

Servant Leadership: A New Model for Law Library Leaders*

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Professor Anzalone introduces servant leadership, an approach to leadership whose principles have been successfully employed in the management of both profit and nonprofit organizations. She suggests that servant leadership, conceptualized almost forty years ago and now enjoying a renaissance of interest, may be the ideal approach for today's law libraries.

¶1 If you are primarily interested in the status, control, or power associated with law library leadership, you can safely skip this article. But if you are interested in developing leaders at all levels and helping to create law library workplaces in which a spirit of partnership, responsibility, and service is pervasive, then I invite you to read on and add to the conversation.

¶2 Servant leadership is a way to encourage healthier organizations and to rid the people in them of energy-depleting dependency and self-interest. Most readers probably would consider the words *servant*¹ and *leader*² to be diametrically opposed. In common parlance, a leader is powerful; a servant is not. A leader gives orders to be followed; a servant takes orders and follows them. In this article, however, I would like to introduce the reader to a concept of leadership that turns this paradigm and traditional word association on its head. It is a leadership concept that is old yet new; time-honored,³ yet full of vitality. This revolutionary idea has the power to effectuate change and to encourage leadership at all levels of a library staff. It can cause library staff and managers to feel happier and more fulfilled and their users to be better served.

¶3 What is this scheme that is made up of leadership and service and is both old and new, simple and complex? What can the combination of the two words

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1. One dictionary in popular usage defines *servant* as "1. One who is privately employed to perform domestic services. 2. One who is publicly employed to perform services, as for a government. 3. One who expresses submission, recognizance, or debt to another: *your obedient servant*." AMERICAN HERITAGE DICTIONARY OF THE ENGLISH LANGUAGE 1649 (3d ed. 1992).
2. The same dictionary offers quite a few definitions of *leader*; three of them are: "1. One that leads or guides. 2. One who is in charge or in command of others. 3a. One who heads a political party or organization. b. One who has influence or power, especially of a political nature." *Id.* at 1023.
3. The concept of servant leadership is more than two thousand years old. Although a number of biblical passages reflect the spirit of servant leadership, this verse from 20 *Matthew*: 26–28 encapsulates the concept: "But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

mean for postmodern law libraries? How exactly can servant leadership⁴ breathe energy into the workplace?

¶4 In this article, I will introduce readers to the concept of servant leadership, explain why I think it is an ideal model for law library management, and offer some suggestions about how to begin to use this exciting and life-affirming leadership philosophy.

Servant Leadership: Some Background

¶5 The origins of the servant leadership model can be attributed to Robert Greenleaf, who described the idea in this way:

The servant-leader is 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?⁵

¶6 In the 1970s, Greenleaf, a retired AT&T executive, wrote his seminal work⁶ on servant leadership after having lectured about his novel ideas throughout the late 1960s. Greenleaf was inspired by Herman Hesse's loosely autobiographical novel, *Journey to the East*.⁷ In the novel, a group of seekers, known as the League, embark on a mythical journey toward spiritual renewal. The great men⁸ are accompanied by Leo, a servant, who mysteriously disappears along the route. The band of travelers misses Leo, falls into disarray because of bickering and conflict, and ultimately separates. While with them, Leo took care of all of the travelers' needs, performed all menial physical ministrations, and spiritually buoyed their well-being with his songs. Later in the novel, H.H. meets Leo and realizes that he is the noble head of a spiritual order that the pilgrims were journeying toward. The

4. Robert Greenleaf's concept was originally articulated as "the servant as leader." It has been abbreviated to servant-leadership or servant leadership. Peter B. Vaill, *Foreword* to ROBERT K. GREENLEAF, *THE POWER OF SERVANT LEADERSHIP*, at xi (Larry C. Spears ed., 1998).
5. ROBERT K. GREENLEAF, *THE SERVANT AS LEADER 7* (rev. ed. 1991) [hereinafter GREENLEAF, *SERVANT AS LEADER*]. *The Servant as Leader* was the first of four essays that Robert Greenleaf wrote on servant leadership. It was originally published in 1970 by the Paulist Press. Additional essays were ROBERT K. GREENLEAF, *THE INSTITUTION AS SERVANT* (1972), ROBERT K. GREENLEAF, *TRUSTEES AS SERVANTS* (1974), and ROBERT K. GREENLEAF, *TEACHER AS SERVANT: A PARABLE* (1979).
6. ROBERT K. GREENLEAF, *SERVANT LEADERSHIP: A JOURNEY INTO THE NATURE OF LEGITIMATE POWER AND GREATNESS* (25th anniversary ed. 2002). When he retired from AT&T, Greenleaf became consumed with his ideas about the servant as leader. He was a visiting faculty member at both the Sloan School of Management at MIT and the Harvard Business School. Greenleaf consulted with corporations, foundations, universities, professional associations, church groups, and other nonprofits in the United States and Europe. From his lectures and work with these organizations, Greenleaf wrote *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* in 1977. Its most recent edition was published in 2002.
7. HERMAN HESSE, *THE JOURNEY TO THE EAST* (1956).
8. The narrator of the novel is named H.H., and the travelers include such luminaries as Paul Klee, Mozart, and Albertus Magnus.

notion that Leo would so humble himself to be a servant first when he was, in actuality, a leader had a profound effect on Greenleaf. The duality of the juxtaposition of servant and leader—that is, being a servant first in order to lead—intrigued him. Greenleaf reasoned that Leo served not out of obsequiousness or excessive servility, but because servanthood was his essential nature.⁹ For Greenleaf, this particular inner core of servanthood became the cornerstone of his philosophy, and it is this quality, at least in Greenleaf’s conceptual construct, that is the key to a leader’s greatness.

¶7 Greenleaf sensed a crisis in leadership at the end of the twentieth century. The sixties and seventies were a period of upheaval and questioning of authority.¹⁰ Greenleaf saw this time as offering a ripe opportunity for people to take “[a] fresh critical look . . . at the issues of power and authority . . . to relate to one another in less coercive and more creatively supporting ways.”¹¹ Servant leaders presented an invigorating alternative to the use of coercive power in management positions. Such leaders would guide with moral authority; loyalty would be freely given to them, not forced. Greenleaf envisioned servant leadership as transformative at both the personal and the institutional level.

