The Anchor of Servant-Leadership

Julius Nyerere and the Virtue of Humility

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The emergence of the concept of servant-leadership initiated a new era of moral emphasis in the field of leadership, which was and still is dominated by self-serving models of leadership. When Robert Greenleaf (1970) conceived servant-leadership as a philosophy and practical model of leadership, he highlighted the need for a better approach to leadership, one that embraces the notion of serving others as the number one priority. He visualized leaders who would "take a more a holistic approach to work, promote a sense of community, and to share power in decision making" (SanFacon & Spears 2011, p. 115). Fundamentally, servant-leadership "is long-term, transformational approach to life and work-in essence, is a way of being that has potential for creating a positive change throughout our society" (Spears, 2003, p. 16). In this process, a servant-leader acts with humility to engage himself or herself with others and create a connection that raises the level of motivation and morality in both leader and follower (Northouse, 2016, p. 162). Leaders enable others to act not by holding on to the power they have

but by giving it away (Fairholm, 1998; Kouzes & Posner, 1987; Melrose, 1995). Thus, the fervent power of servant-leadership is communicated by sharing power and involving followers in planning and decision-making (Bass, 1990). According Maxwell (1998), "only secure leaders give power to others" (p. 121).

The essence of servant-leadership is to bring out the best in others by meeting their needs. To accomplish moral purpose, servant-leaders are called upon to clothe themselves with the virtue of humility. This style requires the humbling of one's self in order to lead others (Hayes & Comer, 2010, Patterson, 2003). The notion of humbling does not mean that the one leading is weaker or becomes less a leader; rather, it is a way of stating, "I am not into me. I am into serving you and other people. And I know for me to be a servant, I have to be a model or I will lose the spirit servant" (Covey, 2002, p. 31). For example, Julius Mwalimu Nyerere, the founding leader and the first president of Tanzania led a simple life even as president, and today, he is eulogized as an exemplar of humility (Magesa, 2011). According to Vinokurov, Shlyonskaya, and Dyachkova (2005), "Julius Nyerere belonged to those few statesmen and political leaders of Africa whose names are becoming mightier with time, and whose meaningful contribution to the continent's history is still waiting for appropriate recognition" (p. 167). On this, Ferch (2011) expounded that servant-leadership does better than other leadership models such that it:

> calls people towards a communal effort with others that both revitalizes the individual person and draws the

> community toward moral clarity; therefore, it requires a sustained effort at both personal and spiritual formation, the disciplined pursuit to understand the interior. (p. 41)

The aim of this paper is to demonstrate that humility is the characteristic upon which servant-leadership is anchored. A critical analysis of the 10 characteristics of servant-leadership demonstrates a consistent motif of humility. In fact, humility has been identified by scholars as a "primary aspect of servant leadership" (Focht & Ponton, 2015, p. 52). It is a quality that has recently emerged in the discourse of leadership due to its remarkable emphasis on encouraging the success of followers ahead of a leader's personal gain. In contrast to traditional assumptions that portray humility with a sense of unworthiness and low self-regard, Tangney (2000) viewed humility as a rich, multifaceted construct that entails an accurate assessment of one's characteristics, an ability to acknowledge limitations, and a forgetting of the self.

The idea of servant-leadership is not about the weakening of leaders and subduing their legitimacy but rather, strengthening their role through their service (Greenleaf, 2002), humility (Hayes & Comer, 2010), and empathy (Spears, 2010). As a philosophy and practice of service, servant-leadership gives meaning to a leader's life. Servant-leadership in this paper is emphasized as a philosophy of leadership that carries with it the responsibility to serve others with humility. It is argued in this paper that servant-leadership as a practical model is anchored upon humility. As a virtue of morality that energizes the effectiveness of practical-centered-leadership, the

practitioner ought to be a humble servant-leader, one who is concerned with the well-being of others. Since its conceptual inception, servant-leadership has been espoused by researchers such as Russel and Stone (2002) and Chin and Smith (2006) as a modeling theory with many potential effects upon an organization. To further examine humility as the anchor of servant-leadership, this paper defines humility as a construct, explores its essence and dimensions, and concludes by presenting an exemplar of humility with respect to servant-leadership, Julius Mwalimu Nyerere.

