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Cultural influences on nonprofit servant leadership

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CULTURAL INFLUENCES ON NONPROFIT SERVANT LEADERSHIP

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Dedication

This work is dedicated to God, most of all, who has guided me through this tough journey. I also dedicate this dissertation to my lovely wife, family and friends who helped me with support, love and prayer along the way.

Acknowledgement

I would like to thank Jesus Christ, my Savior and Lord, who gave me strength and support to go through this journey. I thank my wife, Jae-youn Hwang who supported with endless love and care for my lovely children many years. To my children, Sarah and Jonathan, I thank for your patience as your dad spent so much time in the office working on this paper but this proves that there is nothing impossible as God provides strengths. To my parents and parents-in-law, I thank you all for your prayer empowering to finish this race without doubt. I also thank Dr. Sloan for serving as the Chair of my dissertation committee and for the many hours she spent reading and re-reading the various versions of this dissertation. I thank Dr. Ford and Dr. Vanhove for serving as committee members and providing various suggestions for improvements in this dissertation.

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Abstract

This research explores national and cultural differences in nonprofit leadership. Despite the global expansion of nonprofit organizations, limited research is found in the literature that studies national and cultural differences in nonprofit leadership specifically. This research is designed in two phases to address the overall research question of whether national cultures influence servant leadership in nonprofits. The first phase is a comparison study between U.S. nonprofit employees and South Korean nonprofit employees to examine if there are national differences on people's preferences for nonprofit leadership. The second phase explores the relationship between Hofstede's six cultural dimensions (i.e. *power distance, individualism vs. collectivism, masculinity vs. femininity, uncertainty avoidance, long-term vs. short-term orientation, indulgence vs. restraint*) and servant leadership attributes based on Barbuto and Wheeler's (2006) subscales (*altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship*) by filtering criteria from the World Values Survey (2014) dataset. The study utilizes statistical procedures and analyses such as ANOVA, MANOVA, DFA, EFA, Pearson's correlation, and canonical correlation to explore these national differences and cultural influences on nonprofit servant leadership. For the first phase, results indicate different nonprofit leadership preferences between the United States and South Korea as they have different national cultures, in particular that U.S. nonprofit employees show more preference for servant leadership than South Korean nonprofit employees. The second phase indicates significant correlations between the cultural dimensions and the servant leadership attributes. The findings of this research have significant implications to help nonprofit leaders and managers for global expansion

and/or operations in multinational settings such as leadership training development for local employees or cultural trainings for nonprofit expatriates.

Keywords: Nonprofit leadership, servant leadership, implicit leadership theory, cross-cultural leadership, Hofstede's cultural dimensions, World Values Survey

Chapter 1: Introduction

Introduction to the Study

Due to globalization, country boundaries have become blurrier than ever before and competition has increased between many organizations in the same industries (Ceglowski, 2000). However, this globalization has not only brought challenges to business but also many opportunities. With the opportunities, many for-profit corporations have expanded their business internationally to become multinational (Khan, 2004). This trend also applies to nonprofits in that many nonprofit organizations have expanded globally to have subsidiaries, affiliates or international/national offices around the world (Anheier, 2014).

As organizations grow globally, the importance of cultural aspects of and national differences in leadership have been emphasized. Organizations are greatly affected by many international factors, such as cultural values, politics, and economics. Among the factors, cultural values seized many researchers' and practitioners' attention as cultural variations influence leadership. Neglecting the importance of cultural awareness and national differences, some cross-cultural leaders and mangers experience the failure of implementation of their leadership style that worked very well in their home countries. From the failures, researchers and practitioners realized that cultural values need to be considered for leadership in different countries' settings. Some researchers have examined literature on how national cultures or cultural values influence leadership styles and found that culture matters (Dickson, Den & Mitchelson, 2003; House, Wright & Aditya, 1997).

Despite nonprofit organizations' rapid global expansion to become more global and multinational, only limited research can be found in the literature that focuses on cross-cultural leadership in nonprofits. To fill this gap, two phases were designed to explore national differences and cultural influences on nonprofit leadership, specifically servant leadership. The servant leadership model is a key nonprofit leadership model used for this research. This research study consists of two phases as each phase is complementary to the other such that both phases address different dimensions to respond to the same overall research question of whether national cultures influence nonprofit leadership. Phase one is designed at the comparative level that deals with nonprofit leadership preferences between two selected countries, which show significant cultural differences, and phase two is designed at the macro-level that deals with cultural variations of 41 countries in nonprofit leadership behaviors.

> **Overall Research Question:** Does national culture influence perceptions of nonprofit leadership?

Research Questions

The research study for phase one is designed to examine nonprofit employees' preferences for servant leadership between two countries with disparate cultures (the United States and South Korea). With the globalization effect and national differences in leadership, the study examines different preferences for nonprofit leadership between the U.S. nonprofit employees and South Korean nonprofit employees. Based on the literature gap noted above, the research questions for this phase are:

> **Research Question 1:** Do two groups of nonprofit employees (the United States and South Korea) differ on servant leadership preferences?

Research Question 2: Do nonprofit employees in the United States and South Korea differ on a set of servant leader behavioral attributes including altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship?

Research Question 3: To what extent, if any, do servant leader behavioral attributes differ across the United States and South Korea?

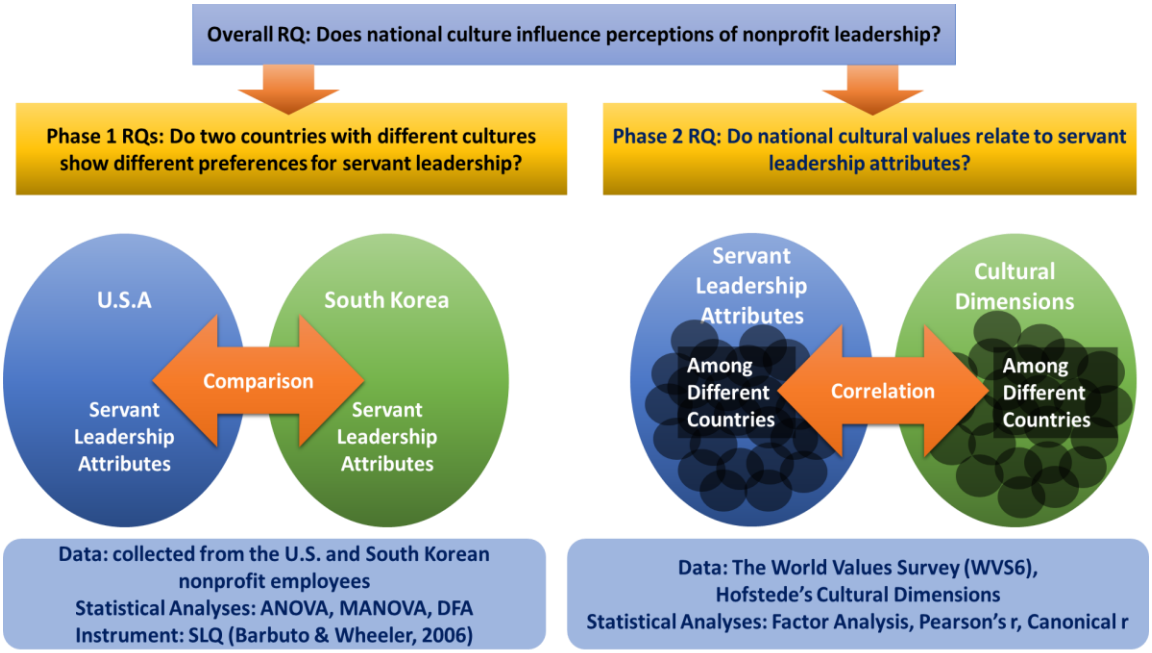
The second phase explores the relationship between national cultural values and servant leadership constructs that were created from the World Values Survey (2014) dataset and based on Barbuto and Wheeler's (2006) model. National leadership differences are tied to cultural variations and influence the reason for people's different perceptions about servant leadership attributes among different countries. Based on this theoretical framework, the research questions for this study are:

