the world in a particular way”. A paradigm consists of ontology, epistemology, methodology and methods.

Two major aspects of a branch of philosophy called metaphysics deal with ontology and epistemology. Metaphysics is concerned with two fundamental questions (Willis, 2007:9) firstly, “what are the characteristics of existence?” and secondly, “how can we know the things that exist?” Blaikie (2000:8) defines ontology as “the study of claims and assumptions that are made about the nature of social reality”, claims about, what exists, what it looks like, what units make it up, and how these units interact with each other. Crotty (1998:10) defines ontology as “the study of being”. Ontology assumptions are concerned with what makes up reality and the researcher’s own position of what their understanding of reality is.

Crotty (1998:3) defines epistemology as “the theory of knowledge embedded in the theoretical perspective and thereby in the methodology”. Cohen, Manion and Morrison (2007:71) define epistemology as “detailing with the nature and forms of knowledge”.

Willis (2007) believes that there is a close link between a persons’ understanding of knowledge, social reality, quantitative and qualitative research. Researchers need to understand the philosophical underpinnings that inform their choice of research methodology. Grix (2004:68) further adds that research is best done:

“By setting out clearly the relationship between what a researcher thinks can be researched (his ontological position), linking it to what we know about it (his epistemological position) and how to go about acquiring it (his methodological position) you can begin to comprehend the impact your ontological position can have on what and how you decide to study” (Grix, 2004:68).

In essence, the building blocks of research start with ontological assumptions, which form the researcher's epistemological assumptions. This, in turn, shapes the methodology and, together these determine the methods employed to collect data (Hay, 2006:78). Appreciating the paradigm used is a crucial aspect of one's study as the paradigm selected has a significant impact on the way one processes and interprets one's studies (Hall *et al.*, 2013).

Grounded theory studies can be located in various paradigms including positivism, postpositivism, critical theory and constructivism (Annells, 1996; Hall *et al.*, 2013). The type of grounded theory chosen depends on the nature of the paradigm, which depends on the personal philosophical view of the researcher (Mills, Chapman, Bonner and Francis, 2006). The ontology and epistemology of the different paradigms are summarised in Table 5.

Table 5: Ontology and epistemology of positivism, postpositivism, critical theory and constructivism

Item	Positivism	Postpositivism	Critical theory	Constructivism
Ontology	Naïve realism	Critical realism	Historical realism	Relativism
	Real reality	Real reality	Virtual reality shaped by social, political, cultural, economic, ethic, and gender values	Local and specific constructed realities
	Measureable	Only imperfectly and probabilistically measureable	Crystallised over time	Many discourses no one truth multiple answers
Epistemology	Dualist/objectivist	Modified Dualist/objectivist Critical Tradition/community	Transactional or subjectivist	Transactional or subjectivist
	Findings true	Finding probably true	Value-mediated findings	Created findings

Source: Adapted from Guba and Lincoln (1994)

Table 5 suggests that there is a continuum of research paradigms from positivism to constructivism and the differences between the assumptions of these paradigms reflect different philosophical ideas, which have a significant effect on the process and interpretation of research (Hall *et al.*, 2013).

4.2.1 The positivist paradigm

The positivist paradigm also referred to as the scientific paradigm, is the philosophical approach traditionally taken by researchers in the physical and social sciences (Hall *et al.*, 2013). The French philosopher Auguste Comte popularised the term positivism (Crotty, 1998:19) where he wanted to apply the scientific paradigm to the social world. Cohen *et al.* (2007:9) highlighted that:

“Comte’s position was to lead to a general doctrine of positivism, which held that all genuine knowledge is based on sense experience and can be advanced only by means of observation and experiment”.

The bases for positivism are the epistemological assumption that the acquisition of knowledge is through the observation of external reality and the ontological assumption that reality is external and objective (Beddows-Adams, 2009). The aim of the research in this paradigm is to verify the hypothesis to uncover knowledge (Annandale, 2011). According to Hay (2006) other characteristics of positivist research include:

- An emphasis on the scientific method;
- Statistical analysis;
- Generalisation findings; and
- A control and experimental group.

Positivism upholds that the scientist is the observer of an objective reality, which means that the researcher and research are independent entities and that they avoid contaminating studies with their personal biases (Hall *et al.*, 2013).

Crotty (1998:10) suggests, “epistemological and ontological assumptions tend to overlap and points out, to talk of the construction of the meaning, is to talk of the construction of meaningful reality”.

According to Beddows-Adams (2009) and Kempster and Parry (2011), the philosophical framework within which most leadership research takes place is positivism, which favours scientific methods. However, Yukl (2010) contends that deductive, quantitative and empirical approaches do not captures the complexities of leadership.

Kempster and Parry (2011) believe that by adopting a different paradigm, one can discover new knowledge and attain an in-depth understanding of the phenomenon of leadership. For the purpose of this study, a positivist paradigm is inappropriate, as it would not have revealed the depth and breadth of the data required.

4.2.2 The postpositivist paradigm

According to Cohen *et al.* (2007), the opponents of positivism believe that the methods developed in understanding the natural world, do not always apply to the social world. Positivism has limitations in social research and the postpositivist researcher follows an “accumulation knowledge through modified experimental research and hypothesis falsification” (Annells, 1996:384). Therefore, the role of the scientist in the postpositivist paradigm is to “understand, explain and demystify social reality through the eyes of different participants” (Cohen *et al.*, 2007:19). Researchers in this paradigm seek to understand rather

than to explain and state that although true reality exists they claim that we can never fully understand it (Hall *et al.*, 2013).

According to Guba and Lincoln (1994), postpositivist methodology is directed at understanding the phenomenon as a detached objective observer. Crotty (1998:29) suggests that “postpositivists aspire to achieve partial objectivity rather than absolute objectivity and in general, when people today refer to themselves as postpositivists they are talking more about the probability rather than absolute certainty”.

One of the limitations of postpositivist research is that it modifies the scientific procedures of verification, which means that generally, results cannot be applied to other situations (Crotty, 1998). As a result, many positivists question the overall benefit of postpositivist research. However, the researcher responds to this by pointing out that the research reported here and generated by the grounded theory should resonate with other researchers in leadership development. The goal of grounded theory research is the creation of local theories for practice rather than generalisation of findings. A criticism of postpositivists is firstly that prediction and control remain as theoretical aims similar to the positivist paradigm, “reinforcing the domination of the positivist paradigm which has to some extent been passed to the postpositivist paradigm” (Hall *et al.*, 2013:18). Secondly, postpositivists neglect to recognise the political and ideological impact on knowledge and social reality (Scotland, 2012) and thirdly postpositivists are viewed as not being radical enough (Mack, 2010).

While the positivist researcher seeks to explain social phenomena, the postpositivist researcher seeks to understand social phenomena but what is not represented in this

paradigm, is the researcher who seeks to challenge social phenomena. The next section discusses this concern in the context of the critical paradigm.

4.2.3 The critical paradigm

The critical paradigm stems from critical theory and the belief that “research is conducted for the emancipation of individuals and groups in an egalitarian society” (Cohen *et al.*, 2007:26). The critical management researcher aims not only to understand or give an account of behaviours in societies but also to change such behaviours. The critical paradigm embodies different ideologies such as postmodernism, neo-Marxism and feminism.

Critical theory originated from criticism that social science research was too technical and concerned with only efficiency of design and that it overlooked social disparities and issues of power (Gage, 1989). According to the critical theorists, researchers should be looking for “the political and economic foundations of our construction of knowledge” (Gage, 1989:5). Management research in the critical paradigm challenges these reproductions of inequalities in society and challenges people to question dominant discourses.

The critical paradigm requires researchers to examine their own society through the lens of power, in order to expose structural inequalities and marginalised groups, and to draw on the participants’ lived experiences (Giroux, 1992). Shor (1992:129) defines critical theory as:

“Habits of thought, reading, writing and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organisation, experience, text, subject matter, policy, mass media or discourse”.

Critical theory is becoming an area of concern in grounded theory with social justice bringing the method into social policy issues (Charmaz, 2012). Positivists criticise critical researchers for their political agendas and for failure to remain objective neutral researchers (Birks and Mills, 2011).

4.2.4 Constructivist paradigm

According to Annells (1996) and Hall *et al.* (2013), constructivism has a relativist ontology, which in reality has multiple constructions. Corbin and Strauss (2008:10) describe constructivism as a worldview where both the researcher and the research participants receive information via their senses and use their minds to construct knowledge. These constructions according to Schwandt (1998:237) include conceptual ideas and concepts, which he explains:

“In an unremarkable sense, we are all constructivists if we believe that the mind is active in the construction of knowledge. Most would agree that knowing is not passive, a simple imprinting of sense data on the mind, but active; the mind does something with these impressions, at the very least forms abstractions of concepts. In this sense, constructivism means that human beings do not find or discover knowledge so much to construct or make it. We invent concepts, models, and schemes to make sense of experience and further, we continually test and modify these constructions in the light of new experience”.

Humans engage with the world and understand it based on their historical and social viewpoints. Key to this study was to understand the perspectives of the participants as they related their leadership experiences and what impact these events had on their leadership development.

The basic development of meaning is always social and results from interaction with a human community. The exploration of the participant's experiences moved from the specifics of each individual's stories to generalisations that can apply to the broader area of the process of leadership development. The process is largely inductive with the researcher generating meaning from data collected in the field. Following on from this discussion on the philosophical world-view of this research, the subsequent discussion centres on qualitative research as a suitable research design.

4.3 The nature of qualitative research

In defining qualitative research, Shank (2002:5) describes a "systematic enquiry into meaning" while Creswell (2003:58) defines qualitative research as "an enquiry approach useful for exploring a central phenomenon". In learning about this phenomenon, the researcher asks participants, broad general questions, collects participants' input in the form of words or images, and analyses the information for description and themes. From this data, the researcher interprets the meaning of the information, drawing on personal reflections and past research. The structure of the final report is flexible, and it displays the researcher's bias and thought. As a result, the researcher leaves a personal mark on the study.

Strauss and Corbin (1990:17) add that, "qualitative research is any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification".

In the review of the constructivist paradigm, the researcher is integrally and vigorously involved as an instrument in the data collection, analysis and report processing to understand or explore a central phenomenon in terms of the meanings that the research participants

attach to it. According to Carter and Little (2007:1324-1325), the basic task of qualitative research includes the following:

- Collection of textual data rather than numerical data from the research participants;
- Analysis of data in textual form rather than converting it to numbers for analysis;
- Engaging in inductive data analysis with a focus on personal meanings and interpreting experiences of research participants;
- Simultaneous data collection and analysis;
- Focus on process and not on products or outcome; and
- Reporting on research findings must be significant, reminiscent and convincing.

A qualitative researcher's basic approach to the research context is characterised by the following (Patton, 2002):

- Aims to understand the meaning of human action;
- Reports are descriptive and report what has been experienced and is written in a literary style;
- They explore relevant research topics that illuminate human behaviour and experiences as a process;
- They ask open questions about phenomena as they occur in context rather than setting out to test predetermined hypothesis; and
- They view the researcher's role as an inexperienced, active student and co-researcher with the research participants, rather than as an expert who passes judgement and unilaterally interprets the research participants and phenomenon.

As previously mentioned the constructivist paradigm assumes a subjectivist epistemology (knowledge is socially constructed), a relativist ontology (there are multiple realities and reality is ultimately subjective) and a naturalistic (in the natural world) set of methodological procedures (Denzin and Lincoln, 2000:21). The following sections discuss in detail the implications of epistemology, ontology and methodological approaches within the context of qualitative research.

4.3.1 The impact of epistemological assumptions on qualitative research

The epistemological assumptions of the constructivist paradigm necessitate qualitative research to acknowledge the relationship between the researcher and the research participants. Taylor and Bogdan (1998:7) tend to believe that immersing oneself in the research context is a good way to understand the meaning. Bryman (2007:103) posits that, central to qualitative research is a researcher's strong commitment to seeing the social world from the participants' perspective, and because of this commitment, close involvement by the researcher in the research process is encouraged. This is in support of Guba and Lincoln (1994:107) who argue that a research paradigm represents the worldview as defined by its holder, or "the nature of the world", the individual's place in it and the range of a possible relationship to that world and its parts.

In this study, interaction with the research participants was also important given the researchers limited understanding of the phenomenon under study. Therefore, the researcher was reliant on the participants sharing their experiences to develop an understanding. The researcher achieved this through consensual interaction with the research participants. In addition, a qualitative research approach was appropriate for this study as it enabled the

exploration of the phenomena where there was little data available. The researcher therefore needed to interact closely with the research participants to understand their experiences. This close interaction between the researcher and research participants may have led to the introduction of bias, which was minimised by implementing strategies such as peer reviews and member checks.

4.3.2 The impact of ontological assumptions on qualitative research

Creswell (2012:76) stated that the ontological assumptions of the constructivist paradigm necessitate emphasising the existence of multiple realities, which include, for example, those of the researcher, the research participants and the reader. Creswell (2012:76) argues that it is the responsibility of the researcher to actively report on such realities. The researcher was able to report comprehensively on two aspects of reality, namely those of the research participants, and the researcher's own experiences. In the case of the research participants, their realities were represented by their voices and interpretations through "extensive quotes" (Creswell, 2012:76) from the data.

According to Flowers (2009:1), "we all have a number of deeply embedded ontological assumptions which will affect our view on what reality is, and the researcher must establish whether the reality exists through the experience or whether it exists independently of those who live it". The researchers' reality was crystallised through the participant's realities, which enabled the researcher to understand the phenomena under study. The researchers' understanding of the context of Hilton College and Rhodes University assisted in the interpretation of the data, as well as gaining more knowledge/insight into the participants' worlds, and being able to modify the reality about the phenomena under study.

4.3.3 Methodological approaches in qualitative research

Hoepfl (1997:49) synthesizes the features of qualitative research based on several writers. Although not exhaustive, the features identified are useful for guiding researchers in terms of method selection, data collection and analysis. Features of the chosen methodology include, qualitative research conducted in natural settings, which facilitates the discovery of meaning according to the people who have experienced those events. Another feature of qualitative research is that the researcher is a data collection instrument, who then analyses the data inductively, and finally presents output that is descriptive in nature and thereby allowing the airing of participants' voices (Turnbull, 2002:317).

Having reviewed the different qualitative research methods available, namely case studies, ethnography, phenomenology and grounded theory, the grounded theory method emerged as the most appropriate method because it aligned to the aim of the research of developing a substantive grounded theory (Henning, van Rensburg and Smit, 2004:20).

The following section provides an overview of the grounded theory method.

4.4 The grounded theory movement

In the following sections, the grounded theory movement will be discussed firstly by focusing on the materialisation of the method, followed by a discussion on the development of the technique and finally by highlighting criticisms of the technique.

Originally, the development of grounded theory was for use in the social science context and used extensively in nursing research by studying the experiences of dying patients (Baker, Wuest and Stern, 1992:1356). The pioneers of the grounded theory method of research

methodology in the 1960s were Glaser and Strauss (Eaves, 2001:655) who were responding to concerns regarding the state of social theories.

The grounded theory method can be located in symbolic interactions (Goulding, 2002:295-297) and according to Kendall (1999:744); symbolic inter-actionism emerged as a perspective focusing on the generation, persistence and transformation of meaning, claiming that, “meaning could be established through interaction with others”. The essence of this approach is that people firstly understand and define each other’s actions instead of only responding to each other’s actions and secondly, the use of symbols such as language gives meaning to objects (Charon, 2009). Symbolic inter-actionists, claim that by only concentrating attention on an individuals’ capacity to create symbolically meaningful objects in the world, can we understand human interaction and the resulting patterns of social organisations. As a result, not only do human beings change themselves through interaction, but they also bring about change in societies (Charon, 2009).

4.4.1 Philosophical assumptions of the grounded theory method

Strauss and Corbin’s (1990) approach to grounded theory falls within the constructivist paradigm where the ontology is relativist and it is assumed that multiple realities exist because an individual constructs reality (Annells, 1996). The principle aim of constructivism is gaining an understanding of the phenomena held by people because the nature of knowledge is dependent on environmental factors.

Epistemology is subjective in grounded theory as the researcher and the subject matter expert create understanding together (Guba and Lincoln, 1994:109) as the researcher needs to actively enter his own individual world and together with the research participant’s world

develop an understanding. In addition, it could also accommodate the aspects of leadership research studies.

In Table 6 Eaves (2001) provides a summary of the assumptions of the grounded theory method based on the ideas of Glaser and Strauss (1967).

Table 6: Assumptions of the grounded theory method

• Inquiry is structured by the discovery of social psychological processes.
• Data collected and analysis phases of research proceed simultaneously.
• Both processes and products of research are shaped from the data rather than from pre-conceived logically deduced theoretical frameworks.
• Analytic processes prompt discovery and theory development rather than verification or pre-existing theories.
• Theoretical sampling refines, elaborates, and exhausts conceptual categories, thus it is difficult to predict participants at the onset of the study.
• Grounded theory methodology is aimed not only at the studying processes but also assumes making theoretical sense of social life, which is itself a process.
• The systematic application of grounded theory's analytical techniques leads progressively to more abstract analytical levels. • Theories need to be grounded in the data.

Source: Eaves (2001:656)

4.4.2 The Glaserian vs. Straussian grounded theory method: The on-going debate

Eaves (2001:656) highlights how the grounded theory method has evolved and how at the centre of the debate lies in the divide between the creators of the method. Grounded theory as a method has evolved from the original approach presented by Glaser and Strauss (1967). Table 7 summarises the essential positions adopted by Glaser and Strauss as viewed by El-Tawy and Abdel-Kader (2012:805-808) and highlights the main areas of difference in approach.

Table 7: A comparison of the grounded theory methodology orientations

Basic considerations	Glaserian approach	Straussian approach
General wonderment vs. general idea	Glaser (1992) believed that the grounded theory researcher moves into an area of interest with abstract wonderment, i.e. completely open-minded as to what is going on in the field of research. The research question is not a statement that identifies a phenomenon under study. The core research questions are: What is the foremost concern/issue for the individuals in the area under study? What category does the issue concern?	The researcher has a general idea of the topic of study. “The research question in the grounded theory study is a statement that identifies the phenomenon to be studied” (Strauss and Corbin, 1990:38)
Emerging vs. forcing	Selects an area of study and allows issues to emerge during the course of the research process. Glaser (1992) argued that the grounded theory researcher should not force the problem to emerge by the methodology taken. Glaser (1992) views the Straussian approach as a full conceptual description, and this would constitute forces on the data in order to produce theory.	Approach allows the grounded theory researcher to predetermine the general subject of enquiry before entering the research location. One of the major advantages of the Straussian approach lies in its more structured and practically oriented method in generating grounded theory. This approach assists the researcher to analyse qualitatively and make sense of the collected field data.
Disciplined restraint vs. active provoking	Requires disciplined restraint, in which researchers distance themselves and are independent from the	Strauss and Corbin (1990) suggest that grounded theory researchers are actively involved in the research process.

Basic considerations	Glaserian approach	Straussian approach
	phenomenon they are studying (Locke, 1996).	They should question the data they collect, in order to arrive at conceptual categories.
Theoretical sensitivity	Defines the theoretical sensitivity as the ability of the grounded theory researcher to recognise what is important in data and to give it meaning. Theoretical sensitivity comes from the immersion in the data.	The theoretical sensitivity has two sources: The grounded theory researcher is knowledgeable in the technical literature, and has professional and personal experience. The researcher acquires theoretical sensitivity during the research process through constant interactions with the data.
Creativity	Glaser (1992) argues that the researcher needs to be more creative and less procedural in his/her methodological approach. This puts a premium on the “discovery” of the generated theory.	Many analytic techniques that the grounded theory researcher uses to develop theoretical sensitivity are “creative and imaginative in character...good science is produced through this interplay of creativeness and skills acquired through training” (Strauss and Corbin, 1990:47).
Use of literature review	Glaser (1992) recommends that grounded theory must be free from the idea of working on someone else’s product. This stems from the concern that the grounded theory researcher should avoid contaminating his/her ideas during the early stages in generating the theory. After data has been collected, coded, compared and analysed i.e. while the theory is being generated, the researcher may begin to review the literature	Strauss and Corbin (1990) divide the literature review into technical and non-technical. Technical literature is useful to stimulate the theoretical sensitivity of the grounded theory researcher in the substantive area under study. Technical literature also helps to stimulate research questions. Technical literature is effective as to validate the accuracy of her/his findings. Non-technical literature is useful as primary data (especially in

Basic considerations	Glaserian approach	Straussian approach
	in the substantive field and relate the literature to her/own work.	biographical or historical studies) and supplementary data (to the more usual interviews and observations).
Coding in the grounded theory	Coding should be less rigorous through a constant comparison of incident-to-incident with neutral questions, categories and properties evolving. The grounded theory researcher should be aware of not over conceptualising the identified key points.	Coding is more rigorous and defined by technique. Coding represents the operation by which data is broken down, conceptualised and then reconstructed in new ways. Codes are derived from analysing data line-by-line at the beginning of the study to generate codes i.e. microanalysis.
Types of coding	Two coding phases: Simple - where the researcher breaks down the data and then regroups it. Substantive - open or selective that produces categories and properties.	Three coding phases: Open - identifying, naming, categorising and describing the phenomena. Axial - the process of relating codes to each other. Selective - choosing a core category and linking it to other categories.
Verification of the theory	“Grounded theory looks for what is, not what might be and therefore needs no test” (Glaser, 1992:67). The generated theory is not verified after development.	The generated theory is verified after development through comparison with existing literature.

Source: Adapted from El-Tawy and Abdel-Kader (2012)

When generating the focal research question Glaser (1992) prefers to allow the research question to emerge in the course of on-site investigation, whereas, Strauss allows the researcher to preselect the topic of a study before entering the field site. Boychuk-Duchscher

and Morgan (2004:606) suggest that Glaser and Strauss's different epistemological philosophies mainly drive the different approaches to grounded theory. In terms of epistemology, Glaser's (1992) approach advocates for distance between the researcher and the method, while Strauss's method advocates for the researcher to be more closely involved in the process of generating theory (Annells, 1996). It is on this basis that the divergences between the methods applied to grounded theory results in different procedures.

Strauss teamed up with Corbin and developed their version of the grounded theory method. Dey (1999:21) believes that an area of divergence between Glaser and Strauss lies in the use of verification, where Glaser's approach is inductive with little room for deductive inquiry. On the contrary, the Strauss and Corbin (1990) approach to grounded theory advocates a combination of both inductive and deductive analysis (Dey, 1999:21). Thus, Glaser (1992) is critical of the Strauss and Corbin approach to grounded theory because he believes that, "there is no need to verify the theory against the data unless it is not based on the data but already goes beyond it" (Dey, 1999:21). Goulding (1999:867) argues that the originators of the grounded theory method have undergone some conversion, observing how "Glaser emphasises the interpretative, contextual and emergent nature of developing theory while Strauss has become dogmatic as evidenced by the use of highly complex and systematic coding techniques".

Strauss and Corbin (1990:24) define grounded theory methodology as "a qualitative research method that uses a systematic set of procedures to develop an inductively derived grounded theory about a phenomenon". Thus, Strauss and Corbin (1990) presented a new coding framework for analysing data, the paradigm model, which focuses on conditions, context, action/interaction strategies and consequences of the phenomenon, which would distinguish

their method from the original version. Partington (2000:95) suggests that Strauss and Corbin's (1990) grounded theory method presents a simpler approach to the original method presented by Glaser and Strauss (1967) without "losing any of its comprehensiveness and intellectual complexity".

In their original collaboration, Glaser and Strauss (1967:94) articulated that, "it was their intention to stimulate others to codify and publish their own methods for generating theory". Given this "methodological freedom", it is ironic, that at a later stage, Glaser would become one of the greatest critics of Strauss and Corbin's (1990) version of grounded theory methodology (Kendall, 1999:745). Glaser (1992; cited in Kendall, 1999:746) is critical of the Strauss and Corbin (1990) grounded theory method and in particular the paradigm model used during axial coding, because he stated that such a framework forced on the development of theory rather than theory emerging from the data.

4.5 Rising to the challenge: Critics and advocates of the grounded theory method

Miller and Fredericks (1999:538) in support of an earlier writer, Robrecht (1995) are some of the critics of the grounded theory's ability to explain the phenomenon clearly. These writers are critical of the Strauss and Corbin (1990) grounded theory approach, arguing that the strong focus on procedures rather than development could overshadow the theory's ability to explain the phenomenon under study. Other writers such as Thomas and James (2006:771) "*challenge the continuing legitimacy of grounded theory ... and dispute grounded theory's status as a theory, and the assertion that it can be 'discovered'; we contest its claim to be*

consistent with the tenets of qualitative inquiry, and its claims to produce better predictive and explanatory outcomes than other methods”.

The debate put forward by Layder (1993), Haig (1995), Dey (1999) and Charmaz (2001) is synthesised by Thomas and James (2006) and focuses on three issues. According to Thomas and James (2006:769), the critics argue:

“First, that grounded theory oversimplifies complex meanings and interrelationships in data; second, that it constrains analysis, putting the cart (procedure) before the horse (interpretation), and third that it depends upon inappropriate models of induction and asserts from them equally inappropriate claims to explanation and prediction”.

Advocates for the use of the grounded theory method are numerous and the researcher will discuss their contributions in the following paragraphs. Despite criticism of the Strauss and Corbin (1990) grounded theory method as having too many procedures, Selden (2005:125), Miller and Fredericks (1999:538), Robrecht (1995) and Thomas and James (2006:768) present an argument to the contrary. The popularity of the methodology lies in its inherent ability to offer a solution in the form of “a set of procedures, and a means of generating theory” (Thomas and James, 2006:769) to researchers who want a method of dealing with the data collected within natural settings. This statement builds on Partington’s (2000:95) suggestion that these procedures formalise qualitative research methods, which “might also be seen as offering a legitimising device with which to counter criticisms of lack of rigor of qualitative studies” by researchers operating from a positivist paradigm.

Charmaz (2001:245) takes the debate further regarding the procedures of grounded theory methods, stating that, “a major contribution of grounded theory methods is that they provide

rigorous procedures for researchers to check, refine and develop their ideas and intuitions about the data”. Holloway and Todres (2003:352), state that the grounded theory method is developmental in comparison to other research methods because it has the capacity to accommodate emerging theory. This is aligned with constructivist researchers who argue that reality is not absolute but that the reality that exists is constructed by people and those realities “may develop and change, influenced by context and time” (Turnbull, 2002:318).

Partington (2000:92) take the stand that “there is a tendency for researchers to move too soon towards testing the statistical significance of relationships between conceptual variables in theoretically based arguments”. Partington (2000) suggests researchers should make use of inductive methodologies to generate useful and up-to-date theories. Baker (2002:178) and Goulding (2005:297) note that grounded theory has become an acceptable methodology in business research.