HUMILITY DEFINED

Humility in servant-leadership serves various purposes. Morris, Brotheridge, and Urbanski (2005) suggested that "humility may influence leaders to behave in a manner that is primarily other enhancing, rather than self-enhancing" (p. 1325). Vera and Lopez (2004) argued that "humility as a leadership trait may contribute to organizational performance through its impact on organizational learning and organizational resilience" (p. 356). Thus, humility is an intrinsic moral virtue that marks the innate character of a servant-leader. It is a magnet that, when applied, makes servant-leadership a people-centered and people-driven form of leadership. The servant-leader leads with a moral reasoning, and in this capacity, Northouse (2016) emphasized that it enables servant-leaders to make decisions that transcend individual differences and align individual toward a common goal. This ability also enables a leader to promote justice and

achieve what is right for a community (Luthan & Avolio, 2003).

Patterson (2003) identified humility as one of the pillars upon which servant-leadership is built, and Russel and Stone (2002) viewed humility as an essential backbone of the servant-leader. As humility is diversely defined as "the ability to put one's accomplishments and talents in perspective" (Patterson, 2003, p. 36), it is also a "relatively trait that is grounded in self-view that something greater that self exists" (Ou et al., 2014, p. 37) According to Morris et al. (2005) humility "fosters a broader understanding of the small role one plays in a vast universe" (p. 1331). I agree with Morris et al.'s (2005) view that humility is a personal orientation founded on a willingness to see the self accurately and a propensity to put oneself in perspective. This view displays three distinct dimensions of a leader: awareness, openness, and foresightedness. First, Greenleaf (1970) posited that leaders' self-awareness is a key element in understanding oneself and the impact one has on others. Secondly, leaders' sense of openness is the "tendency to be informed, creative, insightful and curious" (Northouse, 2016, p. 27). This suggests that to be humble is to be open to learn new ideas and listen to others. Finally, foresightedness encompasses a leader's ability to predict what is coming based on what is occurring in the present and what has happened in the past. Spears (2010) pointed out that foresight is a characteristic that "enables the servant leader to understand the lessons from the past, the realities of the present, and the likely consequence of a

decision for the future" (p. 28). Thus, humility encompasses leaders' ability to be accountable for deeds and words.

Greenleaf's vision for a transformative leadership that is selfless and effective with the potential for creating positive change throughout the society expounded the concept of humility. In his thoughts, Greenleaf (2002) expressed:

> Servant-leader is servant first. It all begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The best test, and difficult to administer, is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servant? (p. 27)

The effectiveness of servant-leadership depends on a leader's character. For example, when followers receive caring and empowerment from a servant-leader, then they, in turn, will likely begin treating others the same way. Mother Teresa is a great example, as her years of service for the hungry, homeless, and unwanted resulted in the creation of a new religious order—the Missionary of Charity. This order now has more than one million workers serving in hospitals, schools, and hospices for the poor. Northouse (2016) wrote that "Mother Teresa's servant leadership has had an extraordinary impact on society throughout the world" (p. 238). From this example, I view the trait of humility as conscientious behavior that can be inherited or passed on to other generation.

The idea of serving and putting the needs of others before a leader exemplifies courage driven by the spirit of humility. On

the idea of serving in humility, Williams (2002) pointed "servant-leaders avoid the limelight and works behind the scenes, where the needs are greatest and rewards, when they come, are most gratifying" (p. 67). This means that the attitude of serving others is an intrinsic motivator, at the heart of servant-leadership, and thus, humility regulates the leader's effectiveness in motivating others.

THE ESSENCE OF HUMILITY

Humility has been recognized and appreciated as a supreme virtue manifested in the lives of humble leaders from every tradition and culture, who chose to lead selfless lives dedicated to helping others. Humility is a practice of servanthood that enables leaders to achieve good internal acts (Maclntyre, 1984, p. 291). Thus, cultivating humility binds leaders and followers, and servant-leaders do not value themselves as better than those who follow them. Many philosophical and religious teachings and writings have humility as a consistent theme. Three of the world's major religions—Judaism, Christianity, and Islam—all promote humility as a foundational virtue, upon which the practice of other virtues relies (Bollinger & Hill, 2012). In Judaism, the Torah portrays humility as a high value and one among the greatest virtues. Jacobs (1995), a rabbi scholar, viewed humility as one of the most expansive and life-enhancing of all the virtues. According to Rabbi Kook (1978), humility strengthens the memory of a person, for it is impossible to achieve any clear perception except through humility. On leadership, Kook stated that "humility makes

sincere genuine leadership possible" (p. 34). Most rabbi scholars suggest that humility aims at placing others first to appreciate others' worth (Dunner, 2001; Sacks, 2002; Schimmel, 1992). Spiegel (2003) argued that humility is the avenue to glory.