Research Question 4: Is national culture related to nonprofit servant leadership attributes?

Research Question 5: What cultural dimensions correlate with servant leadership attributes?

The primary purpose of these quantitative studies is to determine whether there is a significant difference of nonprofit employees' preferences for servant leadership styles between the two countries and a significant relationship between cultural values and servant leadership attributes among different countries for the nonprofit sector. Figure 1 explains the overall design and framework of this research.

Figure 1. Research Design and Framework



Purpose of the Study

The purpose of this study is to determine the influence of national culture on nonprofit servant leadership preferences and practices. First, the study will measure the significant differences between two groups of nonprofit employees (the United States and South Korea) for their servant leadership preferences. Secondly, the study will assess multi-country nonprofit servant leadership practices using the World Values Survey (2014) dataset to construct servant leadership subscales (*altruistic calling, emotional healing, wisdom, and organizational stewardship*) and examine relationships between cultural dimensions (*power distance, individualism vs. collectivism, masculinity vs. femininity, uncertainty avoidance, long-term vs. short-term orientation, indulgence vs. restraint*) and the constructed servant leadership subscales. Because of the limited research focused on the cross-cultural leadership for nonprofit sector, this research of

both cross-national comparison (phase one) and multi-country comparison (phase two) on one specific nonprofit leadership style, servant leadership, has been conducted. Even though some researchers have considered cross-cultural implications and practices of servant leadership (i.e. Mittal & Dorfman, 2012; Pekerti & Sendjaya, 2010; Hale & Fields, 2007), they are limited to two-country comparisons or lack of cultural ties to the studies. In addition, since the previous studies did not focus on the nonprofit sector, this research will be a great opportunity to explore how a nonprofit servant leadership model can be viewed differently between two countries that show significant differences in cultural values.

To fill this unsatisfied gap from those related studies, this research is introduced to provide a better picture of servant leadership with the most updated World Values Survey (2014) dataset while incorporating Barbuto and Wheeler's (2006) theoretical framework for creating subscales. In addition, all six of Hofstede's cultural dimensions are included in this research. Both descriptive and analytical statistics will be applied with the World Values Survey (2014) dataset and conclusions will be made regarding national differences in servant leadership attributes and observed correlative relationships between cultural dimensions and servant leadership in the nonprofit sector.

Significance of the Study

This study provides a meaningful contribution to both nonprofit scholars and practitioners. For scholarship, this study introduces a replicable methodology to assess national comparisons for servant leadership attributes and to assess the relationship of servant leadership with Hofstede's cultural dimensions within and between national

cultures around the world. For practitioners, this study offers a meaningful contribution to the nonprofit sector as it provides cultural awareness and information about the significance of cultural variations and national differences in nonprofit leadership preferences and practices. By investigating different cultural dimensions and their influences on leadership preferences and practices in the nonprofit sector, nonprofit leaders and managers can have tremendous and significant benefits. The study also provides implications for global expansion and operations in multinational settings as considering national differences and cultural influences on nonprofit leadership.

Definition of Terms

The following key terms are used throughout this study:

1. **Power Distance**: "This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally" (Hofstede, 2017).
2. **Individualism vs. Collectivism**: Individualism "can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families" and collectivism "represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty" (Hofstede, 2017).
3. **Masculinity vs. Femininity**: "The masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material rewards for success" and femininity "stands for a preference for cooperation,

modesty, caring for the weak and quality of life. Society at large is more consensus-oriented" (Hofstede, 2017).

4. **Uncertainty Avoidance**: This cultural dimension "expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity" (Hofstede, 2017).
5. **Long-term vs. Short-term orientation**: "Long-term orientation stands for the fostering of virtues oriented toward future rewards-in particular, perseverance and thrift" and short-term "stands for the fostering of virtues related to the past and present- in particular, respect for tradition, preservation of face, and fulfilling social obligation" (Hofstede, 2010, p.239).
6. **Indulgence vs. Restraint**: Indulgence "stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun" and restraint "stands for a society that suppresses gratification of needs and regulates it by means of strict social norms" (Hofstede, 2017).
7. **Nonprofit**: "A nonprofit organization is, most simply, a means for voluntary group action for mutual benefit or the benefit of others" and "nonprofits form a third sector of society apart from both the government (the public sector) and for-profit business (the private sector)" (Glavin, 2011, p.6).
8. **Servant Leadership**: Servant leaders are the "one that puts serving others – including employees, customers and community- as top priority" and "servant leadership emphasizes increased service to others, a holistic approach to work,

promoting a sense of community, and the sharing power in decision-making" (Spears, 2010a, p.13).

9. **Cross-cultural leadership**: "Recognizing what is involved in one's image of self and one's role, personal needs, values, standards expectation, all of which are culturally conditioned. Such a person understands the impact of cultural factors on leadership, and is willing to revise and expand such images as part of the process of growth" (Harris and Moran, 1996, p.9).
10. **Global Leadership**: "Being capable of operating effectively in a global environment and being respectful of cultural diversity" (Harris and Moran, 1996, p.9).

Organization of the Remainder of the Study

The remaining chapters of this study will cover the literature related to cross-cultural leadership, nonprofit leadership, servant leadership, Barbuto and Wheeler's (2006) *Servant Leadership Questionnaire* instrument sub-scores, and nonprofit leadership in global setting. Following the literature review, the primary theoretical frameworks, Hofstede's (2001) cultural studies and *Culturally Endorsed Implicit Theory*, are covered. After literature review and theoretical frameworks, a chapter describing the methodological approach and statistical methods used in this study will follow. Data analysis to answer research questions and hypotheses will be introduced in the fourth chapter. The final chapter will draw conclusions based upon the analysis phase of the study, wrapping up by assessing the relationship between cultural dimensions and servant

leadership behaviors found from the 41 different countries in the World Values Survey dataset.

