SERVANT-LEADERSHIP

Creating Community and Personal Wholeness, the Keys to Competitive Business Success

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> Trust, respect, love, the notion of liability for each other, and the knowl-
> edge of how to live in community while also enhancing the economic
> value and cultural values of institutions are opportunities to increase our
> business competitiveness and success.
>
> —Robert K. Greenleaf, *The Servant as Leader*

In his essay, *The Servant as Leader*, Greenleaf (1991/1970) called for recapturing our knowledge of what it means to live in community. He identified the need to understand how to create community and carry the values of trust, respect, love, and liability into our businesses, churches, governments, and schools (Greenleaf, 1991/1970, p. 29). In today's competitive, fast-paced global economy, it is every management team's dream to achieve employee productivity, flexibility, and loyalty. However, we are experiencing a time in which corporations are not only entering bankruptcy proceedings but are also downsizing and outsourcing as well as asking remaining employees to assume more responsibility for the cost burdens of health care and retirement benefits. In the midst of this volatility, successful corporations have an increased requirement for employees who demonstrate creativity, responsibility, and emotional intelligence in their work lives. If corporations wish to increase their competitiveness in the global economy, they require employees who are committed to accomplishing the corporation's mission, purpose, and goals. At the same time, employees want more meaning and fulfillment from the work they do. This pivotal interaction requires leaders who demonstrate concern for the whole person—the mind, the heart, and the spirit.

Does successful business leadership require that the organization integrate its values with the values of its employees? Is it important to

business success for employees to know they are cherished not just for what they contribute to the bottom line? Does the creation of community contribute to business success? How do business leaders and leadership practitioners incorporate this call for community into day to day business operations? Are the values of a work community similar to the values described by Greenleaf? Some leadership literature (Drucker, 1989; Fairholm, 1998; Handy, 1994; Lewin & Birute, 2000; Marcic, 1997; Pinchot & Pinchot,1994) has focused on the importance of creating community and personal wholeness if businesses want to make a difference in a complex, changing, and global business environment.

WHY COMMUNITY AND PERSONAL WHOLENESS ARE CRITICAL COMPONENTS OF CONCEPTUALIZING SUCCESSFUL BUSINESS

Greenleaf voiced concern regarding the effectiveness of institutions to solve human problems. He implied that as society developed, the values and serving aspects of community might be lost, resulting in less problem solving, caring, and perhaps more human development than progress (Greenleaf, 1991/1970, pp. 28–29). Greenleaf's concern with the demise of a community like society is shared with some researchers who study corporations in our modern society. Specifically, Bovens (1998), a political scientist, points out that "more than half of the hundred largest economies in the world are not countries but corporations" (p. 158).

In a global economy, where this imbalance of power exists between the organization, the community, and individual employees, why consider community and personal wholeness as critical components of business success? The answer lies with the bottom line, productivity, and competitiveness. Just as individuals face economic challenges so too do corporations who must operate profitably amid increasingly complex external factors such as socio-cultural concerns, increased competition, and market uncertainty. Leaders and organizations must find ways to increase their ability to change in response to these factors. Competitive advantage is sought through measures such as quality improvement, improved costs, flexibility, and customer satisfaction. Successful implementation of these advantages requires an organization's most sustainable asset: employees. Specifically, studies have demonstrated that when individuals work as a team and trust each other, goals are achieved faster and with more quality results. According to Prusak & Cohen (2001), "Business runs better when people within an organization know and trust one

another—deals move faster and more smoothly, teams are more productive, people learn more quickly and perform with more creativity" (p. 86). Businesses need individuals who are better able to change, adapt, and comply in response to market demands. Lewin & Regine (2000) found that when workers experience belonging they are more willing to adapt, thus affecting the adaptability of the organization (p.254). Moreover, employee turnover, commitment, and loyalty are also affected when employees feel they are not part of the work community. Pinchot & Pinchot (1994) found that one of the top reasons for leaving a job was "open communications" (p. 228).

Work has assumed such a primary role in our lives that conflict and tensions arise when we are unable to integrate our commitments to family and our search for purpose and meaning into our work life. However, as postindustrial society has evolved, the connection to community has decreased. Cohen (1997) described a society in which work has been compartmentalized from the other concerns of our life whether it is family, community, spirituality, or religion, stating, "There's so little in society these days that people can feel a part of or believe in" (p. 52).