In Christianity, humility is exhorted in the teaching of Jesus Christ; for example, Jesus taught "those who exalts themselves will be humbled, and those who humble themselves will be exalted" (Matt. 23:12, New International Version). In the Bible, humility is viewed as it fits to be a recipient of grace: "God opposes the proud but gives grace to the humble" (Prov. 3:34). In Catholicism, humility is viewed as annexed to the cardinal virtue of temperance; for example, humility was extolled by Francis Assisi, and the Franciscan piety led to the development of the Madonna of humility, which they used first for contemplation (Schiller, 1971, p. 112). Thomas Aquinas noted that "humility consists in keeping oneself within one's bounds, thereby not reaching out to things above one but submitting to one's superiors" (Nelson, 1992, p. 189). Mclnerney (2016) paraphrased St. Augustine's assertion that "humility is not only a significant virtue; it is the indispensable foundation of human greatness" (p. 46). In his confession, St. Augustine asked, "Do you wish to be great? Then begin by being. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, deeper must be its foundation" (Augustine, 1940/1949, p. 43). Patterson (2003) clarified that, "humility forms the essential backbone of the servant leaders" (p. 15).

In Islam, the Koran teaches that, “The servants of the Most Merciful are those who walk upon the earth in humility, and when the ignorant address them, they say words of peace (Al-Furgan 25:63). Thus, in Islam, humility is described as a way of humbling in worship to God and service to mankind. Muslims advocate that true piety is not achievable without cultivating a sense of humility.

In Hinduism, humility is essential virtue that must exist in a person for other virtues to emerge (Mclnerney, 2016). As cited in Merton (2007), Gandhi pointed that, “truth can be cultivated as well as love, but humility cannot be cultivated because humility has to be the starting point” (p. 530). Thus, humility in Hinduism is the nonjudgmental state of mind when we are best to learn, contemplate and understand everyone and everything else.

Philosophers such as Immanuel Kant paid homage to humility “as a meta-attitude which constitutes the moral agent’s proper perspective on himself that underlies other virtues such as courage, wisdom, and compassion” (Grenberg, 2005, p. 194). Reginster (2006) cited Nietzsche argument that the “essence of humility is one’s ability to estimate himself or herself according to the truth” (p. 157). Elliot (2014), in an analysis of Nietzsche, pointed out the humble person does not fawn or grovel, but forthrightly acknowledges his or her abilities and standing. The humble person, moreover, will not suppress the truth out of fear, but speaks the truth modestly even in the most dangerous environments, that is, environments that the weaker person would not be able to handle (Kupfer,

2003). This argument concludes that humble people have an abiding awareness of their indebtedness to other individuals and to social institutions, they naturally feel and express their gratitude. Chambliss (1987) postulated that Dewey believed the essence of humility is for one to prize the opportunity to grow for the sake of others. In this regard, humility demonstrates its ability to establish effective leadership.

On comparing the effectiveness of humility with the 10 characteristics of servant-leadership, empirical studies by Focht and Ponton (2015), Collins (2001), Irving and Longbotham (2007), Sendjaya, Sarros, and Santora (2008), and Sandage and Wiens (2001) established that humility is critical and a foundational dimension in servant-leadership, the driving force of servant-leaders and the intrinsic virtue that makes a servant-leader to value others above self. These studies affirm that humility is a quintessential anchor upon which servant-leadership holds.