Chapter 2. LITERATURE AND THEORY REVIEW

Literature Review

The literature review for this study begins with an examination of cross-cultural leadership and nonprofit leadership studies. Servant leadership is the primary leadership model in this study as it is considered as an appropriate and well-recognized leadership model in the nonprofit sector. After the discussion of cross-cultural leadership and nonprofit leadership studies, perspectives on nonprofit leadership in global settings are introduced. Following the literature review, the theoretical frameworks, Hofstede's cultural dimension theory and Culturally Endorsed Implicit Theory, are discussed. The final portion of this chapter discusses cultural influences on the servant leadership model based on those theoretical frameworks introduced.

Cross-cultural Leadership

Hofstede (1980) first introduced cultural dimension theory to explain how cultural values from different countries affect common behavior within a shared value group. In other words, cultural differences cause people to have differences in shared values (Hofstede, 1980). After the introduction of Hofstede's cultural dimension study, various disciplines integrated their studies with cultural variations. Cross-cultural leadership studies were one of them. With the emphasis on cultural variations, many studies on cross-cultural leadership have been published over the years. An article by House, Wright and Aditya (1997) reviewed a wide range of cross-cultural leadership studies that were conducted between 1989 and 1997. In their investigations (House et al., 1997), the researchers found many studies that have focused on how the concept of leadership varies

within different national cultures. A leader's effective behavior is determined by the dominant cultural values from the country of origin (House et al., 1997). In other words, different leadership styles can be expected from different cultural settings since cultural values influence leaders' behaviors and people's perception of leadership style.

Dickson, Den and Mitchelson (2003) further developed investigation of various cross-cultural leadership studies published between 1997 and 2003. Dickson et al. (2003) have also investigated several aspects of cultural variations that influence leadership styles and organizational practices. Among many, the Global Leadership and Organizational Behavior Effectiveness (GLOBE) was the biggest project that dealt with several aspects of cultural variations of leadership and that provided great contributions to cross-cultural leadership studies (Dickson et al., 2003). This extensive and ongoing study has helped people to understand how cultures influence leadership behaviors and practices, and the project is continuing to further develop in the research to date (Dickson et al., 2003). The studies that Dickson et al. (2003) examined in their review also support the idea of national cultures affecting leadership views and styles.

Den Hartog, House, Hanges, Ruiz-Quintanilla, and Dorfman (1999), however, specifically examined charismatic/transformational leadership and explained that this leadership model can be effective throughout different countries. From the research, Den Hartog et al. (1999) provided evidence that many attributes from a charismatic/transformational leadership model worked effectively across leaders and organizations regardless of cultural variations. The universal attributes that the researcher found effective in leadership are integrity, charisma, inspirational and visionary (Den Hartog et al., 1999). However, this study (Den Hartog et al.,1999) is not an introduction

of a universally outstanding leadership style that is effective regardless of cultural differences. The researchers' argument is that only some attributes from charismatic/transformational leadership can be considered universally effective.

Various cross-cultural leadership studies explain the impact of national culture on leadership dimensions. Those cross-cultural studies support the hypothesis that people from different countries may have different understanding and perspectives on leadership due to cultural differences. Therefore, different perceptions on leadership preferences can be expected between different nations that show great cultural variations. In the following section, nonprofit leadership studies are introduced to examine different leadership styles that researchers and practitioners have developed. Among them, servant leadership is primarily discussed, as it is a key nonprofit leadership model used for this study.

Nonprofit Leadership

Interest in nonprofit leadership has risen as the nonprofit sector has grown. Many nonprofit leadership studies have been published and introduced to nonprofit researchers and practitioners (Trautmann, Maher, & Motley, 2007; Rowold & Rohmann, 2009; Riggio, Bass, & Orr, 2004; Ronquillo, 2010; Schneider & George, 2011; Carroll, 2005; Ebener & O'Connell, 2010; Murphy, 2010). However, because of the exceptionally diverse directives, goals, and missions of nonprofit organizations, various leadership styles and attributes have been introduced "while no singular successful leadership theory or practice" that dominates in the nonprofits was found (Ronquillo, 2010, p. 345). Despite its diverse subsectors and characteristics of nonprofits, two leadership styles were found to be frequently used in nonprofit leadership studies. First of all, the leadership

style often examined in nonprofit research is transformational leadership and this leadership style is portrayed as the appropriate and effective leadership model for nonprofit organizations (Trautmann, Maher, & Motley, 2007; Rowold & Rohmann, 2009; Riggio, Bass, & Orr, 2004; Ronquillo, 2010). In addition to transformational leadership, servant leadership is also frequently utilized in nonprofit research in that its style is also perceived as the ideal and appropriate leadership model for nonprofit organizations because of mission and service orientations of nonprofit organizations (Schneider & George, 2011; Carroll, 2005; Ebener & O'Connell, 2010; Ronquillo, 2010; Murphy, 2010). For example, servant leadership is considered as a reasonably relevant model for many nonprofit organizations, especially for human service nonprofits because of the core value of nonprofit organizations that heavily focuses on being mission-driven (Ronquillo, 2010). As Greenleaf (1977) emphasizes social responsibility with servant leadership, Ronquillo (2010) explains that the servant leadership model fits well for nonprofit organizations, where organizational mission often focuses on social responsibility. Murphy (2010) added in his grounded theory paper, *Theories of Nonprofit Organizational Leadership*, that servant leadership is one of the popular approaches of leadership adopted and adapted by many nonprofit organizations since it "is a mission of care and service of others…, helps people develop their own personal spirituality and provides a framework for virtue" (p.298). Spears (2010b) introduced this leadership style for a chapter in a book, *The Jossey-Bass Reader on Nonprofit and Public Leadership,* as a practical leadership style in the nonprofit and public sector. With these examples, we can acknowledge that leadership style and qualities of servant leadership attract and satisfy many employees in the nonprofit sector. In the following section, servant

leadership is further examined as this leadership style is measured for leadership preferences and practices for nonprofit employees within this research.

Servant Leadership

The servant leadership style was introduced by Greenleaf after a forty-year career at AT&T and was applied to the "organizational context through Greenleaf's three foundational essays – *The Servant as Leader* (1970), *The Institution as Servant* (1972), and *Trustees as Servants* (1972)" (Parris & Peachey, 2013, p. 379). According to Greenleaf's theory (1977), a great leader is viewed as a servant to the followers and the primary role and motivation is to serve. In Greenleaf's (1977) conceptualization, this leadership is not just a management skill but a way of life and an inward lifelong journey (Parris & Peachey, 2013). With this theory, servant leaders are understood through four frameworks. They are leaders who 1) provide services to others, 2) hold a holistic approach to work, 3) promote a sense of community and 4) share power with others when making decisions (Spears, 2005). By understanding these four frameworks, we can have a general view of what servant leaders are and do.