Furthermore, the method’s ability to explain actual events within a particular context rather than describing what should be happening enhances a researcher’s opportunity to develop a more intense understanding of the phenomenon under study (McCallin, 2003:203). This is in support of Charmaz’s (2001:252) observation of how the grounded theory method focuses mainly on people’s actions and facilitates a multi-layered understanding of such actions.

Charmaz (2001:252) identifies these layers as the individuals:

- Stated explanation of their actions;
- Unstated assumptions about it;
- Intentions for engaging in it;
- Effects on others; and

- Consequences on their inter-personal relations.

However, Lansisalmi, Peiro and Kivimaki (2004:242) emphasise that researchers' use of the grounded theory method is not to produce "a perfect description" of a phenomenon but rather "a theory that accounts for much of the relevant behaviour within the specific context and this is regarded as a legitimate outcome of a study" (Creswell, 1998:57). These observations made by Creswell (1998:57) mirror Glaser and Strauss's (1967:32) view which regards the development of theory as a process, which implies that theory can evolve and build on existing theory, because a particular phenomenon can be studied within new contexts.

Published leadership research has focussed mainly on quantitative methodologies associated with psychology, which has not resulted in an enduring and integrative theory of leadership (Conger, 1999; Kempster and Parry, 2011; Ospina, 2004; Parry, 1998). Qualitative methodologies are becoming increasingly popular but data analysis tends to be descriptive in nature and this makes theory generation difficult (Ospina, 2004). A grounded leadership theory on the other hand will attempt to explain the descriptive data to develop a theory (Cohen *et al.*, 2007).

4.6 Types of theory generation in the grounded theory method

Gopnik (1996:496) defines theories as "systems of abstract entities and laws that are related to one another in coherent ways". According to Lomborg and Kirkevold (2003:191), Glaser and Strauss (1967) introduced grounded theory as "a method to explore social processes and reveal the human characteristic of anticipating and responding to various life circumstances". McCallin (2003:205) adds that, "the grounded theory researcher sets out to discover patterns of behaviour in a particular group of people in a certain context". The capacity of the

grounded theory method to do this makes the method appropriate to research (Goulding, 2005; Marshall and Rossman, 2011).

Glaser and Strauss (1967) and later Strauss and Corbin (1990) maintain that the grounded theory generates two types of theory, a formal theory and a substantive theory, which are both grounded in data but with different emphasis. A formal theory can be described as “one which focuses on a conceptual area such as succession planning, while a substantive theory focuses on a limited, contextualised area” (Creswell, 1998:57). In this study, the outcome of the theory generation was a substantive theory.

Wicker (1985:1094) presents several strategies that researchers may use in their theory generation process, namely:

- Playing with ideas;
- Considering contexts;
- Probing and tinkering with assumptions;
- Clarifying; and
- Structuring the conceptual framework.

It is the strategy of considering contexts that was of relevance in this study, and the grounded theory method of developing theory is particularly sensitive to this strategy. By considering contexts, Wicker (1985:1096) argues that, “researchers are able to decide where to begin work in a new area and to plan new research directions”. Wicker (1985) proposes the following five tenets for substantive theorising.

- It represents one way of conducting research;
- It explores socially important events and processes;

- It probes a contextualised limited area;
- It requires a comprehensive exploration of an area; and
- It is a dynamic process and not a static process.

These tenets reflect Glaser and Strauss's (1967:34) view to "help generate new grounded formal theories and to reformulate previously established ones".

4.6.1 Justification for using the Strauss and Corbin (1990) grounded theory method for this study

Strauss and Corbin (1990:26) contend that, "researchers from different academic disciplines can apply grounded theory successfully because the procedures of the methods are not bound by a discipline". Douglas (2003:51) advocates for the use and application of grounded theory in management research as "micro level concerns such as complexity and context and other unique variables need research methods that explicate interpretative understanding and accounts for what is occurring and why". As such, the grounded theory method has the inductive capacity to elicit "deep rather than general connotations" (Douglas, 2003:51).

Daly (1992:4) believes that the grounded theory facilitates the creation of understanding and knowledge. The seeker of these realities i.e. the research participants in this study, were able to present their reality based on individual and shared experiences. Mkabela (2005:180) highlights that "researchers should actively be involved in order to produce knowledge suited to the cultural and social context in which they operate". Thus, the researcher believed the grounded theory method could accommodate the epistemological and ontological issues of leadership development.

The researcher decided to use the Strauss and Corbin (1990) grounded theory approach for this study because of its flexibility in terms of research issues both on the macro and micro levels (Miller and Fredericks, 1999:550). The researcher, a novice of the grounded theory approach, elected to use the Strauss and Corbin (1990) approach over the Glaser (1992) approach not because one approach was necessarily better than the other but because the Strauss and Corbin approach was more structured. Despite criticisms levelled against this approach, some writers advocate its use for novice researchers using grounded theory. In defence of Strauss and Corbin's (1990) grounded theory methodology, Partington (2000:95) argues that they attempt to present their original approach without losing any of its comprehensiveness and intellectual complexity. However, Partington (2000:95) also highlights that researchers have had difficulty using this approach.

Other benefits of the Strauss and Corbin (1990) method discussed by Partington (2000:95) are; firstly, what is termed the "seductive appeal" of this method, especially for novice researchers who desire the need for their research not to be criticised as lacking rigour from established positivist researchers. Secondly, Partington (2000:95) argues for greater consistency in qualitative research suggesting, "if we are to build on the work of others we need common explicit, practical methodological ground". Thirdly, Strauss and Corbin (1990) according to Annells (1996) emphasise the importance of producing local and specific constructed realities in the relativist ontological sense, but not generalised real results in the positivist or postpositivist ontological sense. Therefore, at the heart of the Strauss and Corbin (1990) grounded theory approach is "a systematic yet flexible process of procedures to produce an inductively derived mid-ranged theory about a particular experience or social phenomenon" (Parker and Myrick, 2011:75).

4.7 Research process

Up to this point, the chapter has described and justified the research design for this study. This section describes the research process.

4.7.1 Description of interviewees

There were thirty-six participants in this study and all were former Hilton College students who matriculated between 2000 and 2008. The age of those sampled were between eighteen and twenty-six and widely dispersed geographically in different South African cities and in different countries. The sample was homogenous, as all the volunteers had completed their five years of secondary education at Hilton College. The sample represented a mix of participants who were at university or who had started their working careers. A further ten interviews were conducted with the headmaster, housemasters and Hiltonian Society board members to understand the development and implementation of the HCSLDP.

4.7.2 Research questions and the process of enquiry

The research process using the grounded theory method differs from that of verification research, where the research of the literature finds the hypotheses to test (Hutchinson, 1986). The main purpose of using the grounded theory method is to develop theory where the study starts by asking a research question about a phenomenon (Strauss and Corbin, 1990).

The research question therefore needs to be pre-determined before conducting the research (Dey, 1999; Streubert-Speziale and Carpenter, 2003). The focus should be on understanding how individuals experience the process and identifying the steps in the process (Creswell, 2009). The research question of this study was to generate a substantive grounded theory that

explains the process of the individual's leadership philosophy and practice experienced by former Hilton College students, both during their schooling, subsequent tertiary education and early working years. Table 8 shows the initial interview questions posed to former Hilton College students.

Table 8: Initial interview questions posed to former Hilton College students

No.	Question
1	Describe your leadership philosophy while you were a student at Hilton College.
2	Explain how this was evident at that time. Give examples of how your philosophy was evident in your behaviour.
3	Has your leadership philosophy changed since leaving school? If so, please describe in what ways.
4	Explain how your leadership practice has changed since leaving school. Give examples of how your philosophy was evident by your behaviour.
5	How has your further education and work experience shaped your leadership philosophy?
6	How has your further education and work experience shaped your practice as a leader?
7	How has life in general shaped your leadership philosophy?
8	How has life in general shaped your leadership practice?
9	Have you any other comments you wish to make about the development of leaders/servant leadership/etc.

Source: Researcher's own construction

The aim of this research was to develop a substantive grounded theory explaining the development of a philosophy and practice of leadership amongst young adults who had attended Hilton College and whom were exposed to their servant leadership development programme. The aim can be broken down into the following goals:

- Describe the development and implementation of the leadership programme at Hilton College.

- Describe and analyse the process of personal leadership development experienced by former students of Hilton College, both during their schooling, subsequent tertiary education and early working years.
- Develop a substantive grounded theory of leadership development.

Based on the research question, initial interview questions posed to former Hilton College students were set as shown in Table 8. These were the initial questions and as the interview progressed they were followed up interactively with “unplanned, unanticipated questions and probes for clarification” (Morse and Richards, 2002:91). According to Pearse (2005), the questions used in grounded theory are a guide and not a standardised list posed to all interviewees. They act as a reminder of the focus area of research under investigation (Creswell, 2009).

Individual interviews took place at the participant’s place of work, university campus or at a venue agreeable to both the researcher and participant between May 2008 and June 2010. Periodic contact, which extended the researcher’s collaboration with participants, occurred through a second interview. These interviews occurred as face-to-face interviews between June 2008 and December 2010. In the second round of interviews, the researcher further probed some issues that had arisen from the initial interviews that needed clarification. These further interviews provided valuable understandings in aspects regarding the processes in the development of a leadership philosophy and practice. In addition, interviewing the former Hilton College students once more gave the researcher an opportunity to present emerging ideas with respect to the research and probe further for gaps in the data.

As it is characteristic of grounded theory, data collection and analysis occurred simultaneously over a period of more than two years. To analyse the data, use was made of the three forms of coding, namely open, axial and selective coding, as recommended by Strauss and Corbin (1990). The researcher will present the emerging themes under these headings.

Since grounded theory has its roots in field research, and relies on the interaction between people, normally the collection of data is through interviews and observation (Hutchinson, 1986). Strauss and Corbin (1990) suggest a combination of techniques, which include interviews, observations and the use of documents.

Most grounded theory studies have used interviews for a significant part of the data collection and these can be described as formal or informal, semi-structured or unstructured and being conducted with one person or with a group of people (Morse and Richards, 2002).

Document data used to verify existing data or add another source of data included records such as diaries, letters, organisational policies and procedures, and curriculum documents (Corbin and Strauss, 2008:27). Formal interviews were the main source of instant data in this study, and documents were complementary, but not a major source of data collection.

The formal interviews were semi-structured and the qualitative interviewing techniques formed the bases of the interview style used for the data collection (King, 2004). Kvale (1996, cited in King 2004:11) defines the qualitative research interview as, “an interview, whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena”. The interviewer in a qualitative research interview is seen as a participant of the research process and as “actively shaping the

course of the interview rather than passively responding to the interviewer's pre-set questions" (King, 2004:11). The goal of the qualitative research interview according to King (2004:11) is to see the research subject from "the viewpoint of the interviewee, and to understand how and why they have come to have this particular perspective". As a way of more discriminately coding, Strauss and Corbin (1990) suggest moving from broad questions to questions that are more specific.

The documents accessed were mainly from the Hilton College administration offices and included school magazines, minutes of the Hiltonian Society meetings, headmaster and board member speeches. To gain access to these documents the headmaster granted permission. The researcher obtained policy documents on education acts and white papers from the Department of Education and various universities. The documents supplemented the interview data and offered different vantage viewpoints to understand a potential conceptual category.

In contrast to statistical sampling procedures used in positivist quantitative research, grounded theory uses theoretical sampling to "sample events, incidents, and so forth, that are indicative of categories, their properties and dimensions, so that you can develop and conceptually related to them" (Strauss and Corbin, 1990:177).

Theoretical sampling is the process of sampling events, situations, populations and responses by making comparisons between the samples of responses, descriptions and behaviours to guide the developing theory (Parker and Roffey, 1997). According to Pearse (2005:95), "theoretical sampling is cumulative, systematic and flexible in nature, progressively increasing both the depth of focus and variation in incidents in order to generate a dense theory". In other words, for this study, the interviewees are not the sample but rather the

incidents they represent. However, it is important to provide an indication of where these events and incidents occurred and who these interviewees were.

The prospective participants were approached either directly, by email or by phone and received an explanation of what the study involved and were asked to participate. Daly (1992:10) points out that when researching people, you need to consider ethical issues. The researcher, in appreciation of this requirement, informed the participants that he would only use data for research purposes and would maintain confidentiality during the write up of the research as described in a later section of this chapter in section 4.10 “Ethical considerations of the research”.

The researcher, who had previously been an employee of Hilton College and Rhodes University knew all the participants, and in many instances had taught them at Hilton College. As the researcher and the participants no longer had a teacher student relationship, the participants were more open to share their experiences. In this study, the researcher shared a common culture with the research participants and had life experiences of Hilton College and Rhodes University similar to those of the research participants. Corbin and Strauss (2008:80) argue that “it makes sense to draw upon those experiences to obtain insights into what our participants are describing...not as data per se, but as a comparative case to stimulate thinking about various properties and dimensions of concepts”. Corbin and Strauss (2008) are not suggesting that the researcher imposes his personal experience on the data, but uses ones experience to unearth other insights into the properties and dimensions of the data. Although the researcher was a former teacher at Hilton College and had been involved in the HCSLDP, the questions asked during the interviews emphasised a neutral

stance, to reduce potential bias the researcher did not divulge his own views or opinions of the programme.

Participants chose the location for the formal interviews and negotiated the date and time. The researcher carried out all interviews and no research assistants were involved at any stage of data collection or analysis. Maximum interview duration was up to one hour and thirty minutes with most averaging forty-five minutes in length. Each followed a written interview schedule with relevant follow-up questions that could be asked if required. Interviews were recorded using a dictaphone. During the interview process, the researcher made hand written notes and later transcribed them.

Transcribing of initial interviews was verbatim to allow for line-by-line analysis. The interviewees received the completed interview transcript via e-mail for verification. Strauss and Corbin (1990:31) recommend selective transcribing of interview transcripts. In transcribing of later interviews, the researcher followed this suggested process. The content of initial interviews was summarised, with pertinent extracts transcribed using appropriate analysis procedures described in detail in section 4.8.

4.8 Data analysis procedures

Interview transcripts and field data were analysed using the grounded theory data analysis procedures recommended by Strauss and Corbin (1990:57-132). The Strauss and Corbin grounded theory approach is a multi-step process consisting of open coding, axial coding and selective coding (Creswell, 1998). Data analysis within qualitative process is both simultaneous and interactive (Creswell, 2009). This means that the analysis takes place simultaneously with further data collection and the resultant analysis guides the on-going

collection. The intention of the coding process is to deconstruct the data into convenient chunks in order to assist in understanding the phenomenon in question (Cohen *et al.*, 2007). Corbin and Strauss (2008:165) suggest the practice of informally inserting a note of reflection between memos to explain analytically what is going on. The researcher kept notes of points of reflection between interviews from the start of the data collection process.

4.8.1 Open coding

Open coding is the initial analysis, which pertains exclusively to “the naming and categorising of phenomena through close examination of data” (Strauss and Corbin, 1990:62). The analysis of the data proceeds in stages, with the conceptualising of the data comprising the first step in the analysis (Creswell, 2009). The process of conceptualising involves “taking apart a sentence, a paragraph and giving each discrete incident, idea, or event, a name that represents a phenomenon” (Strauss and Corbin, 1990:62). The naming of the phenomena was by making use of two analytic procedures. Firstly, asking questions about each incident and secondly, making comparisons for similarities, differences and degree of consistency of meaning, in order to generate the phenomena (Creswell, 1998; Parker and Roffey, 1997). Glaser and Strauss (1967:101) refer to the coding process as “the constant comparative method of analysis” and Strauss (1987:51) outlines coding guidelines for formal grounded theory procedures, as shown in Table 9.

Once the researcher has identified particular phenomena in the data, the process of categorising the data takes place with concepts grouped according to similarities and differences, using the constant comparative method of analysis (Creswell, 2009:13).

The researcher achieved identification of distinctions within each category by establishing the properties of these emergent categories and delineating the dimensions of these properties until saturation was achieved (Strauss and Corbin, 1990:61).

Table 9: Coding guidelines for formal grounded theory procedures

Find <i>in vivo</i> codes, i.e. phases or concepts used by the respondents, as well as codes conducted from the researcher's own theoretical/professional framework.
Name each code provisionally.
In analysing each unit of text, ask many specific questions about words, phases, sentences and processes.
Code the data in terms of dimensions and sub-categories. Create dimensions relevant to given words, phases, sentences, etc.
Find comparative cases using these dimensions, they should be readily located.
Select a phenomenon and treat it as the core category to which all subsequent codes will relate.
Examine data in which this phenomena appears (from interviews, field notes etc.).
Write theoretical memos that incorporate emerging ideas and results of coding.
Employ theoretical sampling by seeking follow-up data in a different substantive area with a view to yielding new sub-categories and providing new analysis.
Extend theoretical sampling into widely differing areas with the intention of identifying similarities and differences, and hopefully increasing the density of analysis.
Maintain comparative thinking to suggest new theoretical samples (e.g. events, actors, processes, etc.) and to enrich the codes and memos already developed.
Continually review how codes that are developed relate to the core phenomenon. Connections should be specifically identified.

Source: Strauss (1987); cited in Parker and Roffey (1997:229)

In using open coding, the researcher began with a process of labelling or coding the data from the interview transcripts. This process of doing open coding required the use of a variety of analytical techniques, namely repetitions, theory-related material, metaphors and similes,

indigenous categories, looking at language, similarities and differences and looking at emotions (Ryan and Bernard, 2003:89-93). During the coding process, the researcher wrote each concept on the interview script and made a description of what the data entailed in the form of a memo. The following sections will illustrate the use of each analytical technique used in open coding by means of providing interview data to illuminate the technique.

Themes arising from repetition are one of the easiest to recognise because the same concept occurs recurrently in a text (Ryan and Bernard, 2003:89). For example, NP (2008:1-6) repeatedly highlighted:

“Serving others” in different contexts: “serving those below you in matric...; serving them and helping them in the community...; the need for servant factor in serving...; in the residence serving those who needed help with setting up one’s computer as the residence network representative”.

The technique of looking for theory-related concepts was beneficial with the suggestion by Spradley (1979; cited in Ryan and Bernard, 2003:93) to search the interviews for evidence of “social conflict, ...things that people do in managing impersonal social relationships and how people solve problems”. For example NP (2008:3-4) shared his experiences of his relationship with the leaders (prefects) whom he experienced as a junior under the prefect system at Hilton College.

“I did not feel inclined to follow them or respect them if I saw them losing control and shouting. Like there is a way to lead where you need to be that kind of person where people just feel inclined to do what you tell them to do, not to follow you without you having to force them to. I think as soon as you try to force someone to like follow you ... naturally they

oppose it, like if you say you must do this, naturally people are like: No, why must I do that and sort of start questioning it and pulling away from it whereas if you just ...” (NP, 2008:3-4).

Lakoff and Johnson (1980; cited in Ryan and Bernard, 2003:90) observed that, “people often represent their thoughts, behaviours and experiences using analogies and metaphors”. The researcher searched for analogies and metaphors in the data with the intention of identifying underling themes that it might have produced (Strauss and Quinn, 1997; cited in Ryan and Bernard, 2003:90). In the passage with the interview with TH (2008), the researcher identified certain underling themes from the metaphors he used as shown in Table 10.

Table 10: Identifying metaphor themes in open coding

Interview extract	Initial concept	Initial category
I very much agree with the <u>hands on approach</u> instead of sitting <u>alone in your ivory tower</u> and leaving everybody else to do the hard work.	Working together Top down	Collective leadership Self-serving
I think you definitely have to <u>show that you are working just as hard or not harder than the other people you are asking to do things for you</u> , so that they are not sort of sitting there asking, why do I have to do this while he is sitting in the corner having a cup of coffee?	Leading by example	Ethical leadership

Source: Researcher’s own construction

Another way of finding themes was to look for local terms that may sound unfamiliar, referred to as “indigenous categories” (Patton, 1990; cited in Ryan and Bernard, 2003:89). Strauss and Corbin (1990) refer to the process of identifying local terms as *in vivo* coding. During the initial open coding to conserve the words of the participants the researcher used *in vivo* coding to acquire an understanding of the categories emerging. For example, a number

of participants used the local term “laidback” to describe their leadership. TH (2008:1) stated that, “I saw it as a fairly laidback approach because I tried to adopt a sort of positive reinforcement role as head of the dormitory. So ja I tried to be as reasonable as possible with the guys and not to sort of abuse any power I might have”. Another student when probed further about the meaning of “laidback” stated that “I didn’t think that it would help to, you know really force the leadership on them here with bullying them or you know putting fear in them” (CM, 2009:1).

Through constant comparison, the researcher started to develop categories described as a grouping of concepts that give the impression of relating to the same event (Strauss and Corbin, 1990:61). After constant comparison, concepts were grouped into a number of categories and sub-categories and these formed the basis of the coding process (Strauss and Corbin, 1990:62). Boychuk-Duchscher and Morgan (2004:607) support this saying “use of constant comparison analysis is fundamental to grounded theory methodology”.

In addition to constant comparison analysis, Strauss and Corbin (1990:62) suggest the use of theoretical sensitivity to assist with category discovery. Strauss and Corbin (1990:77) define theoretical sensitivity as “the attribute of having insight, the ability to give meaning to data, the capacity to understand, and the capacity to separate the pertinent from that which isn’t”. Several theoretical techniques exist of which “asking of questions” is considered, together with making of comparisons, to be the two most important analytic procedures for the coding process (Strauss and Corbin, 1990:62). The reason for using the questioning technique is to open up the data to develop possible categories, their properties and dimensions. The questions are asked to try further breakdown the data and include asking who? when? what? how? how much? (Strauss and Corbin, 1990:77). The following example from the interview

with RM (2008:6) on the aspect of servant leadership illustrates this technique shown in Table 11. Theoretical sensitivity enabled the researcher to probe the data and learn about new concepts in the data.

Table 11: Illustration using the questioning technique

Interview extract	Initial concept
A <u>servant leader</u> has to be <u>approachable</u> and they have to be <u>hands on</u> because we have been having some people saying <u>I am really struggling</u> with this proposal and <u>he will sit with you through that presentation</u> and say okay this is how you want it to look? Is this what you have in mind? <u>This is how it should be presented.</u>	Relationships (who) Service attitude (why, who) Responsive to needs of others (when, how) Service behaviour (where, what)

Source: Researcher's own construction

4.8.1.1 Developing categories

In the early stages of data analysis, the researcher identified five categories: leadership philosophy, practice of leadership, experience, serving others and influence of the family. Some of the initial categories assimilated into other categories when the researcher started to develop the category and sub-categories. Tables 10 and 11 illustrate some of the initial broad categories of codes or themes detected in the open coding process.

4.8.1.2 Theoretical sampling

In theoretical sampling, “data is collected on a continuing, iterative basis on incidents or events based on their relevance to the evolving theory” (Kanyangale, 2011:206). According to Cohen *et al.* (2007:493), “data collection continues until sufficient data has been gathered

to create a theoretical explanation of what is happening and what constitutes its key features”.

Glaser and Strauss (1967:45) defined theoretical sampling as:

“The process of data collection for generating theory, whereby the analyst jointly collects codes and analyses his data deciding what data to collect next and where to find it, in order to develop his theory as it emerges. This process of data collection is controlled by the emerging theory”.

Strauss and Corbin (1990:180-181) add that, “the focus of theoretical sampling varies according to the type of coding being done”. In open coding, the researcher’s purpose is to uncover as many categories as possible with associated properties and dimensions relating to the phenomenon under investigation. During axial coding, the researcher focused on uncovering and validating those relationships that were emerging in the paradigm model. In selective coding the theoretical sampling is very directed and deliberate, with the researcher making conscious choices about what to sample in order to obtain the required data.

The general category titles are the theoretical themes of the researcher. The researcher had many pages of open codes and it was through constant comparison analysis and theoretical sensitivity that the researcher started to develop categories that seemed to relate to the same event (Strauss and Corbin, 1990:61). For example in developing the category of leadership philosophy the coding of data revealed events related to service and serving. In the grounded theory method, Strauss and Corbin (1990) advocate for some level of theoretical understanding to support with data analysis. In identifying the characteristics of servant leadership, the researcher was able to group the codes to crystallise the concept of servant leadership, for example the category of leadership philosophy as illustrated in Table 12.

Table 12: Concept of servant leadership

Category	Codes
Servant leadership	• Servant leadership is a very powerful and good way to lead people. • The spirit of serving. • The core of servant leadership is service. • Serving others needs to become an important part of our culture. • I want to lead because of the urge to serve and not seeking power. • All have the opportunity to lead.

Source: Researcher's own construction

The philosophy of leadership upon graduating from Hilton College was servant leadership and the sub-categories of servant leadership identified in the data were collective leadership, positive relationships and ethical leadership as shown in Table 13.

Table 13: Sub-categories of servant leadership

Sub-category	Codes
Collective leadership	• Working together as a collective. • Working together to build up the team. • Get the best out of each member of the team. • Leadership is not only giving direction but also giving time and resources to help the group. • Leadership is not one person dominating the whole team. • Treating others as equals.
Positive relationships	• You want to be approachable. • One cannot lead without relationships. • Not an in-your-face leader but one who encourages. • People do not respect leaders who do not relate to them on the same level. • Able to interact with others effectively.
Ethical leadership	• Only when you know the difference between right and wrong can you begin to be a leader of any kind. • To lead with respect. • Ethical use of power. • Earn respect rather than command respect. • Lead yourself before leading others.

Source: Researcher's own construction

In the analysis of the data to identify between, the category of practice of leadership compared to leadership philosophy, the practice of leadership was a verb, not a noun. The practice of leadership is an action word, not a state of being. In other words, leadership practice is something people do. Table 14 illustrates the practice of leadership by participants upon graduating from Hilton College.

Table 14: The practice of leadership by participants upon graduating from Hilton College

Sub-category	Codes
University Work place	• The developed leadership skills were put into place at university and in the work place. • Adopted the same practice of leadership used at school after school.
Leading others	• Lead yourself before leading other people. • Without exposure to leadership, it is difficult to lead. • You can only lead by practicing. • The practice of leadership involves leading by example. • Juniors looked to me for guidance, for example, on how to behave and conduct themselves.

Source: Researcher's own construction

The posing of questions was helpful in analysing the data in developing the categories and their properties and dimensions (Strauss and Corbin, 1990:77-80). Questions asked included; *What* was your leadership philosophy and leadership practice? *How* did your practice of leadership manifest itself? *When* did your leadership philosophy develop? *How* did your leadership philosophy differ from your leadership practice? The questions asked provided understandings into the phenomenon under investigation and was influential in formulating the stages towards the development of the ultimate theory. The dimensionalisation of data resulted in the relationships between the categories materialising. One example was the

development of the properties and dimensions of the category the individual's leadership philosophy and practice as shown in Table 15.