¶8 Today there is a plethora of commentary in both business and sociological literature on the amazing rates of change that we have witnessed in the past quarter of a century.¹² Two trends have been identified over and over again. The first is the nature of the workplace and the second is the erosion of confidence in the moral authority of traditional organizational leadership.¹³ Like Greenleaf, many leadership and management scholars have commented on the toxicity of many of today’s institutions by labeling them “killing fields”¹⁴ and remnants of the industrial age control model.¹⁵ One antidote to such deadly working conditions is a paradigm shift from the autocratic manufacturing model that depersonalizes workers and

9. “But to me, this story clearly says that *the great leader is seen as servant first*, and that simple fact is the key to his greatness. Leo was actually the leader all of the time, but he was servant first because that was what he was, *deep down inside*. Leadership was bestowed upon a person who was by nature a servant. It was something given, or assumed that could be taken away. His servant nature was the real man, not bestowed, not assumed, and not to be taken away. He was servant first.” GREENLEAF, *supra* note 6, at 21–22.
10. See, e.g., Jac-Lynn Stark, *Connecticut Opinion; Idealism to Reality; A Matter of Morals*, N.Y. TIMES, July 10, 1988, at 26; Lynn Scarlett & Michael Barone, *Missing the Boat? Was the ’60s Disdain for Bigness, Centralization, & Conformity Healthy until it Went Awry?* AM. ENTERPRISE, May–June 1997, at 42.
11. GREENLEAF, *supra* note 6, at 23.
12. A scan of business or management titles on major online book purveyors, such as Amazon or Barnes & Noble, will yield a number of titles about change and adapting to change. Although it is ten years old, an excellent volume from the Drucker Foundation is *THE LEADER OF THE FUTURE: NEW VISIONS, STRATEGIES, AND PRACTICES FOR THE NEXT ERA* (Frances Hesselbein et al. eds., 1996).
13. See, e.g., Caela Farren & Beverly L. Kaye, *New Skills for New Leadership Roles*, in *THE LEADER OF THE FUTURE: NEW VISIONS, STRATEGIES, AND PRACTICES FOR THE NEXT ERA*, *supra* note 12, at 176.
14. Diane Cory, *The Killing Fields: Institutions and the Death of Our Spirits*, in *INSIGHTS ON LEADERSHIP: SERVICE, STEWARDSHIP, SPIRIT, AND SERVANT-LEADERSHIP* 209 (Larry Spears ed., 1998).
15. STEPHEN R. COVEY, *THE 8TH HABIT: FROM EFFECTIVENESS TO GREATNESS* 15–16 (2004).

treats them like mere instrumentalities, to a model in which organizations regard their workers as their most valuable asset.

¶9 Greenleaf's prophetic vision of humanistic business environments that value workers has been echoed by management cognoscenti in their prescriptions for the ideal workplace for the twenty-first century.¹⁶ Competition for clients and skilled workers mandates that leaders listen, facilitate, and encourage employees to achieve greater productivity. Organizations of happy, productive employees who are encouraged to do their best work are organizations that will have better customer service reputations than their competition.¹⁷ A more humanistic work environment makes sense both for business purposes and to promote employee welfare.

¶10 In the modern law library, especially in academia, workforces are more well educated than ever before. Often people with advanced degrees elect to work in staff positions to pursue extracurricular interests, further their educations by taking matriculating and nonmatriculating university courses, and experience a more satisfying and balanced lifestyle.¹⁸ At the macro level, the twenty-first century has seen an emergence of flatter organizations with more collaborative work environments in which the synthesis of disparate ideas will be a key element to success.¹⁹

¶11 Inspired, creative leadership is necessary to improve human effectiveness.²⁰ Servant leadership offers a fresh perspective for such inspired leadership²¹ in law libraries. In the next part of this article, I will outline some of the principles of servant leadership.

16. See, e.g., PETER F. DRUCKER, *MANAGEMENT CHALLENGES FOR THE 21ST CENTURY* 135 (1999).

17. Ken Blanchard, *Servant-Leadership Revisited*, in *INSIGHTS ON LEADERSHIP: SERVICE, STEWARDSHIP, SPIRIT, AND SERVANT-LEADERSHIP*, *supra* note 14, at 21, 21–22.

18. For example, in a recent bestseller, the author wrote,

All over the industrial world, recruitment managers report that younger applicants have started asking questions that would have been unthinkable ten or fifteen years ago: Can I leave the office at a reasonable hour in the evening? Is it possible to trade income for more vacation time? Will I have control over my working hours? In interview after interview, the message is coming through loud and clear: we want to work, but we want to have a life, too.

CARL HONORE, *IN PRAISE OF SLOWNESS: HOW A WORLDWIDE MOVEMENT IS CHALLENGING THE CULT OF SPEED* 192–93 (2004).

19. For example, Thomas Friedman writes about the effects that technology and globalization have had on business organizations, communities, and individuals. "The further we push out the boundaries of knowledge and innovation, the more the next great value breakthroughs—that is, the next new hot-selling products and services—will come from putting together the disparate things that you would not think of as going together." THOMAS L. FRIEDMAN, *THE WORLD IS FLAT: A BRIEF HISTORY OF THE TWENTY-FIRST CENTURY* 283 (1st rev. & expanded ed. 2006).

20. JAMES MACGREGOR BURNS, *TRANSFORMING LEADERSHIP: A NEW PURSUIT OF HAPPINESS* 152 (2003).

21. ROBERT P. NEUSCHEL, *THE SERVANT LEADER: UNLEASHING THE POWER OF YOUR PEOPLE* 27 (2005).

The Ten Characteristics of Servant Leadership

¶12 Although Robert Greenleaf is credited with conceptualizing servant leadership, it is Larry Spears²² who has identified its ten essential characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.²³ In this section, I will examine each of these qualities of leadership to flesh out and apply some of the values of servant leadership to law library management.

Listening

¶13 One of the major job requirements for effective leadership in law libraries is to have the capacity to listen empathetically to others.²⁴ To lead effectively, law library leaders must know not only themselves but also their followers, including what their concerns are, what excites them or what deadens their enthusiasm, and how they feel about the law library's mission. We have popularly conflated the idea of leadership with giving orders; with talking, not listening.²⁵ Sometimes, of course, a leader must be decisive, and the use of a directive is appropriate. It is undeniable that leaders must be able to make decisions. The question is—up to the time of making a decision—was the leader open to listening without a preset agenda? Was the leader open to hearing disagreement with his or her own viewpoint?

¶14 Listening is not just a passive exercise. In fact, true active listening requires a surfeit of energy; it is hard work. For example, true listening demands that we first clear preset agendas and preconceptions from our minds.²⁶ It demands that the