First, as implied in the name of the leadership, servant leaders are different from other leaders in a way that they consider themselves as servants in relationship with followers. Their primary focus in leadership is to serve first. In their services, servant leaders make sure that the priority needs of followers are met (Greenleaf, 1977). In other words, servant leaders put other people's needs and interests before their own. Within this theory, followers will respond to the leaders as followers observe care, affection and trust from the leaders. This serving attitude makes a difference from other leadership

theories in that followers are influenced and motivated voluntarily by the values that leaders have shown first though their service. This concept is similar to Burn's transforming leadership theory in which people are transformed to "grow healthier, wiser, freer and more autonomous" (Greenleaf, 1977, pp. 13-14). In this way, servant leaders enhance people's growth. However, the motivation of the servant leaders to serve should not be from self-interest but from the natural instinct to focus on the needs of followers (Greenleaf, 1977).

Secondly, in the servant leadership theory, the emphasis is on the relationship between leaders and followers in an organization in which leaders focus on people rather than on the works or tasks. With the serving mindset, servant leaders are more concerned with the follower's concerns than the outcomes that organizations tend to produce. Thirdly, this relationship-based leadership also leads to the promotion of community that provides human services while improving caring and quality of life (Greenleaf, 1977). In other words, servant leaders question an organization's ability to provide human services as defining the organization as a group of individuals that address community improvement. Lastly, servant leaders share power with others for decision making in that they are open to people's opinions and their voices.

What Greenleaf (1977) suggested is the understanding of servant leadership as natural to individuals as servant leaders tend to have a natural desire or tendency to serve others. However, it is also suggested that servant leadership also can be enhanced through learning and training (Spears, 2005). In this theory, Greenleaf (1977) explains some attributes that servant leaders may have, including *goal oriented, good communicators, adaptable, dreamer, initiator, dependable, trustworthy, creative, intuitive and situational*.

Based on those attributes and readings of Greenleaf's works on servant leadership theory, Spears has further developed the theory through ten distinctive and systematic characteristics of servant leaders: *listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community* (Sendjaya & Sarros, 2002). Spears was the first researcher to introduce the conceptualized constructs of servant leadership. Table 1 below further explains the ten characteristics that Spears has introduced.

Table 1. *Ten Characteristics of a Servant-Leader* (*Spears,* 2005)

Characteristics	**Descriptions**
1. Listening	Deep commitment to listening intently to others
2. Empathy	Strives to understand and empathize with others.
3. Healing	Recognize that they have an opportunity to help make whole those with whom they come in contact.
4. Awareness	General awareness and self-awareness in situations
5. Persuasion	Relies on persuasion rather than on authority in making decisions
6. Conceptualization	Seek to nurture their abilities to dream great vision and to think beyond realities
7. Foresight	Foresee the likely outcome of a situation
8. Stewardship	Hold the institutions in trust for the greater good of society
9. Commitment to the growth of people	Committed to the growth of each follower in an organization
10. Building Community	Seeks to identify some means for building true community that provides human services

After Spears, Laub (1999) introduced a new model of servant leadership by introducing six servant leadership dimensions: *valuing people, providing leadership,*

displaying authenticity, building community, developing people, and sharing leadership. The author used these servant leadership constructs to develop the first instrument called the *Organizational Leadership Assessment* to measure servant leadership qualities (Green, Rodriguez, Wheeler, & Baggerly-Hinojosa, 2015). These three servant-leadership scholars (Greenleaf, Spears, and Laub) are the most frequently referred to and cited in servant leadership research (Parris & Peachey, 2013). With the theoretical concepts and models of servant leadership that Greenleaf (1977), Spears (2005) and Laub (1999) have introduced, leadership scholars developed various instruments to measure and examine the servant leadership style - e.g. the *Organizational Leadership Assessment* by Laub (1999), the *Servant Leadership Scale* by Ehrhart (2004), the *Servant Leadership Questionnaire* by Barbuto and Wheeler (2006), the *Servant Leadership Scale* by Liden, Wayne, Zhao and Henderson (2006), the *Servant Leadership Behavior Scale* by Sendjaya, Sarros & Santora (2008), and the *Servant Leadership Survey* by van Dierendonck and Nujten (2011). These six instruments are the most frequently reported in the peer-reviewed literature and they provide support for psychometric development and good validation (Green et al., 2015). Of these six instruments, I chose Barbuto and Wheeler's (2006) servant leadership model and instruments for this research as this model and instrument is well supported by good statistical validation and theoretical frameworks. Because both phase one and phase two of this research are based on Barbuto and Wheeler's (2006) servant leadership model, further explanations about their model are introduced in the following section.

Barbuto and Wheeler's Servant Leadership Subscales

Based on Spear's (2005) ten defined characteristics of leadership: *listening, empathy, healing, awareness, persuasion, conceptualizations, foresight, stewardship, commitment to the growth of people and community building*, Barbuto and Wheeler (2006) further developed this leadership concept and introduced an emerging model of servant leadership with an instrument measuring servant leadership, called *Servant Leadership Questionnaire* (SLQ), while adding one more item (which is *calling*). Barbuto and Wheeler (2006) supported their instrument with evidence regarding four types of validity (face, convergent, discriminant and predictive). In their analytical study, Mahembe and Engelbrecht (2013) examined South African samples using SLQ and found high levels of reliability (*Cronbach's Alpha* scores of between .87 and .93) and good fit for five servant leadership attributes through confirmatory factor analyses (*CFI =.99, RFI = .98, RMSEA = .06*). This newly introduced model of servant leadership and its instrument enabled many scholars to have a suitable measurement and conceptualization of the servant leadership constructs for their empirical research (i.e. Liu, Hu, & Cheng, 2015; Dannhauser & Boshoff, 2007; Beck, 2014, Garber, Madigan, Click, & Fitzpatrick, 2009; Melchar & Bosco, 2010).

In their article, Liu, Hu and Cheng (2015) used the SLQ, along with other assessment tools such as Ehrhart (2004) and Liden et al. (2008), to assess the servant leadership characteristics of Chinese civil servants and examined the generalizability of servant leadership constructs in Eastern culture. Dannhauser and Boshoff (2007), on the other hand, used the SLQ to examine servant leadership qualities of automobile retailers in South Africa. In his research, Beck (2014) used the SLQ in a quantitative survey to

collect servant leadership behaviors of 499 leaders from community leadership programs. Garber et al. (2009) used the SLQ to investigate the attitudes of nurses, physicians and residents towards collaboration and servant leadership. In addition, Melchar and Bosco (2014) used the SLQ to measure servant leadership characteristics for mid-level managers in the automobile dealership industry, and to see if servant leadership qualities develop a culture of higher organizational performance. As noticed from the previous studies that used this leadership instrument, the SLQ is widely used throughout different sectors (business, public and community) and different countries (China and South America) to measure servant leadership qualities.