Table 15: Properties and dimensions of the individual's leadership philosophy and practice

Property	Sub-property	Dimensions of sub-property	
Expectancy to lead	Leadership opportunity	Mind-set that a few are capable of leading and therefore only a selected few are given the opportunity to lead.	Mind-set that all can exercise leadership in different roles and therefore all selected are given the opportunity to lead.
	Approach	To lead is to control	To serve is to lead
	Motive	Self-serving	Serving
Service attitude	Role	Lead first	Serve first
	Degree of concern for others	Indifference	Compassionate
	Readiness to serve	Unwilling	Spontaneous
Service behaviour	Responsiveness to needs of others	Lacks empathy	Empathetic
	Genuineness	Disingenuous	Sincere

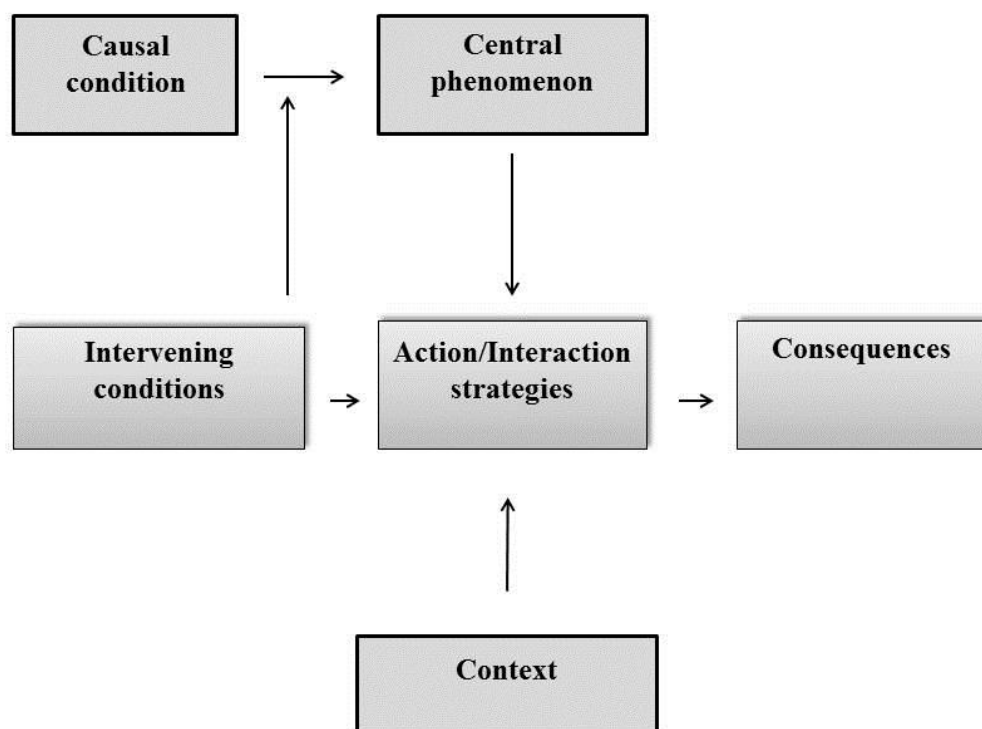
Source: Researcher's own construction

Open coding is the first procedure in data analysis to identify some categories, their properties and dimensional localities (Strauss and Corbin, 1990:97). As analysis occurred, the researcher began to do aspects of axial coding.

4.8.2 Axial coding

Axial coding follows open coding. It is the process of reassembling data fractured during the open coding process (Strauss and Corbin, 1990). Axial coding is the process by which the researcher identifies a central phenomenon of the study, and then the interrelationships of the categories to these phenomena are explored (Creswell, 1998; Douglas, 2003; Goulding, 2002; Pandit, 1996; Strauss and Corbin, 1998). Applying of the codes that emerged from the process of open coding to a coding paradigm is illustrated in Figure 4.

Figure 4: The paradigm model



Source: Strauss and Corbin (1990:99)

The actual process of axial coding uses the paradigm model to link and develop categories and is a somewhat intricate process. These steps according to Strauss and Corbin (1990:107) are:

- The **causal conditions** defined as those happenings that influence the occurrence of the central phenomenon (Strauss and Corbin, 1998; Creswell, 1998). One causal condition emerged in this study.
- The **central phenomenon** of the study is the answer to the question “what is going on here?” (Strauss and Corbin, 1998)
- **Context** is those circumstances within which a specific set of conditions occur that help to create a specific environment pertaining to a phenomenon (Strauss and Corbin, 1990:101).
- **Intervening conditions** facilitate or constrain action/interaction strategies and mitigate causal conditions (Creswell, 1998; Strauss and Corbin, 1998). During the process of axial coding the researcher found a number of noteworthy intervening conditions. These were the interaction with key leaders, self-concept, personal choice and values of the individual.
- **Actions/Interactions strategies** which are examined by the questions “how” and “by whom” are strategic or routine reactions made by groups or persons to happenings, events, problems or issues that occur under those conditions (Goede and Villers, 2003; Pandit, 1996; Strauss and Corbin, 1998). In Strauss and Corbin’s terms, strategic actions represent purposeful or deliberate activities to solve problems, whereas routine actions represent every-day activities in response to happenings in every-day life (Strauss and Corbin, 1998).

- **Consequences** are the outcomes of the action/interaction strategies that actually or potentially happen in the present or in the future.

The application of axial coding using the paradigm model by Strauss and Corbin (1990:99) explored various ways of relating the categories to one another. Eventually the category of the individual's leadership philosophy and practice was selected as the phenomenon and the paradigm model was configured accordingly, Table 16 illustrates this.

Table 16: Application of the paradigm model to the phenomenon of the individual's leadership philosophy and practice

Paradigm element	Details
Causal condition	Opportunity to lead
Phenomenon	The individual's leadership philosophy and practice
Context	South Africa's transformation
Intervening conditions	Interaction with key leaders Self-concept Personal choice Values of the individual
Action/interaction strategies	Leadership development programme Feedback and reflection Community service
Consequences	Leadership behaviour Self-esteem and self-confidence Learning/Growth Others empowered or disempowered Relations with followers and those served

Source: Researcher's own construction

This final axial coding framework underwent various revisions before being able to present as the final framework. The open coding process used the questioning technique and applied it comprehensively at this stage of coding in order to support the development of the categories. It was during the application of this process that new categories emerged and captured the essence of the data. In Chapter 7, discussion is around the final framework integrating the key categories identified from the data.

4.8.3 Selective coding

Selective coding follows, axial coding and “requires the selection of the focal core code, that is, the central phenomenon which has emerged from the axial coding process” (Parker and Roffey, 1997:228). There must be a connection between all other core codes derived from the axial coding process to this focal core code (Ezzy, 2002:93). These codes represent causal condition, context, intervening conditions, action/integration strategies and consequences. In this way according to Parker and Roffey (1997), developing a theoretical framework of interconnected concepts showing suggested relationships between the focal core concepts that represent the central phenomenon, “what is the central activity here?” Strauss and Corbin (1990:187) elaborate that the aim of selective coding is to “integrate the categories along the dimensional level to form a theory, validate the integrative statements of relationship and fill in any category that needs further development”.

To characterise the selective coding findings the researcher identifies a “story line” and writes a story that integrates the axial categories in the paradigm model (Creswell, 1998:57).

4.8.4 The story line

The story developing so far is how while at school the participants were exposed to the HCSLDP and how this influenced their individual leadership philosophy and practice upon leaving school to be based on the servant leadership philosophy. At university, many of the former Hilton College students continued their involvement in community service projects and the practice of servant leadership. Many questioned their exposure to other leadership approaches as a junior at school, at university and in the work place. Hilton College gave all Grade 12 students the opportunity to exercise leadership. Participants expressed that this influenced their approach to leadership and the direction taken would not be controlling and a force from above. The exposure to the philosophy of servant leadership and the fact that the headmaster was a servant leader nurtured the development of servant leadership through serving the Hilton College community and other underprivileged communities in the area.

4.9 Ethical considerations of the research

Participants in this study were not chosen randomly but were known to the researcher, who taught at Hilton College from 1999 to 2006. The researcher was not an employee of Hilton College when completing this study and no professional or power relationships existed between the participants and the researcher. The researcher was conscious of ensuring that the opportunity of conducting the research was not in violation of the rights of the participants (Creswell, 2012). Participation was voluntary and participants had the right to withdraw from the study at any time. Presentation of the findings of the research would be anonymous. This study proceeded with respect to all ethical considerations relevant to

qualitative research (Willis, 2007). The researcher informed the participants of the aim and nature of the research and that it was part of a PhD study.

The researcher in grounded theory is the central research instrument and as a result, there is the potential for bias. To reduce the level the of bias, the researcher adopted several strategies which included, participants viewing transcripts for verification, sharing the findings with participants through follow-up interviews and peer review of chapters submitted for conferences and journals. In the interviews with the participants, the researcher remained neutral and did not impose his own ideas and opinions when asking questions.

The researcher made every effort to respect the rights of those who agreed to participate in this study and assured confidentiality and anonymity by using pseudonyms for those involved in the study. Adherence to research procedures outlined by Rhodes University ensured the Rhodes University Commerce Higher Degrees Research Committee granted approval for this research at a meeting on the 6 April 2008.

4.10 Conclusion

In this chapter the researcher presented the research design and methodology used to answer the research question. It was imperative to find a methodology that would accommodate the philosophical stance of the researcher, namely the constructivist paradigm. The researcher gave a detailed explanation of the qualitative approach and in particular the grounded theory method. The selection of the Strauss and Corbin (1990) version of grounded theory method was justified. The key aspects of ensuring that this study was a good qualitative study was to ensure rigorous data collection, analysis and the use of a qualitative approach, namely

grounded theory. The strengths of a qualitative approach are firstly, that it enables the participants to describe rich detailed phenomena situated and rooted in local contexts. Secondly, the qualitative data namely, the words and categories of participants will lend itself to exploring how and why a phenomenon occurs.

Important limitations of this study are the reliance on interview data and the recalls of the lived experiences of a limited number of interviewees. From the researchers' personal experience in education, his values and perceptions, he was able to work with this data to construct a theory that makes sense and be will be useful to the staff of Hilton College, other schools, universities and in the work place.

With these limits in mind, the next three chapters represent the substantive grounded theory discovered. Presentation of this theory is in a language accessible to educators and trainers, rather than academics.

The next chapter discusses the HCSLDP and the results of interviews with former Hilton College students regarding their leadership experiences while at school. The motivation for and structure of the HCSLDP is explored through the interviews with the headmaster, housemasters and Hiltonian Society board members.

CHAPTER 5: THE HILTON COLLEGE SERVANT LEADERSHIP DEVELOPMENT PROGRAMME (HCSLDP)

5.1 Introduction

The purpose of the results chapters is to analyse the data gathered from the interview questions posed to former Hilton College students and to the headmaster, housemasters and Hiltonian Society board members. The researcher has attempted to allow the data to speak for itself rather than to permit the expression of his own experience or bias. The researcher will advise the reader when there is a reflection of his opinions or ideas in the analysis. The presentation of the analysed data is by means of three chapters organised in the following manner:

- Chapter 5: The Hilton College Servant Leadership Development Programme (HCSLDP)
- Chapter 6: Post Hilton College leadership development
- Chapter 7: The social field of servant leadership development

Chapter 5 is organised to give an overview of the Hilton College Servant Leadership Development Programme (HCSLDP). Presentation of the analysed data is in the following four sections:

- The context of the Hilton College Servant Leadership Development Programme.
- A description of the Hilton College Servant Leadership Development Programme.
- Typical leadership experiences of Grade 12 students at Hilton College.
- Philosophy and practice of leadership upon graduating from Hilton College.

5.2 The context of the Hilton College Servant Leadership Development Programme (HCSLDP)

The participants in this study were all former Hilton College students. The target group were those who had experienced the HCSLDP, which Hilton College introduced in 2000. Chapter 4 gives a description of the sample group.

The first question asked sought to establish the context of the HCSLDP. Interviews took place with the headmaster, housemasters and Hiltonian Society board members. The objective of these interviews was to establish the reasons for the change in the type of leadership approach at Hilton College and the desired outcomes of the changes made.

Hilton College is a boys-only, independent, boarding secondary school located in the Midlands of KwaZulu-Natal, South Africa. The college has seven boarding houses with approximately sixty students in each house. The houses run on the concept of an extended family with the housemaster ultimately responsible for the spiritual, emotional and physical wellbeing of the students under his care. An assistant housemaster, a housemother and four to five tutors aid the housemaster. Tutors are responsible for house duties and taking care of a tutor group of eight to twelve students. All Grade 12 students are assigned leadership roles within the house to assist the housemaster in the creation of a family atmosphere. The introduction of the current leadership programme in the year 2000 was in response to a request from the housemasters and senior students to review the prefect system, which had remained unchanged for more than a century (Nicholson, 2008). The prefect system was a tradition, dating back to 1872 and the “school constitution” laid down there would be:

- “One praepositor” (prefect) for every ten boys.

- Their duties included punishing “loiterers”.
- Prefects had a clearly defined “policeman” role and had to punish all minor offences with “impositions” (Rickard, 1999:1).

The prefects’ powerful role continued through the decades and promoted the practice of leadership through responsibility for discipline (Nicholson, 2008). The focus under the prefect system was hard power, and was characterized by a hierarchical, top down system and embraced elitism and self-centeredness that created issues around trust (Nicholson, 2008). The prefect system of leadership was based on the idea of domination, because “once you got to matric you had worked your way from the bottom and now were in a position of authority” (JM, 2008:3). The action of leadership under the prefect system was to command the followers and was rule orientated with punishments (Rickard, 1999:1).

According to Nicholson (2008) in 1999 senior staff, housemasters and senior students conducted a workshop to review the prefect system. The key issues examined were:

- The advantages and disadvantages of the prefect system;
- Changes in the way Hilton College perceived leadership;
- Methods for preparing young people for their place in society and the work place; and
- Guidelines for achieving desired outcomes.

The conclusion of the review was that the prefect system was divisive and exclusive, offering leadership experiences to a select few and as such, encouraged selfishness and privilege (Nicholson, 2008; MP, 2010). The proposed leadership philosophy would instil the idea of service and serving while the leadership programme would enable all students to develop their own leadership potential (Nicholson, 2008). Hilton College’s understanding of

leadership developed beyond the single leader perspective to include all senior students in sharing the responsibility of leading the school and setting the tone (Hodgson, 2009; Nicholson, 2008).

According to Nicholson (2008), the seed that triggered off the reflection on the future leadership philosophy at Hilton College was the readings of Robert Greenleaf and in particular, the following quotes:

“.... but in the past 100 years we have moved from a society comprised largely of artisans and farmers with a few merchants and professionals, and with small government, to widespread involvement with a vast array of institutions, often large, complex, powerful, impersonal, not always competent, sometimes corrupt. Nothing like it before has happened in our history. This recent experience with institutions may have brought a new awareness of serious deficiencies in the quality of our common life that is clearly traceable to leadership failures. Some of these lacks have become so painful to bear that leadership crisis is an apt term to describe an important aspect of our present condition” (Greenleaf, 1986:1).

“The servant leader is a servant first. It begins with the natural feeling that one wants to serve. 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?” (Greenleaf, 1977:66).

“Each of us is intimately connected to the other, and in recognising that connection, we are moved to greater service; to a more profound understanding, appreciation and tolerance of one another; to an honest self-examination of our own attitudes and behaviour; and to the

building of community. What are most important in life are the relationships we establish and maintain with other people” (Greenleaf, 2003:5).

According to Nicholson (2008), the challenge faced with senior students was that they appeared to be ‘hardwired’ to equate leadership with power, position and privilege. Nicholson (2008) believed that the ideas of Greenleaf were exactly what they wanted their senior students to embrace. The idea was to inculcate in them a desire to want to serve and not to feel that they “had arrived” and were “owed” something. “We would like those under them to become healthier, in body, mind and spirit and to become better people with sound values” (Nicholson, 2008).

Nicholson (2008) did not exclusively prioritise academics but rather sought to develop wiser people, who would be aware of the world, could think for themselves and engage in debate, or discuss and develop ideas. In essence, education according to Nicholson (2008) is about trust, rapport, motivation and helping others to reach their potential.

“When I address our matric boys at the start of a year I emphasise that their function really is to serve – to serve the school and to serve others in it, and that this should be their aim and their primary function. From this they will develop as leaders and will develop leadership skills” (Nicholson, 2006-2).

5.3 A description of the Hilton College Servant Leadership Development Programme (HCSLDP)

Individual interviews with the representatives of four different groups took place to establish the essence of the HCSLDP. These groups comprised of:

- Housemasters;

- Chaplain;
- School councillors; and
- Headmaster.

The following interview question was asked:

- Please could you give a description of the servant leadership development programme as experienced in your area of responsibility at Hilton College?

Leadership like any other skill, needs to be taught, developed and practiced (KR, 2008). According to MP (2008), the core components of the HCSLDP are taught and developed through classroom-based activities and various structured leadership experiences.

The opportunity to experience and practice leadership culminates in Grade 12 with each student assigned a leadership portfolio (MM, 2008). These leadership portfolios include community service projects in underprivileged communities and different duties in the boarding house. The HCSLDP includes classroom-based activities, structured leadership experiences, feedback and mentoring (DW, 2008).

The classroom-based leadership development process begins in the junior forms (Grade 8 and 9) and is an integral thread in the life orientation programme. The focus is on personal competencies related to developing self-awareness and self-management. The rationale is for students to understand and manage themselves and their emotions, using the text *Emotional Intelligence for Children and Teens* by de Klerk and le Roux (2003). In Grade 10, the focus is on social awareness and relationship management with an emphasis on understanding how to live and lead, in relation to others. The book *Life Strategies for Teens* by McGraw (2000) is the foundation text used in this year.

During the Grade 11 year formal lessons in leadership are taught. These are based on the text *The 7 Habits of Highly Effective Teens* (Covey, 1998). This extends self-development competencies to include the individual as a leader. Leadership lessons are given on topics including; servant leadership, management versus leadership, integrity, action centred leadership, concept and project planning, process management, personality types, moral leadership, the Hilton College leadership values (Appendix A), *The 4 Pillars of Leadership* (Maxwell, 2005), adolescent development issues, the Hilton College leadership system and the college's expectations of each leader.

Senior staff teach most of the lessons, with consultants used where appropriate. On a fortnightly basis, guest speakers share their lives and leadership experiences. Previous speakers included Robert Swan (OBE, Antarctica explorer), Mark Shuttleworth (Philanthropist for Mathematics and Science and the first South African in space) and Jonty Rhodes (former member of the South African cricket team).

However, the HCSLDP is not purely classroom-based and a variety of other activities takes place on an on-going basis during the year. A weeklong Outward Bound experience is organised each year for Grades 8 to 10. The Grade 8's undertake this experience on the Hilton College estate, Grade 9's go on a hike in the Drakensberg mountains and the Grade 10's attend an outdoor adventure centre on the shores of the Albert Falls dam. The purpose of the Outward Bound experience in Grades 8 and 9 is to develop the practice of effective self-leadership (for example, self-discipline, self-control, handling one's fears) and being an effective team member. In Grade 10 there is an extension of themes to circumstances, in which mental, emotional and physical pressure on the students is increased, in order to develop the above-mentioned attributes in more testing conditions. While the Grades 8 to 10

students benefit from the Outward Bound experience, a week-long leadership development camp for the Grade 11 students prepares them for the various leadership roles during their forthcoming final year of schooling.

The leadership development camp is based on experiential learning, starting with an eco-challenge to develop team awareness and team building. In order to experience issues relating to communication and power the students play various simulation games. In order to identify themes of servant leadership, case studies are presented featuring different exemplary leaders, with some examples being Nelson Mandela, Mahatma Gandhi, Mother Teresa, and Ernest Shackleton. The video *The Lords of Discipline* (1983), based on the book by P. Conroy (1980), is also viewed. A group discussion follows to facilitate dialogue on Hilton College leadership values. This dialogue helps to develop an understanding amongst the students that they all have the inherent potential to contribute, wherever they might find themselves. On the last day of the leadership development camp, the students spend a morning alone, to provide each student with the opportunity to develop a personal mission statement, and to draft a letter of motivation about leadership to the headmaster.

In the final year, the Grade 12 students have an opportunity to practice leadership, both within the school community and beyond. These experiences include leadership exposure through a variety of portfolios within the boarding house, under the guidance of the housemaster. There is a rotation of portfolios to give students exposure to working with others, to act decisively, to be accountable and to accept responsibility within a given framework (MP, 2008).

To counteract the danger of developing the wrong kind of leadership, Hilton College subscribes to the concept of servant leadership and has adopted its own set of values, which

are presented and discussed as part of the HCSLDP (MM, 2008). These values namely integrity, humility, compassion, dignity and worth, service, responsibility and excellence are closely aligned to the servant leadership theory (MP, 2008). Adopting the servant leadership approach helps to contribute to the development of an aspiring leader's moral and social awareness both through the theoretical concepts that are presented, as well as through activities such as serving the community and articulating a personal mission, vision and set of core values. Participation in service was infused within the Hilton College leadership experience, and through serving the community, both moral values and leadership skills are developed (Nicholson, 2008).

In Grade 10, each student is required to do twenty-five hours of community service projects per term (TM, 2008). These are action orientated and involve working with local communities in need, via the Vula programme. The Vula programme is Hilton College's educational outreach and community support initiative. The programmes stated mission is "to provide effective and relevant educational programmes, chiefly in Mathematics and Physical Science, to create maximum impact on teaching and learning". In addition, each boarding house has a charity project organised by the relevant Grade 12 leader in the house. These projects range from raising funds for various organisations, to engaging with particular communities on specific projects. Examples of projects include working with under-privileged communities coaching sport, supplying sports equipment, building and upgrading school classrooms, developing food gardens, teaching computer skills and maintaining computer centres run by the Vula programme.

The feedback and mentoring system at Hilton College is an essential part of leadership reflection. It consists of feedback on the performance of Grade 12 students in their leadership

role, as well as their leadership potential shown in the classroom, on the sports field and through cultural activities (DW, 2009).

Staff and students within the boarding house complete a form for evaluation by ‘others’ reviewing the Grade 12’s leadership development (Appendix B). These evaluation forms are based on the ten characteristics of servant leadership as formulated by Spears (1998) using the work of Greenleaf (1998). The characteristics are listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people and building community (MP, 2009). The Grade 12 students also complete a personal evaluation form (Appendix C).

The results of these two evaluations are discussed one-on-one between the housemaster and the student under review. After discussion, both parties come to an agreement on suggestions and recommendations made by the housemaster. This helps to improve the student’s practice of leadership. These evaluations are on-going and form the basis for the headmaster’s award for servant leadership (Appendix D), which is presented at the end of the third term. There are three levels of awards depending on the student’s commitment to the HCSLDP. The criterion for the servant leadership award (Hilton College Handbook, 2010:36-38) is based on the following values:

- How a student develops and values people through encouragement and affirmation.
- How he builds community through strong personal relationships.
- How he embraces the concept of “Ubuntu” by showing compassion, humility and human dignity. “Ubuntu” is an old African term for humaneness, for caring, sharing and being

in harmony with all of creation, it encourages co-operation between individuals, cultures and nations.

- How he upholds the values of integrity and trust by being open and accountable to others and serving their needs before his own.
- How he shares leadership by sharing status and by promoting others.
- How he is pro-active and responsible in fulfilling the requirements of his portfolios.

This section has given an overview of the HCSLDP, from Grade 8 to 12. The next section gives insight into the typical leadership experiences of students in Grade 12.

5.4 Typical leadership experiences of Grade 12 students at Hilton College

The following interview questions sought to establish the typical leadership experiences of students at whilst at Hilton College. In this case, the housemasters and the former students interviewed were asked to explain their typical experiences.

- Describe your leadership philosophy while you were a student at Hilton College?
- Explain how this was evident at the time. Give examples of how your philosophy was evident in your behaviour.

According to Hodgson (2009), the concept of leadership at Hilton College does not deliberately aspire to producing leaders in the traditional sense. It rather improves the unique capabilities of all, based on the conviction that all have the inherent potential to contribute in all walks of life, be that in the family, on the sports field, in the community or in the work place. He was emphatic about the importance of leadership at school level and in preparation

for life. He believed that all students at Hilton College ought to have exposure to the practice of leadership.

According to MP (2008) to afford the Grade 12's new leadership experiences and challenges, at the end of each term there is a rotation of positions of leadership within the boarding house. This process of change and fresh challenges is a vital component of the leadership programme.

For example, the individuals in the leadership group could change from a portfolio where 'management skills' were most necessary to a new area of responsibility where personal skills became more critical and where skills of 'leadership' could be sharpened (MP, 2008). When interviewing the members of the leadership group in Churchill House, one of the boarding houses at Hilton College, regarding the evaluation and reflection of leadership practice, it was noted by MP (2008) that they acknowledged that the process of leadership was a steep learning curve.

An example of a typical leadership experience would be the Easter Fun Day Community Service Project that Churchill House hosts every year for the "valley community". This community comprises support staff who work for Hilton College and the farm workers who work on the estate. According to NG (2009) this was a project that involved the whole house in contributing time and talents to a very worthwhile cause in which under-privileged children were given a fun day with jumping castles, fun activities, football matches and clowns. Easter eggs collected from the Hilton College community were distributed to the children. Figure 5 shows the article from the Churchill House Newsletter.

Figure 5: Easter Fun Day in the valley

Sunday the 17th of April, the first Sunday of the second term was filled with voices of joy and jubilation. The Easter fun day in the valley, an annual event organised by certain individuals within Churchill and participated by all. NG and SM were the key people in the success of this wonderful occasion, which brings so much delight to so many people. The project, which is based on community service work within Churchill House, represents the true nature of Hilton College boys that of caring for others and not taking life for granted.



Source: Churchill House Newsletter (May 2005)

The leadership experiences at Hilton College tend to be of a structured nature with guidelines and support provided by the staff. At the start of the final year, the leadership group receive a document outlining their responsibilities, acceptable standards of behaviour and clear rules regarding acceptable practice (Hilton College Handbook, 2010).

In addition to structured experiences within the house system, numerous other opportunities in clubs and societies helped shape leadership development. An example is first aid, a critical service offered by members of the Hilton College community for sports matches and other activities (PB, 2008).