Unfortunately for some employees, integrating work and life initiatives becomes a balancing act putting pressure to make choices that either negatively impacts their personal lives or their work lives. As a result, autonomy and an individual's ability to serve others have become the lesser-order needs. More specifically, the historian Mumford (as cited in Handy, 1994) lamented this lack of freedom and creativity in the modern workplace where time "to converse, to ruminate, to contemplate the meaning of life" (p. 260) has been lost. These concerns affirm Greenleaf's foresight that institutions must become more like communities, offering caring, values, and freedom while also harnessing the power of individuals to unify under leadership that points the way to achieving an overarching purpose (1970, p. 9).

Defining Community in the Business Workplace

Greenleaf defined community as "any gathering of persons in which the incidence of people caring for people is high, in which the more able and the less able effectively serve each other" (as cited in Fraker, 1996, pp. 259–260). Many business leaders have offered similar definitions of community and the role of the leader to care for and serve the needs of the organization's stakeholders. Tom Chappell of Tom's of Maine and Ben Cohen and Jerry Greenfield, formerly of Ben & Jerry's Ice Cream, connected the

importance of leveraging their organization's profits through caring, serving, and "affirming the health and dignity of human beings, and their families, affirming aspirations of the community, and affirming the health of the environment" (Chappell, 1993, p. 202). Chappell's commitment to the health of the environment broadened Greenleaf's call for organizations to take on the role of liability previously administered by communities beyond caring for individuals. Furthermore, Chappell's definition of community echoed Greenleaf's test of a servant-leader, which emphasized health, wisdom, freedom, autonomy, and increased ability to serve others as a result of one's growth as a servant-leader (Greenleaf, 1991/1970, p.7). These leaders understood that community is more than a physical gathering of individuals. Daily work takes on a deeper meaning and sense of purpose aimed at achieving a common good. When employees begin to understand that they are connected to each other not only through a physical location but also through who they are as human beings, their values, experiences, and common purpose, then the concept of community as Greenleaf envisioned has been actualized.

This conceptualization of community is also found within other disciplines such as the social sciences. Specifically, Etzioni (1993) described communities as "places in which people care about each other" (p. 31). His focus expanded perceiving community not only as a place where we care for each other but also as a place where we receive ethical and moral guidance through our "work-related friendships and community webs;...As they learn to know and care for one another, they also form and reinforce moral expectations" (Etzioni, 1993, p. 121).

Etzioni's idea that the community's moral voice is sustaining and may play a stronger role in ethics and liability than one's inner self is critical in a business environment where we continue to experience corporate financial scandals (1993, p. 31). The integration of individual values with the organization's values creates strong external moral voices, which make it difficult for individual unethical behaviors to be sustained. This ability to build ethical foundations is crucial in organizations comprised of many individuals with varied beliefs, work experiences, needs, and ideas regarding what it means to be part of a work community. Moreover, in many organizations the physical foundation for community no longer exists. Instead, it is a virtual foundation, which connects individuals and places to each other via digital media. As the need for face-to-face interactions has been eliminated and perhaps also the sense of liability for others, the need for the work community to develop ethical expectations takes on greater importance.

In a global society, the idea that we are unconnected ethically or morally from our actions because where we work is thousands of miles from where our products and services are sold is no longer a tenable concept. This kind of thinking allowed organizations and individuals to create financial instruments and products without considering the global impacts.

With acceptance of the concept that communities are comprised not of places but of humans comes awareness that communities are living organisms. Living organisms are better able to adapt and change than individuals, with the result that organizations work more effectively. Continuing to link this idea of communities as living organisms allows more focus on perceiving how to create places and spaces that foster relationships in which individuals relate to each other in terms of how they are connected as human beings rather than to a physical place. This concept has continued to broaden with the advent of technology and social networking tools creating boundless webs of relationships and affinities that "are capable of renewal, adaptation and change" (McGregor, as cited in Heil, Bennis, & Stephens, 2000, p. 12). More explicitly linking adaptive complex theory and business, researchers Lewin & Regine (2000) found that "when people feel that they are part of a web of connection and part of a community, then they go the distance for each other, not because they have to but because they want to" (p. 192). Continuing with this thread, Pinchot & Pinchot (1993), described community as beginning "by recognizing the equal value of each human being—it means caring about their lives, their growth, their competencies, and their happiness as inherent values not just for what they do for motivation and not the bottom line" (p. 219).

Defining Personal Wholeness in the Workplace

Although these definitions of community provide ways of perceiving community, a new way of conceptualizing community goes beyond these assumptions to include personal wholeness. The idea that being in community includes the ability to support the common good while also maintaining personal wholeness moves the discussion toward a holistic approach to understanding leadership. Chappell (1993) offered the idea that our identity and sense of being comes from our sense of relation to others (p. 16).