In the initial stage of scale development, Barbuto and Wheeler (2006) developed five to seven question items for each of 11 characteristics (including calling) of servant leadership which resulted in 56 items for the initial instrument. By 11 experts using *a priori* analysis, Barbuto and Wheeler's initial instrument was examined to build face validity for each item and was revised (Van Dierendonck, 2011). After the revision, the sample of 80 selected community leaders were tested with the self-rating version of the SLQ and the Multi-Leadership Behavior Questionnaire (MLQ) that Bass and Avolio introduced in 1993, while 388 raters rated those 80 selected community leaders with the rater-versions of the SLQ, MLQ and LMX Questionnaire that Graen and Uhl-Bien introduced in 1995 (Barbuto and Wheeler, 2006). From the collected data, Barbuto and Wheeler (2006) have done several factor analyses and the SLQ was reduced into 23 items that measure five dimensions of servant leadership: *altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship*. Table 2 below further explains the five dimensions that Barbuto and Wheeler address for servant leadership.

Table 2. *Five Servant Leadership Dimensions* (*Barbuto & Wheeler, 2006)*

Dimensions	Descriptions
Altruistic Calling	A leader's deep-rooted desire to make a positive difference in others' lives (a philanthropic purpose in life)
Emotional Healing	A leader's commitment to and skill in fostering spiritual recovery from hardship or trauma (empathetic and great listener)
Wisdom	A combination of awareness of surroundings and anticipation of consequences (observant and anticipatory)
Persuasive Mapping	The extent that leaders use sound reasoning and mental frameworks (visualizing and persuasive)
Organizational Stewardship	The extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach (ethical or community spirit)

According to Barbuto and Wheeler's (2006) definition of *altruistic calling*, this dimension describes "a leader's deep rooted desire to make a positive difference in others' lives" (p.318). Altruistic calling refers to the servant leaders' generosity and philanthropic purpose in their lives, putting others' interests before their own to fulfill the followers' needs. On the other hand, a servant leadership construct of *emotional healing* describes "a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma" (Barbuto & Wheeler, 2006, p.318). With this dimension, servant leaders are highly empathetic and great listeners. The aspect of *wisdom* is considered as "a combination of awareness of surroundings and anticipation of consequences" such that servant leaders with a high level of wisdom are "adept at picking up cues from the environment and understanding implications" and highly observant and anticipatory (Barbuto & Wheeler, 2006, pp.318-319).

Persuasive mapping is a servant leadership dimension that deals with persuasive skills using sound reasoning and mental frameworks (Barbuto & Wheeler, 2006). Servant leaders who are high in persuasive mapping "are skilled at mapping issues and conceptualizing greater possibilities and are compelling when articulating these opportunities" (Barbuto & Wheeler, 2006, p.319). For *organizational stewardship*, this dimension "describes the extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach" (Barbuto & Wheeler, 2006, p.319). Servant leaders high on the organizational stewardship dimension are ethical and community focused such that they take "responsibility for the well-being of the community and make sure that the strategies and decisions undertaken reflect the commitment to give back and leave things better than found" (Barbuto & Wheeler, 2006, p.319).

With Barbuto and Wheeler's (2006) servant leadership model and instrument, servant leadership can be better conceptualized and applied for this empirical examination of nonprofit leadership preferences and practices. In the following sector, how nonprofit researchers and practitioners viewed nonprofit leadership in global setting is explained.

Nonprofit Leadership in Global Setting

Despite the necessity of cross-cultural leadership for many nonprofit organizations, not many cross-cultural studies have been done regarding nonprofit leadership. Similar to the global trend that for-profit organizations have experienced, many nonprofit organizations have expanded globally or their work was greatly involved

in cross-cultural settings as well. However not many scholars have emphasized the importance of cultural aspects on nonprofit leadership even though nonprofit leadership studies have grown over the years. In this sense, Jackson and Claeye (2011) emphasized the importance of cross-cultural leadership in nonprofit organizations because many operations of nonprofits/ non-governmental organizations are involved across cultures. Despite increasing cross-cultural requirements in nonprofit management, culture is rarely mentioned in nonprofit leadership literature (Jackson & Claeye, 2011). In their article, Jackson and Claeye (2011) introduced the problems that nonprofit organizations have faced for operating in cross-cultural settings because the organizations often neglected many cross-cultural dimensions such as power relations. In the comparison between the U.S and sub-Saharan Africa in terms of managing people or organizations, the U.S. viewed human beings as resources and instruments while sub-Saharan Africa viewed human beings with "employees' values of a person and a humanist locus of human value" (Jackson & Claeye, 2011, p.862). With this example, how cultural differences brought problems to nonprofit management in cross-cultural settings was explained. This chapter clearly points out the importance of integration between cross-cultural perspectives and nonprofit leadership because the integration is very essential for many nonprofit organizations as national boundaries get blurrier in nonprofit operations and managements.

From the beginning of leadership studies, people looked for the ideal leadership style that would work across leaders or organizations in any type.[1] However, this simple

[1] This idea comes from the trait school of leadership as "they suggested that certain dispositional characteristics differentiated leaders from non-leaders" and certain personality traits were thought to be associated with effective leadership (Day & Antonakis, 2012, p.7).

generalization of leadership limits the understanding of leadership as contexts, contingencies and situations are important factors in the study of leadership as well, according to the contingency school of leadership (Ayman & Adams, 2012). Among many, culture is one important factor that leadership scholars and practitioners should carefully consider in their studies and practices. Even though some researchers (i.e. Den Hartog et. al.,1999; House et al., 1997) have argued that there are some universal attributes such as integrity, charisma, inspiration and vision that would work across the leaders and organizations regardless of cultural variations, and those universal qualities may help leaders to develop their effectiveness in leadership, this does not mean that there is a universal leadership style that would work for everyone. Den Hartog and Dickson (2012) explained the importance of cultural differences in people's perception of effective leadership since "what is seen as effective leader behavior may vary in different society, resulting in different leader behaviors and leadership-related practices" (p.395).

For this reason, many for-profit organizations have strategically approached global expansion in a culturally sensitive way (Harris & Moran, 1996). Despite global expansion of nonprofit organizations, national differences and/or study of cultural influence on leadership were often neglected by nonprofit leaders and managers even though different national and cultural dimensions indeed influence the leadership style for their organizations. Compared to many cross-cultural leadership studies on for-profit organizations, not many studies have been introduced for the nonprofit sector.

Nonprofit organizations often neglect the importance of study on cross-cultural leadership or just benchmarked with for-profit organization performance over the cross-cultural settings, believing that similar applications can be suggested and applied to

nonprofits. For this reason, cross-cultural leadership studies are necessary for nonprofit leadership and management.