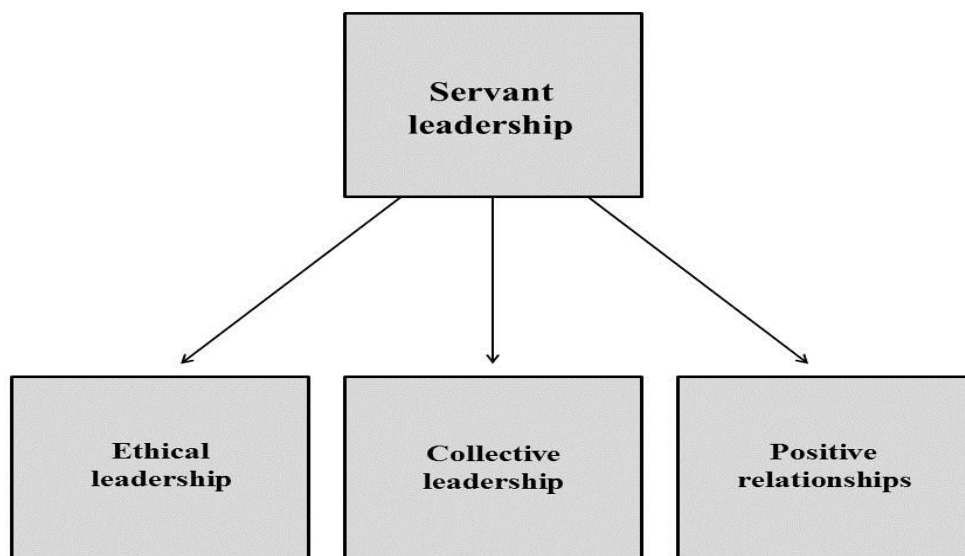
5.5 Philosophy and practice of leadership upon graduating from Hilton College

The next set of interview questions sought to establish the typical philosophy and practice of leadership of students upon graduating from Hilton College.

5.5.1 Philosophy of leadership

The data emphasised that the development of a leadership philosophy and practice, came with exposure to the ideas of leadership and the opportunity to experience leadership, with one particular student emphasising that “our philosophy of leadership crystallised when we experienced the practice of leadership together with leadership education during our years at Hilton College” (NP, 2008:5). The philosophy of leadership upon graduating from Hilton College revealed an emphasis on servant leadership and sub-categories of ethical leadership, collective leadership and positive relationships, as illustrated in Figure 6.

Figure 6: Philosophy of leadership upon graduating from Hilton College



Source: Researcher's own construction

5.5.1.1 Servant leadership

Servant leadership revealed a more positive aspect of leadership, which respondents observed was often missing in society. “I found that servant leadership is the opposite of what I see happening in society and around me” (RG, 2009:3).

NP (2008:4) considered servant leadership as “a very powerful and good way to lead people”. “It was considered the norm at Hilton to serve the school and serve those below you” (MB, 2008:5). Servant leadership’s focus was other centred, for the development of others within the team as well as for the betterment of the community. “The leadership was more for the school community rather than for my personal gain” (MB, 2008:6). “Individual development occurred for the sake of others not for the sake of oneself” (CW, 2009:4). “The introduction of servant leadership encouraged the ethical use of power and inspired people to be better, and do good deeds to make the world a better place” (JW, 2010:2).

5.5.1.2 Ethical leadership

Students emphasised that leadership has to be ethical. The dimensions of ethical leadership that emerged from the data included:

- Lead yourself;
- Establishing and living by values;
- Personal readiness;
- Lead by example; and
- Earning respect.

The students felt that before one could lead others one had to be able to lead one self. In describing the idea of self-leadership, one student commented:

“I think you can only lead other people if you can lead yourself. If you can set goals for yourself and achieve those ...think about your opinions and think about others, before you can actually start leading people” (PB, 2008:4).

A dimension of leading oneself was described as establishing values and evidence of personal commitment to these values.

“Aspects of leading oneself included the commitment to values because only when you know the difference between right and wrong can you do what is right for your surroundings” (FC, 2009:3).

The emphasis on values reinforces the notion that leadership has an ethical dimension and a number of students supported the philosophy of leading by example. However, a good example was not always set. According to MB (2008:1), “a small minority of hypocritical leaders in matric abused their power and were on their own personal mission”.

Students viewed ideal leadership as acting on one’s values and passing on these values in order to make a positive change. “This is where leadership was really fulfilling” (MB, 2008:5).

In leading by example, one would earn respect opposed to commanding respect. To be able to lead by example you had to have lived up to the Hilton College values. “Leadership is typically associated with power and can lead to doing things that are not reflected in the values and integrity of Hilton College” (KF, 2009:2). One student recalled how a small number of Grade 12’s did not lead by example and had a negative influence by drinking alcohol with junior boys. MB (2009:6) stated that, “by giving everyone a leadership position, you have the good, the bad and the ugly all in one”. Some students raised the issue of personal readiness for the leadership programme because they felt that the pre-occupation with one’s personal agenda, or self-centredness, meant that, “they were not geared up for the leadership roles that they were assigned” (NP, 2008:8).

Several students said that they did not assume they would command respect but through their personal example believed, they would earn respect:

“As a leader you are always on duty giving guidance to the juniors and constantly giving time and energy to the group. The group looks to you for help but also as an example of how to conduct one’s self” (TH, 2008:2).

“...if people do not lead by example, I personally lose a lot of respect for them. You know hypocritical leaders as soon as they start telling you what to do and they are not doing it themselves. This just causes you to lose respect for them. Personally, I have the most respect for leaders who lead their own lives in the same way they would want you to lead yours which I think is amicable” (MB, 2009:6).

5.5.1.3 Collective leadership

The data indicated that leadership was a team process involving individuals working together, rather than individuals operating on their own. Respondents used the analogy that leadership was a team sport and not an individual sport. Therefore, leadership was not a function of the individual but of the group in relationship to one another. The emphasis on “team” signifies that each individual has a role to play in the team in accomplishing the goal. The process was collaborative, a group of individuals working together as a team. One student said:

“Leadership is trying to get the best out of each member of the team. Each member is obviously their own individual and you know they sort of do their own thing in their own way but ultimately as the leader you want to build them all up in their own way so that they can perform optimally as a team” (CM, 2009:2).

Another student added:

“Leadership is an ability to unite different individuals around a common goal, for example leading on the sports field. This common goal is usually established collectively amongst the group” (RN, 2009:4).

Consequently, leadership involvement included a holistic view of the individual that touched on the ethical and spiritual aspects of people. Leadership is not one person dominating the whole team, but treating others as equals and working together to build up the team.

Leadership according to the students was not only giving direction but also giving time and resources to help the group. Achievement of leadership goals may be through an individual as that person develops others to be involved in a team process. The more an individual is involved in the leadership process the more leadership capacity is demonstrated.

5.5.1.4 Positive relationships

In the context of servant leadership, the students identified making connections and building relationships as important. Leadership was not a detachment but an attachment and was not an isolated endeavour. The relational aspects of leadership emphasised the importance of dealing with people positively by respecting them and serving them. *“To treat them firmly but fairly”* (MB, 2009:3). Other aspects of positive relationships included nurturing human potential through open relationships, encouragement and being approachable, which developed trust.

As one student stated,

“I was someone they could talk to, relate to and a lot of them came to me when they were having difficulties and troubles this developed into a trust relationship where I would not have to force them to do things” (CM, 2009:1).

Another term the students used to describe the significance of positive relationships was “friendship”.

CM (2009:1) stated,

“I was a leader to them as well as a friend”. In describing a group of people working together, TH (2008:3) said, “I was able to connect with people not only on the level of leadership but also on the base line of friendship. If you are laidback you are leading them but you are not better than they are. You are with them and you are helping them”.

With the language of equality and friendship, the relational element became important for both leaders and followers. Positive relational leadership was relating personally to people through caring, supporting, communicating and respect. It was this connection to people that defined the philosophy of positive relationship leadership for a number of students.

5.5.2 Practice of leadership

The analysis of the data on the practice of leadership emphasised that leadership practice was a verb and not a noun, as it is an action and not a state of being. In other words, leadership practice was something people do and not a position they possess. Students spoke about personal leadership philosophies, which they had put into practice. Leading by example was the predominate category reflected by leaders regarding leadership practice. “People respond well if someone in a position of leadership is setting a diligent example and not shirking responsibilities” (MJ, 2010:1). The dimensions of leadership practice required “you to be approachable if you want to help people ... help people through leading and not as this force above them that they cannot interact with ... you want interaction and the servant factor in serving them and helping them” (NP, 2008:7).

5.6 Conclusion

In this chapter, discussion centred on the HCSLDP and the leadership philosophy and practice upon graduating from Hilton College. The researcher identified servant leadership to be the distinctive philosophy and practice of leadership with sub-categories of ethical leadership, collective leadership and positive relationships.

In the following chapter, the focus shifts to post Hilton College leadership development and discusses the results of the interviews with former Hilton College students regarding their leadership development experiences at university and in the work place.

CHAPTER 6: POST HILTON COLLEGE LEADERSHIP DEVELOPMENT

6.1 Introduction

The purpose of this chapter is to analyse the data on leadership development of former Hilton College students at university and in the work place. A description of the category and sub-categories that the researcher identified in each period of development and the analysed data is presented in the following sections:

- The context of leadership development in South African universities;
- A description of community engagement in a South African university (Rhodes University);
- Typical experiences of former Hilton College students at university;
- Leadership philosophy and practice upon graduating from university;
- A description of leadership development of former Hilton College students in the work place; and
- Leadership philosophy and practice in the early stages of former Hilton College students working careers.

6.2 The context of leadership development in South African universities

Before describing former Hilton College student's leadership development at university, there needs to be a discussion regarding the context of leadership development within South

African universities. To establish this context, the researcher reviewed key higher education documents and interviewed staff from Rhodes University.

According to de Klerk (2010), no specific policy of the Council on Higher Education (CHE) promotes leadership development programmes at universities in South Africa. However, there is a focus on leadership development within the context of community service.

De Klerk (2010) explains that in the wake of South Africa's first democratic elections in 1994, the spotlight has fallen increasingly on the role of service in South African universities, as an overarching strategy in the transformation of universities to function as genuinely civic, socially and morally engaged institutions. The researcher reviewed the *White Paper on the Transformation of Higher Education* (Department of Education, 1997) which sets out the vision for universities and refers to community service as an integral and core part of higher education in South Africa. The document further states, that, "one of the goals of higher education is to promote and develop social responsibility and awareness amongst students through community service programmes" (Department of Education, 1997:10).

The over-arching category of "facilitation of leadership development at university" is encouraged by the development of the whole person through the concept of service, which provides the opportunity of experience and exposure to the possibilities of leadership (de Klerk, 2010).

The outcome of the *White Paper on the Transformation of Higher Education* (Department of Education, 1997) was that all South African public and private universities were required to formulate and introduce community service as one of their core goals. In 2004, the CHE released the document *South African Higher Education in the First Decade of Democracy*.

The notion of “community engagement” was introduced as a broader concept that includes community service and service-learning (de Klerk, 2010). The CHE (2004:130) defines community service as “volunteerism in which students engage in activities whose primary beneficiary is the recipient community and whose primary goal is to provide a service”. Although students learn from these programmes they are generally not related to, or integrated into the student’s field of study. Volunteer programmes are “essentially altruistic, extra-curricular and non-credit-bearing” (CHE, 2004:131).

Service learning on the other hand provides a service to the community, but equally enhances a students learning through the provision of this service and is credit bearing and an integral part of the academic course (CHE, 2004:132).

In conclusion the South African government and in particular the Department of Higher Education and Training believes that the social context of leadership development is an important consideration for students to be exposed to, in order to equip them with the leadership attributes of community consciousness required to tackle South Africa’s issues of unemployment, poverty and inequality in society. In the next section is a description of community engagement in a South African university namely, Rhodes University.

6.3 A description of community engagement in a South African university (Rhodes University)

Rhodes University is a co-educational residential university, of approximately six thousand students located in Grahamstown, in the Eastern Cape Province, South Africa. Rhodes University is committed to teaching, research and community engagement as its core mission (de Klerk, 2010).

In 2005, Rhodes University introduced the *Rhodes University: Community Engagement Policy* detailing the following objectives:

- Clarify how the university interprets the notion of community service;
- Specify how it aims to fulfil its mission in this area;
- Ensure that on-going community service activities are identified, and communicated to staff, students and the wider community;
- Promote community service as a form of higher education transformation, both in relation to working with the community towards a better future and generating graduates who have a sense of civic responsibility; and
- Promote the inclusion of service-learning in academic courses where appropriate in order to benefit the community and provide students with the opportunity to apply the theory of their discipline to local, regional and national development issues.

In promoting and supporting community engagement at Rhodes University the Vice Chancellor, Dr Badat and Deputy Vice Chancellor, Dr Mabizela had the following to say in an address to students in 2011:

“Rhodes’ mission proclaims that we shall strive ‘through community service to contribute to the development of the Eastern Cape’, and that we shall ‘foster the all-round development of our students’. Our Community Engagement policy commits us to draw on our knowledge and expertise to work ‘actively to improve the quality of life of individuals in Grahamstown and Eastern Cape communities’. It also charges us to foster ‘an ethos of voluntary community service’ among our staff and students, ‘leading to well-rounded graduate citizens who will be active agents for positive social change’. The Rhodes motto is Truth, Virtue, Strength, and

our slogan proclaims that we aspire to be a place Where Leaders Learn. Our Community Engagement programme participants give expression to the idea of engaged and selfless leadership and service to community. They pursue the Truth that derives from knowledge, understanding and reason; practice the Virtue of social commitment, compassion and giving, and possess the Strength of courage and boldness to strive to remake our society so that all may possess the social, economic and human rights and opportunities that are fundamental to living full, decent, productive, rich and rewarding lives.” (Badat, 2011:2).

“Community Engagement has a vital role to play in ensuring that we educate a student as a whole person; that we graduate students with a heightened sense of social consciousness and are able to serve as agents of and for social change and societal transformation; that our graduates are imbued with the attitude, spirit and values of “Ubuntu” and human solidarity” (Mabizela, 2011:2).

The activities of community engagement fall under the auspices of the Rhodes University Community Engagement Unit (RUCE). Dr Nduna (2009) the then director of RUCE outlined its objectives as follows:

- Contribute to the vision and mission of Rhodes University;
- Coordinate all university community engagement activities and give strategic directions when needed;
- Promote leadership development of students in order to foster and enhance civic and social responsibility;
- Facilitate outreach programmes, volunteerism and service learning which are developmental in their approach; and

- Promote service learning in collaboration with academic departments and community partners.

The principles of the RUCE according to Nduna (2009) are as follows:

- Community engagement is not a one-way process but a reciprocal learning process;
- When initiating a community engagement project, we should remember the principle of working “with” community partners and not “for” them;
- RUCE activities should be supported by a humanist philosophy, especially the outlook that we are one humanity; and
- Promote sustainability of engagement and not dependency.

Community engagement at Rhodes University has number of different programmes, which include the following:

- Student Volunteer Programme (SVP);
- Service learning programmes in academic departments; and
- Volunteer projects organised by the halls of residence, societies and sports codes. For example, a sports code conducting coaching in schools; fund-raising to build sports facilities in underprivileged areas of Grahamstown.

In South Africa, volunteerism is becoming a permanent feature of our higher education system and Rhodes University actively encourages volunteerism. Service facilitates leadership development (Nduna, 2009).

According to Nduna (2009), student volunteer programmes in South African universities require students to attend training workshops, which focus on the following:

- Learning Action Reflection Framework;
- Working with other cultures;
- Working in teams;
- Effective self-leadership; and
- Exposure to various leadership approaches including servant leadership.

Students are required to commit to a minimum of one hour per week and to keep a journal of activities undertaken. At the end of term, the students are required to complete an evaluation document. At an annual awards ceremony for those who have honoured their commitment to a community engagement project, students receive a certificate in recognition of their contribution.

6.4 Typical experiences of former Hilton College students at university

The next set of interview questions sought to establish the typical leadership experiences of former Hilton College students while attending university. The researcher asked participants to explain their typical experiences.

- Has your leadership philosophy changed since leaving school? If so, please describe in what ways.
- Explain how your leadership practice has changed since leaving school. Give examples of how your philosophy was evidenced by your behaviour.

Participants stated that leadership development at university developed in different ways, through community service, through work on campus and via work off campus and by means of leadership courses.

6.4.1 Community service

The concept of community service that started at Hilton College had a continuation in university with a variety of different projects. A number of participants emphasised the importance of understanding the inequalities inherent in society and DH (2010) indicated that some university students were ignorant about issues faced in South African society, and encouraged them to become aware and involved.

Participants' responses indicated that leadership development at university required personal initiative. Without personal initiative, leadership development could not commence. The overarching category of facilitation of leadership development at university is described by the concepts of personal initiative and opportunity. Participants indicated that leadership development was an individual choice and not driven by leaders, as in the case at Hilton College. According to RM (2008:3) "the opportunities at university are there and the platforms are there but it is not easy ... as you need loads of self-confidence and belief in your own abilities". Personal initiative started in most cases with a commitment to serve other people, with several participants expressing:

"I got involved with the house com and I was the Res Net Rep in my first year, which was the network technician and wasn't really a leadership position, it was helping out guys getting their networking setup in the res" (NP, 2008:3).

"I got heavily involved in the mentorship of first years at the University of Port Elizabeth and tutoring of economics students" (RM, 2008:4).

"The leadership role that I can think of was that I have done a lot of volunteering and a lot of group work" (LM, 2009:3).

“I created a HIV/AIDS poster for the SRC because I wanted to show that through love we can fight HIV/AIDS” (DH, 2010:1).

The goal of leadership, from the participants’ perspective, was the betterment of people within a context of care and community wellbeing. The goal of service was a humanitarian concern for the improvement of people’s lives, specifically fellow students and disadvantaged communities. In the participants’ minds, service equated with leadership and this reflected in how they described their leadership experience. One participant described what motivated him to become involved in leadership:

“My development of leadership occurred over a period of time and I had to be prepared to make an effort. The motive came by wanting to serve, not because I was a leader. I believe that a leader needs to be willing to serve, especially in a volunteer situation” (DH, 2010:2).

In essence, the commitment to serve other people influenced personal initiative to be involved in leadership, some participants attested:

“I was asked to be in charge of the newspaper team and then to head up the student newspaper” (TH, 2009:5).

“In my third year, I was elected senior student in De Beers residence, after being nominated and seconded and voted for by students who felt I could best represent their interests” (NP, 2009:5).

The majority of leadership development opportunities engaged by former Hilton College students at university were in the domain of voluntary work, which included the following examples:

- Community service projects in township schools for example, teaching and coaching sport;
- HIV/AIDS awareness campaigns;
- Support and help in orphanages;
- Fund raising by riding, running, canoeing and swimming for various charities;
- First aid for sports matches at university;
- Poverty alleviation projects in the townships; and
- Street children projects.

In conclusion, continued involvement in community service at university level by former Hilton College students underlines the impact of the HCSLDP and the future development of the leadership philosophy and practice of these participants.

6.4.2 Work opportunities on campus

A limited number of participants had work opportunities on campus, for example, as academic tutors in their final year of studies. “These academic tutor classes included tutoring/mentoring first year students in essay-writing skills, study skills and developing an understanding of concepts learnt in lectures” (RM, 2008:3).

MB (2008:5) found that “by means of tutoring people they really developed and this was very satisfying since you were educating others and contributing to future generations of students”.

One learnt in this environment to be able to work with people from different hierarchical levels from students to senior academics and university administration. Since “my style was

less hierarchical, the students related well to me as I treated them as equals, and they trusted me and confided in me with problems they experienced” (MB, 2008:4).

6.4.3 Work opportunities off campus

A number of the participants interviewed, were involved in work opportunities off campus. These experiences related mainly to practical work related activities, during the weekends or during the university vacation.

NP (2009) described how he did “vac” work for a video company based in the USA, which recruited him to work during the December/January vacation. He said the opportunity proved to be challenging because “I was dropped in at the deep end and expected to work with the members of the team. It was a steep learning curve and team work exposed me to a very different perspective of leadership, through problem solving and working together” (NP, 2009:8). “The leadership model was very different in that it was no longer the implicit hierarchy that someone at the top manages but more like a big tree, since it was a much flatter organisation” (NP, 2009:9). “My work experience developed my self-confidence and honed my communication skills” (TH, 2009:5).

According to DJ (2009:1), “the take away food business that I worked in helped to develop my organisational skills and understanding of how to deal with people, when providing a service”. Several participants were involved in studying journalism and working at various newspapers during the vacation. This exposed them to the reality of “meeting deadlines for publishing the newspaper the following day” (TH, 2008:3). In working for the newspaper, one realised the pressure of the work environment and the importance of meeting targets. What however they did not agree with was the leadership philosophy to achieve these targets.

“A very cohesive form of leadership was used. He shouted at us, he frothed at the mouth, you know he was very aggressive in the way that he got his messages across...” (PB, 2008:1). A number of participants expressed disagreement with this approach to leadership, which according to CM (2009:2) “this is not how I want to be, so you know, I am going in a different direction”. It is interesting to note that all the participants interviewed rejected the cohesive aggressive approach to leadership. For them the “servant factor” (NP, 2008:7) was important in dealing with people.

6.4.4 Leadership courses

As a requirement of becoming involved in community service and other university activities, participants were required to attend a leadership workshop. Participants were positive about courses attended to further knowledge and understanding of leadership. “The focus of student leadership was on service and not status because status created the wrong impression about leadership” (RM, 2009:2). According to RM (2009:2), “the leadership course at varsity gave me more motivation and more confidence in what I was doing”. “We were exposed to a variety of leadership theories, including servant leadership, which I liked because it meant that you work to uplift the people you were leading and became more involved than anything else” (RM, 2009:8).

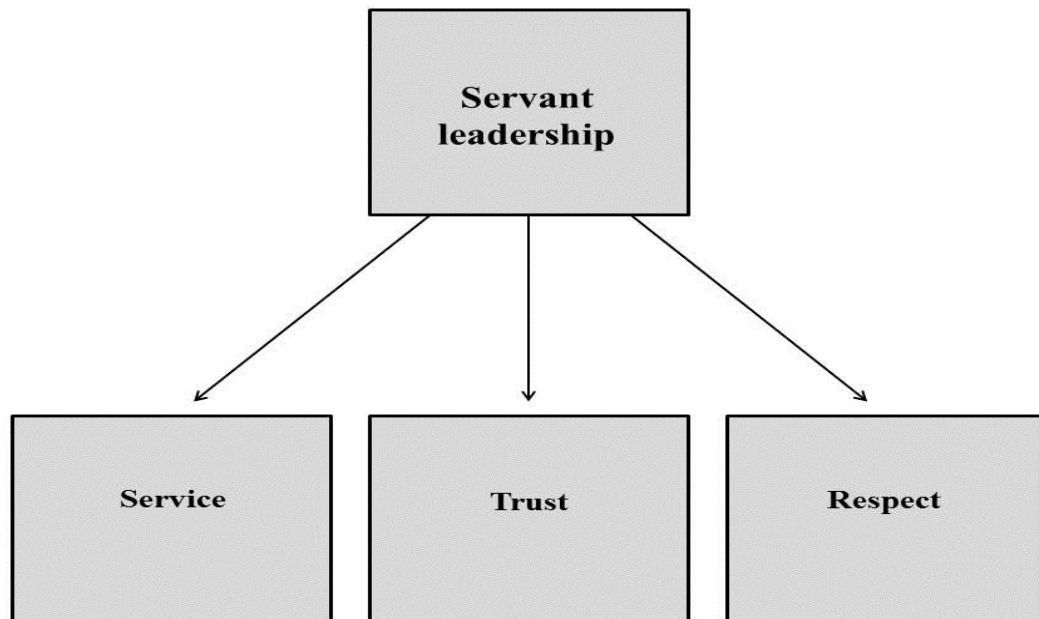
6.5 Leadership philosophy and practice upon graduating from university

The next set of interview questions sought to establish the typical leadership philosophy and practice of former Hilton College students upon graduating from university.

- How has your further education and work experience shaped your leadership philosophy?
- How has your further education and work experience shaped your practice as a leader?
- How has life in general shaped your leadership philosophy?
- How has life in general shaped your leadership practice?
- Have you any other comments you wish to make about the development of leaders/servant leadership/etc.

The data revealed further leadership development with exposure to “more and more opportunities which has probably helped in my leadership development” (TM, 2008:2). At university, you had to “prove yourself by gaining people’s trust and respect before they will do what you ask them to do” (TM, 2008:3). You had to be the sort of leader who helps others and not just helps themselves, and be prepared to get your hands dirty “working just as hard if not harder than other people” (PB, 2008:6). The philosophy of adopting servant leadership became more understandable at university as you “could not be this sort of force above them, you needed that sort of servant factor in serving them and helping them” (NP, 2009:7). The leadership philosophy and practice of former Hilton College students upon graduating from university revealed a deeper understanding of servant leadership and its importance in dealing with and motivating adults. The participants on reflection questioned the appropriateness of other leadership approaches that they witnessed or experienced from other leaders. The sub-categories of servant leadership emphasised by the data analysis were service, trust and respect as shown in Figure 7.

Figure 7: Leadership philosophy and practice upon graduating from university



Source: Researcher's own construction

6.5.1 Service

The concept of service upon graduating from university had two dimensions, firstly to be approachable and helpful and secondly community service. The concept of service had become an important aspect of participants dealing with people and giving back to the community. The dimension of working with others in different roles within the university had developed the participants ability to work with others and gain self-confidence. Involvement in service projects gave participants further experience in leading very complex and demanding activities for example, working with street children who were a challenge in terms of the social issues they faced. Other participants found their involvement in service projects gave them a greater understanding of how to work with different people of different ages, gender, religions and language. On personal note the ability to help others with personal

issues or just being a friend when needed was further developed since the participants had become more empathetic and compassionate. Table 17 illustrates the comparison of community service projects between school and university.

Table 17: Comparison of community service projects between school and university

Name	Hilton College	University
JW	Charity fundraiser for outreach project. Mentor of junior students. Head of boarding house.	Fund raising in support of church missionaries in Zambia.
CD	Started school garden projects in disadvantaged schools in the Midlands.	Started several projects in Malawi and Lesotho involving environmental protection during university vacations.
PB	First aid for sports matches.	First aid for sports matches.
MB	Charity fund raiser for outreach project. Mentor of junior students.	Tutor in sociology, class representative and tutor for students struggling to adapt to university.
AVZ	Head of society. Mentor of junior students.	Class representative. Volunteer for the Defence Force cadets.
CM	Charity fundraiser for outreach project. Computer teaching with The Vula programme.	Teaching sport to township kids i.e. cricket and fund raising for equipment.
LM	Computer teaching with The Vula programme.	Street children project, teaching computer skills.
DH	Charity fundraising for garden projects. First aid for sports matches.	Development of an HIV/AIDS awareness poster for the SRC. Planting a vegetable garden at hall of residence and donating them to township residents to reduce malnutrition. By donating meals not eaten in the residence dining room, he ran a campaign to raise awareness of poverty in townships.

Source: Researcher's own construction

6.5.2 Trust

Trust was seen as a two way process with firstly gaining the trust of the people working for you and secondly trusting people to do their work. This required a two-way communication process of “people coming to talk to me if they have a problem...” (PB, 2008:6). Trust developed an understanding between people and by “trusting those people to do their work and showing them you trust them, will in turn, in my experience get them to trust you to facilitate their work” (JW, 2008:6).