22. Larry C. Spears is the president and CEO of the Robert K. Greenleaf Center for Servant-Leadership, which was originally called the Center for Applied Ethics when Greenleaf founded it in 1964. Renamed in 1985, the center's mission is to "fundamentally improve the caring and quality of all institutions through a new approach to leadership, structure, and decision making." This new concept—called servant leadership—emphasizes "increased service to others; a holistic approach to work; promoting a sense of community; and, the sharing of power in decision making." About the Greenleaf Center for Servant-Leadership, <http://www.greenleaf.org/leadership/about-us/About-The-Greenleaf-Center-For-Servant-Leadership.html> (last visited July 26, 2007).
23. FOCUS ON LEADERSHIP: SERVANT-LEADERSHIP FOR THE 21ST CENTURY 4–8 (Larry Spears & Michelle Lawrence eds., 2002).
24. Listening well is energy- and time-intensive. Good listening sessions are "courageous conversations." RICHARD J. LEIDER & DAVID A. SHAPIRO, REPACKING YOUR BAGS: LIGHTEN YOUR LOAD FOR THE REST OF YOUR LIFE 143 (2d ed. 2002).
25. "Why is there so little listening? Part of it, I believe, with those who lead, is that the usual leader in the face of difficulty tends to react by trying to find someone else on whom to pin the problem, rather than his automatic response being, 'I have a problem. What is it? What can I do about my problem?' The sensible man . . . will probably react by listening, and somebody in the situation is likely to tell him what his problem is and what he should do about it. Or, he will hear enough that he will get an intuitive insight that resolves it." GREENLEAF, SERVANT AS LEADER, *supra* note 5, at 10.
26. Stephen Covey writes about finding the "third alternative." He is eloquent about solving problems synergistically. In other words, leaders do not proceed with either their plan or their workers' plan without joining together to come up with the best plan. For synergy to work effectively, the relationship must be grounded in moral authority and there must be trust among the participants. COVEY, *supra* note 15, at 186–87.

listener be open and it forces the listener to pause before proceeding. To listen at a level that will build healthy relationships, the leader must be psychologically integrated and in touch with his or her own inner core. After all, authenticity and self-knowledge are important prerequisites to leading from a position of moral authority. To really hear, the listener looks beyond him or herself for the moment and presents an open mind, and heart, to the follower. A true servant leader, then, is passionately invested in appreciating the opinions and ideas of his or her followers.

¶15 It is difficult to know if someone is truly listening. Is the person nodding and giving verbal assent, only to jump in and begin speaking? How do we know if we *really* listen to staff, faculty, and students? Ask yourself whether you are willing to change your point of view before you sit down at a meeting with staff or colleagues. Are you wedded to the way you see things? Are you going through the motions—collecting feedback on a project or on a decision only to forge ahead with a pre-existing plan of action? Are you listening only to poke holes in your colleagues' arguments?

¶16 Traditional leaders listen and test or sample ideas with staff, faculty, and users. The subtle difference is that a law library servant leader would ask followers how they see the problem and invite them to suggest a solution. A true servant leader would relentlessly and bravely question while listening and would show utmost respect for followers by not allowing even the slightest amount of careless or dismissive thinking to creep into a conversation.

¶17 For example, in an exchange about whether to open the law library for law review staffs one night per week during the summer, a traditional leader would think of a solution, present it, ask how it would be implemented, and then decide whether or not to execute the plan. A servant leader, on the other hand, would present the issue to staff as a problem in search of a solution. The servant leader would ask: how do we solve this problem of providing increased access to the law library for the law review staffs during the summer's abbreviated schedule? The end result might be the same—that the library would be open to the law review staffs on one night per week—but the means of getting to the solution would be markedly different and more meaningful for the followers, the staff responsible for implementing the schedule change.

Empathy

¶18 Listening would be an empty exercise without empathy. A servant leader demonstrates respect for followers by knowing them and seeing them as more than a pair of hands or a body occupying a cubicle or desk. The servant leader accepts the humanity of employees and empathizes with them. The willingness to be receptive to colleagues, employees, and teammates does not mean, however, that a servant leader accepts either bad behavior or shoddy work product.²⁷ As a matter

27. According to Greenleaf, "[t]he servant always accepts and empathizes, never rejects. The servant as leader always empathizes, always accepts the person but sometimes refuses to accept some of the person's effort or performance as good enough." GREENLEAF, *SERVANT AS LEADER*, *supra* note 5, at 12–13.

of fact, rejecting someone's performance or having a difficult conversation with an employee while continuing to honor their humanity is practicing empathy as a servant leader.

¶19 Like most workplaces, many law libraries may have individuals, both professional and support staff, who are at a point in their careers where they have begun to cut corners or practice a less than rigorous work ethic. Common symptoms include habitual tardiness or leaving work early on a routine basis. Such workers complain about their workload while being unproductive, never shoulder their fair share of the reference hours, constantly miss deadlines, and produce sub-standard work product.

¶20 Traditional managers usually handle such cases in one of two ways: they ignore the situation and hope that it will eventually right itself, or they start disciplinary proceedings by documenting the bad behavior. If a manager does have a conversation with an underperforming employee, he or she usually is seeking to use the meeting as a recordable milestone in the disciplinary process of the institution—whether it is a university, court, or law office. A servant leader would approach the problem from a different vantage point. Out of respect for the errant employee's humanity—and out of concern for the other employees in the department—a servant leader would address the behavioral issue with the employee and unequivocally demand greater effort, an attitude alteration, or whatever else is needed to alleviate the poor performance. The difference between the two approaches is that the servant leader would reject the employee's negative behavior without rejecting the person. Thus, in a hard conversation with an employee about habitual tardiness, a manager following the servant leadership model would refuse to accept the lateness, investigate why the staff member has adopted lateness as a norm, empathize with the staff member's reasons for the behavior, and brainstorm with the employee about ways to correct the performance. A more traditional manager would, of course, be delighted if the conversation *could* produce a change in behavior, but it would not be the driving force for the encounter. In contrast, the impetus for behavioral intervention on the servant leader's part is to help the employee realize his or her full human potential. The servant leader (manager) serves the follower (employee) by enabling the employee to honestly face the mistakes of the past and to develop strategies to ameliorate the poor work habits. There is no doubt that such a meeting with an underperforming employee would be difficult, but the true servant leader is concerned with the good of the employee and the organization, not the comfort of the servant leader.

Healing

¶21 Servant leadership is transformational. The relationship between servant leader and follower moves both parties toward integration and wholeness.²⁸ This is the

28. Greenleaf himself said that "[t]here is something subtle communicated to one who is being served and led if, implicit in the compact between the servant-leader and led is the understanding that the search for wholeness is something that they have." *Id.* at 27.

element of healing²⁹ in the principles of servant leadership. The choice to heal instead of being destructive when we deal with one other in the workplace is an essential feature of the relationship between servant leader and follower. Leaders who see themselves as servants first are approachable and open to discuss difficult topics and emotionally charged issues. Healers are interested in their staff members as whole people.

Awareness

¶22 The capacity to be open to others requires self-awareness. As we practice self-discovery and reflection, we become more adept at decoding the feelings of others.³⁰ The path to self-knowledge is not always a smooth one.³¹ Uncovering the demons that lurk beneath the surface leads to growth, but it can be unsettling. A servant leader has to honestly discern answers to such questions as: Do I favor the predictability of a tightly controlled work environment with no surprises? Does my own need for security and predictability thwart the growth of others? Am I aiding in creating a culture of dependence and loyalty, not freedom and service?