Summary

Cross-leadership studies indicate cultural influences on people's perception and preferences of effective leadership. In the literature, the connection between cultural values and people's different perceptions and preferences are introduced. In addition, nonprofit researchers and practitioners have argued the significant meaning of servant leadership in the sector. However, even though leadership theories in nonprofits have been developed by different nonprofit researchers and practitioners, not many studies are introduced to the sector regarding cultural influences on nonprofit leadership, especially for servant leadership. At the same time, we recognize the global expansion of nonprofit organizations that make them operate in more cross-cultural settings. Therefore, this issue of cross-cultural leadership in nonprofit sector should be carefully addressed and examined.

Theoretical Framework

The general hypothesis for this research indicates that the national differences with cultural variations influence leadership preferences. For phase one, the U.S. nonprofit employees and South Korean nonprofit employees may have different preferences due to great cultural variations. For phase two, close relationships between national cultures and servant leadership constructs are expected as national culture is considered one of the factors influencing people's perceptions and practices of

leadership. This research is based on the understanding of culturally endorsed implicit theory for different leadership preferences and Hofstede's (1980) cultural dimension theory.

Hofstede's Cultural Dimensions

Hofstede's (1980) work brought very meaningful outcomes to many different disciplines that scholars were able to apply in cross-cultural comparisons. In his cultural theory, Hofstede (1980) explains how cultural values across countries affect common behaviors within shared value groups. In other words, cultural differences cause people to have differences in shared values. According to his definition, culture is defined "as a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment where it was learned" (p.25). It is the collective programming of the mind that distinguishes the members of one group or category of people from another. The Hofstede cultural study is one of the most comprehensive studies of how values in the workplace are influenced by culture. The study describes the effects of a society's culture on the values of its members, and how these values relate to behavior. The following six dimensions of national culture are tested through this study.

From his observation with IBM employees around the globe, Hofstede produced five dimensions of cultural values: *power distance, individualism, uncertainty avoidance, masculinity and long-term orientation* (Hofstede, 2001). It was after Minkov joined the team that the sixth cultural dimension, *indulgent vs. restraint*, was added to Hofstede's cultural theory (G. Hofstede et al., 2010). Table 3 briefly explains each cultural

dimension. Each cultural dimension is explained in context when contrasting cultural aspects between South Korea and the United States.

Table 3. *Hofstede's Cultural Dimension Definitions (Hofstede, 2011*)

Cultural Dimensions	Description
1. Power Distance	"Power Distance has been defined as the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally" (p.9).
2. Individualism vs. Collectivism	Individualism is the cultural dimension that can be defined as the degree to which people are absorbed into the community. On the other hand, collectivistic society is the society which the interests of the group prevail over the interest of the individual where 'we' is more emphasized and valued than 'I'. For instance, individualistic people show a tendency to have a hard time integrating into groups while emphasizing personal achievement and goals.
3. Uncertainty Avoidance	"Uncertainty Avoidance is not the same as risk avoidance; it deals with a society's tolerance for ambiguity. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations" (p.10).
4. Masculinity vs. Femininity	This cultural dimension "refers to the distribution of values between the genders which is another fundamental issue for any society, to which a range of solutions can be found" (p. 12).
5. Long-term vs. Short-term Orientation	This cultural dimension is associated with thrift, perseverance, and future-oriented behaviors such as planning and investing while short-term oriented cultures are associated with focusing on present or past, saving face and serving other people.
6. Indulgence vs. Restraint	The indulgent cultures, considered as a happiness scale, are defined by a cultural tendency to enjoy life and have fun, whereas restraint cultures show tendencies of less emphasis on happiness and more on personal control where roles of social norms strictly associate with people.

By examining the cultural dimensions that Hofstede (2001) introduced, the cultural differences between the U.S. and South Korea can be observed in phase one. Table 4 signifies the differences of cultural dimensions between the U.S and South Korea. Hofstede and his research team collected data from a large multinational corporation, IBM, between 1967 and 1973, and analyzed a database of employee value scores to create cultural dimensions (Hofstede, 2001). Since then, several subsequent studies were done with different groups of respondents such as commercial airline pilots, students, and civil service managers to validate the study (Hofstede, 2017). Scores in Table 4 are the most updated scores for the United States and South Korea verified from the Hofstede Centre website (Hofstede, 2017)

Table 4.
Scores for the Hofstede's Cultural Dimensions (Hofstede et al., 2010 & Hofstede, 2017)

Country	Long-term (vs. Short-term)	Individualism (vs. Collectivism)	Power Distance	Masculinity (vs. Femininity)	Uncertainty Avoidance	Indulgence (vs. Restraint)
United States	26	91	40	62	46	68
South Korea	100	18	60	39	85	29

As shown in Table 4, the U.S. is considered as a highly individualistic nation. This American individualistic culture stresses personal achievements and individual rights (Hofstede, 2001). On the other hand, South Korea also has higher scores on collectivism, which indicates that Koreans have pride, loyalty and cohesiveness in their organizations and they emphasize "we" rather than "I" in society (Hofstede, 2001).

In addition, G. Hofstede et al. (2010) explain that long-term oriented cultures are highly observed in East Asian countries, which include South Korea. A high long-term

index score indicates that Koreans emphasize perseverance, thrift, personal steadiness and stability (G. Hofstede et al., 2010). On the other hand, the U.S. was observed to be a short-term oriented culture, emphasizing a current orientation that reflects the importance of leisure time, current year's profits, fulfilling of social obligation, and preservation of "face" (Hofstede, 2011).

Furthermore, uncertainty avoidance also shows a significant difference between the U.S. and South Korea, in which South Korea has a higher level of uncertainty avoidance than the U.S. In this cultural aspect, Koreans are viewed as a group of people with higher stress, emotionality, anxiety and neuroticism such that more clarified and structured rules, laws, and codes are needed (Hofstede, 2011). In addition, Korean society tends to prefer more stable and predictable ways of living rather than change and adventure with this cultural influence (Hofstede, 2001).

For power distance, South Korea scores higher than the U.S. indicating that Koreans accept and expect unequal power distribution in society and organizations, and are used to a hierarchical structure (Hofstede, 2011). Furthermore, South Korea scores higher in femininity which indicates more modest and caring values compared to competitive and assertive masculine values that the U.S. society carries out (Hofstede, 2011).

For indulgence, the U.S. scores relatively higher than South Korea. In this understanding, the U.S. can be viewed as a society "that allows relatively free gratification of basic and human desires related to enjoying life and having fun" while Korean culture emphasizes the personal controls on those 'happiness' desires (Hofstede, 2011, p. 15).

Not only can cultural differences be found between the U.S. and South Korea but between many other countries as well. Appendix H lists cultural indexes of all six Hofstede's cultural dimensions for the survey participant countries in the World Values Survey. National comparisons can be made with the introduced cultural indexes. From the national comparisons, Hofstede (2017) clearly indicates significant cultural variations among and within different countries as well. From this point, how leadership between different cultures may vary needs to be explained.