In this sense, Conklin's (2001) dissertation work studied the relationship between personal wholeness and work, specifically in nature, and found that individuals experience feelings of wholeness and integration when they

believe they are doing "the right thing" relative to the greater community and society. More explicitly, Handy (1994) stated that "we are not meant to stand alone; we need to belong to something or someone. Only when there is mutual commitment will you find people prepared to deny themselves for the good of others" (p. 259). More comprehensively, Fowler (1981) defined the "six stages of faith" regarding one's search for purpose and meaning in life, having found that we "look to something to love that loves us; something to value that gives us value; something to honor and respect that has the power to sustain our being" (p. 5). This does not mean that the dignity and needs of the individual are totally sacrificed to support the organization. Fairholm (1997) clarified that these individual and organizational needs must be complementary, describing personal wholeness as our basic human need "to be free to act in terms of our own reality and to be part of a similarly focused group" (p. 116). This mutuality achieves what Greenleaf described as the healing that occurs not only in those who are being led but also within those who lead (Greenleaf, 1991/1970, p. 27).

Challenges Associated with Achieving a Balance between Community and Personal Wholeness

Implementing and achieving a work environment that balances community with personal wholeness for the purpose of realizing dramatic increases in productivity and organizational success is not easy. Explicitly, Sagawa (2000) stated that an increasingly diverse workforce, skill shortages, and downsizing requires companies to "to build a team out of individuals who live in different neighborhoods and come from different cultures" (p. 107).

Moreover, business leaders must achieve this balance within the context and priorities of running a financially sound business. This means that leaders must take a broader view of the humanity and needs of all stakeholders: (1) employees, (2) suppliers, (3) customers, (4) global and local communities, (5) stockholders, (6) governments, and (7) competitors. These transformative leaders must have what Greenleaf described as the power to "arouse the spirit," to motivate individuals to rise above individual differences and achieve organizational goals. Fairholm (1998) calls this power "spiritual leadership," saying, "Spiritual leadership embodies the creation of harmony from many diverse and sometimes opposing factions. Spiritual leadership is about creating community making one out of many" (pp. 140–141).

Some leaders are uncomfortable with this interpretation of their role because it requires skill at representing the parts to the whole and reinforcing the common cause to the organization. Without this single-minded focus on attaining the organization's mission, diverse organizational functions, internal competition, and reward systems have made teamwork difficult to achieve. Barriers have arisen because leadership has not become disciplined in understanding the basic needs and values of employees. Mort Meyerson, former Perot Systems CEO stated, "The emphasis on profit-and-loss to the exclusion of other values was creating a culture of destructive contention" (as cited in Lewin & Regine, 2000, p. 302).

Leaders must own this issue of balance between community and personal wholeness or risk facing greater disparities linked to how external market factors and the internal organizational culture interact. Specifically, Marcic (1997) found: "Impediments come in the form of manipulations to gain power, dishonesty of management, and a greater concern for profits than for people" (pp. 124–125). More specifically, Pinchot & Pinchot (1993) found that many side effects of a free market work against the bonds of community such as "the rich get richer; racial, social, and gender biases are magnified; consumption and production can be overvalued; and the present is given far more weight than the future" (pp. 221–222).

In summary, many leaders are challenged by various issues and factions whether it is: (1) the reluctance to fulfill the role of chief visionary, (2) the current business environment that focuses only on the bottom line, and (3) internal politics and disparate policies and systems that keep the organization too focused on the internal organization and profits rather than the community and the customers being served. When we connect these concerns to the concept of community as a living organism, it follows that imbalance occurs not only between employer and employee but also between the larger global community and the free market. More specifically, the recent financial systems meltdown illustrates what occurs when organizations lose their sense of liability and community-like values.

Potential Formulas for Integrating Community and
Personal Wholeness

One thread that might be explored further is to examine the nonprofit sector. Drucker (1989) pointed out that the nonprofit sector has generated powerful countercurrents to the breakdown of community and loss of values

by using fundamentals of management theory to forge new commitments to community, active social responsibility, and the values of community. More explicitly, Drucker explained what business must do to manage productivity: "It requires a clear mission, careful placement and continuous learning and teaching, management by objectives and self-control, high demands but corresponding responsibility, and accountability for performance and results" (1989, p. 93).