¶23 In the illustration of servant leadership principles above, we looked at the leader having a difficult and honest conversation with a below par employee. It can be equally difficult to carry out a self-reflective examination of our own leadership performance. Nonetheless, to be an effective manager of others, it is necessary to make regular self-appraisals. For example, are you asking employees to offer a service just because it will make you, the manager, popular with students or associates—or will it truly better the law school or law office? Are employees receiving the credit they deserve for the good they do—or are you, the manager, overlooking their contributions when praise is due? Do you gloss over an employee's faults at performance review time in an attempt to win his or her loyalty and to be liked, or do you offer honest assessments? Awareness leads to self-knowledge and emotional maturity for both the servant leader and followers.

Persuasion

¶24 The ability to lead by persuasion, instead of by the power of one's position, is another mark of the servant leader. A leader who has spent time talking to followers usually does not need to rely on coercion. In his lectures and writing about servant leadership, Greenleaf often related the story of the eighteenth-century Quaker, John Woolman, who resolved to eradicate slaveholding from the ranks of

29. The definition of *heal* as a transitive verb is to “restore to health or soundness; cure. 2. To set right; repair, and 3. To restore (a person) to spiritual wholeness.” As an intransitive verb, it means “to become whole and sound; return to health.” AMERICAN HERITAGE DICTIONARY OF THE ENGLISH LANGUAGE, *supra* note 1, at 833.

30. DANIEL GOLEMAN, EMOTIONAL INTELLIGENCE 96 (1997).

31. “Awareness is *not* a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner maturity.” GREENLEAF, SERVANT AS LEADER, *supra* note 5, at 20.

his affluent and conservative Quaker brethren. Woolman did not set out to accomplish his mission by seismic methods. Rather, he decided to make a change and then traveled for the next thirty years up and down the countryside of the Eastern seaboard, talking with his Quaker brethren one by one. He asked them two questions: “What does slaveholding do to you, as a person? What kind of moral institution are you binding over to your children?”³² By the 1770s, no members of the Society of Friends held slaves. John Woolman is an example of true servant leader who used persuasion, not manipulation, to accomplish a worthy goal.

Conceptualization

¶25 In addition to persuasion and influence, servant leaders must have the ability to conceptualize. John Woolman conceptualized the end of slaveholding among members of the Society of Friends. A servant leader has to be able to conceptualize a goal, hold it, work toward it, and also focus on the day-to-day issues. Scholars of leadership have many appellations for the quality of conceptualization and its communication to the team. For example, in leadership literature, it is aptly called the “law of navigation,”³³ “imparting the vision,”³⁴ creating a “living and inspirational vision,”³⁵ and setting “the paradigm.”³⁶ These are all familiar to most library leaders.

¶26 Sharing ideas about initiatives to move a law library forward—that is, sharing conceptualizations—is not only healthier for all parties, it encourages dialogue between leaders and followers. In the conceptual stage of a new library initiative involving a research training program for library users, for example, the servant leader would share his or her vision for such a service and then open discussion with the staff to do a reality check of that vision. The servant leader would encourage the staff to be candid in order to elicit honest answers that will aid both management and staff in the design of a research training program best suited to the library staff’s skills, time, and availability and the organization’s needs. When a manager leads by persuasion, encouraging others to find their voices and empowering them to express their opinions, the end result will always be a better service for the users and will yield dividends of satisfaction for both the initiative’s conceptualizers and the implementation team. Stephen Covey talks about leaders expressing voice. In his lexicon, voice is a composite of vision, discipline, passion, and conscience.³⁷ Servant leaders empower others to find their voices and, with

32. ROBERT K. GREENLEAF, ON BECOMING A SERVANT LEADER 290–91 (Dom M. Frick & Larry C. Spears eds., 1996).

33. JOHN C. MAXWELL, THE 21 IRREFUTABLE LAWS OF LEADERSHIP: FOLLOW THEM AND PEOPLE WILL FOLLOW YOU 33 (1998).

34. TOM MARSHALL, UNDERSTANDING LEADERSHIP 40–41 (2003).

35. RICHARD BOYATZIS & ANNIE MCKEE, RESONANT LEADERSHIP: RENEWING YOURSELF AND CONNECTING WITH OTHERS THROUGH MINDFULNESS, HOPE, AND COMPASSION 164 (2005).

36. BLAINE MCCORMICK & DAVID DAVENPORT, SHEPHERD LEADERSHIP: WISDOM FOR LEADERS FROM PSALM 23, at 107 (2003).

37. See generally COVEY, *supra* note 15.

blended voices, change happens. This is truly a wonderful metaphor to illustrate conceptualization and the power of influence in the servant-led organization.

Foresight

¶27 Foresight is another quality necessary for an individual who wishes to lead an organization forward. Moving toward a goal requires leaders who are acutely aware of the present, able to learn from history, and able to divine possible consequences of proposed future actions. Although not clairvoyance, foresight does require more than a dollop of intuition. Greenleaf wrote that the abilities to “know the unknowable” and to “foresee the unforeseeable” are intellectual capacities that are not academically taught.³⁸ There is definitely an element of intuition³⁹ and creativity⁴⁰ in law library leadership, especially in today’s uncertain times. Leadership requires imagination. Although leaders strive to back up assertions and actions with data that have been scientifically collected and analyzed, inspired leadership is an art and not a science.⁴¹

Growth

¶28 Servant leaders are committed to the growth of others and do not treat employees as fungible instruments to be used. The servant leader sees and cares for followers in a way that reaches beyond each person’s contributions as an employee of the organization. The servant leader appreciates the professional, personal, and spiritual dimensions of each person’s life outside of the tangible everyday efforts of the individual in the workplace. On a more global level, the servant leader is acutely aware that the growth and complex nature of society and the creation of large, impersonal institutions have made the need to build community more exigent than ever. The leader who serves appreciates and understands the importance of building community to alleviate the sense of loss that is the human condition.⁴²

Community

¶29 Self-interest simply does not have a place in this paradigm. According to Block, power is given by those we lead. He describes it in the following way:

38. GREENLEAF, *supra* note 32, at 313.

39. GREENLEAF, *SERVANT AS LEADER*, *supra* note 5, at 20.

40. GREENLEAF, *supra* note 32, at 315.

41. JAMES M. KOUZES & BARRY Z. POSNER, *THE LEADERSHIP CHALLENGE* 56–57 (3d ed. 2002).

42. Lance Secretan, a leadership expert and motivational coach for a number of well-known organizations, writes that our contemporary scientific era has its roots in the rationality of the scientific era which eclipsed the special nature of myth and mystery. We, as humans, experienced loss when we rely only on the quantitative bottom-line aspects of our work lives. In the contemporary world of work, we are obsessed with metrics and empirical analysis. If something new cannot be defined by a pie-chart, it is deemed “touchy-feely,” “fuzzy,” or “soft!” LANCE H. K. SECRETAN, *ONE: THE ART AND PRACTICE OF CONSCIOUS LEADERSHIP* 32 (2006). Secretan does not deny that scientific method has value, but urges his readers not to neglect the magical and intuitive side of life because it is what inspires people. *See id.* at 32–39.