6.5.3 Respect

Respect was an important element of getting people’s “buy-in” to work with you (MB, 2008). Forcing people to take notice and follow you, does not work “as they will not respect you and pull away from you” (NP, 2008:3). Earning respect required you to “lead by example, do the right thing and hopefully you don’t try to push them” (DH, 2010:3). If you “shout and scream you wouldn’t get anything done because an overpowering kind of person does not command respect” (NP, 2008:5).

6.5.4 Practice of leadership

The practice of leadership manifested itself in a number of different ways. Participants became involved in activities where they had the expertise and talent to help. The participants became involved in community service projects, which varied from working with street children to food growing, education and fund raising for specific township projects. Participants were more emphatic about the understanding of servant leadership and its practice in the university environment. One senses a maturity about the approach to

leadership and its practice. The university environment crystallised their thinking about how they wished to practice leadership once they had graduated from university. The practice was evident in the number different projects and activities that participants became involved in during their time at university. Leading by example was the predominate category reflected by leaders regarding leadership practice. “People respond well if someone in a position of leadership is setting a diligent example and not shirking responsibilities” (MJ, 2010:1). The dimensions of leadership practice required you to “be approachable if you want to help people ... help people through leading and not as this force above them that they cannot interact with ... you want interaction and the servant factor in serving them and helping them” (NP, 2008:7). “Very much a serving approach of helping others and I like to work in a team and share ideas within the team” (JW, 2008:1).

6.5.5 Summary

Various students spoke about how university provided an open environment of opportunity for individuals keen to become involved in leadership. PB (2008:8) termed the notion of leadership development within an open environment as “leading yourself”. TH (2008:2) added that, “in the open setting of university there was freedom of involvement and the opportunity of meeting and working creatively with other people, in comparison to Hilton College where leadership development took place in a highly structured environment working with teenagers”. TH (2008) went on to explain that the university viewed leadership development as primarily self-directed as opposed to other-directed, as in the more structured setting experienced at Hilton College.

“Leadership at university has been very different in that you are on your own... You cannot always go to somebody else and ask them what they think you should do... you have to make the decision yourself without having the support of a teacher or a housemaster” (TH, 2008:4).

The university experience reinforced the philosophy of servant leadership, as former Hilton College students in light of its suitability in leading people questioned the overpowering type of leadership. The participants believed that service, trust and respect were key aspects of servant leadership in leading people and getting them to work with them as leaders.

6.6 A description of leadership development of former Hilton College students in the work place

The set of interview questions below sought to establish the typical leadership experiences of former Hilton College students in the work place.

- How has your further education and work experience shaped your leadership philosophy?
- How has your further education and work experience shaped your practice as a leader?
- How has life in general shaped your leadership philosophy?
- How has life in general shaped your leadership practice?
- Have you any other comments you wish to make about the development of leaders/servant leadership/etc.

For most of the participants, the work place was a new experience as they were just beginning their working careers. Most had not had the opportunity of having experienced leadership roles in the organisations for which they worked.

Data in this section differed from Hilton College and university critical events since the participants share their observations and experiences as a “juniors” working for the first time in an organisation.

For most of the participants the leadership philosophy and practice of organisations experienced was a “path littered with fatalities” (JW, 2008:2). DB (2008:1) stated that, “we were treated like naughty children and not adults who had graduated from university”. JW (2009:3) stated that, “he was working for an exclusive South African game lodge as a conservation officer and the leadership philosophy and practice was not what I identified with and opposite of what I believed and practiced”. For RM (2008:7), the work environment taught conformity as he described the experience of his first manager, who said to him, “I am management and you are the junior and you are subservient”. The response to this leadership approach was that “I did not feel comfortable, but in myself I did know that I was a very good leader” (CM, 2009:1). RM (2008:1) stated that, “I didn’t agree with them and certainly still don’t agree with it now. In servant leadership you work to uplift the people you are supposed to be leading, in fact you are supposed to be becoming more involved”.

Management controlled the concept of leadership in the work place with little opportunity for exercising leadership development in junior employees. CD (2009) believed that the leadership values within organisations were problematic regarding the treatment of individuals, and organisations did not respond to the needs of the individual.

CM (2009) indicated that many people of his age preferred a more open environment in which leadership emerges as individuals rise to meet the various challenges of leadership and creatively involve themselves in the leadership undertaking. The majority of participants said that they worked well in a team with a flat structure where one had increased responsibility

and accountability. A number of participants indicated that they wished to move on from working in an environment in which the leadership philosophy and practice was controlling and overpowering and start their own businesses with former colleagues from school, university or the work place. NP (2009:8) indicated that, “he would get hold of some of the guys from school or university and start my own thing”.

For a number of participants, the opportunity for service took place outside of the organisation. For example, JW (2009) started a farming project with the local community, to address the malevolent problem of malnourishment among the women and children through better farming practices applied to growing food. DH (2010) started a project to develop low cost houses with a design developed at university. In another case, CD (2009) worked as a coffee merchant and outside of work volunteered with a Swiss organisation to co-ordinate local coffee growers in rural communities in Africa to switch to organic growing methods, as opposed to existing farming methods that made use of synthetic fertilizers and herbicides. A certain percentage of sales from organic coffee was used to uplift these rural communities. Service projects are more complex and difficult outside the work place and take greater commitment (CD, 2009). It required initiative and creativity because it was not part of the recognised structure of the organisation (LM, 2008:7).

Only one participant worked for a flat structured organisation, based in the UK. He had only just started working in the organisation therefore it was difficult to gauge the leadership philosophy and practice, but TM (2009:1) did say that, “the leadership philosophy of the leader was, you are working with me and not for me”.

6.7 Leadership philosophy and practice in the early stages of former Hilton College students working career

The leadership philosophy of servant leadership has become entrenched in their way of thinking by the fact that participants were questioning the ethical validity of leadership approaches that use an overpowering force, or forcing people, to achieve organisational goals. NP (2008:7) believes that “people will naturally oppose being forced to follow someone and start questioning it and pulling away from it...servant leadership on the other hand is a very powerful and very good way to lead people”.

The practice of servant leadership in the work place by the participants is still to emerge since most participants were still at university or had just started their working careers and this aspect will require further research in the years to come. The experiences of the practice of leadership at university did indicate developing the practice of service and working on respect and building trust amongst the students that they were working with in societies, community service projects or work related experiences.

Participant’s practice of servant leadership in the work place was evident in the way they treated and worked with staff in the organisation. Although participants did not hold positions of leadership, they still exercised servant leadership in the way they dealt with people in the organisation. RM (2008:6) stated that, “if he was approached he would sit down with the person and go through the problem with them and explain the process”. The involvement in community service outside of the work place was evident by a number of participants’ experiences in different projects as shown in Table 23.

6.8 Conclusion

This chapter raises the importance of leadership development at university and the link between community service and developing servant leadership. Chapter 7 and 8 will further explore this aspect. The participants were questioning the validity of other leadership philosophies and practices they have witnessed in terms of exercising leadership in the work place. They expressed dissatisfaction with the way leadership practice is exercised by forcing people to follow them and have stated, “that is not how I want to be so you know, I am going in a different direction” (PB, 2008:1). At university and in the work place, the participants continued the practice of community service which had started at Hilton College. In some instances, the participants challenged the social practices of fellow university students and encouraged these students to become more aware of the issues of inequality facing South African society.

The leadership philosophy and practice of former Hilton College students upon graduating from university revealed a deeper understanding of servant leadership and its importance in dealing with and motivating adults. The key aspects of servant leadership were service, trust and respect. The concept of service had two dimensions, firstly to be approachable and helpful and secondly community service. Trust was viewed as a two way process, firstly gaining the trust of the people they were working with, and secondly trusting people to do their work. Respect was an important element of getting people’s “buy-in” to work with them (MB, 2008).

The practice of leadership manifested itself in a number of different ways at university. Participants became involved in activities where they had the talent, and expertise to help.

The participants became involved in community service projects and leading by example was the predominate category reflected by leaders regarding leadership practice. Within the work place, participants' dealings with fellow staff members reflected their practice of servant leadership and it will be interesting to see the change in organisations as participants move from junior roles into leadership roles or establish their own business opportunities.

In Chapter 7, the researcher discusses the social field of servant leadership development as a more conceptual approach. The paradigm model is developed and this gives rise to the central phenomenon of an individual's leadership philosophy and practice.

CHAPTER 7: THE SOCIAL FIELD OF SERVANT LEADERSHIP DEVELOPMENT

7.1 Introduction

In the previous two chapters, the researcher described the Hilton College Servant Leadership Development Programme (HCSLDP) and participants post Hilton College leadership development experiences. As previously mentioned the aim of this research was to explain the development of a leadership philosophy and practice of former Hilton College students, exposed to their servant leadership development programme and other post-schooling leadership experiences. This study has developed a substantive grounded theory labelled the social field of servant leadership development.

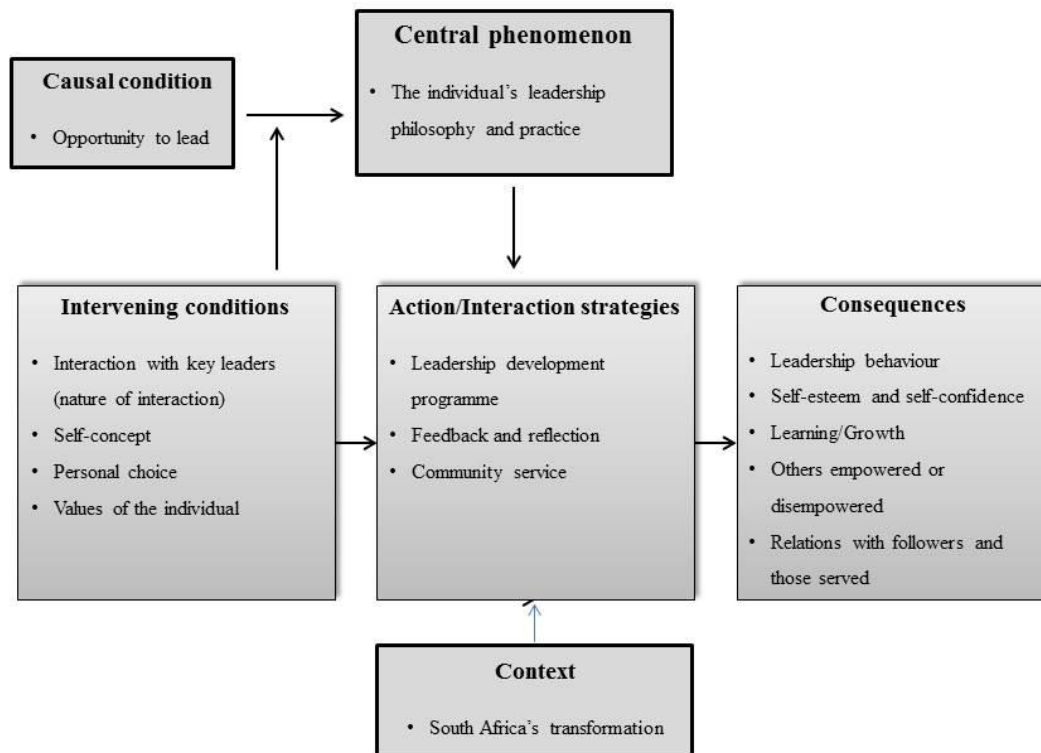
This chapter is more conceptual than the previous two descriptive chapters as it aims to more fully develop this theory by presenting:

- The paradigm model;
- The social field of servant leadership development; and
- Applying the social field to four institutional contexts.

7.2 The paradigm model

The structure of this grounded theory model is based upon the paradigm model of Strauss and Corbin (1990:99). Figure 8 presents a visual display of the paradigm model.

Figure 8: Visual display of the paradigm model



Source: Researcher's own construction

This figure shows the individual's leadership philosophy and practice as the central phenomenon which emerged from the fourteen components that were dimensioned under the five categories, identified by Strauss and Corbin, (1990:99) as "causal condition, intervening conditions, action/interaction strategies, context and consequences". The arrows, constructed by the researcher reflect the interrelationship of the five categories and the central category. The intervening conditions influence the causal condition to give rise to the phenomenon of the individual's leadership philosophy and practice. The intervening conditions refer to situations in which the causal condition may be interrupted/supported affecting the individual's thinking on their leadership philosophy and practice. The action/interaction

strategies evolve over time and deal with an individual's response to the phenomenon (Strauss and Corbin, 1990:103).

The context refers to those conditions within which action/interaction strategies occur to help create the specific environment to which the research participants responded (Strauss and Corbin, 1990:104). Consequences are outcomes of the distinctive strategies used to implement the phenomenon (Strauss and Corbin, 1990:103).

7.2.1 Phenomenon of the individual's leadership philosophy and practice

As explained earlier, the original intent of this research was to develop a substantive grounded theory that explains the development of a leadership philosophy and practice of young adults who had attended Hilton College and been exposed to their servant leadership development programme and subsequent leadership development at university and in the work place.

7.2.1.1 Definition of the individual's leadership philosophy and practice

A leadership philosophy is a set of beliefs and values that impact on the individual's practice of leadership. The practice of leadership is defined as, the ability to implement the philosophy of leadership that the individual has adopted. The individual's leadership philosophy and practice is a phenomenon created through the analysis of the data, which is of significance to leadership development organisations, and best seems to explain the development of a leadership philosophy and practice, which participants were trying to develop. The next section deals with the properties and dimensions of this phenomenon.

7.2.1.2 Properties and dimensions of the phenomenon

The individual's leadership philosophy and practice is an intricate phenomenon. Through the grounded theory process, the researcher has constructed three properties of the phenomenon, namely, expectancy to lead, service attitude and service behaviour. The expectancy to lead has sub-properties namely, the opportunity, approach and motive to lead. The service attitude sub-properties include the role, degree of concern for others and readiness to serve. The service behaviour sub-properties describe the responsiveness to needs of others and genuineness. These properties and sub-properties of the individual's leadership philosophy and practice are summarised in Table 18.

Table 18: Properties and dimensions of the individual's philosophy of leadership and practice

Property	Sub-property	Dimensions of sub-property	
Expectancy to lead	Leadership opportunity	Mind-set that only a few are capable of leading and therefore only a select few are given the opportunity to lead.	Mind-set that all can exercise leadership in different roles and therefore all can be selected and given the opportunity to lead.
	Approach	To lead is to control	To serve is to lead
	Motive	Self-serving	Serving
Service attitude	Role	Lead first	Serve first
	Degree of concern for others	Indifference	Compassionate
	Readiness to serve	Unwilling	Spontaneous
Service behaviour	Responsiveness to needs of others	Lacks empathy	Empathetic
	Genuineness	Disingenuous	Sincere

Source: Researcher's own construction

7.2.1.3 Expectancy to lead

Expectancy to lead is the opportunity afforded to followers to enable them to experience leadership. Expectancy to lead, service attitude and service behaviour are the primary properties of the individual's leadership philosophy and practice. The main property of expectancy to lead has sub-properties of leadership opportunity, approach and motive. The first sub-property of opportunity to lead refers to the nature of who is a leader. Dimensions range from the mind-set of the individual that only a few are capable of exercising leadership to the mind-set of the individual that all can exercise leadership. The second sub-property of approach can be described along a continuum ranging from "to serve is to lead" and "to lead is to control", which leads to the third sub-property of motive, which ranges along the continuum from self-serving to serving. The self-serving leader puts their own needs first before the followers needs whilst the serving leader considers the needs of the followers first.

7.2.1.4 Service attitude

Service attitude can be defined as, what motivates you to lead? It consists of three sub-properties namely, role, degree of concern for others and readiness to serve. Individuals see their role in the community along a continuum ranging from "leading first" to "serving first". The service attitude of serving first is closely linked to the other sub-properties, namely, developing a degree of concern for others and readiness to serve. When individuals see their role as serving, first they tend to be compassionate and spontaneous in serving others. Individuals' who perceived leadership as leading first, tend to be indifferent to the concern for others and unwilling to serve others, since leadership is perceived as self-serving and hence realising one's own personal goals.

7.2.1.5 Service behaviour

Service behaviour can be defined as, a leader's approach to serving others within his/her role as a leader. Individuals with a particular service attitude, tend to have a specific service behaviour associated with it. The sub-properties of service behaviour are responsiveness to the needs of others and genuineness. The dimensions of the sub-property of responsiveness range from lack of empathy to empathetic. The second sub-property of genuineness has the dimensions ranging from disingenuous to sincere.

In essence the concept of giving all an opportunity to lead, coupled with the notion of "to serve is to lead" gives a different leadership philosophy and practice than the self-serving motive and practice of only selecting a few individuals for leadership positions.

7.2.2 Causal condition

Causal conditions are those categories that "influence or cause the phenomenon" (Strauss and Corbin, 1990:100). The causal condition that related to the phenomenon of the individual's leadership philosophy and practice is that of the opportunity to lead. The opportunity to lead dimensions ranged from, only a select few being given the opportunity to lead, through to all being given an opportunity to lead. The opportunity to lead had an influence on the phenomenon of the individual's leadership philosophy and practice. The intervening conditions influence/mitigate the causal condition, which in turn has an impact on the phenomenon.

7.2.3 Intervening conditions

The intervening conditions firstly alleviate or change the impact the category of causal condition has on the phenomena and secondly facilitate or constrain the action/interaction category (Strauss and Corbin, 1990:102-104). The intervening conditions identified through this study related to characteristics of the individual and his interaction with others. These conditions were interaction with key leaders, self-concept, personal choice and values of the individual.

7.2.3.1 Interaction with key leaders

Key leaders are those individuals who influence and drive the philosophy of leadership within an organisation. The individual's interaction with key leaders was an intervening condition that facilitated or constrained the causal condition of leadership opportunity. The nature of interaction between the individual and key leaders included their philosophy of leadership and attitude towards power ranging from hard to soft in dealing with people and their relationships with them ranging from unapproachable to approachable. The key leaders influenced the organisational philosophy of leadership with the continuum ranging from focus on the leader (self-serving) to focus on others and serving (servant leadership).

7.2.3.2 Self-concept

Self-concept is how one defines one's identity as a leader. The individual's self-concept has four sub-properties namely, the individual's leadership philosophy and practice, emotional baggage, potential and passion. One or more of the sub-properties can activate engagement

within the individual in becoming involved in leadership development or avoid getting involved in leadership development.

The first sub-property of the individual's self-concept refers to the individual's leadership philosophy and practice. Individuals who have a leadership philosophy will be able to form the practice of leadership. The sub-properties of leadership philosophy and practice are summarised in the previous section.

The second sub-property of the individual's self-concept namely emotional baggage describes the characteristics of personal readiness for leadership development. The emotional baggage ranged along a continuum from over-burden with life's issues, to limited burden of life's issues. An individual pre-occupied with his own personal agenda was not prepared to become involved in leadership development, as leadership is an "other-centred activity" i.e. "to serve is to lead". Leadership development required a foundation of self-confidence and not being overly concerned with one's own individual agenda.

The third sub-property of the individual's self-concept namely, potential which ranged along a continuum from insecure to secure in which the individual would have a feeling of insecurity if unsure of strengths and abilities, to a feeling of knowing ones strengths and abilities.

The fourth sub-property of the individual's self-concept deals with the passion of the individual, which can be dimensionally ranging from unenthusiastic to enthusiastic. Those individuals' who have extreme emotional baggage, lack potential and are unenthusiastic, will most likely make a personal choice to decline the opportunity to lead, mitigating the causal condition of influencing the individual's leadership philosophy and practice.

Table 19: Properties and dimensions of self-concept

Property	Sub-property	Dimensions of sub-property	
Individual self-concept	Refer to Table 18: The individual's leadership philosophy and practice	Refer to Table 18: The individual's leadership philosophy and practice	
	Emotional baggage	Concerned with personal agenda	Not overly concerned with personal agenda
		Low self-confidence	Self-confidence
	Potential	Insecure	Secure
		Unsure of strengths and abilities	Knows strengths and abilities
	Passion	Unenthusiastic	Enthusiastic

Source: Researcher's own construction

7.2.3.3 Personal choice

Personal choice is the decision made by an individual to become involved in a task with no influence from anyone else. At Hilton College, the decision to become involved in leadership and take up the opportunity to lead came from the formal leader, who decided that all are leaders. Formal leaders can encourage and support others, but leadership involvement is a personal choice of participation and participants in this study made a personal choice to develop and practice servant leadership. While at university, participants made a personal choice to become involved in leadership roles e.g. various community service projects. In the work place there was little opportunity for leadership, and participants therefore made a personal choice to continue being involved with community service projects outside of their working environment. The intervening condition of personal choice to take up an opportunity to lead would contribute to developing the individual's leadership philosophy and practice.

7.2.3.4 Values of the individual

The values of the individual can be described as, the moral code of each individual that influences the way they conduct every aspect of their life. Individuals given the opportunity to lead need to develop the right kind of leadership philosophy and practice. This was the central feature of the HCSLDP, which is a value-based leadership approach (Appendix A), where students of Hilton College were encouraged to develop and practice servant leadership. Values would therefore be an intervening condition interacting in the causal condition of the development of the individual's leadership philosophy and practice. At university and in the work place there was no identification of a set of values but rather the choice left to the individual's discretion.

7.2.4 Action/Interaction strategies

The action/interaction strategies are the “how” to manage the phenomenon (Strauss and Corbin, 1998). These strategies may be unique to the specific situation, which in this study are the leadership development programme, feedback and reflection and community service.

7.2.4.1 Leadership development programme

The leadership development programme is a systematic plan detailing an outline of the implementation of the leadership practice in the organisation. The sub-properties of the leadership development programme were scope, duration, orientation and control.

- Scope: Refers to the type of leadership development activities, which range along the continuum from classroom-based to experiential. The experiential approach to leadership has a close link to the causal condition of opportunity to lead.

- Duration: Refers to the time-span of the leadership development programme, ranging from short term to long term.
- Orientation: Deals with three dimensions: task verses service orientated, individual development verses developing self and others, and managing verses leading.
- Control: The leadership development programme has dimensions along a continuum, ranging from tightly structured and controlled to loosely structured and controlled.

7.2.4.2 Feedback and reflection

Feedback to participants with regards performance within their leadership role by leaders and reflection to gain insight into areas of improvement through journaling, mentoring and coaching. A feature of the HCSLDP was that participants received regular feedback on their progress as leaders through an evaluation by others' (Appendix B) and had a chance for reflection by completing a personal evaluation form (Appendix C). The purpose of this feedback and reflection was to enable them to learn from others' perceptions of their leadership capabilities, review their own progress and thus plot the way forward to improve their capacity to lead as servant leaders.

7.2.4.3 Community service

The definition of community service is services volunteered by individuals to benefit a community. Community service forms a major component of servant leadership and Hilton College actively promoted it through the HCSLDP and thus instilled in students a sense of social responsibility. Participants were involved with community service in underprivileged communities needing support and encouragement in a range of areas including education, health and financial support. The purpose of community service was for the participants to

work with people from different communities in order to contribute to resolving social issues with the aim of trying to create a more just and equal society, taking into account the need for transformation in South Africa.

7.2.5 Context

Context is the “specific sets of conditions within which action/integration strategies are taken” (Strauss and Corbin, 1998:132). The contextual consideration in this paradigm model is South Africa’s transformation.

7.2.5.1 South Africa’s transformation

Closely inter-related to the social field of servant leadership development is South Africa’s transformation. Following the first democratic elections in 1994, the dimensions of social justice, economic justice and redistribution of social goods were compelling reasons for Hilton College to align itself with the broad based societal transformation. According to Hodgson (2009), it is the desire of the Hiltonian Society board to make Hilton College more accessible to all South Africans and to transform the school so that it represents this country’s culture and diversity. This is to ensure that graduates are in agreement with and are part of South Africa’s rich diversity of culture and religion. The Vula programme is acknowledged by the MEC for Education - KZN for its contribution to the upliftment of education in underprivileged communities, refer to Appendix E. Leadership development cannot take place in a vacuum; it can only take place within the context of the society within which one lives. The context of South Africa’s transformation affects the action/interaction strategies adopted to develop the phenomenon of a leadership philosophy and practice.

7.2.6 Consequences

Consequences are those outcomes of distinctive strategies used to manage the phenomenon (Strauss and Corbin, 1990). Through the grounded theory process, the researcher has constructed two properties, firstly those that deal with self and secondly those that are relational as reflected in Table 20.

Table 20: Consequences of the phenomenon of the individual's leadership philosophy and practice

Self	Relational
Leadership behaviour	Relations with followers and those served
Self-confidence and self-esteem	Relation to the institution
Learning and growth	Others empowered or disempowered

Source: Researcher's own construction

7.2.6.1 Self

The sub-properties of self are leadership behaviour, self-confidence and self-esteem, and learning and growth. Leadership behaviour varied according to the individual's leadership philosophy. The leadership philosophy of command and control resulted in the use of hard power. The unapproachable leader believed that by instilling fear and threatening punishment individuals would be motivated to achieve the goals of the leader and organisation. A leadership philosophy of servant leadership would result in the use of soft power with the leader being approachable and providing affirmation and team identification.

The individual's self-confidence and self-esteem can range along the continuum from high to low self-confidence and self-esteem having an impact on the leadership behaviour of leaders. Leadership behaviour characterised by hard power and instilling fear and threatening punishment can affect an individual's self-confidence and self-esteem in a negative way.

Positive reinforcement through servant leadership behaviour of being approachable and the use of soft power can contribute towards an individual's increased self-confidence and self-esteem.

Learning and growth in leadership creates the capacity to lead which varied along the continuum from minimum growth to high growth. It links closely to the opportunity to lead which enables leadership capacity to develop. Without the opportunity to lead, learning and growth in leadership capacity would be minimal.

7.2.6.2 Relational

The sub-properties of relational are: relations with followers and those served; relation to the institution and others empowered or disempowered.

The relations with followers and those served ranges from, unwillingness to serve and negative relationships with followers, to spontaneous and positive relationships with followers. The relationships with followers were more positive within the servant leadership philosophy as opposed to the command and control approach to leadership, which tended to be predominantly top down as opposed to participatory. The follower's relation to the institution was influenced by the organizations philosophy of leadership. The dimensions ranged from leaders focussing on themselves and being self-serving to leaders focussing on others and being serving. The empowering or disempowering of others relates closely to the individual's leadership philosophy. The philosophy of servant leadership tended to lead to empowerment of others and the command and control approach to leadership tended to lead to disempowerment.

7.3 The social field of servant leadership development

The definition of the social field is the area of social interaction between individuals or groups of people. Within the social field exists a polarity that can be either a positive or a negative field. The positive field would be the expectation to lead within a servant leadership framework and this would include the use of soft power, having a motive of serving and the values of integrity and honesty. The negative field would be the opposite and would include positional leadership, focusing on hard power, having a self-serving motive and include unethical behaviour.