The root word of humility is derived from the Latin "humilitas or from humus, it has a connotation from earth, which is beneath us" (Online Etymology Dictionary, n.d.). Therefore, humility makes one to bend or to break down to the earth. In African tradition, bending before a person is a demonstration of respect and honor, and in some African cultures, the act of bending or prostrating on the floor in front of an elder or a person by the one paying homage simply means, "Here I am to serve you in humility." When a servant-leader displays humility, he or she is telling those being served "I respect and honor you." In accordance, Ferch (2012) highlighted

humility as a "sense of self-transcendence, a way of living that engages humanity's greatness" (p. 48). Further, Morris et al. (2005) defined humility "as a personal orientation founded on a willingness to see the self accurately and a propensity to put oneself in perspective" (p.1324). From this background, one is able to conclude that humility is a measure to address moral issues, as well as a virtue that can help influence others' lives.

HUMILITY DIMENSIONS

The supremacy of humility can be analyzed in four dimensions. First, modeling is an essential element to adding value to others. A leader reinvents himself or herself in his or her followers' lives through a unique behavior. He or she models service through his or her behavior thus cultivating a culture of service that inspire and motivate others (Patterson, 2003). According to Covey and Merrill (2008) "empowerment is an inclusivity of modeling; thus, it constitutes modeling and mentorship for those being led" (p. 7). The test of servant-leadership is modeling. Thus, the challenge of servant-leaders is whether or not those they lead are equipped to be themselves servant-leaders. Servant-leaders must, in effect multiply themselves (Poon, 2006).

The second dimension is emptying. This concept is clearly captured in one of Greenleaf's quote "The servant-leader is servant first. . . It begins with the natural feeling that one wants to serve" (Greenleaf, 2002, p. 27). Beazley (2003) noted "serving assumes a larger role in our whole lives" (p. 7). Thus, the concept of emptying means giving out personal life,

knowledge, experiences of life accumulated over time, and personal devotion for the sake of others' wellbeing. The term emptying in this paper implies the willful acceptance to put aside one's dignity, power, and honor for the sake of others. Emptying is not a change of physical structure, but is about emptying oneself of selfishness and living for the benefit of others. Emptying is compelled by love; therefore, it is love for others that would prompt a leader to conquer his or her leadership ego to accept the role of a servant. As a leader expresses the acts of love "they become healthier, wiser, freer, more autonomous, and more likely themselves to become servants" (Greenleaf, 2002, p. 27). The concept of emptying is about leaders' depositing their personal experiences and knowledge into others. Emptying of a leader is an intrinsic commitment to the growth of people. A servant-leader believes that people have an inherent value beyond their tangible contributions as workers, and once these intrinsic values are reenergized, people become wiser, healthier, and focused. The humble responsibility of a servant-leader is to model his or her behaviors to others and do everything possible to nurture the growth of those he or she serves (Greenleaf, 2003).

Greenleaf (2002) emphasized that a servant-leaders' task is to serve the needs and legitimate interest of others. Moreover, a leader and followers should "raise one another to higher levels of motivation and morality" (Burns, 1978, p. 20). Though servant-leadership has an idea of servicing beyond self-interest, the servant-leader does not only pursue "self-sacrificial servanthood, just for the sake of serving followers but also for

his or her own personal growth" (Sendjaya & Sarros, 2002, p. 405). Greenleaf (2002) believed that a servant-leader's success within an organization is seen in the growth of the followers as individuals and their own service for others. The impact a servant-leader has in an organization, to his or her followers, is supposed to be lasting and positive. Leadership through service is not merely a way to move toward a goal or vision but is a way of life for a servant-leader. In view of this, humility is one of the most essential motivators that characterizes the true nature of a servant-leader.

The third dimension is identifying with others. This dimension is grounded in a leader's ability to strive to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. In a working environment, the leader intensifies himself or herself with the good intentions of coworkers and does not reject them as people, even if one finds it necessary to refuse to accept their behavior or performance. The leader's act of identifying himself or herself with others involves promises or commitments that are rooted in exchangeable values such as respect and trust. According to Russel and Stone (2002), "leaders identify with others as they take the position of a servant to his or her followers and aim to fulfill the needs of others" (p. 146). Identifying with others helps the leader to know the prevailing issues affecting followers. The leader subjectively identifies with others from a vantage point to actively understand their feeling and empathize with them.