The community creates the opportunity for a person to be in a position of power. Power is bestowed upon us by those we “lead.” We do not claim power, it is not passed on to us by others in power, we have no inherent right to power, whether by birthright, talent, or even achievement. If we serve those who put us in our position, then in an organization the recipients of our service and trusteeship are the core workers. They are the community, and they are the ones we become accountable to. We may be appointed by a board, or an executive, but they are given their authority as much by the people doing the work as by any other set of owners.⁴³

The community that the servant leader builds is a team that works synergistically since the true servant leader is interested in developing leaders and does not hoard decision making.

Stewardship

¶30 Stewardship is an interesting concept. For many of us, especially in law libraries, steward is often used synonymously for guardian or fiduciary. If we were to closely examine the meaning of the word, however, *guardian*⁴⁴ expresses control, as in guardians of a legacy; whereas the precise meaning of steward⁴⁵ has more to do with being entrusted with another’s property or managing another’s affairs. It is closer to the word *fiduciary*.⁴⁶ A servant leader has such a stewardship relation with his or her staff; the emphasis is not on control, but empowerment.

¶31 Servant leaders do not coerce or manipulate staff members into compliance. They serve their staff by enabling them to do excellent work. In cases where the leader/follower relationship is not coalescing, the servant leader has the courage to act and the fortitude to have meaningful dialogues with negative staff members for whom responsibility and accountability are foreign. To be empowered, a follower must first be willing to accept the responsibility of accountability. This is very important in law libraries; passive aggressive tactics such as back benching and playing “gotcha” rob energy and delay staff’s abilities to make exciting programmatic progress.

¶32 One leadership commentator’s interesting approach suggests that managers treat the people they work with on a daily basis as volunteers. Why? Because the best staff members in any organization are very often sought after by competitors—they would most likely be able to work anywhere. In other words, good managers treasure their workers since those workers have chosen to work for them. By regarding those they lead as volunteers, servant leaders foster a covenantal, instead of a contractual, relationship with staff members.⁴⁷

43. PETER BLOCK, *STEWARDSHIP: CHOOSING SERVICE OVER SELF-INTEREST* 42 (1996).

44. *Guardian* is defined as “[o]ne that guards, watches over, protects.” *AMERICAN HERITAGE DICTIONARY OF THE ENGLISH LANGUAGE*, *supra* note 1, at 803.

45. *Steward* is defined as “[o]ne who manages another’s property, finances, or other affairs.” *Id.* at 1764.

46. One definition of *fiduciary* is “[o]ne, such as an agent of a principal or a company director, that stands in a special relation of trust, confidence, or responsibility in certain obligations to others.” *Id.* at 677.

47. Robert Palestini suggests that “covenantal relationships . . . induce freedom, not paralysis.” ROBERT PALESTINI, *A PATH TO LEADERSHIP: THE HEROIC FOLLOWER* 171 (2006).

Authenticity in the Law Library

¶33 Many of us split our work life selves from our extracurricular selves. The self that commutes to the law library is not the self who is the husband, wife, significant other, son, daughter, mother, father, sister, brother, friend, or lover that family and friends know. There are a number of possibilities for the disconnect between the workplace and the authentic persona. One explanation for the dissonance is the generic masks of professionalism. For example, there is the mask of the confident leader with staff members, the mask of loyalty and sincerity for our bosses, and the mask of appreciative colleague for faculty and associates at other institutions. Where and when did the *authentic self* disappear? Are we still in there? Is it possible to be a confident and effective leader and still be essentially “us”? If you are willing to try servant leadership, there is a way. Servant leaders suspend ego-driven motivation so that there is no need to put on masks. Authentic leaders⁴⁸ never have to worry about telling workplace “white lies” because they are trustworthy and truthful. They do not have to become embroiled in the institutional backbiting and rumorosa of their parent organization because they act on principle instead of politics. A genuine servant leader does not say anything behind someone’s back that he or she would not say directly to the person. That is the freedom of practicing servant leadership. Is this aspirational? Yes, servant leadership is a journey toward wholeness and authenticity, it is not perfection. All of us make mistakes and regret them. The important element of servant leadership is that we intentionally stay on the path. Authentic leaders are not ego-driven,⁴⁹ they are guided by their own true north, in other words, their own moral compasses.⁵⁰

¶34 Servant leaders are balanced themselves and they encourage their followers to lead balanced lives as well. A leader’s concern about followers spending proportionate time in work and with family and friends is not a leftover vestige of paternalism from the industrial age; rather, it is a genuine concern for the “whole” person and the well-being of those we lead.

¶35 Practicing personal authenticity, leading a balanced life, and being guided by a moral compass is leading in a way that is an antidote to the cynicism and

48. Bill George, former chairman and CEO of Medtronic, a company that embodies servant leadership principles, writes in his *Business Week* bestseller:

Authentic leaders genuinely desire to serve through their leadership. They are more interested in empowering the people they lead to make a difference than they are in power, money, or prestige for themselves. They are as guided by qualities of the heart, by passion and compassion, as they are by qualities of the mind.

BILL GEORGE, *AUTHENTIC LEADERSHIP: REDISCOVERING THE SECRETS TO CREATING LASTING VALUE* 12 (2003).

49. Robert Neuschel has commented, “I believe one way to keep the ego in reasonable check is to never lose sight of the need to be the servant leader.” NEUSCHEL, *supra* note 21, at 125.

50. STEPHEN R. COVEY, *PRINCIPLE-CENTERED LEADERSHIP* 140 (2003).

negativity that permeate the beginning of the twenty-first century.⁵¹ Although the major institutions that have suffered damage to their reputations are much larger than us, the growing lack of faith in major institutions⁵²—once veritable symbols that have been brand names for integrity—breeds a feeling of separateness, loss, and moral discouragement.

¶36 The desire to serve authentically and with purpose is a possible cure for malaise in the workplace and the toxic environments of some dysfunctional organizations. Servant leadership breeds optimism. It offers a way to be an inspiring leader without the appurtenants of the ego-driven “cult of personality”⁵³ that so many leaders affect. Leadership is, contrary to some beliefs, not a style. It is a way of being.

¶37 Leadership expert John Maxwell posits five levels of leadership:⁵⁴ position,⁵⁵ permission,⁵⁶ production,⁵⁷ people development,⁵⁸ and personhood.⁵⁹

51. Lance Secretan has noted that “[t]he four institutional bastions of our society—religion, education, politics, and business—have recently experienced a rash of problems associated with low integrity, morality, and hypocrisy.” SECRETAN, *supra* note 45, at 77. He goes on to assert that “loss of oneness,” or “separateness thinking,” is the reason that corporations and other institutions have ceased to behave authentically. *Id.* at 77–78.

52. For example, venerable institutions such as the Catholic Church, Arthur Anderson, Enron, and Parmalat were all involved in scandals in which the mission and service goals and values of the organization were obfuscated by cover-up attempts to dysfunctionally “protect” the institution.