7.3.1 The properties and dimensions of the social field of servant leadership development

The social field of servant leadership development can be defined as, an area of organised social practices and activities of leaders that affect the individual within the social field. The individual may experience positive (attraction) or negative (repulsion) in the social field similar to a magnetic field. The purpose of the social field of servant leadership development is to describe and explain the invisible sphere of influence shaping the individual's leadership philosophy and practice.

The researcher by using the grounded theory process has constructed six properties that constitute the social field of servant leadership development, namely: individual self-concept, organisational philosophy of leadership, organisational hierarchy and leader selection, other leader's practices and behaviour, leadership development and service opportunities.

These properties and sub-properties of the social field of servant leadership development are summarised in Table 21.

Table 21: Properties and dimensions of the social field of servant leadership development

Property	Sub-property	Dimensions of sub-property	
Individual self-concept	Refer to Table 18: The individual's leadership philosophy and practice	Refer to Table 18: The individual's leadership philosophy and practice	
	Emotional baggage	Concerned with personal agenda	Not overly concerned with personal agenda
		Low self-confidence	Self-confidence
	Potential	Insecure	Secure
		Unsure of strengths and abilities	Knows strengths and abilities
	Passion	Unenthusiastic	Enthusiastic
Organisational philosophy of leadership		Leaders focus on the themselves and are self-serving	Leaders focuses on others and are serving
Organisational hierarchy and leader selection	Leader selection	Few	All
	Structure	Hierarchical - many levels	Egalitarian - few levels or flat
Other leader's practices and behaviour	Power	Hard	Soft
	Relationships	Unapproachable	Approachable
	Task orientation	Leader instils fear and threatens punishment	Leader provides affirmation and team identification
	Style	Top down	Participatory
Leadership development	Scope	Only classroom based	Experiential and classroom-based
	Duration	Short term	Long term
	Orientation	Task	Service
		Individual development	Development of self and others
		Managing	Leading
	Control	Tightly structured and controlled	Loosely structured and controlled
Service opportunities		Not promoted actively	Encouraged

Source: Researcher's own construction

7.3.1.1 Individual self-concept

Self-concept is how one defines one's identity as a leader. Individual self-concept consists of four sub-properties namely: the individual's leadership philosophy and practice, emotional baggage, potential and passion. The individual may experience attraction or repulsion in the social field, which may influence the shaping of the individual's leadership philosophy and practice. The individual self-concept is closely linked to the other sub-properties namely, developing a degree of concern for others and readiness to serve. When individuals see their role as serving, they tend to be compassionate and spontaneous in serving others. The individuals' who perceived their leadership role as leading first, tend to be indifferent to the concern for others and unwilling to serve others, since leadership is perceived as self-serving and hence achieving one's own goals. The individual's leadership philosophy and practice is summarised in Table 18 and self-concept namely, emotional baggage, potential and passion in Table 19.

7.3.1.2 Organisational philosophy of leadership

The definition of the organisational philosophy of leadership is the way in which leaders related to followers within the organisation. It has dimensions ranging from leadership focusing on the leader who focuses on his own needs and is self-serving, to the leader who focuses on others and is serving. The type of organisational philosophy of leadership that an organisation adopts could influence the approach to organisational structure and leader selection.

7.3.1.3 Organisational hierarchy and leader selection

The organisational hierarchy is the structure of leadership and management of the organisation and leader selection the process within the organisation used to make appointments. The organisational hierarchy and leader selection has sub-properties of leader selection and structure. The first sub-property of leader selection refers to who is under consideration for a leadership role and this ranged from a few candidates to all having the opportunity. This choice will be dependent on the organisational philosophy of leadership, which relates to the causal condition of “opportunity to lead”. The second sub-property structure has dimensions along a continuum from, hierarchal and many levels, to few levels and flat.

7.3.1.4 Other leader’s practices and behaviour

Other leader’s refers to individuals that the participant interacts with in a different social context. The other leaders’ practices and behaviour has four sub-properties namely: power, relationships, task orientation and style.

Power refers to how leaders use their power within their leadership role. The dimensions ranged from hard power to soft power along the continuum. Hard power is essentially ordering people around, putting people down and bullying. Soft power is characterised as respect for people’s dignity and well-being.

Relationships refer to the relationship of the participant with other leaders. The dimensions ranged from unapproachable to approachable. In terms of the social field, the individual may experience “attraction” through a leader who practices soft power and is approachable

compared to “repulsion” by leaders who practice hard power and are unapproachable towards followers in the social field.

Task orientation deals with how the leader motivates the individual, which ranges along the continuum from instilling fear and threat of punishment to affirmation and team identification. In terms of the social field, the individual will experience “repulsion” from leaders who instil fear and threaten punishment compared to “attraction” to leaders who provide affirmation and team identification.

Style refers to the power distance between the leader and followers. The dimensions of style range from top down to participatory. A style showing a top down approach will provide limited opportunity for followers to contribute and will often lead to “repulsion” in the social field between the leader and followers. A style having a participatory approach will encourage dialogue between the leader and followers and lead to contribution from followers, which will result in “attraction” in the social field.

7.3.1.5 Leadership development

The opportunity for leadership development in organisations will be dependent on the organisational philosophy of leadership and leader’s practices and behaviour within a particular organisation. This will influence whether there is the promotion of leadership development opportunities within the school, university or work place for individuals, and the nature of these opportunities. Assuming that leadership development programmes are actively promoted, the four sub-properties of leadership development are scope, duration, orientation and control.

Scope refers to the type of leadership development activities, which range along the continuum from classroom-based only to experiential and classroom-based.

Duration refers to the time spent on leadership development programmes, which range from short term to long term.

Orientation refers to the focus and implementation of the leadership development programme within the leadership philosophy adopted. Orientation of the leadership development, which has the dimensions ranging from task/managing with individual development to service/leading with developing both self and others.

Control refers to the organisation and management of the leadership development programme, which has dimensions ranging from tightly structured and controlled to loosely structured and controlled.

7.3.1.6 Service opportunities

A service opportunity is the term used to describe the mind-set of the organisation that provides a framework for volunteer community service. The dimensions of service range from not promoted to being actively encouraged. The opportunities of service may contribute to the individual philosophy and the practice of leadership because key properties of servant leadership are service attitude and service behaviour. Without the service opportunity, it is unlikely that the servant leadership philosophy will be able to develop.

7.3.2 The change process in the individual's leadership philosophy and practice

The phases of the social field of servant leadership development represent the types of experiences that individuals were exposed to during their personal leadership development journey from Hilton College, to university and then onto the work environment.

To understand this development and change process in the individual's leadership philosophy and practice, the researcher applied the paradigm model represented in Figure 8 to the phases of the social field of servant leadership development shown in Table 22. There is an interconnection between the development of the individual's leadership philosophy and practice and the social field that an individual experiences. In the social field, polarity exists, namely, as a positive or a negative field. To understand the field symbolically its similarity would be a magnet. Participants may experience attraction (positive field) or repulsion (negative field) in the social field similar to a magnetic field. The question one poses is; what are the invisible positive or negative attractors shaping the individual's leadership philosophy and practice in the four phases, namely: the Hilton College prefect system, HCSLDP, university and the work place? As the social field changes in each phase, it may shape the individual's leadership philosophy and practice.

The paradigm model, shown in Figure 8, will be used to differentiate (consequence) the impact of the social field on the individual's leadership philosophy and practice, based on the phases of the social field of servant leadership development summarised in Table 22.

Table 22: Phases of the social field of servant leadership development

Phases		Leadership participants are exposed to contextually as part of the social field			
Property	Sub-property	Hilton College prefect system	HCSLDP	University	Work place
Organisational philosophy of leadership		Leadership focuses on the leader and is self-serving	Leadership focuses on others and is serving	Leadership focuses on others and is serving	Leadership focuses mostly on the leader and is self-serving
Organisational hierarchy and leader selection	Leader selection	Only some selected	All selected	All have the potential to be selected	Only some selected
	Structure	Hierarchical (many levels)	Egalitarian (few levels/ flat)	Hierarchical (some levels)	Mostly hierarchical (many levels)
Other leader's practices and behaviour	Power	Hard	Soft	Soft	Hard
	Relationships	Unapproachable	Approachable	Approachable	Mostly unapproachable
	Task orientation	Leaders instil fear and threaten punishment	Leaders provide affirmation and team identification	Leaders provide affirmation and team identification	Leaders mostly instil fear and threaten punishment
	Style	Top down	Participatory	Participatory	Top down
Leadership development	Scope	Experiential for those appointed as prefects	Classroom-based and experiential for all	Classroom-based and experiential for volunteers	Classroom-based for those appointed as managers
	Duration	Short term	Long term (on-going)	Short term	Short term
	Orientation	Task Individual development Managing	Service Develop self and others Leading	Service Develop self and others Leading	Mostly task Individual development Managing
	Control	Loosely structured and controlled	Tightly structured and controlled	Loosely structured and controlled	Loosely structured and controlled
Service opportunity		Not promoted	Strongly encouraged	Encouraged	Not promoted in most organisations

Source: Researcher's own construction

7.3.2.1 Phase: Hilton College prefect system

The individuals who matriculated between 2000 and 2003 experienced both the Hilton College prefect system as a follower and the HCSLDP as a leader.

7.3.2.1.1 Casual condition

The causal condition of “opportunity to lead” under the Hilton College prefect system was restricted to a small select group, named prefects. This resulted in the exclusion of most of the Grade 12 students at Hilton College from the opportunity of experiencing and developing the capacity to lead. The mind-set was that only a few are capable of leading and therefore only a selected few are given the opportunity to lead.

7.3.2.1.2 Intervening conditions

In general, a negative field dominated interaction between followers (Hilton College students) and leaders (prefects). The negative attractors that created the negative field included the following:

- Prefects had a philosophy that leadership was associated with position and that fellow students should serve them i.e. self-serving;
- Prefects were autocratic in practices and behaviour in that they exercised hard power with followers;
- Prefects were invariably unapproachable and top down;
- Task orientated; and
- Instilled fear and threatened punishment to keep control.

These negative attractors resulted in the individual repelling the prefect system of leadership because of the above-mentioned negative attractors. Students inferred that trust, respect, integrity, approachability and caring were the main features most often linked with leaders whom they respected and were attracted too. The hard power, hierarchical structures experienced by individuals in the Hilton College prefect system context disregarded emotions and self-esteem and prefects embraced an elitism and self-centeredness that set up barriers to trust. Individuals also stated that, in their experiences hard power was characterised by condescending and often intimidating language, which they regarded as abusive and counter-productive in creating effective and positive leadership relationships between the followers and leaders.

7.3.2.1.3 Action/Interaction strategies

The leadership development programme was experiential for those appointed prefects and its duration was for the whole of the final year of school. There was no classroom-based input on leadership theories given. The orientation task focused on individual development but no feedback or reflection system was in place, nor was community service actively promoted. The leadership development programme was loosely structured and controlled, and overall created a negative field, with followers repelled from the leaders (prefects). The overall approach to leadership by prefects at times mitigated against sound ethical leadership.

7.3.2.1.4 Context

The nature of the combination of organisational philosophy of leadership, organisational hierarchy and leader selection, prefect's practices and behaviours, leadership development and service opportunities all contributed towards a negative social field that reduced creating

the ideal conditions for the development of the individual's leadership philosophy and practice.

The South African transformation context was not part of the social field at this time, since the main objective was managing and controlling the followers and not developing leaders within a greater context i.e. the greater community.

7.3.2.1.5 Central phenomenon

The phenomenon of the individual's leadership philosophy and practice was hierarchical and was focussed on position rather than serving. The followers repelled from the prefect leadership approach.

7.3.2.1.6 Consequences

The former students of Hilton College in this study did not experience leadership roles in the Hilton College prefect system, since they were still in the junior years. Their reaction was however to be negative about this approach to leadership. The HCSLDP introduced in 2000 provided a different approach to leadership and as illustrated in 7.3.2.2.

7.3.2.2 Phase: Hilton College Servant Leadership Development Programme (HCSLDP)

Of the social field changes that influenced the paradigm model conceptually, the HCSLDP phase was high impact and a positive social field. This field represents a social field with servant leadership as the fundamental philosophy of leadership and practice. The paradigm model is used to illustrate the social field of servant leadership development.

7.3.2.2.1 Causal condition

All Grade 12 students of Hilton College are given “the opportunity to lead” the causal condition in the paradigm model. The opportunity to lead enabled the individual’s leadership philosophy and practice to develop over time, starting with leadership roles at Hilton College and in subsequent years at university and in the work place. The mind-set that all can exercise leadership gives a different understanding of what leadership entails.

This is a positive attractor in the social field since all Grade 12 students have an equal opportunity to develop the capacity to lead.

7.3.2.2.2 Intervening conditions

The participant’s interaction with key leaders of Hilton College was one of support from them and they were approachable and using soft power, in dealing with the students. The key leaders supported and encouraged leadership to focus on others and to serve. The organisational philosophy of leadership at Hilton College was leader selection for all Grade 12 students and the structure was egalitarian. The organisational philosophy of leadership was servant leadership with leaders providing affirmation and team identification for the students. The style of leadership from the key leaders was participatory with the encouragement of the practice of the values of Hilton College. The social field experienced was positive with a number of positive attractors enabling the intervening conditions to provide the right conditions for the development of the individual’s leadership philosophy and practice.

The self-concept experienced by the students was one of increasing self-confidence, growing awareness of one's potential and the enthusiastic passion for engaging in the leadership development programme.

In this phase of the social field, personal choice was less pronounced, as it was an expectation that all would take part in the leadership development programme. The main values endorsed by individuals were that of leading by example and service.

7.3.2.2.3 Action/Interaction strategies

Three interlinking strategies contribute towards the development of a positive social field. These were the leadership development programme, feedback and reflection, and community service. The leadership development programme was both classroom-based and experiential in scope. The duration of the leadership programme was long term and the orientation was service focus with the development of self and others. The control of the leadership development programme was tightly structured with service opportunities encouraged. As part of the leadership development process, regular feedback and reflection integrated into the programme to improve leadership practice. Community service was promoted as an integral part of the servant leadership development programme. The type of strategies adopted created a positive social field that enabled the individual to develop a philosophy and practice of leadership with a support structure to help and guide.

7.3.2.2.4 Context

By developing servant leadership, Hilton College acknowledged the importance of the context of South Africa's transformation and as a result there was an strong emphasis on community service in order to develop leaders who are sensitive to the needs of society.

7.3.2.2.5 Central phenomenon

The phenomenon of the individual's leadership philosophy and practice was one of servant leadership. The social field was positive and the attractors were the leadership opportunity, self-esteem/self-confidence, learning and growth, others empowered and relations with followers. The leadership opportunity was that all were given the chance to experience leadership and develop the capacity to lead. The approach to leadership was "to serve is to lead" with the emphasis on serving. A service attitude included the role, degree of concern for others and readiness to serve. In this case, service attitude was serving first with the degree of concern for others compassionate and readiness to serve spontaneously.

7.3.2.2.6 Consequences

The consequences of the phenomenon of the individual's leadership philosophy and practice included the following outcomes:

- Leadership behaviour which was empathetic and sincere;
- Increased self-esteem and self-confidence;
- Learning and growth in capacity to lead;
- Empowering others; and
- A positive relationship with others and those served.

7.3.2.3 Phase: University

The university phase was a positive social field, with servant leadership being one of several leadership theories discussed in the training taken for involvement in community service projects. The paradigm model is used to illustrate the social field of servant leadership development.

7.3.2.3.1 Causal condition

All participants at university had the opportunity to lead, which was the causal condition in the paradigm model. The opportunity to lead came for example, through community service projects, which enabled the individual's servant leadership philosophy and practice to develop. This is a positive attractor in the social field because participants had the opportunity to lead if they so wished. The opportunity to lead was completely voluntary and a personal choice undertaken to become involved.

7.3.2.3.2 Intervening conditions

Participants' interaction with key leaders at the universities was one of encouragement. The key leaders supported and encouraged community engagement and service to others through the universities community engagement programme and other activities. The organisational philosophy of leadership at university was to encourage involvement of all students within a democratic structure. Universities did not define their organisational philosophy of leadership explicitly, but university leaders did focus on others and were serving orientated in their dealings with staff and students. The style of leadership from the key leaders was participatory with encouragement of students to become involved in the various community service projects and to promote the values of "Ubuntu", serving as agents of and for social

change. The social field experienced was positive, with the positive attractors of encouraging key leaders, positive self-concept and alignment of the values of the individual with the university. This provided the right conditions for the development of the individual's leadership philosophy and practice.

The self-concept experienced by students was one of increasing self-confidence and growing awareness of their own potential. Personal choice was an important factor in deciding to become involved in university activities of community engagement. When dealing with a variety of people and situations the values of honesty, integrity, service, compassion and responsibility influenced the ethical choices made.

7.3.2.3.3 Action/Interaction strategies

The strategy contributing towards the development of a positive social field was community engagement, work experience, volunteer projects and other activities organised by the university. The university did not have an official leadership development programme but rather a community engagement programme focussing on service and the development of self and others. The control of this programme was loosely structured and service opportunities encouraged. The programme did not include regular feedback and reflection needed to improve leadership practice.

7.3.2.3.4 Context

The Department of Education's (1997) *White Paper on the Transformation of Higher Education* acknowledged the importance community service as a core requirement of university education and thereby acknowledged the context of inequality in society and South Africa's transformation.

7.3.2.3.5 Central phenomenon

The phenomenon of the individual's leadership philosophy and practice was one of servant leadership. The social field was positive and the attractors were the personal choice to lead, self-esteem and self-confidence, trust and developing respect with fellow students. The leadership opportunity was that all had the chance to experience leadership through voluntary service. The approach to leadership was "to serve is to lead" with the emphasis on serving. A service attitude included the concern for others and a readiness to serve.

7.3.2.3.6 Consequences

The consequences of the phenomenon of the individual's leadership philosophy and practice included the following outcomes:

- Leadership behaviour which was one of participation and approachability in dealing with fellow students;
- Increased self-esteem and self-confidence;
- Focus on relationships and developing trust and respect; and
- A positive relationship with others and those served.

7.3.2.4 Phase: Work place

The work place had a negative social field, with a number of negative attractors. This field represents a social field with the absence of servant leadership and a more command and control approach to leadership.

7.3.2.4.1 Casual condition

The casual condition of opportunity to lead in the work place was limited since most participants were just starting out on their working careers and were still in junior positions. Leadership was linked to position and hence leadership roles were limited to employees in management positions. Participants exercised leadership outside of the work place through community service projects. The practice of servant leadership continued in the work place through the development of positive relationships with other employees, and the practice of ethical leadership within the organisation. However, some participants found the situation untenable and moved to other work opportunities.

7.3.2.4.2 Intervening conditions

The intervening conditions in the work place were self-concept, personal choice, values of the individual and the interaction with key leaders. The social field is characterised by a negative field because of the negative attractor of interaction with key leaders who exercised leadership by mainly focusing inwards with a self-serving motive. The participants found key leaders in most cases unapproachable, having a style that was top down in approach. The participants had limited personal choice regarding leadership opportunities within the organisation. Participants found that often the values of the organisation conflicted with their own values.

7.3.2.4.3 Action/Interaction strategies

A negative field dominated the action/interaction strategy. Strategies of leadership development programme, community service and feedback and reflection, were not apparent to participants in the work place. Individuals made a personal choice to pursue these activities outside of the work place. The participants found themselves at odds with the lack of

leadership opportunity and a different approach to leadership compared with school and university. After involvement in leadership development at school and university, participants found the approach to leadership in the work place very different from their expectations.

7.3.2.4.4 Context

The context of South Africa's transformation in the work place was minimal and lacked the decisiveness of Hilton College and university. Many organisations focussed inwards with no attention to social involvement. The participants in terms of servant leadership development were creative in their thinking about where organisations should relate to communities and society.

7.3.2.4.5 Central phenomenon

The individual's leadership philosophy and practice in the work place was servant leadership but the philosophy of the organisation and other leaders was autocratic and associated leadership with position thus creating a negative social field. The leadership approach was to lead is to control. The motive to lead was self-serving with an indifference to the concern of others. The participants repelled this approach to leadership. The negative attractors were the use of hard power, most leaders were unapproachable and that leaders' mode of task orientation was mostly to instil fear and threaten punishment. In many instances participants stated that they did not wish to lead this way and they would choose a different direction in terms of leading.

7.3.2.4.6 Consequences

The consequences of the phenomenon were based on the approach that to lead is to control. This attitude adopted by the organisation and other leaders created very different

consequences compared to the philosophy of servant leadership adopted by the participants. It created a negative field with the outcome of participants being that they repelled a leadership approach where leaders based their behaviour on hard power and a top down style. The participants questioned the leadership approach in the work place and made a personal choice not to lead with an approach they did not agree with. Participants' relationships with others in the organisation were positive and they empowered those they worked with. The leading and growth in capacity to lead continued outside of the organisation through community service projects.

7.4 Applying the social field to four institutional contexts

7.4.1 The context of leadership development

The contexts within which leadership development occurred were the Hilton College prefect system, the HCSLDP, university and the work place. The researcher dealt individually with these contexts in order to illustrate how each contributed to leadership development.

7.4.1.1 Hilton College prefect system

From its founding in 1872, the leadership approach at Hilton College was the prefect system, which remained unchanged for over 100 years until 2000 when they introduced the HCSLDP a leadership programme based on the philosophy of servant leadership. The prefect system gave the opportunity for leadership to a small select group of Grade 12 students. The structure was hierarchical with prefects commanding respect due to the position they held and the purpose was to maintain discipline within the school.

7.4.1.2 HCSLDP

Hilton College students were nurtured in a leadership development programme, which was under-pinned by a philosophy of leadership that combined three elements. Firstly, there was an expectancy of all to lead. Hilton College expected all students in Grade 12 to exercise leadership with an emphasis on community service. Secondly, there was an assumption that all students have a capacity to lead. Hilton College believed that all students had inherent leadership capacity and only experience of leadership roles would develop this. Thirdly, there was a belief that to serve is to lead. Hilton College upheld the leadership philosophy of servant leadership, in which leadership was not the same as authority or power, but an activity rather than a formal position. Students were encouraged to lead by serving others.

One cannot isolate one particular factor contributing to leadership development at Hilton College but noteworthy factors were key leaders, an opportunity for all to lead, community service, feedback and reflection. The underpinning of the HCSLDP by a particular leadership philosophy sets the parameters for the school's leadership development programme and consequent exercising of leadership whilst on the programme. A number of participants indicated that the opportunity of experiencing leadership at Hilton College gave them a preparedness to lead at university.

7.4.1.3 University

There were opportunities at university to exercise and develop leadership through community service, academic tutoring, clubs, and societies and work related experiences on and off campus.

In this environment leadership development is a personal choice, which necessitates the individual to want to become involved in leadership roles in order for leadership to develop. The motivation to become involved in leadership roles was triggered by the courage to follow what was within the person, which could be, compassion for people, or out of response to a need or request, or to plan an event.

Other factors contributing to leadership development at university were authorities providing an environment for students to become involved in service and in due course, leadership roles. The aim of the leadership training provided was preparing students to undertake community engagement activities, academic tutoring responsibilities, or to function in clubs and societies. The motivation behind becoming involved in leadership was personal initiative triggered by a commitment to serve others, which required self-confidence and belief in your own abilities.

7.4.1.4 Work place

The participants in the work place were just starting out on their working careers and they were mostly in junior positions in organisations. The leadership philosophy experienced in the work place was completely different to their personal leadership philosophy and practice. The bases of understanding of leadership in organisations was mostly on the concept that to achieve results one had to be this overpowering force from above forcing people to do what they wanted. Participants had experienced this approach to leadership and this resulted in them not wanting to take this direction in excising their leadership philosophy and practice. They repelled this approach to leadership and believed that one had to serve, earn people's respect and trust before others would want to follow you and work with you.

Community service was not part of the ethos of the organisations the participants worked for and consequently participants involved themselves in community service projects outside of the work place. Participants maintained their leadership philosophy, shaped at Hilton College and further developed at university.

7.4.1.5 The social field of servant leadership development and its contribution to the individual's leadership philosophy and practice

This chapter has presented the paradigm model with the central phenomenon being the individual's leadership philosophy and practice. Leadership development was not to be an isolated event involving an individual but an individual located within a social field, which had multiple attractors influencing the individual. Leadership development is a holistic undertaking and requires a number of positive attractors to enable leadership development to transpire and develop the right kind of leaders.

The social field of servant leadership development has a number of attractors that enable or alleviated against the individual's leadership development. The positive attractors' that triggers off the individual's leadership philosophy and practice begins with the opportunity to lead. Without the experience of leadership, one cannot develop the capacity to lead. The researcher found that the role of service in leadership development was important in developing the right kind of leadership philosophy. The example of servant leaders amongst the Hilton College staff, in particular the headmaster, influenced the desire to serve amongst students. The culture of service, through the opportunity to lead, contributed in developing a philosophy and practice of servant leadership.

The strength of the social field of servant leadership development varied according to the context of school, university and the work place. The social field was strongest at Hilton College due to the holistic approach to leadership development with servant leadership being at the core of the HCSLDP, with the work place the weakest social field. Servant leadership was the moral glue that provided the framework of how one would go about leading and working with people. There was no promotion of the philosophy of servant leadership at university and in the work place. However, former Hilton College students' leadership did continue with the philosophy of servant leadership at university and in the work place. They stated when comparing other forms of leadership with servant leadership that these "cohesive" forms of leadership would not be the direction they would undertake. They discovered that people were more inclined to want to work with them and follow them through the practice of servant leadership rather than the use of cohesive forms of leadership. The evidence strongly suggests that serving before leading has a significant impact on the development of the philosophy and practice of servant leadership. Chapter 8 further explores this.

In addition to the social field of servant leadership, the individual's self-concept is an important factor in leadership development, because the individual has to make a personal choice to become involved in leadership. No amount of encouragement can persuade an individual to take on leadership roles if they do not have the self-confidence or self-esteem to take on the responsibility of leadership. A significant amount of preparation is required to prepare students for leadership, which best seems suited at school level. It lays the foundation for a philosophy of leadership for life.

7.5 Conclusion

This chapter describes the context of leadership development at Hilton College, university and in the work place. The researcher created a paradigm model that he presented and described together with the central phenomenon of the individual's leadership philosophy and practice. The paradigm model explains how the phenomenon emerged from the fourteen components dimensioned in the five categories identified by Strauss and Corbin (1990:99) as causal conditions, context, intervening conditions, action/interaction strategies and consequences. The leadership philosophy of servant leadership emerged as the phenomenon at Hilton College and reinforced at university and in the work place. For servant leadership to develop the substantive grounded theory of the social field of servant leadership development gives insight into how individuals practice servant leadership. In understanding the process of development, one needs to be familiar with the properties and dimensions of the social field of leadership development. Within the social field, there are negative and positive forces that affect the individual. For servant leadership to develop positive attractors need to be present, these include:

- A positive self-concept;
- An organisational philosophy of servant leadership;
- The opportunity for individuals to lead;
- A flat organisational structure;
- Leaders of the organisation to themselves to be servant leaders;
- Leaders who themselves are seen to serve others;

- The promotion of service as an important dimension of the leadership development programme; and
- Feedback by leaders and reflection by participants.