Fourth, immersion is an effective way of knowing and

understanding peoples' needs, as it is a vital way for one to find acceptance and establish a relationship. According to Spears (2004a), "People need to be accepted and recognized for their special and unique spirits. Many people have broken spirits and have suffered from a variety of emotional hurts" (p. 13). As a servant-leader immerses himself or herself in recognizing peoples' needs and commits to helping them in the process of transformation, he or she identifies with them in their deepest sense by infusing in them feelings of self-worth. Identifying with others is important for healing one's self and others. On this, Spears (2004b) noted that, "There is something subtle 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" (p. 3). The notion of identifying with others is a characteristic of extraordinary individuals whose egos have been humbled.

HUMILITY AS A STRENGTH

The term humility is sometimes wrongly associated with self-abasement, and as a form of weakness. In actual sense, humility is an acknowledgment of one's talents and abilities in a noble manner. Being humble is not a sign of weakness; it is a sign that one knows where his or her strength lies. Humility contributes to moral strength by fostering charity and intellectuals' strength. It gives one power to own, rather than to deny or cover up, one's cognitive limitations. Humility simply requires a leader to think of his or her abilities and actions as

no greater and no lesser than they are. In essence, humility presupposes to lead authentic life and serve naturally. As Grenberg (2005) stated, "the humble person is one who has achieved a balance of appreciation of self-worth and limit, and thereby avoids despair" (p. 181). A humbled person takes his or her awareness of limit as an impetus to action instead of a warrant for despairing inaction.

The strength of humility is a reflection of neither weakness nor self-doubt. Instead, it implies a reverential gratitude of the strengths of others, a lack of self-importance, and a sense of self-confidence. Humility does not mean ignoring the problem or admitting defeat; instead, it demonstrates understanding of one's limitations and reveals one's resolve to do something about the problem by enlisting the help of others (Baldoni, 2004). Humility, therefore, is the leader's strength to put the interests of others before his or her interests to influence others toward a purposeful course as they maximize their full potential. Baldoni (2010) noted that the "strength of humility is about motivating others to stand in the limelight, knowing that the ultimate achievement of a servant leader is to develop others to lead successfully as servant leaders" (p. 65). It gives a leader consent to accept and recognize his or her own limitations, to learn from them and continue to grow. In fact, humility is not only an intrinsic value, but also an external strength.

THE EXEMPLAR OF HUMILITY

Julius Mwalimu Nyerere, the former President of Tanzania and one of Africa's most revered 20th century leaders is

eulogized as an exemplar of humility. According to Magesa (2011), Nyerere's humility is like a sense of profound self-knowledge and acceptance of personal fallibility. Nyerere was distinguished as a politician of principle and intelligence. According to Tanzanians, he was an honorable *Mwalimu* (teacher); he never called himself *Mwalimu*, but people referred to him as a teacher because, as a role model, he emulated and taught what he believed was helpful for his people and country. As visionary leader, Nyerere envisioned *Ujamaa* (familyhood), a philosophy that was motivated by the desire to bring about some sort of egalitarianism in the social structures and situation of the Tanzanian people. Carney and Masabo (2016) noted that:

> Nyerere attempted to marry the ideals of modern Catholic social teaching, the communitarian ethos of traditional African society, and socialist economic theory. Through binding these three ideals together, he hoped to avoid the gaping socio-economic divisions that plagued much of Africa. He encouraged and led the entire Tanzanian population to start from the bottom and work their way to the top together. (p. 86)

He refused to condone the idea of huge economic differentials among people, where a few were ostentatiously rich while the majority of the population was impoverished.

Julius Nyerere grew from a younger hunter with bow and arrows to be commander in chief in Tanzania (Kaufman, 1999, para, 13). He came from a small tribe to become a leader of over 100 tribes. At the age of 12, he would walk 26 miles to

school from Monday to Friday. He metamorphosed from a polygamous family of 22 step mothers to a monogamous devout Christian family. He transformed from traditional faith belief to a staunch Catholic and from unenlightened folk to a learned scholar. In this case, humble background validates humility as the narrow path to greatness.