Culturally Endorsed Implicit Theory

In this research study, the general hypothesis is that different cultural values influence leadership preferences and practices for nonprofit organizations. This perspective builds on culturally endorsed implicit theories of leadership that the Global Leadership & Organizational Behavior Effectiveness (GLOBE) research project has introduced (House & Javidan 2004). The GLOBE *Culturally Endorsed Implicit Theory* (CLT) is an integration of leadership and cultural context theories, such as cultural dimension theory (Hofstede, 1980) and implicit leadership theories (Lord & Maher, 1991), explaining how shared cultural values are related to leadership behavior. Implicit leadership theories (Lord & Maher, 1991) suggest that people have implicit assumptions about what distinguished attributes or type of person make a good leader and those assumptions are shaped by many contextual factors, including cultures.

By integrating both cultural and contingency aspects of leadership, culturally endorsed implicit theory explains how people within shared cultural values tend to perceive relatively similar assumptions on leadership effectiveness and share similar

leadership preferences (House & Javidan, 2004). That is, the attributes and entities that vary within different cultures are useful factors to determine the most effective organizational practices and leadership (House & Javidan, 2004). With this theory, a general statement can be made that the preferences of leadership styles between U.S. nonprofit employees and South Korean nonprofit employees vary due to the cultural variations between two countries. The cultural variations are not limitedly applied to only two countries, the U.S and South Korea, but also among other nations that show different cultural values. Therefore, it can be understood that people's perspectives and practices of leadership will be different among the nations that have different cultural values.

With the theories of culturally endorsed implicit theory, it is understood that servant leadership can be viewed differently among many countries that share different cultural values. In the following section, how national culture may influence servant leadership will be explained.

Cultural Influences on Servant Leadership

In the GLOBE study, initially started by Robert J. House in 1991, researchers have studied the influence of cultural dimensions on people's perceptions of effective leadership styles and organizational practices with 17,000 managers from 951 organizations across the world from three industries: food processing, financial services, and telecommunications services (House, 2004). Similar to transformational leadership, charismatic/value leadership from the GLOBE study was considered as a "universally desirable" leadership model throughout different cultures (House & Javidan, 2004). However, even though charismatic/value-based leadership characteristics were mostly

desirable to everyone regardless of cultural differences, there were differences relatively in how much they desire them.

On the other hand, humane-oriented leadership, which is a similar leadership model to the servant leadership model, showed national differences in viewing it as an effective leadership style. According to Dorfman, Hanges, and Brobeck (2004), humane-oriented leadership is defined as "a leadership dimension that reflects supportive and considerate leadership but also includes compassion and generosity… and includes two primary leadership subscales labeled (a) *modesty* and (b) *humane oriented*" (p.675). After the introduction of humane-oriented leadership by the GLOBE research, research has been done showing positive relationship and similarities between humane-oriented and servant leadership styles. Winston and Ryan (2008) argue a close relationship between humane-oriented leadership and servant leadership such that servant leadership fits most within the humane-oriented leadership type more than any other leadership types that the GLOBE research has introduced. Winston and Ryan (2008) suggested servant leadership model which emphasizes *agapao* love, which can be explained as a social or moral love, along with values of benevolence, kindness, generosity and altruism agrees with humane-oriented leadership that the GLOBE research described (Hirschy, 2012).

With the CLT, the humane oriented leadership model is viewed differently by countries that share different cultural values. For instance, according to the GLOBE research project (see Table 5), the researchers suggest that the Anglo cluster, in which the U.S. is included, show higher scores on the human-oriented leadership style than Confucian Asia, which includes South Korea (Javidan, House, & Dorfman, 2004). Referring to Table 5 that is adapted from the work of Den and his colleagues (1999),

different perceptions of humane-oriented leadership between the U.S. and South Koreans are observed. The U.S. prefers humane-oriented leadership more than South Korea.

Table 5. *Scores for Humane-Oriented Leadership Style (Den Hartog et al., 1999)*

Country	Humane-Oriented leadership
United States	5.21
S. Korea	4.87

Hypothesis 1a*: U.S. nonprofit employees will show more preference for overall servant leadership than S. Korean nonprofit employees.*

Hypothesis 1b*: There are significant differences between the United States and South Korea in their preferences for specific servant leadership attributes.*

Extending beyond the GLOBE research, Mittal and Dorfman (2012) used the GLOBE questionnaire items to construct five servant leadership dimensions (egalitarianism, moral integrity, empowering, empathy and humility) and correlate them to different GLOBE culture clusters and cultural dimensions to see how servant leadership qualities are viewed and valued within culture clusters and how those servant qualities are correlated to the societal cultures. In their empirical studies, some researchers explored cultural influences on servant leadership with national comparisons, for instance between Ghana and the U.S. (Hale & Fields, 2007), between Australia and Indonesia (Pekerti & Sendjaya, 2010), and between different national clusters in the GLOBE study (Mittal & Dorfman, 2012). Additionally, some have introduced grounded theory of servant leadership in cross-cultural settings (Davis, Schoorman, Donaldson, 1997; Hannay, 2009; Irving & McIntosh, 2009). From the previous cross-cultural studies on servant leadership, four cultural dimensions, which are power distance, individualism,

masculinity and uncertainty avoidance, are found to be the influential cultural dimensions for servant leadership perceptions and practices.

Power Distance: With their grounded theory, Davis, Schoorman, & Donaldson (1997) argue that power distance is one influential cultural dimension for servant leadership. Lower power distance societies tend to view the relationship between leader and follower on an equal base with strong focus on the personal growth of followers, which is an essential element for servant leaders. In her grounded theory, Hannay (2009) also explains that high power distance countries are much more likely to view servant leadership as less acceptable and desirable. Hannay (2009) reasons as following:

> In order to be effective, the servant leaders require significant participation and interaction with employees. Employees must feel free to contribute their thoughts, opinions and recommendations, while leaders must respect these contributions and utilize them as a basis for building a more effective workplace… Leaders from low power distance countries are much more likely to acknowledge the capabilities of their employees to assume these tasks and complete them successfully (sharing leadership)… Because part of becoming a servant-leader involves personal growth through feedback on strengths and weaknesses, it is essential that employees feel comfortable with providing this feedback to their leaders… In a high power distance country, it is unlikely that managers would consider it a meaningful and useful source of data for performance improvement (pp. 5-6).