The presence of negative attractors mitigates the development of servant leadership. They do not provide the context to nurture the development and growth of servant leadership. These negative attractors include the organisational leadership philosophy, the hierarchical non-approachable leadership behaviour by key leaders and the motive of self-serving and use of hard power preclude from servant leadership developing. The development of servant leadership requires a holistic approach and the acknowledgement of positive attractors for its development within individuals.

The last chapter is a discussion focusing on the last aspect of the grounded theory study, which is to relate the emerging theory of the research to relevant literature (Strauss and Corbin, 1990). The emerging theory is required to relate to the existing body of knowledge, highlighting what already exists and extending current understanding of the area under research (Strauss and Corbin, 1990). The researcher discusses the prepositions resulting from comparison between the paradigm model and Bourdieu's social field theory, recommendations for practice, the limitations of this study and recommendations for future research.

CHAPTER 8: DISCUSSION AND CONCLUSION

8.1 Introduction

The aim of this research was to develop a substantive grounded theory explaining the development of a philosophy and practice of leadership amongst young adults who had attended Hilton College and whom were exposed to their servant leadership development programme. In order to answer the main research question and develop the substantive grounded theory, the aim was broken down into the following goals:

- Describe the development and implementation of the leadership programme at Hilton College.
- Describe and analyse the process of personal leadership development experienced by former students of Hilton College, both during their schooling and subsequent tertiary education and early working years.
- Develop a substantive grounded theory of leadership development.

Chapter 5 described the HCSLDP, Chapter 6 dealt with post Hilton College leadership development, whilst Chapter 7 presented a substantive theory of the social field of servant leadership development.

Having met the above goals in the preceding chapters, the intention of this chapter is to concentrate on the last aspect of the grounded theory study, that is, “...you reference the literature in appropriate places to give validation of the accuracy of your findings” (Strauss and Corbin, 1990:52). In essence, the theory is required to relate to the existing body of

knowledge, highlighting what already exists and extending current understanding of the area under research (Strauss and Corbin, 1990:55). In this chapter, the researcher presents:

- A brief overview of the developed theory;
- A discussion of the core categories of the identified theory in relation to the relevant literature;
- The social field theory;
- Propositions resulting from comparison between the paradigm model and Bourdieu's social field theory;
- Recommendations for practice;
- Limitations of this study; and
- Recommendations for future research.

8.2 Overview of the theory: The social field of servant leadership development

The findings of this grounded theory study resulted in the development of a substantive theory labelled, the social field of servant leadership development, which initially developed at Hilton College and subsequently further developed at university and in the work place. The findings, as reflected in Figure 6, identified that the leadership philosophy of former Hilton College students upon graduating from school was servant leadership, which was, sustained at university and in the work place.

The six core categories of the paradigm model, namely; causal condition, central phenomenon, intervening conditions, action/interaction strategies, context and consequences, represent the process by which the individual's leadership philosophy and practice develops.

The casual condition namely, opportunity to lead is first to influence the central phenomenon of the individual's leadership philosophy and practice. The intervening conditions which include interaction with key leaders, self-concept, personal choice and values of the individual influence the causal condition. The action/interaction strategies that influence the central phenomenon are the leadership development programme, feedback and reflection, and community service. The context influencing the action/interaction strategy is South Africa's transformation, and this strategy leads to the consequences; related to leadership behaviour, self-esteem and self-confidence, learning/growth, others empowered or disempowered, and relations with followers and those served. The consequences of developing a servant leadership philosophy and practice, in the case of former Hilton College students, is that the servant leader is more inclined to serve and empower others instead of controlling followers. Service, empathy and sincerity are prevalent in the servant leaders' behaviour and there is a positive development of self-esteem and self-confidence. The servant leader has positive relationships with followers, because as leaders they are approachable and provide affirmation and team identification.

Central to the theory is the understanding that the process is holistic and integrated, and by exploring the extant leadership development literature, useful insights emerge to explain aspects of the social field of servant leadership development.

8.3 The core categories of the individual's leadership philosophy and practice in relation to selected relevant literature

In this section, the researcher discusses each of the core categories of the paradigm model in relation to extant theory and leadership development literature.

The six core categories of the paradigm model, namely; causal condition, central phenomenon, intervening conditions, action/interaction strategies, context and consequences, represent the process by which the individual's leadership philosophy and practice develops.

8.3.1 Causal condition

The core category of casual condition included the opportunity to lead which influences the central phenomenon of the individual's leadership philosophy and practice. While at Hilton College all participants felt that the leadership development programme (HCSLDP) gave them the opportunity to experience leadership roles which they felt complemented their skills and temperament. At university, participants were able to volunteer for community service projects and become involved in societies, halls of residence and tutoring in a serving capacity. In the work place, the opportunity to lead was dependant on the appointment to a specific position of management held within the organisation. Most participants were starting out on their careers and in junior positions and therefore not involved in leadership. Through their own motivation, they did become involved in community service projects outside of the work place. Hock (2002:317) suggests that, "everyone is a born leader....from the moment of birth you were leading yourself to crawl, stand, walk and all that followed". Hock (2002) acknowledges that leaders need support and van Velsor *et al.* (2010:9) suggest that, "people do not develop the capacity for leadership without being in the throes of the challenge of leadership work". At Hilton College and university, leadership work constituted service to the community, while in the work place leadership was associated with an appointed position within the organisation. Participants had not assumed positions of leadership within the work

place at the time of the interviews. Table 23 summarises leadership through community service while at Hilton College, university and in the work place.

Table 23: Comparasion of community service projects at school, university and the work place

Name	Hilton College	University	Work place
JW	Charity fundraiser for outreach project. Mentor of junior students. Head of boarding house.	Fund raising in support of church missionaries in Zambia.	Development of small scale farming projects with communities adjacent to game lodge in Zambia.
CD	Started school garden projects in disadvantaged schools in the Midlands.	Started several projects in Malawi and Lesotho involving environmental protection during university vacations.	As a coffee merchant promoted sustainable coffee practices to uplift communities with a % of sales going back into the coffee growing communities.
PB	First aid for sports matches.	First aid for sports matches.	At time of interview still at university.
MB	Charity fund raiser for outreach project. Mentor of junior students.	Tutor in sociology, class representative and tutor for students struggling to adapt to university.	At time of interview still at university.
AVZ	Head of society. Mentor of junior students.	Class representative. Voluntary for the defence force cadets.	At time of interview still at university.
CM	Charity fundraiser for outreach project. Computer teaching with The Vula programme.	Teaching sport to township kids i.e. cricket and fund raising for equipment.	Teaching sport to township kids.
LM	Computer teaching with The Vula programme.	Street children project, teaching computer skills.	Free legal advice for poor communities at a legal support centre.
DH	Charity fundraising for garden projects. First aid for sports matches.	Development of an HIV/AIDS awareness poster for the SRC. Planting a vegetable garden at hall of residence and donating them to township residents.	Involvement in the development of a housing project for disadvantaged communities.

Source: Researcher's own construction

Participating in leadership roles and practices is the foundation of the challenge for leadership development. Avolio's (2005) research into transformational leadership development in young adults suggests the involvement in early leadership roles relates to transformational leadership behaviour. Lewis and Jacobs (1992) however caution that these roles should be challenging and Kotter (1999) suggests a variety of developmental leadership opportunities that will focus, refine and shape leadership capabilities.

Meers (2009:139) research into the effect of life experiences on leadership development suggests that leadership experiences at high school and university are formative in developing leadership, but these leadership experiences should be "guided experiences". In the work place, leadership learning for participants occurred through their life experiences as juniors in the organisation. The observation of leaders in practice served as trigger moments for further development.

The participants in this study acknowledged the benefit of their experiences in developing leadership through both negative and positive experiences. In particular the ability to lead and work with others while applying a servant leadership philosophy both at school and university and later in the work place of "how not to lead" experience. The researcher will further explore servant leadership under the central phenomenon of the individual's leadership philosophy and practice.

8.3.2 Central phenomenon

Servant leadership emerged as the leadership philosophy and practice of choice for former Hilton College students who participated in this study. In reviewing the literature on servant leadership, the following discussion will attempt to draw out the key points that are both

unique and shared among the various researchers regarding servant leadership. The set of servant leadership characteristics resulting from the findings of this study will be analysed and compared to the characteristics of servant leadership in the literature review.

While the concept of servant leadership goes back for thousands of years (Meers, 2009) Greenleaf (1977) was the first modern author to really utilize the term. A key element of servant leadership identified in the findings and evident in the literature is the importance of serving and service (van Dierendonck, 2011). Greenleaf (1977) noted that a reproduced service leaning in followers is the true test of servant leadership (Rennaker, 2005). Jaworski (1996:59) believes that:

“Greenleaf takes a fundamental stand and sets forth a framework through which we can understand the underlying dynamics of leadership. The essence of leadership ... is the desire to serve one another and to serve something beyond ourselves, a higher purpose”.

Service is emphasised by several authors in the literature (Ehrhart, 2004; Farling *et al.*, 1999; Hale and Fields, 2007; Joseph and Winston, 2005; Patterson, 2003; Russell, 2001; Zohar, 1997). Dannhauser (2007:133) describes service as “attending to someone’s needs, by helping and sharing”. In this study, service emerged as one of the main categories of the central phenomenon and was evident at Hilton College, university and in the work place. Closely related to the concept of service is the idea of concern for others. Barbuto and Wheeler (2006:300) identified altruistic calling (concern for others) as “a leader’s desire to make a difference in the lives of others”.

The development of servant leadership according to Liden, *et al.* (2008:163) is firstly dependent on the relationships that form between leaders and followers. The findings indicate

the importance of relationships in that “I was a leader to them as well as a friend” (CM, 2009:1). The findings indicate the practice of caring, supporting, communicating and respect highlighted in the nurturing relationship between leaders and followers. Secondly, when developing servant leaders the core focus of serving and service are central to the leadership philosophy of servant leadership. Leaders may benefit from ethics and empowerment through their interaction with key leaders and the researcher discusses this under intervening conditions. This includes being sympathetic to the needs and concerns of followers, including listening to and understanding them, which is evident under the practice of the findings in this study. Thirdly, if leaders embrace servant leadership, the organisation may flourish with the development of an ethos of serving others, both inside and outside the organisation.

Servant leadership is therefore not a model of leadership that is self-serving, manipulative, and short-sighted or power-oriented but is motivated by the underlying principles of service (Northouse, 2007:349). Servant leadership focuses on using leadership to build a more caring and just society, with an emphasis on “it is not who you are but what you do that is important” (Nye, 2008:19).

Ebener and O’Connell (2010) and Parris and Peachey (2012) highlight the relationship between servant leadership and service. Parris and Peachey (2012) suggest that servant leadership enhances volunteer motivation and Ebener and O’Connell (2010) suggest that the presence of servant leaders and acts of service foster the development of servant leadership in followers. The culture of service had an impact on the beliefs, assumptions, values and behaviour of the followers. Through the network of help and support, service became the norm. In comparing the mechanism of the culture of service to the findings of this study, the culture of service was nurtured by the motive to lead, which was serving.

The current literature on servant leadership clearly demonstrates the relationship between service and servant leadership (Stewart, 2012:247). The philosophy of servant leadership characterised by service was evident in the study findings with participants practicing the characteristics of servant leaders through serving, concern for others and willingness to lead by example and demonstrate the service behaviours of empathy and sincerity.

8.3.3 Intervening conditions

The intervening conditions comprising of the following components, interaction with key leaders, self-concept, personal choice and values of the individual, influence the causal condition and action/interaction strategies.

8.3.3.1 Key leaders

The participants indicated that observation was one of the ways they learnt from key leaders, which according to Bandura (1977:22), is how most humans learn:

“Most human behaviour is learned observationally through modelling... when observing other leaders, the individual may at a later stage, use such observations to guide their own behaviour”.

Ebener and O’Connell (2010:325) noted that the observation by church members of “humble service on the part of parish leaders was a source of inspiration for them...and members of the parish were inspired to reciprocate with service to the congregation”. Parris and Peachey (2012) also noted that observing the leader serving inspired followers to serve themselves. Greenleaf (1977) commented that those served are most likely to become servants, which

indicates that for servant leadership to develop, the leaders themselves must be servant leaders.

The findings in this study indicate that key leaders at Hilton College and university demonstrated empowering behaviour that according to Ebener and O'Connell (2010:321) "enhances the capacity for others to act on behalf of themselves and to build the capacity within them to get work done". According to Whitley (2003), the strategy of sharing the responsibility of leadership can lead to individual empowerment, which was evident at Hilton College and university through the philosophy of giving all the opportunity to lead. In the work place participants argued that, often they did not agree with leadership styles and made the decision not to follow their leaders' example. The ability to make such a decision was in itself empowering. Harvey and Brown (2001:240) believe that "the core of empowerment is the delegation of power and decision making, involving individuals so that they develop a sense of pride, self-respect and responsibility". Van Dierendonck (2011) highlights that empowering the individual nurtures the development of servant leadership. Northouse (2007) suggests that empowerment is the building block of transformational leadership, with emphases on developing the capacity to follow a vision of service to the organisation. To facilitate empowerment Kanter (1993) advocates the need for the empowerment structures of opportunity, information, support and resources to exist. According to Kanter (1993:166) empowerment structures entail providing individuals with access to:

- Opportunity: Experiencing different roles to develop new skills;
- Information: Knowledge about the role to successfully enable one to complete the task;
- Support: To enhance leadership roles through constructive feedback on performance; and

- Resources: Providing resources e.g. time, money and materials enabling them to complete the task.

Kanter (1993:166) suggests that by empowering individuals, one will enhance the development of the individual's personal resources, comprising of self-confidence, resiliency, hope and optimism, which Avolio and Luthans (2006) label as psychological capital. Stam (2012:4) defines psychological capital as “a construct describing positive individual propensities that inspire and support the successful completion of work”.

- Self-confidence is “the confidence one has in one's ability to complete tasks and take action” (Luthans and Youssef, 2004:153).
- Resiliency is “the ability to overcome adversity, failure, or overwhelming change and achieve success” (Luthans and Youssef, 2004:153).
- Hope is a “motivational state that lets an individual create goals, and provide the willpower and ability to create paths to reach these goals” (Luthans and Youssef, 2004:153).
- Optimism is “one's ability to view negative situations as temporary and see the positive side, boosting self-esteem and morale” (Luthans and Youssef, 2004:153).

The consequence or outcome of experiencing empowerment in this study was the psychological capital of self-confidence. The evidence of self-confidence in the participants was that of having the sentiment that they had developed the ability to complete tasks and that they could take on further tasks. Day and Sin's (2011:557) research into leadership development with university students in the South Pacific concluded that, “high self-efficacy may serve to accelerate the development of leaders”.

8.3.3.2 Self-concept

According to Baumeister, Campbell, Krueger and Vohs (2003) and McConnell (2011) self-concept is the sum total of an individual's beliefs about his or her own personal attributes. Rhodewalt and Agustsdottir (1986) suggest that people with a positive self-concept have higher self-esteem and tend to be more confident. Recent research by Lim, Lee, Yoon and Chon, (2012) verify that interventions to enhance self-concept had a positive effect on self-confidence and that self-concept varies according to age, religion, and experience. The findings of this research indicated an increase in self-confidence and a positive self-concept. The participants indicated that the opportunity to lead in a serving capacity positively influenced their self-concept. The net result was a decline in their emotional baggage, an increase in self-confidence and knowing their strengths and weaknesses.

8.3.3.3 Personal choice

Personal choice, an intervening condition, influences the causal condition of opportunity to lead. Research conducted by Day and Sin (2011) revealed that, the majority of participants within the University of the South Pacific leadership development programme, made a personal choice to withdraw before completion of the programme. According to Day and Sin (2011:556), the empirical evidence shows that “from this study individuals do not benefit from leadership development initiatives in identical ways and that leadership development can involve both positive and negative growth”. A contributing factor in making a personal choice is the right frame of mind (Leithwood, 2007). According to Leithwood (2007:63) for leadership development to occur, “the right frame of mind positions a leader to learn from the

circumstances in which he finds himself and his experiences in those circumstances. The wrong frame of mind cuts him off from such learning”.

The evidence in this study was that participants appeared to have the right frame of mind to enable leadership development to take place. Most participants interviewed made a personal choice to benefit from the leadership development programme at Hilton College and become involved in various community service projects at university and continue with service projects thereafter. All participants made a personal choice to develop and practice servant leadership.

The personal choice to become involved in leadership opportunities also relates to the self-concept. A negative self-concept can mitigate against wanting to become involved in leadership therefore a positive self-concept is critical before one can take on a leadership role. The support and encouragement from key leaders is important in nurturing the development of a philosophy of servant leadership. Leaders have to be approachable, provide affirmation and team identification and show a service attitude and behaviour to be servant leaders.

8.3.3.4 Values of the individual

The findings revealed that the predominant values of the participants were compassion, service, integrity and honesty. Agle and Caldwell (1999:327) put emphasis on the role of values because “they determine, regulate and modify relations between individuals, organisations, institutions and societies”. Agle and Caldwell (1999:329) developed a model that is beneficial for categorizing values which “distinguishes the level at which the values are held or exercised” and recommends levels such as individual, organisational, institutional, societal and global as possible categorizing levels. In this study, values were on two levels,

personal and organisational. Agle and Caldwell (1999, cited in Sikula, 1971:281) define personal values as “a set of individual values that exist in a scale of hierarchy that reveals their degree of importance” where diverse individuals may have the same values but a different ranking”. Komin (1995:140) believes that “values serve as standards or criteria to guide not only action but also judgement, choice, attitude, evaluation, argument, exhortation, rationalisation, and one might add attribution of causality”. Komin (1995:141) further explains that “people organise their values into an order of importance, where the higher the ranking the more likely the individual interprets the value into actual behaviour”. Jou and Sung (1995:63) believe that “individual values serve both as a determinant and indicator of his/her behaviour ... it channels behaviour in such a way that an individual tends to assume a consistency between behaviour and values”. In this study, the values pertaining to service transpired into service behaviour characterised by responsiveness to the needs of others, as well as the genuineness of actions. Grindel (2003:520) suggests that “individuals demonstrate their values through role modelling” and in this study participants demonstrated their values through “leading by example” (FC, 2009:3). In leading by example, one would earn respect as opposed to commanding respect. Having lived up to the Hilton College values (Appendix A), participants were able to lead by example.

Rokeach (1973:6) defined organisational values as “standards that are to a large extent derived, learned, and internalized from society and its institutions. These standards guide the development of a socially defined sense of self as a competent and moral member of society”. Agle and Caldwell (1999:341) indicate that the impact of organisational values on individual’s decision-making, behaviour and moral development is inconclusive and that the researcher encounters difficulty at all levels of analysis. However, in this study, the

organisational values of servant leadership at Hilton College seem to be a shared belief in most instances but there are examples where students did not identify with the values of Hilton College and behaviour was contra to the stated values.

8.3.4 Action/Interaction strategies

The action/interaction strategies that influence the central phenomenon are leadership development programme, feedback and reflection, and community service.

8.3.4.1 Leadership development programme

Day, Sammons, Hopkins, Harris, Leithwood, Gu, Brown, Ahtaridou and Kington (2009) propose that leadership development is a core aspect of on-going adult development and Yip, Liu and Nadel (2006:12) believe that “leadership development is too important a process to leave to chance”. Yip *et al.* (2006:12) go onto suggest that, “leadership like any skill needs to be taught, developed and practiced”. Day and Sin (2011:556) suggest that, “young adults should engage in leadership development in the form of action learning”. McGill and Beaty (1995:21) define action learning as “a continuous process of learning and reflection, supported by colleagues, with the intention of getting things done”. McGill and Beaty (1995:21) go onto explain that “through action learning, individuals learn with and from one another and by thinking through past events and seeking ideas that make sense of the event... thus enabling individuals to discover new ways of behaving in similar situations in the future”. McGill and Beaty (1995) established that there are two types of action learning. Firstly by the people responsible for developing individuals, as in the case of Hilton College and secondly, where an individual wants to pursue personal development and becomes involved in the action process, as in the case of university and in the work place. MacNamara

and Weekes (1982:880) described action learning as “a management education model that emphasises self-development and learning by doing” and Kolb (1984) suggests actual experience guides an individual’s behaviour in a new situation, as they develop guidelines based on experience. The participants found particular value in the opportunity to lead and the reflective practices that aided them in linking understandings from critical incidents to wider patterns of behaviour.

A number of authors have contributed to the body of knowledge about leadership development, which van Velsor *et al.* (2010:26) suggest, is an on-going process which is grounded in personal development and is never complete. Several authors Avolio and Chan (2008), Bass (1990), Day and Antonakis (2012), Kouzes and Posner (2007), McDermott *et al.* (2011), Murphy and Johnson (2011), Stewart (2012) and Yukl (2010) identify key core factors nurturing leadership development including:

- It occurs from youth to adulthood;
- Formal education plays a crucial role;
- On-the-job experiences are important;
- It occurs through specific leadership education programmes;
- There are a number of factors that can act as potential barriers to successful leadership development;
- It is a process that takes time; and
- Leadership development focuses on four areas: improving a leader’s knowledge, skills, and attitudes, ethical and moral training, leadership effectiveness and leadership styles.

This study re-enforced the attributes for nurturing leadership development, as highlighted in the summarized literature above. However, what is not emphasised is the holistic and integrated nature of leadership development (Stewart, 2012:247). The social field of servant leadership development as developed in this study has a holistic and integrated approach, and the model can be applied in developing leadership.

The intervening conditions influence the causal condition of opportunity to lead and action/interaction strategy hence the development of the individual's leadership philosophy and practice. Integral to the leadership development programme is an understanding of the theory of servant leadership and the involvement of service to the Hilton College community and external communities; hence, a culture of service is developed. The research literature highlights the importance of servant leaders in developing a culture of service (Parris and Peachey, 2012; Ebener and O'Connell, 2010). The leadership development programme ensures organisational structures are in place to support the opportunity to lead. An important component of developing the capacity to lead is regular feedback and reflection, which enables the individual to learn from his/her mistakes and shortcomings.

8.3.4.2 Feedback and reflection

The provision of feedback is recognised to be a critical dimension of leadership development (Guthrie and King, 2004), but requires the right conditions for it to be constructive and acted upon (Cannon and Witherspoon, 2005). Feedback provided from various sources (Chappelow, 2004) is often beneficial, especially when provided within an action learning process that allows for periods of structural opportunities for individual and group reflection (Eid *et al.*, 2008). Meers (2009) suggests the use of the strategy of

reflection as a valuable learning tool in leadership development. However, Stevens and Cooper (2009) acknowledge that reflection itself does not guarantee learning, but only in-depth quality can ensure understanding. In a study of students using a reflective workbook process, Lizzio and Wilson (2006) established that students valued the reflective practices that enabled them to gain insight from critical events. While none of the participants specifically stated that journal keeping was their suggested reflective method they did take time to reflect on key experiences. Findings in this study indicated that participants at Hilton College gained additional help and guidance to facilitate reflection that potentially contributed to them learning from their leadership experiences.

The findings indicate that formal mentoring was an integral part of the leadership development programme at Hilton College. Whilst at university and in the work place the practice of mentorship by the organisation was not apparent, and participants stated they were largely on their own. However, they continued to practice mentorship in their dealings with others. Grindel (2003:520) suggests that mentors should have a variety of skills that include “facilitating, guiding, coaching, managing, conflict, problem solving and providing feedback....building and maintaining relationships and goal setting.” Doornbos, Bolhuis and Simons (2004) suggest that mentoring should be an on-going activity and Tourigny and Pulich (2005:69) further elaborate that “the duration and frequency of time spent in specific mentoring activities should be established”.

8.3.4.3 Community service

Eyler and Giles (1999:44) suggest that “service projects have a significant impact on developing the capacity to lead” and Yip *et al.* (2006) believes that service provides an

excellent context for youth leadership development. Yip *et al.* (2006:12) claim that, “leadership through service is a means by which young people can develop identities and be connected to immediate concerns”. Yip *et al.* (2006) believe that, developing the capacity to act through service and a having sense of responsibility towards problems in society are distinguishing aspects of the development process.

Greenleaf (2002:203) strongly suggests that “institutions of higher learning prepare students to serve.... by carrying out responsible roles in society and that they have the desire to grow and learn”. Research by Stewart (2012) concluded that community service involving groups with disabilities resulted in:

- An increase in altruistic calling which in turn leads to an increase in civic engagement, knowledge and awareness of societal issues. Altruistic calling is described as, “a leader’s desire to make a difference in the lives of others” (Barbuto and Wheeler, 2006:300).
- Participants being more caring and respectful towards the groups they served.

Stewart (2012) noted that volunteer service with persons having disabilities challenged the students own comfort zones and helped to dissolve stereotypes.

Research conducted by Pless *et al.* (2011:250) concluded that participants that participated in the Ulyssess community service project in the developing world exhibited gains in the “areas of responsible mind-set, ethical literacy, cultural intelligence, global mind-set, self-development and community building”. The participants in the Ulyssess project reported that participation in the community service project helped them to “broaden their horizons, learn how to perceive the world through the eyes of people who are different, and work effectively with a diverse range of stakeholders” (Pless *et al.*, 2011:251).

8.3.5 Context

The component included in the context influencing the action/interaction strategy is South Africa's transformation. This action/interaction strategy led to the consequences, namely leadership behaviour, self-esteem and self-confidence, learning/growth, others empowered or disempowered and relations with follower and those served.

The context of South Africa's transformation is integral to the development of the individuals who participated in this study. A number of attractors mitigate against or enable the individual's personal leadership philosophy and practice. These fields can be strong or weak, depending on the attractors in the field, such as role models, opportunities for service and the existence and nature of the leadership development programme.

Intervening conditions and strategies within the social field enable the leadership philosophy and practice to develop. Central to the theory is the understanding that the process is holistic and integrated with a number of attractors influencing the individual's leadership philosophy and practice.

8.3.5.1 South Africa's transformation

The findings indicated that understanding of the social context was important in leadership development at Hilton College. South Africa's socio-economic and political transformation affected the lives of individuals and participants became more aware of the need for equality in society. According to Nicholson (2006), the philosophy was to develop wiser people, who would be aware of the world and contribute to society through serving communities:

“To me this is about serving, nothing else but serving one’s fellow human beings”
(Nicholson, 2006:4).

Leadership does not exist in isolation, but in the context of society and leaders must be aware of society’s problems and contribute to solving these issues (Mertz and McElfresh, 2010). According to Day and Harrison (2006:457), “developing individual capabilities without any attention to the social context ignores the fundamental tenet that leadership is based on the interactions among leaders, followers, and the social environment”.