Nyerere's sense of humility is noted at the quest for Tanzania's independence from British rule. While many African countries gained independence through bloody struggle from their colonists, "Nyerere won independence for Tanganyika and ascended to power without bloodshed and a single shot being shot. He kept clear from confrontation with British and was always a step ahead of them" (Ismail, 1999, p. 516). As President, Nyerere exemplified ties between humility and other pro-social qualities that could increase relational well-being. He encouraged *Ujamaa*-socialism sense of familyhood or extended family in Tanzania to build a society:

> In which all members have equal rights and equal opportunities; in which all can live in peace with their neighbors without suffering or imposing injustice, being exploited, or exploiting; and in which all have a gradually increasing basic level of material welfare before any individual lives in luxury. (Nyerere, 1968, p. 340)

He believed in people-centered leadership and social cooperation in an economic game rather than capitalism, which seeks to build a happy society on the basis of the exploitation of man by man. According to Keregero (2005), Nyerere believed socialism was an attitude of mind that countered

discrimination and entailed equality of all human beings. He embraced the *Ujamaa* socioeconomic lifestyle to build a happy society on the philosophy of caring leadership which embodies humility (Assensoh, 1998). Nyerere, unlike many other African leaders and politicians, did not amass a large fortune by means of exploitation.

Nyerere's humility is demonstrated with his repudiation of the affluent lifestyle many African leaders enjoy. He "never received more than $8,000 annual salary as President. He rarely wore western expensive dressings both abroad and at home; he put on gray or black safari shirt over his trousers" (Kaufman, 1999, para. 4). In contrast to many African leaders, whose motorcades are heavily guarded, Nyerere had a simple motorcade with a handful of security personnel that often obeyed traffic rules.

Devenish-Meares (2016) noted that "humility is the sensible self-awareness and recognition of a leader's frailty and that such sound self-awareness and realistic thinking does not abolish true self-respect" (p. 69). Thus, when his socialist philosophy on *Ujamaa* failed to deliver prosperity to his people and inspire the Tanzanian economy, Nyerere was quick to admit that his government was unable to implement *Ujamaa* policies. Thus, to his credit he stepped down peacefully and voluntarily, long before it became fashionable for Africa's self-appointed life presidents to subject themselves to the verdict of their peoples in multi-party elections (Mazrui, 2013). Nyerere joined Maurice Yaméogo of Burkina Faso and Ahmadou Ahidjo of Cameroon to relinquish power voluntarily as sitting

presidents (Kaufman, 1999). After handing over power, Nyerere lived peacefully at his farm in Butiama, his home village, near the shore of Lake Victoria. Nyerere was credited for unifying local dialects and promoted the Kiswahili language as a vehicle of expression and education in Tanzania, as well in East Africa. While many people in Africa are aligned along tribal lines, Tanzanians are exceptional; they embrace brotherhood, which gives them a sense of national identity.

Upon his death in 1999, Keregero (2005) and Brennan (2014) noted that Nyerere was eulogized by many world leaders as a servant-leader who exemplified integrity and humility. He was one of Africa's greatest patriots and Nelson Mandela may have been the only Africa leader to surpass him. He was a shining example not only to Tanzanians but also to Africans all over the world. Among many renowned world leaders, Elnur (1999) noted:

> Former US president Bill Clinton described Nyerere "as a pioneering leader for freedom and self-government in Africa." Jimmy Carter, a personal friend of Nyerere, described him "as a visionary and principled leader who will be remembered as one of the greatest leaders of this century." French president Jacques Chirac said, "Nyerere was a tireless champion of the emancipation and unity for of the Africa continent." Queen Elizabeth of England described Nyerere "as one of her most favorite leaders in the commonwealth who will be missed not only by Tanzanians but also by the international community." British Prime Minister Tony Blair said, Mwalimu Nyerere

> was a leading African statesman of his time." Nelson Mandela said "the passing away of Julius Nyerere is a sad event that took away one of mankind's greatest sons, but left us intact with the ideals, inspiration, fortitude, courage and vision, that he stood for shall forever remain in this world." World Bank President Wolfensohn was full of admiration for Nyerere's integrity. (p. 514)

Nyerere's servant-leadership attitude to put his country and people of Tanzania above his personal interest accorded him an indelible legacy of a sense of nationalism, pride, and dignity instilled in the people of Tanzania. Today a Tanzanian is proud to say, "I have a sense of belonging. I speak freely, fluently, and with a lot of pride in Swahili." This confession is rarely heard in many African countries as many people are attached to their tribal languages. I note that; Nyerere clearly understood that it is the people left behind that will carry on his legacy.