53. In the prologue to his masterpiece on the study of leadership, James MacGregor Burns wrote:

In the final quarter of our century that life-and-death engagement with leadership has given way to the cult of personality, to a ‘gee whiz’ approach to celebrities. We peer into the private lives of leaders, as though their sleeping habits, eating preferences, sexual practices, dogs, and hobbies carry messages of profound significance. Entire magazines are devoted to trivia about ‘people’ and serious newspapers start off their news stories with a personality anecdote or slant before coming to the essence of the matter. Huge throngs parade in Red Square and in the T’ien-an Men Square with giant portraits of men who are not giants. The personality cult—a cult of devils as well as heroes—thrives in both East and West.

BURNS, *supra* note 20, at 1.

54. See JOHN MAXWELL, *DEVELOPING THE LEADER WITHIN YOU* 5–14 (1993).

55. At this initial stage of Maxwell’s leadership level, people follow because of the leader’s position. It is a rights-based contract between the leader and the followers. The leader’s influence will not extend beyond the leader’s tenure in the position. This type of leadership influence can result in low morale and sometimes high turnover in an organization. *Id.* at 13.

56. At the permission stage of leadership, influence is based on relationships and people follow because they choose to follow; and they are usually happy to go beyond the letter of the law. Work is typically fun and palatable. The permission stage works in the short term and can be a good change agent. Eventually really motivated workers will become restless if there is no opportunity to go beyond this level. *Id.*

57. The production stage of leadership takes a little time to get underway. At this level, people will follow a leader because they have seen the leader get results. It is based on the old adage that success breeds success in action. At this leadership level there is excitement and momentum in the workplace. *Id.*

58. The leadership level of people development is a wonderful level to achieve. It is based on legacy or reproduction. People follow because they have witnessed a leader’s commitment to developing leaders and contributing to the long-term growth of the organization. Maxwell opines that if you reach this level, try to stay on it! *Id.*

59. The personhood level of leadership influence is really an aspirational level of leadership. Personhood leadership is based on respect. People will follow a leader who operates at the personhood level of leadership because of who the leader is and what that leader represents. *Id.* I actually think that leadership studies and scholarship have changed a bit since Maxwell wrote this book and that this level is closer to the “great man” or charismatic leader theories of leadership that have been largely debunked by Covey and others today. See COVEY, *supra* note 15, app. 2 (providing excellent survey of development of leadership theories and literature associated with them).

Depending on the development, maturity, or readiness of either the leader or the group being led, the leader may use one or more of these levels at various stages of his or her career to create influence and build trust with followers. In a servant-led environment, the leader is servant first and then a leader.

¶38 At this point in our discussion, the concept of servant leadership may be attractive to the reader but still difficult to conceptualize for the law library workplace. In the next section of this article, we will explore the environment of the workplace and look at the way that leaders build trust and create influence in an organization. We will examine love and fear and see how they affect leadership and contribute to staff productivity and the organization's ability to accomplish its mission.

How Do You Inspire Others? Love vs. Fear in the Law Library

¶39 Think about the atmosphere in your law library. What motivates most of the people you work with? Are they motivated by love of the job? Need for a paycheck? Could fear be a factor? Have they thought much about what motivates them? Have you helped or encouraged them to think about what motivates them to get up in the morning and come to work? What about you? Have you asked yourself these questions lately?

¶40 Regrettably, fear—about losing a job, not getting a good reference, being criticized—is too frequently the motivator. The fact remains that carrot and stick motivation is an unfortunate vestige of the old hierarchical model of authority and power. Fear does not function well in the compelling business and social realities of today's organizations, including law libraries.⁶⁰ Fear is an emotion that constricts and causes defensive responses. Fearful people criticize others to build themselves up. Fearful workers are not likely to be risk takers, generous team players, or exemplary service providers. According to Lance Secretan,

Fear is the psychological, emotional, and spiritual opposite of love. No one is inspired by fear. People may be motivated by fear, but they are never inspired by it. *Everything* that inspires us comes from love, without exception. In fact there is nothing in our lives from which we get inspiration that does not also give us love. If a sunset inspires you, it is because you love sunsets, feeling a sense of oneness with the myth, mystery, and magic of the sunset. If a person inspires you, it is because you love that person, feeling a sense of oneness with them. Love is the place that gives rise to inspiration.⁶¹

¶41 Leadership has been called “a serious meddling in other peoples' lives.”⁶² It is not an inconsequential act and it is best approached with an appreciation of its

60. Sheila Murray Bethel, *Servant-Leadership and Corporate Risk Taking: When Risk Taking Makes a Difference*, in REFLECTIONS ON LEADERSHIP: HOW ROBERT K. GREENLEAF'S THEORY OF SERVANT-LEADERSHIP INFLUENCED TODAY'S TOP MANAGEMENT THINKERS 137 (Larry C. Spears ed., 1995).

61. SECRETAN, *supra* note 45, at 151.

62. Max DePree, *Foreword* to REFLECTIONS ON LEADERSHIP: HOW ROBERT K. GREENLEAF'S THEORY OF SERVANT-LEADERSHIP INFLUENCED TODAY'S TOP MANAGEMENT THINKERS, *supra* note 60, at x.

seriousness. From my own experience, I have found that loving the people I work with and lead is the best practice—in fact, the only practice that works for me—to meet the gravity of this awesome responsibility. Loving others does not mean that I do not make mistakes or unintentionally cause distress to others in the decisions that I have made or that we have made together. It does mean that any choice that we make or any action that is taken occurs out of love for the person served, whether that person is a colleague, student, staff member, senior administrator, or alumna. For leaders to imbue their actions with love requires both intentionality and a willingness to serve.

It takes courage, strength, and commitment to build and sustain relationships that are based on love and therefore inspiration. Gandhi said, “Love is the prerogative of the brave.” It takes courage to tell your colleagues how much you love their work, how much you love being part of a particular team or organization. And yet, those are the things that inspire people. We need love in every aspect of our lives, not just in our personal lives, but at work, too. We are whole beings. We are humans, not workers or function who leave our need to be loved at home and then go to work—we are one.⁶³

Thus, love- and trust-based relationships inspire and motivate people to be more innovative and less concerned about consequences for their initiatives.⁶⁴ In the next two parts of this article, we will examine a few examples of servant leadership in action and then discuss some ways to implement servant leadership in an office or library.

Examples of Servant Leadership for Law Libraries

¶42 To better understand what servant leadership is and how to apply its principles in law library program planning, imagine a library that wishes to launch a faculty research training program. The library leader is interested in helping faculty members learn about the library’s new electronic journals and databases. To plan for the event, a traditional leader might attend a reference meeting, identify the fact that faculty could use more information about electronic resources and how to access them, outline a solution to meet this need, talk for a few minutes about what should be included in a training program, and then leave. At this point, the staff would be charged with designing a program to fit what the manager wants. The project may or may not hit the target for the training that the faculty actually requires, or it may or may not be what the staff can successfully provide.