Another thread to explore is the idea of creating community and developing respect for individual talents through the practice of convening knowledge-sharing meetings. For example, Novell Networks has convened a meeting, called Brainshare, to form relationships and discuss technology issues and new learning while also building a strong network of community. Creating community is the result of building a pattern of relationships over time. These communities develop from models of connection, social webs, and bonds focused on serving each other. These linkages are based on more than the bottom line. Successful leaders create: (1) systems of equality; (2) internal cultures that value listening; (3) relationships that include competitors, suppliers, customers, local and global communities; (4) a clear uplifting purpose; and, (5) strategic missions that employees trust. These leaders establish policies focused on developing and educating employees and "they let taking care of everyone become a manifestation of healthy community" (Pinchot & Pinchot, 1993, p. 348).

Summary of the Literature Review

In summary, the literature indicates that there is a growing conceptualization of business leadership that develops community and personal wholeness. Transformative leaders invest in developing the culture that nurtures each individual's needs while also developing commitment and energy to the organization's goals. A number of business leaders understand that it is through the active (1) use of language, (2) demonstration of values, and (3) focus on building caring relationships that bottom-line productivity and commitment is positively affected. Additionally, the definition of community as a physical place has been expanded to include the idea that community is formed when individuals begin to relate to one another as human beings and understand that they are connected in terms of values and common purpose.

Conclusion

Personal wholeness connects the needs of the organization with the needs of the individual. Greenleaf understood that the quality of our society depended on the ability of individuals to create or be part of the community (1991/1970, p. 8). Successful businesses understand how important it is to complement personal wholeness with the goals of the organization. This respect for the needs of the individual and the sense of belonging engendered when we are aligned with the goals of an organization fosters loyalty and commitment.

FIELD EXPERIENCES

This section describes three informal field experiences aimed at understanding how the concepts described in the literature relate to leadership practice.

Field Experience One

The first field experience examined the American Labor Movement and silk mill strikes of 1913 in Paterson, New Jersey, where more than twenty-four thousand mill workers were employed in over three hundred mills. Artifacts provided a means of investigating how individuals with diverse skills and backgrounds formed communities and attained unity in the United States.

In the early nineteenth century, Paterson was the site of several strikes along with similar upsurges in Passaic, New Jersey, and Lawrence, Massachusetts. Labor organizers in the three cities tried to create a new union, the Amalgamated Textile Workers of America (ATWA). Ultimately, all three efforts failed for reasons cited by Goldberg (1989). Specifically, Goldberg found: (1) The difficulty of uniting workers with widely varying political and cultural traditions, (2) workers' lack of faith in national unions, and (3) the inability of the intellectual cadre to win the trust of the workers. Mill workers, religious leaders, and social justice advocates comprised the ATWA union members and organizers. The implications of Goldberg's study indicate that the variety of ethnicities, political positions, and socioeconomic status among the union leadership and the mill workers created barriers to forming a unified approach. The workers did not perceive shared

values, goals, and trust with the ATWA's leadership, which resulted in a failure to coalesce and successfully launch the union.

This experience was contrasted with what occurred at the Botto House in Haledon, New Jersey, during the same period. The city of Paterson denied workers the right to gather in any rallies of free speech about their rights. However, the mayor of Haledon granted the workers the freedom to gather and rally. In 1913, the International Weave Workers (IWW) arrived in Haledon with speakers who were fluent in the language of the mill workers. At one of the rallies, eighteen thousand people gathered at the house of the Botto family. At this rally, the IWW speakers addressed the mill workers in their native languages including Italian, German, and English. The workers' solidarity supporting eight-hour days and an end to child labor was unprecedented. In 1916, the first child labor legislation was passed in the United States as a result of the progress and struggles made by these trade unions.

The ATWA's failure to unify the workers compared to what the IWW achieved highlighted several differences in how the strike organizers approached creating a strong sense of community and alignment to a common goal: (1) The IWW strike organizers appealed to the workers by bringing in speakers who communicated in their native language, (2) the workers were aligned around the common goal of achieving free speech and worker rights, (3) the workers had a physical gathering place at which to rally and practice free speech, and (d) at the Botto house, the mill workers found camaraderie, food, and music. Conversely, the mill owners were unable to coalesce around how to deal with the strikes. The more financially stable mill owners blocked efforts of other owners to come to an agreement with the striking workers. Without agreement on a common purpose, productivity and profits suffered and some mills went out of business.

Learning from Field Experience One

1. *The leader's ability to speak the language of the employees is critical to the success of any organization.* The strike organizers appealed to the workers by communicating with the workers in their native tongues.
2. *The leader creates a common purpose to which everyone is aligned.* The mill owners were unable to align among themselves. Conversely, the striking workers were aligned regarding issues such as sustenance, free speech, and worker rights. These powerful and urgent issues transcended ethnicity, social, and political difference among the factions.