Nyerere's leadership style demonstrated a measure of likeability one of the most ignored factors of being a servant-leader. His humility emerged from his humble social background, even while serving in an office that afforded him all the glamour and glory a sitting president enjoys; he chose to be a servant-leader. Nyerere's attitude toward leadership depicted a self-relentless effort for seeking the good of others. His ability not to abandon his purpose and vision for Africa's liberation, distinguished him from other African leaders of his time.

BEATIFICATION INQUIRY FOR JULIUS NYERERE

Julius Mwalimu Nyerere's legacy of humility and servanthood was honored by Pope Benedict XVI on May 13, 2005 by declaring him the servant of God. This declaration initiated a process of Nyerere's beatification and finally canonization to sainthood. The process of declaring him a saint was initiated because of the way he conducted his public life as a politician, thinker, and writer. In 2006, Tanzanian hierarchy introduced his cause for sainthood, seeing him as an African statesman model in a region known for its political dysfunction and violence. Nyerere is widely celebrated as a devout Catholic who committed himself to the national common good, Catholic social thought, and religion. He attended mass for much of his life; as a faithful Catholic, he often fasted and received the Holy Communion while kneeling as a sign of respect to the Lord Christ. The Catholic Church in Tanzania embraces him as a fighter for peace and social justice, a loving father, a respected elder, and above all, a man of integrity. He earned respect for his integrity and his modest lifestyle to the point of austerity, in stark contrast to the excesses of his contemporaries.

THE ATTRIBUTES OF HUMILITY

The attributes of humility are the intrinsic values externally displayed by a humble person. Attributes are natural dispositions that distinguish humility from the 10 characteristics of servant-leadership. Humble leaders can be recognized through the lens of who they are but not by their

self-accomplishments. According to Clinton (2012), "effectiveness of leadership flows out of the being of a leader and not doing" (p. 34). The concept of "the being of a leader" embodies the authentic self of a leader; in fact, true leadership is leading by heart. It is a natural expression of being and acting in any leadership situation in a natural way that tells who the leader is intrinsically. The being of a leader is characterized by natural expression of the attributes of humility. Four key attributes of humility discussed here demonstrate how they complement the concept of servant-leadership.

First, a humble leader acknowledges he or she does not have it all; this is the antithesis of self-gratification that brings a leader to acknowledge "without others I am no body." Humility is a way of acknowledging that none of us stands at the center of the universe.

The second attribute is self-confidence; Northouse (2016) noted that self-confidence can be described "as the ability to be certain about one's competencies and skills. It includes a sense of self-esteem and self-assurance and the belief that one can make a difference" (p. 20). This attribute is the driving power without which a leader is vulnerable to failure. A humble leader possesses extraordinary confidence that dispels fear, insecurity, and self-doubt. Self-confidence is necessary for a leader to take risks and accomplish high goals. Chance and Chance (2002) noted that "a self-confident leader tends to deal immediately and directly with problems and conflicts, rather than procrastinating, ignoring, or passing problems to others"

(p. 86). A leader who demonstrates confidence takes a stand not because he or she thinks it is right, but because he or she is not afraid to be wrong. A confident leader does not mind being proved wrong; he or she feels finding out what is right is more important than being flattered, and when wrong, he or she is secure enough to step aside graciously.

Leadership involves influencing others, and self-confidence allows the leader to feel assured that his or her attempts to influence are appropriate and right. Self-confidence is an attribute that gives a leader courage to influence followers toward a purposeful course. It allows a leader to exercise authority, accept criticism, and open communication. The more followers perceive a leader's confidence, the more they build trust in him or her.

Self-confidence is the most essential attribute of humility each leader should desire to develop. A leader with self-confidence will make decisions without having doubt in him or her and without fear of repercussion. Templeton (1995) presupposed "self-confidence as knowing that one has personal power but not believing that he or she is omnipotent" (p. 36). This attribute gives a leader the ability to be influential, to make decisions with true conviction while admitting limitations.