63. SECRETAN, *supra* note 45, at 151.

64. Although the emotional tenor of a workplace may seem, at first blush, a trivial concern from a business point of view, it really does have an impact on how well or whether a job gets done. Negative emotions disrupt productivity and undue anxiety or worries erode mental abilities. Distress and upset make people less emotionally intelligent and, thus, less able to empathize with others on the job or to offer service to clients. See DANIEL GOLEMAN, RICHARD BOYATZIS & ANNIE MCKEE, *PRIMAL LEADERSHIP: REALIZING THE POWER OF EMOTIONAL INTELLIGENCE* 12–13 (2002).

¶43 A servant leader would have a different approach to initiate this project. Such a leader would attend the reference meeting, state his or her perception of the faculty service needs, and then ask the reference librarians for their diagnosis of faculty needs. Some of the librarians might agree with the leader, but others may have encountered faculty with more pressing needs, such as building a course Web site, organizing research notes, or using technology in classrooms. They don't say that doing a workshop on electronic journals would be the wrong thing to do—perhaps the faculty would benefit from workshops on all of these topics. However, in the short term and to best serve the library client, the law librarians may triage to determine priorities and adjust the sequencing of the workshops as needed. The servant leader would employ the characteristics of empowering and listening to arrive, with the staff, at this point of decision making. In the course of planning for faculty workshops, the true servant leader would not micromanage the deployment of staff. Rather, the leader would guide the staff members, perhaps in a dialogic pattern and only as necessary, to make their own decisions about staffing, workshop content, timing, and other related issues. The servant leader would empower the followers to be leaders of their own destinies. The staff would own the project and would be given the responsibility and authority inherent in that control. But servant leadership is not a synonym for laissez-faire management. Communication with the staff during the planning process and a sincere desire to help via listening, finding resources for the project, suggesting alternatives, and offering constructive criticism when necessary are all emblematic of the servant leader's way of proceeding.

¶44 Here is another scenario that may further elucidate the role servant leadership can play in a law library setting. Imagine a library team or department in which one particular employee is habitually negative about any new idea or initiative proposed, usually for no discernible reason. The employee's negativity and cynicism starts to cause low morale, sniping, and some acting out among the other team members. A servant leader, out of respect and holistic concern for the employee and the group as a whole, must address the situation directly—no matter how difficult the conversation. In this case, the servant leader would confront the employee directly about his or her perceptions of the employee's negativity. Perhaps having coffee or lunch with the employee would put the employee at ease and allow a more candid conversation to occur. An essential ingredient to such an encounter is that the servant leader not prejudge the situation before listening to what the employee has to say about the negativity. Reaching out to an employee instead of reflexively relying on the disciplinary process can have amazing results. Most human beings want their humanity acknowledged and will respond positively. All such conversations do not always end happily, but going into difficult conversations without prejudice and listening first before laying out the organization's needs, shows respect for the employee. Of course, trying to find a solution that meets all parties' requirements is never easy. By practicing servant leadership, however, no one comes out of the dialogue damaged. A servant leader

examines his or her own motivation in deciding to confront the employee and ultimately has the strength of character to take whatever action is warranted. A servant leader does not infantilize followers, and keeps service to customers and clients ever in mind. The servant leader defers his or her own ego gratification and takes on the accountability for the well-being of the organization and the group that he or she leads.

Implementing Servant Leadership in Your Organization

¶45 In a world where very little is stable except the fact that change is here to stay, the hierarchical, pyramidal organizational chart faces its own obsolescence.⁶⁵ Although the predictability of upward and downward communication may be facilitated somewhat by the traditional pyramidal structure, hierarchical organizational structures also contribute to communications complexities and other dysfunctions in a large number of workplaces, including law libraries.⁶⁶ One solution to this conundrum is to turn the outdated pyramid on its head. In such an organization, staff at all levels are charged with the mission of the organization. Every member of the law library staff, for instance, understands the big picture of the organization's short- and long-term goals, and as many individuals as possible are involved in decision making. Customer service and the well-being of library users are everyone's concern. And what does the leader do in such a law library? The leader serves as the fulcrum of the pyramid, at its base, guiding the organization by serving the employees and making sure that they have the proper resources to do their jobs.

¶46 In any community of people—family, work, church, or professional group—there exists the opportunity to start blaming *them*. *They* are the employees who just do not get it and really need to change. *They* are the employees who are habitually negative, actively working against mission, not getting with the program, or just holding up everyone else's good work and progress. If only *they* would get it, *we* could all move on. Right? Wrong. Such individuals, whether on a team at work or in a family, are symptoms—*they* are not the problem. Peter Block writes:

They simply carry and express the problems that we do not want to face. They may be acting out our own lack of clear purpose, our own inability to communicate directly with each other, or our avoidance of holding each other accountable. Instead of facing our own contribution to the problem, we project it onto another. We get a payoff from focusing on their behavior because it distracts us from focusing on our own. It is our own transformation that creates that best climate for change.⁶⁷

65. Some commentators suggest turning the autocratic pyramid on its head; others argue for organizational charts of interlocking concentric circles; and a third group opts for no organizational charts at all. The latter group is characterized by a "do whatever it takes" approach to job descriptions. DENNIS W. BAKKE, *JOY AT WORK: A REVOLUTIONARY APPROACH TO FUN ON THE JOB* 283 (2005).

66. PALESTINI, *supra* note 47, at 84 (2006).

67. PETER BLOCK, *THE ANSWER TO HOW IS YES: ACTING ON WHAT MATTERS* 114–15 (2003).

¶47 Leaders of the new, team-based culture are charged with developing their team members to be servant leaders at all levels of the library.⁶⁸

¶48 There are a number of ways to imbue your law library with the principles of servant leadership. One scholar of servant leadership suggests the TDOEE method. In TDOEE training, the leader is responsible for *teaching* the staff about servant leadership. The leader accomplishes this predominately through *demonstrating* servant leadership in action. The leader *observes* the staff members in action, and *encourages* and *evaluates* their progress.⁶⁹ The best way to start a TDOEE training program in your library or law school would be to first select a few people who are open to the concepts of servant leadership. Meet with the small group of your staff or law school colleagues and teach them about servant leadership. Attend a servant leadership seminar together, discuss some servant leadership literature that you have all read, make plans for the organization using servant leadership as your model. The most important element during TDOEE implementation is that you, yourself, are demonstrating servant leadership in your own actions. As your servant-leader mentees understand and use servant leadership in their departments and with their staffs or co-workers, observe their progress, give them feedback, and be sure to encourage them when the going gets tough. As a servant-leader mentor in your organization, meet with your mentees and evaluate their progress. Ask them to evaluate your growth as well. One of the best ways to demonstrate servant leadership in action is to exercise humility by admitting your mistakes without putting up defensive barriers.