3. *The creation of a physical space or context for discussion to occur is critical to creating community.* At the Botto house, the workers not only found the opportunity to discuss purpose and vision but also found a different environment from the mill shop floor and their cramped living quarters. They found music, food, and the opportunity to create social bonds.

This field experience illustrates Greenleaf's concern that the high incidence of trust and caring for each other is lost when institutions and institutional leaders replace naturally self-organizing communities such as those formed in Paterson and Haledon. Additional elements of servant-leadership were illuminated, including Greenleaf's call for a big dream and knowing what it is the leader wants to achieve. When the strike workers gathered freely, they came to consensus concerning their worker rights. This could not have been achieved, however, without what Greenleaf described as language and imagination. The leader must be able to create the verbal connections between the goal and the employee's own experiences. This effect was achieved when the union leaders communicated to the workers in their own language, facilitating the connection between the workers' diversity and the unity of the goal.

Field Experience Two

This field experience was the result of a two-day *Servant as Leader* workshop developed for a Pastoral Leadership Council in Ireland. This newly formed group of twelve individuals was tasked with developing a sense of community in their rural village, Mayo Abbey. Dating back to AD 668, Mayo Abbey has been the site of the first and only Early Christian Saxon Monastery in Ireland, a Medieval Diocese, a Norman town, an Augustinian Abbey, and a surviving famine village from the Irish famine of 1845. The Leadership Council indicated their desire to reflect upon the following:

1. How should they relate to each other as well as to the needs of the community?
2. What is our purpose?
3. How would they serve the community?
4. How did they want to be in relationship to the group and to the community?

Learning from Field Experience Two

1. *We are connected in our search to be individuals and part of a community.* The leader who creates community understands that different cultures, histories, and countries do not separate the search for meaning, purpose, and how to be with each other. As the workshop participants discussed our individual desires to retain our cultural heritages in addition to better serving each other in our organizations, it became apparent that humans have a fundamental need to belong to something or someone regardless of their personal history and cultural experiences.

2. *Positive language, visioning, and inquiry provide the "place" for creating community.* The Leadership Council did not derive an answer regarding what big dream and action they would take to create a sense of community in Mayo Abbey during this workshop. That came after they had some time to form as a group and reflect upon which elements of servant-leadership they wished to embrace. Instead, we focused on (1) asking questions, (2) sharing ideas, (3) journaling, and (4) discussing the concepts of servant-leadership such as foresight and intuition, listening and understanding, and reflection and discernment. The implications of this learning seem to be that asking questions is an intervention in itself. Often a leader only has to provide opportunities for employees to gather for discussion and questions whether or not the leader has the answer. At some point, the group will derive the answer.

   Additionally, the Leadership Council shared that their first emotional response to the term *servant-leadership* was negative. Ireland's history and subordination under another country's rule created a mental barrier associated with the word *servant*. However, as we discussed Greenleaf's test of the servant-leader, the group became more comfortable with the term. This example serves to illustrate again Greenleaf's understanding that the leader must use language to create images that the hearer relates to within their own experiences. If a leader wants to create community, it follows that: (1) using positive and common language; (2) aligning around a common goal; (3) sharing knowledge; and (4) being open and receptive to other forms of information, viewpoints, or ways of doing things are ways in which individuals will learn how to contribute to the creation of community.

3. *Healing occurs when we are willing to demonstrate commitment to all constituencies of a community.* Subsequent to this workshop, the Leadership Council's first act of creating community was to erect a heart-shaped memorial stone at the entrance to the church. The memorial was dedicated to all children who had died during Mayo Abbey's history. This action, which connected members of the present community with former members regardless of cultural, political, and religious differences, affirmed Greenleaf's viewpoint that when we can create wholeness, we promote healing. "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" (Greenleaf, 1991/1970, p. 27).

Field Experience Three

An informal questionnaire and a model for the language associated with the values of community were created to gain empirical information regarding business colleagues' attitudes toward community and personal wholeness in the workplace.

Informal Questionnaire

The lead paragraphs in the questionnaire were:

Some business management thought-leaders and CEOs have stated that the workplace has become the central community in the lives of many individuals. They state that due to the amount of time individuals spend at work, many are seeking the search for soul, self, and meaning wherever an individual can find them. And the workplace is not out of bounds. For example, the number of managers who feel that the key to the future depends on developing a value system emphasizing cooperation and the improvement of the total community has more than doubled in the past ten years.