8.3.6 Consequences

There are several consequences resulting from the action/interaction strategies. These include leadership behaviour, self-esteem and self-confidence, learning/growth, others empowered or disempowered and relations with followers and those served.

The consequences of developing a servant leadership philosophy and practice, in the case of former Hilton College students, is that the leadership behaviour of a servant leader is more inclined to serve and empower others instead of controlling followers. Service, empathy and sincerity are prevalent positive attractors in the servant leaders’ behaviour, and consequently there is a positive development of self-esteem and self-confidence. In developing self-esteem, Goleman (1995) stresses the importance of developing emotional intelligence, which consists of five components: self-awareness, self-regulation, motivation, empathy and social skills. Goleman (1995:43) describes emotional intelligence as “the capacity for recognising our own feelings and those of others, for motivating ourselves, and for managing emotions in ourselves and in our relationships”. Goleman (1995) defines each of these five components as follows:

- Self-awareness: Ability to identify and know your moods;
- Self-regulation: Ability to control or redirect troublesome instincts and moods;
- Motivation: Passion to work for motives other than money;
- Empathy: Appreciating the emotional make up of other people and treating them accordingly; and
- Social skill: Ability to manage relationships and build networks.

Goleman (1995) acknowledges that it is not easy to learn and develop emotional intelligence yet evidence from this study indicates that in many instances former Hilton College students demonstrated high levels of emotional intelligence. Riggio and Lee (2007) suggest that leaders are likely to have developed interpersonal and emotional competencies over-time rather than in the context of a development programme. It is quite possible that in this study the interpersonal and emotional competences, which started with the life orientation programme in Grade 8 at Hilton College, may have contributed to the overall level of emotional intelligence in former Hilton College students. The evidence from this study indicates that the participants coped well with the HCSLDP and roles at university and in the work place.

The servant leader has positive relationships with followers, because as leaders they are approachable and provide affirmation and team identification rather than leading through command and control as in a classical hierarchical organisation (Fairholm, 2004).

The consequence of developing a philosophy of servant leadership and practice is the servant leader is more inclined to serve and empower others instead of controlling followers. Service, empathy and sincerity dominate the leader's behaviour and there is a positive development of

self-esteem and self-confidence. Their relations with followers are positive, in that leaders are approachable and provide affirmation and team identification.

8.4 Social field theory

French sociologist Pierre Bourdieu (1998) conceptualized the theory of the social field, in which he claimed that every social action is understood in terms of the field within which it is situated. Bourdieu (1998) believed that the world is predominately relational and the “key concepts of habitus, field and capital are for him tools with which he can examine these relations” (Strand, 2001:199). The social field theory developed by Bourdieu (1998) can aid understanding of the theory developed in this study namely the social field of servant leadership development.

The social field theory is explained primarily through “objective considerations, with one’s position within a social environment (field) shaping dispositions (habitus) and the resources available (capital), that then determines one’s choices and practices” (Kahn, 2013:5). The concept of habitus comprises of the individual and their system of predispositions. According to Hinds (2011:66) habitus is in part formed by the individual’s history, shaped by their values and beliefs which are formulated through holistic experiences of social interaction and tradition. Swartz (2002:65) further adds that habitus is formed from “different types and quantities of capital”. Habitus according to Nolan (2012:204) “operates at various levels, in one’s thoughts, actions, use of language, and in how one embodies experiences of structures and relations”. Swartz (2002:63) suggests that habitus gives practices a particular manner or style. However he acknowledges that Bourdieu (1998) does not see human action originating

from habitus alone but rather it requires two additional concepts to complete his model of human practices, namely capital and field (Swartz, 2002:65).

Bourdieu has identified different types of capital namely; economic, cultural, social and symbolic (Strand, 2001:199). “Economic capital is immediately and directly convertible into money, but cultural capital (educational credentials), social capital (social connections) and symbolic capital (taste, status and style) are not” (Bourdieu, 1986:245). Bourdieu (1998) believes that the amount of capital an individual accumulates directly influences the amount of power they have to exercise control over their own future and that of others. In essence, an individual’s access to power and its defence is determined by their access to capital, which Bourdieu (1987:812) describes as capital accumulated in the form of authority, knowledge, prestige and reputation. Power, is therefore granted to those who have obtained sufficient recognition to be in a position to impose recognition on others (Nolan, 2012:204). Bourdieu (1998) refers to this imposition on others as symbolic violence. Symbolic violence “allows force to be fully exercised while disguising its true nature as force and gaining recognition, approval and acceptance by dint of the fact that it can be present itself under the appearance of universality – that of reason or morality” (Bourdieu, 1990:85; cited in Nolan 2012:210).

“Habitus generates action not in a social vacuum but in structured social contexts Bourdieu calls fields” (Swartz, 2002:65). Bourdieu (1987:805) describes a field as “an area of structured, socially patterned activity or practice”. Bourdieu (1987:806) claims that to understand the field metaphorically:

“It’s analogue would be a magnet: like a magnet, a social field exerts a force upon all those who come within its range. But those who experience these pulls are generally not aware of their source. As is true with magnetism, the power of a social field is inherently mysterious”.

The field is a structured social space with its own ways of doing things that is imposed upon the individuals within the social space. Bourdieu (1990:87) theorises the presence of many potential fields all “historically constituted areas of activity with their specific institutions and their own laws of functioning”. The social field theory of Bourdieu (1998) conceptualises human practice as the result of an intricate relationship between habitus, capital and field (Swartz, 2002). Bourdieu believes that habitus, capital or field on their own cannot explain human behaviour but rather it is the complex connection of the three that gives both the predictability of much human practice and the irregularity of some (Swartz, 2002:66).

The interaction between habitus and field determines the behaviour of the individual. Bourdieu named three terms doxa, orthodoxy and heterodoxy and together these “three terms can be conceptualised as three types of ways of thinking and speaking about the natural and social world” (Bourdieu, 1977:169). In the interaction between the habitus and field if social consensus exists about how things work between the individual and the structured social space of the field (the institution) then doxa is the outcome. If there is social disagreement about how things work but individuals in the field negotiate an agreement with the structured social space of the field (the institution) then orthodoxy is the outcome. However if there is no social consensus or little agreement between individuals and the structured social space of the field (the institution) this is known as heterodoxy (Nolan, 2012).

In light of the belief by Bourdieu (1990) of the existence of many different fields, it is apparent in this study that there are four fields, namely, the Hilton College prefect system, the HCSLDP, university and the work place. Table 22 illustrates the phases of the social field of servant leadership development in this study. In terms of these four fields, participants experienced social practices in the Hilton College prefect system field as a student, in the HCSLDP field as a leader, in the university field as a potential leader and in the work place field as an employee. The analysis of Table 22 illustrates that the different fields have different structured spaces with each having its own way of doing things and these impose upon the participants as they move through the different social spaces.

In the Hilton College prefect system the structured space was the system of prefects imposing their way of doing things upon the individuals in that social space. In this field, little agreement existed between the field and habitus of the participants resulting in heterodoxy, which explains why participants were generally repelled from the representatives of the organisation, namely the prefects. This aligns closely with Bourdieu's idea of a magnetic field, where the participants experienced the force within the field. With regard to the particular context of the prefects (leaders), the field at Hilton College had shaped their habitus and made them aware of the valued forms of symbolic capital, which in this case were status, prestige and authority. In terms of human capital, the field shaped the acquisition of individual capital, which gave prefects access to privileges and resources to accumulate more social, symbolic and human capital. The predispositions formed and moulded through the Hilton College prefect field were not durable and required substantial intervention of an alternative habitus and a different field if Hilton College was to produce leaders who would make a meaningful contribution to society.

Hilton College created the HCSLDP field as replacement for the prefect system in order to provide the opportunity for all to acquire more capital (to lead). In this structured social space, Hilton College's way of doing things changed, to structure a new field based on a formal leadership programme that was holistic and based on the leadership philosophy of servant leadership. The act of serving within the HCSLDP field generated capital in the form of social, cultural and human for the participants (leaders) in this study. The HCSLDP field distributed symbolic capital more evenly amongst the participants, with all given the opportunity to lead, mitigating the position of status and recognition of the Hilton College prefect field. The habitus became serving as opposed to self-serving. The field was positive and strongly influenced its own way of doing things upon the individuals in the social space of the HCSLDP. There was social consensus between the structured social space (HCSLDP) and the individual (participant) about the approach to leadership. The field was equal to habitus and this resulted in doxa.

The university field provided the participants with a field in which the structured social space was not imposed upon the individuals in the field. All had the opportunity to lead but it was the participants own choice to be involved. The capital already accumulated within the HCSLDP field provided the basis for accumulating additional capital in the university field. The habitus in this field was the role of the individual in making the choice to participate in leadership opportunities and the positive self-concept of the individual. In the university field, there was an even distribution of symbolic capital as all had access to leadership. Participants did not view leadership as a symbol of status and recognition but more as an opportunity to serve. The interaction between the habitus and the field was that there was social consensus

about how things work between the individual and the structured social space of the field, resulting in doxa.

The work place field was a structured social space with its own way of doing things that imposed limited opportunity to lead on the participants in the field. The habitus in this field was self-serving. The interaction between the habitus and field was limited social consensus between the structured social space (the organisation) and the participants about the approach to leadership. It was the ownership of symbolic capital, which allowed leaders of organisations to position themselves in the field, giving them an advantage over others, resulting in them becoming self-serving leaders as opposed to serving leaders. In this field, little agreement existed between the field and the habitus resulting in heterodoxy. However, the accumulation of individual capital occurred outside of the work place in the terms of participants being involved in community service projects in their own time.

The rules of the game varied for the different fields in this study namely the Hilton College prefect system, HCSLDP, university and the work place. The factor of serving changed the dynamics of the strategic positions in the field and the accumulation of capital to assume more power. In this study it was evident that symbolic capital (prestige and reputation) varied according to the field the participant experienced. The Hilton College prefect field gave position and status to prefects above all the other students reinforcing power and social class distinction. In the HCSLDP field, all participants had the opportunity to lead, minimising the status and privilege of the position and therefore curtailing symbolic capital. The objective of position in this field was to serve and not to accumulate symbolic capital. In the university field, the opportunity to lead was available to all, but participants had to exercise the choice and this minimised symbolic capital. Status was not associated with leadership, since students

were rather encouraged to serve the community within both the university and surrounding area. Symbolic capital in the work place field allowed leaders of organisations to position themselves in the field, giving them an advantage over others. Leaders' status and power was according to their position within the organisation and not as a result their ability to serve those within the organisation.

From the analysis of Bourdieu's social field theory the researcher draws on and reflects on two fields in this study namely, the HCSLDP and the work place. What is evident from this analysis is the emergence of dissonance between the two fields. The researcher uses Bourdieu's theoretical constructs to explain the existence of this dissonance.

Table 24: Comparison between Bourdieu's social field theory and two contrasting field's in this study

Bourdieu's social field tools	HCSLDP	Work place
Field	Servant leadership All had the opportunity to lead and acquire more capital Egalitarian structure Holistic leadership development programme	Leadership focuses mostly on the leader Limited opportunity to lead and acquire more capital Hierarchical structure
Habitus	Predisposition to serve is to lead Serving	Predisposition of leadership through structure of position attached to power Self-serving
Capital	The art of serving generates social, cultural and human capital	Competition for positions within the organisation with the accumulation of capital according to power Emphasis on economic capital
Doxa Heterodoxy Orthodoxy	Doxa	Heterodoxy

Source: Researcher's own construction

Bourdieu's (1987:808) conception of a social field is "the site of the struggle, of competition for control... This struggle for control leads to a hierarchical system within the field". This is not the case with servant leadership, which aims to develop an egalitarian field, with the focus on serving others and developing each to fulfil their potential through the opportunity to access capital for growth. In this study, the philosophy of servant leadership developed at Hilton College and articulated in the HCSLDP created a different form of field, habitus and types of capital compared to the field, habitus and types of capital of the work place. This resulted in dissonance between the two fields. Van Dierendonck, Nuijten and Heeren (2009:320) state that, "people are looking for more ethical conduct and personal consideration in business settings". They go on to suggest that servant leadership may offer a solution to dissonance by providing for these people's needs and offering an alternative perception on using power and influence within organisations.

Wheatley (1999:15) understands a field as "a force of unseen connections that influences behaviour which is influenced by the concept of attractors". The attractors can be described as, the force within a field that shapes the interactions, behaviours and perspectives of a system (Fairholm, 2004). An attractor according to Smith (2002:521) is a, "a state of a system which does not occur again and again, it is a state in a system. The positive attractor is a state to which a system moves towards, a negative attractor is a state that a system avoids". According to Fairholm (2004), attractors define the context that constrains the behaviour of a system. Rennaker (2005) proposes servant leadership as an attractor and specifically the value of service inclination. Wong and Page (2003:8) suggest that, "authoritarian hierarchy and egotistical pride" are negative attractors for servant leadership while service inclination is a positive attractor. Participants who had positive experiences stated that they felt a pull or a

magnetic attraction to work for a leader who then influenced their thinking about how they led people themselves. At other times, they had negative experiences with a leader and felt they repelled and had less attraction to work for, or with the leader. The individual's behaviour relates directly to a number of factors, including the field, habitus and capital. The findings of this study regarding the concept of the social field of servant leadership development are consistent with the literature reviewed in terms of Bourdieu's social field theory and Wheatley's understanding of field theory.

8.5 Propositions resulting from comparison between the paradigm model and Bourdieu's social field theory

The development of the paradigm model, as shown in Figure 8, and its comparison with Bourdieu's social field theory has resulted in the development of seven propositions regarding the development of servant leadership. Propositions are divided into Bourdieu's key concepts of habitus, social field and capital.

8.5.1 Habitus

8.5.1.1 Proposition: The practice of servant leadership

- The practice of servant leadership develops through personally serving communities and peers, and from observing the example of servant leadership and significant others (Ebener and O'Connell, 2010; Parris and Peachey, 2012).
- A servant leader's behaviour influences others to serve (Banutu-Gomez, 2004; Whetstone, 2002).

8.5.1.2 Proposition: Individual leadership development

- Each individual's leadership development path is unique. Key personal variables affecting this path include; personal interest, aptitudes and abilities.
- Self-confidence underpins the willingness to take advantage of leadership opportunities and as such is essential in developing leadership.

8.5.2 Social field

8.5.2.1 Proposition: Philosophy of leadership development

- A leadership development programme requires a clearly articulated philosophy as a foundation.
- This philosophy should address both the ethics and effective dimensions of leadership. Avolio (2005), Barker (1997), Conger (1992) and Day (2000) argue if we do not know what leadership is, how can we train leaders?
- Barker (1997), Brown and Trevino (2006) and Kellerman (2012) question whether leadership is gauged mainly by economic achievement and controlling people with little thought given to the ethical and moral aspects of leadership?

8.5.2.2 Proposition: Holistic design of leadership development programmes

- Leadership development programmes require a holistic approach in their design.
- The programme should integrate components such as classroom learning, leadership experiences, service, feedback and reflection (Day, 2000).

- Quatro *et al.* (2007) suggest that a holistic programme is required for leaders to be able to operate at the analytical, conceptual, emotional and spiritual domains of leadership practice.

8.5.2.3 Proposition: HCSLDP

- HCSLDP created a social field that provided the opportunity for all to acquire capital (to lead).
- Being given the opportunity to lead creates realisation that anyone can lead, but each in their own particular way.
- Individuals who did not see themselves as “leadership material” came to realise that they could also exercise leadership.

8.5.2.4 Proposition: Mechanisms for developing servant leadership

- Servant leadership practices develop through creating mechanisms for regular feedback and reflection.
- The provision of feedback is recognised as a critical dimension of leadership development (Guthrie and King, 2004).

8.5.3 Capital

8.5.3.1 Proposition: The act of serving generates capital

- The act of serving generates capital for example social, cultural and human.
- Capital already accumulated provides the basis for accumulating additional capital even when the social field is weak or negative.

- Self-confidence underpins the willingness to take advantage of leadership opportunities, and as such, is essential in developing leadership.

8.6 Recommendations for practice

Section 8.5 discusses propositions resulting from comparison between the paradigm model and Bourdieu's social field theory and the implications for practice in leadership development that result. Section 8.6 further discusses implications for practice regarding possible applications in the field of practice for leadership development practitioners and educationalists.

This study has possible applications in the field of practice for leadership development practitioners and educationalists. The first application is in the field of leadership education. What is suggested is a national leadership development programme that starts at primary level and continues flow from primary education through to higher education and finally into the work place. *The White Paper on the Transformation of Higher Education* (Department of Education, 1997) set out the vision for universities and referred to community service as an integral and core part of higher education in South Africa. The documents further states that, "one of the goals of higher education is to promote and develop social responsibility and awareness amongst students through community service programmes" (Department of Education, 1997:10). At present community service forms the basis for developing social transformation in higher education in South Africa and this should be extended to include developing leadership through service.

A second application that appears from this study is the value of guided experience through leadership development programmes, as detailed in Chapter 5. The findings of this study indicate the opportunity to experience leadership is critical to development of leadership.

Another application is for mentors to encourage leaders to reflect on their current leadership experiences and learn from these experiences in a positive way. As observed in this study the value of reflection assisted the participants to learn from these life and leadership experiences to develop greater self-awareness and opportunity to improve.

8.7 Limitations of this study

The outcome of this study was the development of a substantive grounded theory that described the development of a personal philosophy and practice of servant leadership. However, there are limitations to the findings arising from the research method adopted for this including study including:

- The sample size of thirty-six participants is a sufficient number to constitute a grounded theory study, but the use of boy's only limits the understanding of the development of a philosophy and practice of servant leadership across all genders.
- The participant's interviewed all had exposure to the HCSLDP. While this programme had a great impact on their development, it was not possible to fully attribute the formation of a philosophy and practice of servant leadership to the programme as they may have developed this anyway in the absence of the HCSLDP.
- There is a possibility that the research did not capture a wide enough range and variety of responses as the participants had limited working experience.

8.8 Recommendations for future research

Recommendations for future research are that this study should be replicated using a different sample group. Examples being:

- A female sample group used in order to determine if the development of a philosophy of leadership and practice differs according to gender;
- A different geographical population used in order to determine if the theoretical model holds across geographical and culturally boundaries; and
- To conduct further research with the same sample group in five, ten or fifteen years' time in order to determine if the leadership philosophy and practice of servant leadership persisted or changed.

8.9 Conclusion

This study was an exploration of former Hilton College students' leadership development of a personal philosophy and practice of servant leadership. The purpose for the researcher was to learn about the leadership development of others and develop an understanding about leadership theory, servant leadership and the dynamics of leadership development. An important finding of this study was seeing how these young adults took meaning from the philosophy of servant leadership and used it to better lead and serve the communities in which they live. The understanding of the dynamics of how this process occurs and the development of the theoretical model using Strauss and Corbin's (1990) paradigm model enabled a structured model to emerge. The central phenomenon was the individual's leadership philosophy and practice that emerged through the interaction of a number of core

categories. The outcomes or consequences of the research, namely servant leadership development, are summarised in a number of propositions, for consideration.

This research has shown that by moving away from a traditional leadership practice in the form of the prefect system and introducing the practice of servant leadership instead through the HCSLDP Hilton College transformed the thinking and practice of students while at school and this endured while at university and in the work place.

“Education is about helping others reach their potential. To me this about serving, nothing else – serving one’s fellow human beings. So yes, servant leadership really does have a place in our school and I have this vision of a school in which all understand this and do it with dignity and humility, with tolerance and compassion. A place where people are grown – all people” (Nicholson, 2006:4).

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Appendix A: Hilton College leadership values

HILTON COLLEGE LEADERSHIP VALUES

Integrity

Humility

Compassion

Dignity and worth

Service

Responsibility

Excellence

Integrity

- When I have integrity, my words and deeds match up. I am who I am no matter where I am or who I am with.
- Integrity is not what we do so much as who we are.
- Integrity builds trust.
- Integrity facilitates high standards.
- Integrity results in a solid reputation, not just image.
- Means living it myself before leading others.
- Integrity helps a leader be credible, not just clever.
- Moral Courage.

Humility

- This is not softness or weakness but speaks of achievement without boasting and praises the achievements of others.

- It is developing the ability to stand back and let someone else take charge.
- We need to remain teachable or we develop arrogance.
- Humility is courage and confidence.
- It is acknowledging our limitations whilst striving to grow.
- Admitting that you are wrong – “eat humble pie”.

Compassion

- This value encompasses feeling deeply for those less capable or less fortunate than ourselves and striving to empower or uplift them.
- Never look down on anybody unless you are helping him up.
- To lead yourself, use your head; to lead others use your heart.

Dignity and worth

- This value has deeper meaning than respect.
- It is the ability to appreciate the contributions others make.
- It encompasses the philosophy of “Ubuntu” which proposes “I am a person because others recognize me as such”.
- Diversity is celebrated not merely tolerated.
- Every person is more than a collection of behaviours. Each has inherent worth. “Does the person feel appreciated and valued by me?”

Service

- Leading is more about helping and assisting than about controlling.

- It is more blessed to give than to receive.
- Using my gifts and abilities to enrich the lives of others.
- Life is based on helping each other. “Am I willing to help those in need?”

Responsibility

- I am responsible for my behaviour and attitude.
- Every right has an accompanying responsibility.
- As you rise in leadership, responsibilities increase and rights decrease.
- I must take responsibility for my own behaviour.
- I must take responsibility for those I am leading.
- I must face the consequences when things go wrong.
- Leadership means setting the example.

Excellence

- Becoming the best me that I can be.
- Excellence is not an accomplishment. It is a spirit, a never-ending process.
- We appreciate when things are done well. “Do I strive for and appreciate excellence?”
- Competence goes beyond words. It’s the leader’s ability to say it, plan it and do it in such a way that others know that you know how – and know that they want to follow you.

Questions to ask

- Are there any essential values left out?
- What other defining statements can you add to each value?
- How can we develop these leadership values during 2007?

Appendix B: Form for evaluation by 'others'

FORM FOR EVALUATION BY 'OTHERS'						
EVALUATION FORM FOR: _____	HOUSE: _____					
In relation to this person I am:						
1. A member of Staff.						
2. Junior to them.						
3. A peer (same year group as them).						
THIS PERSON ...	Never	Seldom	Sometimes	Usually	Nearly always	Always
	1. Willingly assists and serves others.	1	2	3	4	5
2. Works well within a group.	1	2	3	4	5	6
3. Shows understanding of others' feelings.	1	2	3	4	5	6
4. Listens carefully to others.	1	2	3	4	5	6
5. Makes himself clearly understood.	1	2	3	4	5	6
6. Upholds the School and House rules.	1	2	3	4	5	6
7. Sets a good example.	1	2	3	4	5	6
8. Does not give up easily.	1	2	3	4	5	6
9. Initiates (starts) ideas and action.	1	2	3	4	5	6
10. Acknowledges and apologises for mistakes.	1	2	3	4	5	6
11. Shows courtesy and respect for others.	1	2	3	4	5	6
12. Is organized and efficient.	1	2	3	4	5	6
13. Can be relied upon to get things done.	1	2	3	4	5	6
14. Resists peer pressure.	1	2	3	4	5	6

Appendix C: Personal evaluation form

PERSONAL EVALUATION FORM						
I ...	Never	Seldom	Sometimes	Usually	Nearly always	Always
1. Willingly assist and serve others.	1	2	3	4	5	6
2. Work well within a group.	1	2	3	4	5	6
3. Show understanding of others' feelings.	1	2	3	4	5	6
4. Listen carefully to others.	1	2	3	4	5	6
5. Make myself clearly understood.	1	2	3	4	5	6
6. Uphold the School and House rules.	1	2	3	4	5	6
7. Set a good example.	1	2	3	4	5	6
8. Do not give up easily.	1	2	3	4	5	6
9. Initiate (start) ideas and action.	1	2	3	4	5	6
10. Acknowledge and apologise for mistakes.	1	2	3	4	5	6
11. Show courtesy and respect for others.	1	2	3	4	5	6
12. Am organized and efficient.	1	2	3	4	5	6
13. Can be relied upon to get things done.	1	2	3	4	5	6
14. Resist peer pressure.	1	2	3	4	5	6

Appendix D: Headmaster's award for servant leadership



HILTON COLLEGE

HEADMASTER'S AWARD FOR SERVANT LEADERSHIP

THIS CERTIFICATE IS AWARDED TO

.....
FOR HIS PART IN THE LEADERSHIP SYSTEM OF THE SCHOOL WHICH
INCLUDES THE FOLLOWING:

- < HE DEVELOPS AND VALUES PEOPLE THROUGH ENCOURAGEMENT
AND AFFIRMATION.
- < HE BUILDS THE COMMUNITY THROUGH STRONG PERSONAL
RELATIONSHIPS.
- < HE EMBRACES THE CONCEPT OF UBUNTU BY SHOWING
COMPASSION, HUMILITY AND HUMAN DIGNITY.
- < HE MAINTAINS INTEGRITY AND TRUST BY BEING OPEN,
ACCOUNTABLE TO OTHERS AND BY SERVING OTHERS' NEEDS
BEFORE HIS OWN.
- < HE SHARES LEADERSHIP BY SHARING STATUS AND BY PROMOTING
OTHERS.
- < HE IS PRO-ACTIVE AND RESPONSIBLE IN FULFILLING THE
REQUIREMENTS OF HIS PORTFOLIOS.

HEADMASTER

DATE

Appendix E: Social transformation – Letter from the MEC for Education KZN



PROVINCE OF KWAZULU-NATAL
ISIFUNDAZWE SAKWAZULU-NATALI
PROVINSIE KWAZULU-NATAL

DEPARTMENT OF EDUCATION
UMNYANGO WEMFUNDO
DEPARTEMENT VAN ONDERWYS

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OFFICE OF THE MINISTER

HEAD OFFICE

PIETERMARITZBURG

Enquiries: Mrs C M Cronjé / Rene
Imibuzo:
Navrae:

Reference: Hilton College
Inkomba:
Verwysing:

Date: 20 October 2008
Usuku:
Datum

Please quote our reference on all correspondence

Mr L Smuts
Director of Outreach
Vula Programme Hilton College
Private Bag 6001
HILTON
3245

Fax : 033 383 0163

Dear Mr Smuts

VULA PROGRAMME AT HILTON COLLEGE

Thank you for your letter dated 15 July 2008 and annual report.

I have read the report with interest and must commend the school for the sterling work that is being done to share your knowledge, expertise and facilities with those who are less privileged. As the MEC for Education, I thank you for this wonderful partnership that you have established with our schools. I believe that you and your boys in turn also derive benefits from your involvement with indigent communities and schools.

Once again, I thank you most sincerely for giving our children the greatest gift of all, namely the gift of education.

Yours sincerely

MS INA CRONJÉ, MPP
MEC FOR EDUCATION - KZN