¶49 Another way to introduce the concept of servant leadership to your law library colleagues would be to start a servant leadership reading group. Begin with *Journey to the East*⁷⁰ or Greenleaf's essay, *The Servant as Leader*.⁷¹ In addition to these two seminal pieces, there are a plethora of derivative works to fit all levels of interest and leadership and management savvy.

¶50 Watching films or portions of films with your staff or an interested small study group, followed by discussion about the qualities of servant leadership depicted in the film, is another way to introduce servant leadership into your law library. Two films that are particularly appropriate for fruitful discussion about the characteristics of servant leadership are *Gandhi*⁷² and *Shackleton's Antarctic Adventure*.⁷³

68. Team building in an organization that takes the principles of servant leadership seriously would be the mirror opposite of the dysfunctional team, with its attendant lack of trust, fear of conflict, lack of commitment, accountability avoidance, and inattention to results that are the five dysfunctions of a team identified in PATRICK LENCIONI, *THE FIVE DYSFUNCTIONS OF A TEAM: A LEADERSHIP FABLE* 188–89 (2002).

69. KURT S. TAKAMINE, *SERVANT-LEADERSHIP IN THE REAL WORLD: RE-DISCOVERING OUR HUMANITY IN THE WORKPLACE* 98–99 (2002).

70. HESSE, *supra* note 7.

71. GREENLEAF, *SERVANT AS LEADER*, *supra* note 5.

72. GANDHI (Columbia Tri-Star 1982).

73. SHACKLETON'S ANTARCTIC ADVENTURE (WGBH and White Mountain Films 2001).

¶51 The Greenleaf Center⁷⁴ is a font of information about how to become and how to develop servant leaders. The Greenleaf Center also sponsors servant leadership conferences and seminars. The conferences are particularly useful because professionals from both the profit and nonprofit worlds of work convene to listen, talk, and learn from each other. Servant leadership has followers from both the secular and the sacred walks of life. Moreover, the servant leadership conferences and seminars have probably been the most racially and religiously diverse that I have ever attended in my professional career.

¶52 Some management consultants specialize in servant leadership. For instance, at the annual Greenleaf Center conferences, speakers, some of whom are former acolytes of Robert Greenleaf himself, share information about their professional consulting services in the exhibit area. There are a number of institutions of higher learning⁷⁵ that have instituted degree programs in servant leadership. Finally, in addition to an online bookstore and catalog, the Greenleaf Center staff usually runs a conference bookstore at servant leadership seminars and meetings.

¶53 In *Built to Last*,⁷⁶ the authors titled one chapter “Try a Lot of Stuff and Keep What Works.” This is excellent advice about how to introduce servant leadership principles into your own work environment. Try a mix of methods: educate yourself, talk with others, make some small changes, experience success, try a little failure, let the folks that you work with see you fail, and then try again. You will not get anywhere unless you are in motion!

Conclusion

¶54 Robert P. Neuschel has written that “*the ultimate purpose and test of leadership is to unleash the power of your people. The crux of this challenge is to achieve more human effectiveness through team building.*”⁷⁷ Servant leaders are stewards, coaches, and facilitators who ask such questions as:

- What am I doing that helps you succeed?
- What am I *not* doing that you need to succeed?
- Where and how am I micromanaging?
- What am I doing that you would like to do?
- When and how do I shoot the messenger?⁷⁸

74. For further information about the center, see Greenleaf Center for Servant-Leadership, <http://www.greenleaf.org/> (last visited July 26, 2007).

75. For example, both Gonzaga University and Viterbo University offer graduate degrees in servant leadership.

76. JAMES C. COLLINS & JERRY I. PORRAS, *BUILT TO LAST: SUCCESSFUL HABITS OF VISIONARY COMPANIES* (2002).

77. NEUSCHEL, *supra* note 21, at 130.

78. Ann McGee-Cooper, *Accountability as Covenant: The Taproot of Servant-Leadership*, in *INSIGHTS ON LEADERSHIP: SERVICE, STEWARDSHIP, SPIRIT, AND SERVANT-LEADERSHIP*, *supra* note 14, at 77, 79.

¶55 A servant leader encourages followers to ask themselves these questions as well. There is accountability at all levels in a servant leader-led organization. No single person is solely responsible. Remember, being a “leader” is the assumed role, whereas the “servant” (leader) nature defines the person.⁷⁹

¶56 Sometimes we will be called to listen and sometimes we will be moved to speak. One of my favorite Robert Greenleaf quotes is, “In saying what I have in mind will I really improve on the silence?”⁸⁰ This is a beautiful way of expressing the prayer of St. Francis: “Lord, grant that I may not seek so much to be understood as to understand.”⁸¹ When a servant leader negotiates an issue with an employee, team member, or colleague, defensiveness, posturing, and self-protection are not part of the dialogue that takes place between them. In an open relationship based on concern for the needs of the other, better, clearer answers and solutions to problems can be found.⁸²

¶57 Servant leadership requires us to develop the ability to be fluid *both/and* thinkers and encourages managers not to settle for the less complex *either/or* thinking. Excellence is achieved through embracing the “various elements of a paradox or dilemma” to discover the “best balance for the organization.”⁸³

¶58 Learning to be a servant leader is not easy. It requires moral courage. The respect that the servant leader has for those he or she leads sometimes requires that necessary and difficult conversations happen between them. The love that the servant leader has for his or her followers will cause the leader to face conflict when and if necessary.⁸⁴

¶59 Sometimes we are called to leadership and sometimes it is our turn to follow. Our positions in law libraries are not immutable; we must look inward to know when our talents are called on to further the goals of our organizations in the role that best suits us and the institution at that particular moment. The process requires that we put ego aside and open ourselves to new ways of thinking about leadership: what it is and what we are able to contribute. Servant leadership offers a stimulating and life-enhancing alternative for the leadership of law libraries today and in the future.

79. James E. Hennessy, John Killian & Suki Robins, *Managing Toward the Millennium*, in REFLECTIONS ON LEADERSHIP: HOW ROBERT K. GREENLEAF’S THEORY OF SERVANT-LEADERSHIP INFLUENCED TODAY’S TOP MANAGEMENT THINKERS, *supra* note 60, at 161, 165.

80. GREENLEAF, *supra* note 6, at 31.

81. *Id.*

82. HENRY CLOUD, INTEGRITY: THE COURAGE TO MEET THE DEMANDS OF REALITY 80 (2006).

83. McCormick & Davenport, *supra* note 36, at 51.

84. One well-known servant leadership speaker and author, in writing about the implementation of a particular leadership team approach, states: “[W]hen this level of friction is created, there is simply no place to hide. Each participant must make a *choice* . . . to decide either to change and grow or perhaps leave the organization, because they will become very uncomfortable.” JAMES C. HUNTER, THE WORLD’S MOST POWERFUL LEADERSHIP PRINCIPLE: HOW TO BECOME A SERVANT LEADER 179 (2004).