The questions were:

1. What is your reaction to this concept?
2. What are the personal values that you share with your organization?

3. What processes does your leadership provide to communicate and gain commitment to values?
4. Will you provide one example of an operational practice that demonstrates how community and personal wholeness is valued in your organization?
5. What is the language or words that are common in your work culture that speaks to you of balancing community and personal wholeness?
6. What is there in your organization that motivates you to be willing to balance your personal wholeness and commit to the work community?

Informal Questionnaire Participants

Next, the informal questionnaire was provided to six participants who work in a variety of industry roles, representing the consulting, technology, financial services, teaching, construction, and real estate industries. Each participant was assigned a number so that responses remain anonymous.

Informal Questionnaire Findings

The number preceding each response identifies the participant.

Question One: What is your reaction to this concept?

#1. "[T]hese values have to be incorporated into a company where you serve the client otherwise clients and employees could be treated dishonestly."
#2. "[T]wo thoughts: it makes a lot of sense in the United States to have better ways to leverage your work life with your life; one reason is to make the workplace more productive. Another thought is that I've noticed that not all communities are represented in the workplace, for example, there are few women in the technology industry, how do you encourage having more diversity in the workplace?"
#3. "This is a good concept that I think everyone would appreciate and support."
#4. "[T]his doesn't pertain to my situation. I'm only hired on for the length of a job."
#5 "I totally embrace this concept; you have to bring spirituality into the workplace for peace of mind and for getting along with your co-workers."

*Question Two: What are the personal values that you share
with your organization?*

#1. "In my capacity as a manager in the real estate industry: honesty, integrity, fairness are values that I try to put across so that people will trust my decisions and work with you. These are important values for my company as well. In this company, you don't have employees; you have independent contractors; you are not paying people to be at work; they have to feel that they are being treated fairly."

#2. "Focusing on the customer; sometimes in the technology company you are technology driven; that is an important thing; we need to prepare and go work with customers; diversity—I believe and help people understand that ideas are limited if everyone thinks and looks the same. For example, I provide them with the idea of a college and how little we would learn if we didn't have different ideas and people at that college; diversity is important in the workplace; having leadership role models is important."

#3. "Accountability, cooperation, integrity, respect, servant-leadership and stewardship. I keep two of the company's value statements on the wall in my office: 'Leaders that serve' and 'Commitment to each other's success.'"

#4. "Accountability, independence, inclusion, mutual benefits. *[Then the participant identified the following from Table 1]* Growth, cooperation, shared future, shared causes, unity, shared vision, consistency, democracy, commitment, openness, learning, justice, respect, integrity, dignity, service, quality, equality."

#5. "[T]reat people how you want to be treated; have compassion; there are various levels of intelligence in the workplace so you have to have a lot of understanding."

*Question Three: What processes does your leadership provide to
communicate values and gain commitment to values?*

#1. "I have developed written procedures for my office; they are generic in nature; they cover how situations should be handled; they cover situations where personality comes into play; they help each agent look at the moral approach to the situation."

#2. "[T]he process that I have seen are: using e-mail to communicate what is happening; quarterly calls and management presentations; I'm not sure that people really talk about the corporate vision and mission; maybe the

focus on the customer is a company value; the company has just hired a Vice President of Culture."

#3. "[O]ur values are built into our evaluation process; twice a year we conduct a self assessment and then receive feedback from our leadership; during that assessment we assess ourselves regarding our values which are commitment to our clients' success, commitment to each other's success, and leaders that serve. It is given lip service; there are no monetary punishments or other affects when an individual does not live by the values."

#4. "union meetings, newsletters, web site; classroom instruction."

#5 "[O]ur values are honesty, consideration, compassion, and courtesy. The principal and the staff talk about them and we try to live them with the students."

Question Four: Will you provide one example of an operational practice that demonstrates how community and personal wholeness is valued in your organization?

#1. "Many times internally, we have independent contractors who may speak with the same customer and both agents then claim the customer; this is because there are no geographic boundaries so in this kind of conflict; when this happens, I bring the individuals together; allow them to vent; and then I try to narrow it down to their relationship; in order to have a relationship within the office with the other associates and for the good of the customer; I ask them to make the decision but I give them guidelines, for example, I might ask each of them the following question: 'Have you ever had a face to face meeting with the person?' To help them decide who should move forward with the customer.... Every realtor is involved in a fiduciary relationship with a client; that is a relationship of trust and confidence; that is very important because there are certain duties that you must perform for your client, having to do with ethics such as care, notice, obedience, accounting, and loyalty."