Third, accountability and responsibility are rare attributes to find in many leaders. These attributes are at the heart of servant-leadership, thus compelling every leader to be accountable of his or her responsibilities and actions. Being responsible does not imply that a leader has to conform to

conventional expectations and morality of the environment. Rather, it means "taking responsibility facing any situation without switching to autopilot or sweeping problems under the rug" (Gunnarsson & Blohm, 2011, p. 82). When a leader neglects to assume responsibility, it means that he or she is failing to fulfill a trust extended in good faith and is also failing to discharge a duty, a moral accountability. Gardner (1990) argued that one of the characteristics of leadership "is the willingness, indeed eagerness, to accept responsibilities" (p. 53). Furthermore, Gardner believed that "taking of responsibility is at the heart of leadership and the impulse to exercise initiative in social situations, to bear the burden of making the decision, to step forward when no one else will" (p. 55). Being a leader is not thinking about power; rather, it is having responsibility for power to serve to others and be accountable of one's responsible actions.

Accountability is key to effective leadership and essential in building strong relationships. It is the glue that binds relationships and a virtue that promotes trust between a leader and his or her followers, and leadership. On accountability, Gardner (1990) concluded that, "the concept of accountability is as important as the concept of leadership" (p. xvii). To be accountable requires action from the authority holding one to answer for his or her actions or lack of actions. Evidently, a leader who is accountable ought to be responsible because accountability breeds responsibility.

Accountability promotes stewardship; discussing stewardship, Spears (1998) stated, "Servant leadership, like

Stewardship, assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control" (p. 5). Further, Braye (2002) noted that, "stewardship does not just occur, it is a conscious act to care and conserve, and balanced with appropriate use" (p. 302). When a leader demonstrates humility, he or she holds followers accountable for their actions and becomes a good steward. Also, a leader who possesses these two attributes inspires confidence in his or her followers.

The last attribute discussed in the paper is gratitude. Our world is of a "scarcity" society. So, from this perspective it is noted that the aspect of being truly thankful is lacking. "Our dispositional and experimentally induced self-focus inhibits the attribute of gratitude" (Watkins, 2014, p. 86). On this, Comte-Sponville (2001) nicely described:

> Gratitude is a sign of being humble because it knows it is graced, graced by existence, or by life, or by all things, and gives in return, not knowing to whom or how, simply because it is good to offer thanks—to give grace—in return, to rejoice in one's own joy and love, whose causes are always beyond our comprehension but which contain us, make us live, and carry us along. (p. 133)

Empirical studies by Emmons and Crumpler (2000), McCullough and Tsang (2004), and Bartlett and Desteno (2006) concluded that gratitude drives helping behaviors, increases assistance to strangers, and builds relationships, as well as showing that gratitude is the pinnacle of virtue and a

source of human strength in enhancing one's personal and relational well-being. Gratitude serves as a moral virtue that gives the joy of serving and revitalizes the confidence of those who are being served. Gratitude seems to be a core feature of servant-leadership.

CONCLUSION

This paper examines the concept of leadership with respect to leadership moral virtues. It is noted that servant-leadership, at its core, is leading from the heart, because the constructs that bring forth the individual to serve are intrinsically formulated. On this, Stephen Covey said, "The deepest part of human nature is that which urges people—each one of us—to rise above our present circumstances and to transcend our nature" (as cited in Ferch, 2012, p. 113). Humility is the heartbeat of servant-leadership, in which resides the disposition that sustains the practice of servanthood. This practice enables leaders to achieve good internal acts and act as a key virtue found in many philosophical and religious teachings.

Patterson (2003) clarified that "humility forms the essential backbone of the servant leaders" (p. 15). The strength of *humilitas* is a reflection of neither weakness nor self-doubt. Instead, it implies a reverential gratitude of the strengths of others, a lack of self-importance, and sense of self-confidence. The term *humus* is often associated with self-abasement, and a form of weakness. However, humility is an acknowledgment of one's talents and abilities in a noble manner. Being humble is not a sign of weakness; it is an indication that one knows where

his or her strength lies. Humility contributes to moral strength by fostering charity and rational vitality.

In examining the characteristic of humility with respect to servant-leadership, the former president of Tanzania, Mwalimu Julius Nyerere, emerged as an iconic exemplar of humility. Nyerere's honesty and selflessness portrays the true characteristics of a servant-leader. Vinokurov et al. (2005) noted that Nyerere's humility has been widely noted which like honesty draws from a sense of profound self-knowledge and acceptance of personal fallibility. When leaders in humility prioritize the success of others ahead of theirs, they are provided with a tremendous opportunity for personal development. Even though humility goes against the norms of our society, embracing humility can help us transcend selfishness and serve others with relentless humility.

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