#2. "We have all the typical employee benefits plans such as tuition reimbursement, and healthcare."

#3 "Cannot really recall any examples."

#4 "[T]hey don't do much on an individual level with each union member; their value is to provide us with work."

#5 "[W]e bring in groceries and distribute them to those in the community who need assistance. Do you know that the Canadian Constitution contains words to the effect that we should help each other?"

Question Five: What is the language or words that are common in your work culture that speaks to you of balancing community and personal wholeness?

#1. "Fairness, honesty, integrity."

#2. "Focus on the customer, focus on individual performance and excellence; the CEO has provided measurements to capture who leaves the company because they resigned or because there were terminated. There is the Brain share conference that has been held for the last 18 years. Brain share is an opportunity to share ideas and learning, knowledge creation, and networking. Brain share is a strong cultural value in our company."

#3. "I often use the words: integrity, respect for others, teamwork. Leadership usage is spotty, using words such as 'whatever it takes', 'take the hill.' Our CEO's name is Randall and often he uses words like 'take the hill.' We joke about it and call it 'being randallized.'"

#4. Did not provide a response.

#5. "Integrity, kindness."

Question Six: What is there in your organization that motivates you to be willing to balance your personal wholeness and commit to the work community?

#1. "Our Company promotes the family; and in the Company we provide a service and our service is nothing without our associates, and the associates are key to service and to the company."

#2. "I am having an impact on the company through the development of the architecture, interoperable solutions on the engineering, technology and strategy side of the business. To make architectural thinking a key component; it is an interesting challenge to be a change agent."

#3. "[T]here is no balance. Motivation is my personal connection to other people who share the same values and behaviors. I motivate me to do it. So often, the leadership creates the fabric of the company and when the leadership changes the culture and values change. Leadership is disconnected; they don't spend enough time in residence to connect with each of us."

#4 "Benefits, good pay, they find work for you, guard your rights as an electrical worker."

#5 "[T]he successes of the children; in music you are passing on something that is spiritual; discovering the talent of the children."

Learning from Field Experience Three

1. *The manner in which organizational structures are compartmentalized affects the ability to demonstrate community and personal wholeness in the workplace.* During the interview process, participants spoke in terms of values, language, and words that provide the context and connection between community and personal wholeness. Interview participants related that although contained in mission statements and employee assessment forms, often the language of values and community are not part of the day-to-day language used throughout the organization. This seems to imply that when organizations are structured according to function, the values of community and personal wholeness are also compartmentalized. Additionally, many of the participants could not easily describe how the values of community and personal wholeness were integrated into the organization's communication and operational practices. This seems to imply that some organizations miss the opportunity to connect the employees' values and purpose to the organization's mission, leaving it to individuals to find their own motivation, purpose, and goals.

2. *The most effective leaders are those who talk about their values and include the entire community in the discussion of values.* Several interview participants voiced that the best leadership and sense of community occurred when personal as well as organizational values were openly discussed. Several of the participants linked the organization's values in terms of how they supported and developed moral expectations and behaviors, affirming Etzioni's view that community plays a greater role than the inner self in creating moral agents and voices.

DISCUSSION

This article begins with the assumption that deeper understanding of the (1) concept of community and personal wholeness, (2) leadership values and operational systems associated with community and personal wholeness, and (3) impacts on the bottom line provides business leaders with

the knowledge and power they need to lead in a complex, global economy. Additionally, this article sought empirical data gathered from several field experiences regarding the practice of integrating community and personal wholeness into business leadership.

If organizations wish to achieve business success, community and personal wholeness must be perceived as critical components of leadership. Like the interlocking parts of a Lego set, community and personal wholeness are necessary parts of a successful organization. Productivity, teamwork, commitment, and the ability to adopt and adapt require employees who are willing to unify around the organization's goals. In order to attain this loyalty and focused commitment to the workplace, employees must believe that their human needs and personal values align with the greater purpose. Employees must believe they belong to a community that cares for them beyond the bottom line results. Furthermore, it is important to acknowledge that community is not always formed as the result of bringing individuals to a physical location. Instead, it is formed when individuals begin to relate to one another as human beings and understand how they are connected in terms of values, experiences, and common purpose. At the same time, employees must feel that they retain their individuality and ability to make choices that benefit themselves and the organization. Finally, the relationships found in community provide the moral foundations through which individuals may be transformed into moral agents.

It is a powerful act of leadership that balances (1) harmony and diversity, (2) belonging and independence, (3) unity and individualism, and (4) strangers and community. This is the power that Greenleaf described when he defined the servant-leader as someone who is fully human and able to create opportunities and alternatives so that the "individual may choose and build autonomy" (Greenleaf, 1991/1970, p. 32). Leaders, researchers, and consultants who seek to implement these concepts may wish to consider the following:

1. *Community and personal wholeness are key leadership components in organizations that want to compete successfully.* Successful leaders understand how critical this conceptualization is to the organization's bottom-line success. The bottom line is affected by employee commitment and productivity. Commitment and productivity are improved when individuals understand they are part of a work community that values its workers' hands, hearts, and minds. The literature review and field experiences affirmed that community and personal wholeness leads to

increased motivation to work toward the success of an organization. Additionally, productivity and commitment increase when employees believe their needs are being served whether these needs are related to family, community, customer, or a greater good.

2. *The values associated with community and personal wholeness are different depending upon the needs of the individual.* The values of community are associated with respect, integrity, justice, accountability, family, customer, and greater purpose. Many employees seek affirmation of these values in their work lives. Successful leaders understand how what employees' value integrates into the organization's needs and values. This was demonstrated when the mill workers did not unify to form a new union but did unify to achieve freedom of speech. Specifically, as McGregor has pointed out, successful leadership includes understanding and fulfilling employees' needs while pursuing the goals of the organization (Heil et al., 2000, p.86).

3. *Organizations that create communities and relationships with employees increase employee loyalty and productivity.* When the questionnaire respondents viewed their work as "a job" their energy level and commitment seemed low. They had to "work harder" at accomplishing tasks and identifying with the organization. Leaders understand that employee relationships are associated with the balance between work and life initiatives. Values are a clear component in how these relationships are shaped and fostered by leaders and individuals, forming intrinsic and extrinsic motivators.

4. *Focus on customer provides many individuals with a strong feeling of achieving a greater purpose and fills them with energy and commitment.* Intuitive as it might seem, some companies are only now beginning to incorporate focus on greater purpose and meaning. Nonprofit organizations pursue core activities focused on serving the environment, community, and customers. Conversely, many for-profit organization's core activities are focused on the internal organization, then profits, and then customers.

5. *Nonprofits combine the fundamentals of management, such as strategy, planning, and organization, with the values of servant-leadership.* Strong emphasis on mission and core values provides individuals with something to believe in and feel a part of when they join a nonprofit. Additionally, employees are provided with greater responsibilities and autonomy in exchange for greater accountability and performance.

6. *When we heed Greenleaf's call to speak in the language of the hearer's imagination we create the opportunity to integrate community and personal wholeness.* Many leaders and individuals do not use the language and words of community in their organizational conversations. Often, the words contained in a mission statement or employee assessment form are not part of the day-to-day language. Many of the participants could not easily describe how these values are integrated into the communication and operational practices within their organization. In some of the examples where value statements were part of the organization's mission, many of the participants were not able to recall all of their organization's values.

7. *Leadership power is paradoxical.* Many corporations are larger than some countries. Greenleaf foresaw this concern implying that without a sense of community values some institutions may use their power to dominate and manipulate people (1991/1970, p. 32). Greenleaf realized that this kind of power results in resistance. Instead, he called for persuasion and organic voluntary acceptance to follow the path of a leader (Greenleaf, 1991/1970, p. 32). The field experiences and literature affirmed that successful leaders do not require a command and control management style. Instead, it is through an attitude of inquiry, listening, and being in residence with their employees that leaders create a set of employees that want to do the right thing and do things right.

8. *Our conceptualization of leadership is evolutionary.* As we learn more about what it means to be human so too does our conceptualization of what it is possible to achieve through leadership evolves. For example, at the conclusion of the silk mill strikes in 1913, the first child labor legislation was passed in the United States. Over time, successful leadership has evolved to provide health care and retirement benefits to employees. Now leaders must understand how to address the higher order needs of belonging and love. However, as Heil et al. (2000) pointed out, these needs are often wrongly viewed as a threat to the organization (p. 136).

CONCLUSION: QUESTIONS FOR FURTHER REFLECTION AND DIALOGUE

In conclusion, I propose that *powerful* business leaders successfully balance personal wholeness and community with economic goals. These leaders embrace the values of caring, trust, respect, living in community,

and as Greenleaf (1991/1970) stated "generate an exportable surplus of love" (p. 29). These leaders reflect on the following questions:

1. How do I balance focus on the bottom line with community and personal wholeness?
2. How do I effectively integrate the language and values of community and personal wholeness into my organization?
3. How do I learn what my employees' values and needs are?

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