In their national comparison between Ghana and the U.S., Hale and Fields (2007) found national differences in servant leadership behaviors. According to their empirical research (Hale & Fields, 2007), Ghanaians reported significantly less experience of servant leadership behaviors and lower perception of servant leadership as an effective leadership style than North Americans found. They suggest that their findings of national difference in servant leadership are associated with power distance and in-group collectivism (Hale & Fields, 2007). Because the Ghanaian culture has comparatively

higher power distance than the U.S. culture, people's perceptions of servant leadership differed (Hale & Fields, 2007). As Greenleaf's (1977) description of servant leadership as *servant first* and Spears' (2005) description as *share power with others when making decisions* contradict the cultural dimension of power distance, which is defined as "a practical and psychological separation between persons who have greater amounts of power and those with less" (Hale & Fields, 2007, p.402). "Relatively few people have access to resources and human development is relatively low" in this cultural influence, and servant leadership style may not be viewed as acceptable or desirable in a relatively high power distance culture (Hale & Fields, 2007, p.402). Furthermore, Irving and McIntosh (2009) indicate in their studies that the high power-distance culture of Latin America influences people's perceptions of servant leadership in negative way. Because power distance culture is viewed as unequal, this cultural dimension is considered as a hindrance and obstacle to servant leadership in the Latin American context, in spite of its Roman Catholic influences in which culture is favorable for servant leadership style (Irving & McIntosh, 2009).

> ***Hypothesis 2a****: There is a significantly negative relationship between power distance and servant leadership qualities of nonprofit employees.*

Individualism vs. Collectivism: In addition to power distance, Hale and Field (2007) reason that leadership differences in servant leadership are due to the cultural dimension of in-group collectivism. In-group collectivism is defined as "the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families" (House & Javidan, 2014, p.12). In higher in-group collectivism levels, people have strong bonds with their affiliates such as their organizations and families. With the

emphasis on group affiliation and attachment, group membership is often the source of individual identity while having an exclusive mindset to the out-group members. This cultural dimension contrasts with the servant leadership model as servant leadership emphasizes building community and accepting all those in the working unit, regardless of other group affiliations (Hale & Field, 2007). Similar to Hale and Field's (2007) empirical research, Pekerti and Sendjaya (2010) made national comparisons between Australia and Indonesia in which big cultural differences were found in both power distance and in-group collectivism. With these cultural variations, Pekerti and Sendjaya (2010) found significant influences of cultural values differentiated people's perception of the importance of servant leadership. With the disparate cultural differences between Australian culture and Indonesian culture, it is understandable that both power distance and in-group collectivism were negatively correlated to servant leadership qualities.

> ***Hypothesis 2b****: There is a significantly positive relationship between individualism and servant leadership qualities of nonprofit employees.*

Uncertainty Avoidance: In addition to other servant leadership studies in cross-cultural settings, Mittal and Dorfman (2012) also found significant relationships between several societal cultural values and aspects of servant leadership with their studies such that researchers introduced cultural influences on people's perceptions on servant leadership constructs. In addition to power distance, there was a significant negative correlation of uncertainty avoidance with servant leadership dimensions in their research findings (Mittal & Dorfman, 2012). With the findings, it is understood that the national clusters with higher power distance and uncertainty avoidance tend to place less importance on servant leadership dimensions than the clusters with lower power distance

and uncertainty avoidance (Mittal & Dorfman, 2012). Uncertainty avoidance correlated negatively with some servant leadership constructs (egalitarianism and empowering) because "the practices associated with egalitarian and empowering attributes of leadership serve to increase the level of uncertainty by distributing decision making and thus increasing the number of persons involved" (Mittal & Dorfman, 2012, p.568).

For this reason, countries with relatively high uncertainty avoidance may not embrace servant leadership constructs like egalitarianism and empowerment. This aligns with Hannay's (2009) theory in that employees will have shared responsibilities in the workplaces rather than traditional ways of leaders setting the rules and the quotas, assigning the work, and evaluating performance because the servant leaders tend to emphasize employee development and empowerment. In this way, more uncertainties are expected. With this theoretical understanding, leaders and followers from relatively high tolerance for uncertainty will be more effective under servant leadership style (Hannay, 2009).

> ***Hypothesis 2c****: There is a significantly negative relationship between uncertainty avoidance and servant leadership qualities of nonprofit employees.*

Masculinity vs. Femininity: Despite traditional gender differences in leadership style, Barbuto and Gifford (2010) found no gender differences in servant leadership with their empirical research with 75 elected community leaders and 388 raters. Their findings showed no significant differences in servant leadership qualities between men and women indicating both males and females are "equally capable of utilizing both agentic and communal behaviors" of servant leadership (Barbuto & Gifford, 2010, p.14). Contrary to this research, Fridell, Belcher and Messner (2009) argue significant gender

differences in servant leadership in that female principals were determined as stronger servant leaders than male principals while there were no differences found for traditional leadership styles between males and females. However, these mixed results of gender differences in leadership do not prove that gender is an indicator of leadership differences but rather that such differences are due to the socially constructed views of each gender (Ely, 1995).

Hofstede (2017) identifies a masculine society as one valuing achievement, heroism, assertiveness, competition and material rewards for success, whereas a feminine society values cooperation, modesty, personal relationships and caring for the weak and quality of life. With this understanding, servant leader roles seem more acceptable and desirable to more feminine culture as it displays female characteristics that align with servant leadership qualities (Hannay, 2009). Having a personal connection with their subordinates, servant leaders can understand the needs and desires of their employees while empowering them with the trust and loyalty between them (Hannay, 2009). With this theoretical understanding, leaders and followers from relatively high femininity cultures will be more effective under the servant leadership style.

> ***Hypothesis 2d****: There is a significantly positive relationship between femininity culture and servant leadership qualities of nonprofit employees.*

Learning from the previous cultural studies on servant leadership, we can understand cultural influences for people's perceptions of servant leadership. Therefore, servant leadership may be considered as a leadership that can be viewed differently with cultural variations. Cultural dimensions such as power distance, individualism,

uncertainty avoidance and masculinity are the influential cultural dimensions in servant leadership qualities.

Hypotheses

With the information from the GLOBE research and other cross-cultural studies on servant leadership, servant leadership can be viewed differently by different cultures. For the national comparison, the United States may show more preference for servant leadership style than South Korea because of cultural differences in power distance, uncertainty avoidance, masculinity, and collectivism. In the literature and theory, these cultural dimensions were viewed as cultures that influence people's perceptions of servant leadership. For the cultural influences, national cultural dimensions will be correlated with servant leadership constructs that nonprofit managers/leaders from different countries may practice. Based on the literature review and theoretical frameworks, the following hypotheses can be developed.

For phase one: National comparison between the U.S. and South Korea,

> ***Hypothesis 1a****: U.S. nonprofit employees will show more preference for overall servant leadership than S. Korean nonprofit employees.*
>
> ***Hypothesis 1b****: There are significant differences between the United States and South Korea in their preferences for specific servant leadership attributes.*

For phase two: Cultural influence on servant leadership behaviors

> ***Hypothesis 2a****: There is a significantly negative relationship between power distance and servant leadership qualities of nonprofit employees.*
>
> ***Hypothesis 2b****: There is a significantly positive relationship between individualism and servant leadership qualities of nonprofit employees*

Hypothesis 2c*: There is a significantly negative relationship between uncertainty avoidance and servant leadership qualities of nonprofit employees*

Hypothesis 2d*: There is a significantly positive relationship between femininity and servant leadership qualities of nonprofit employees*

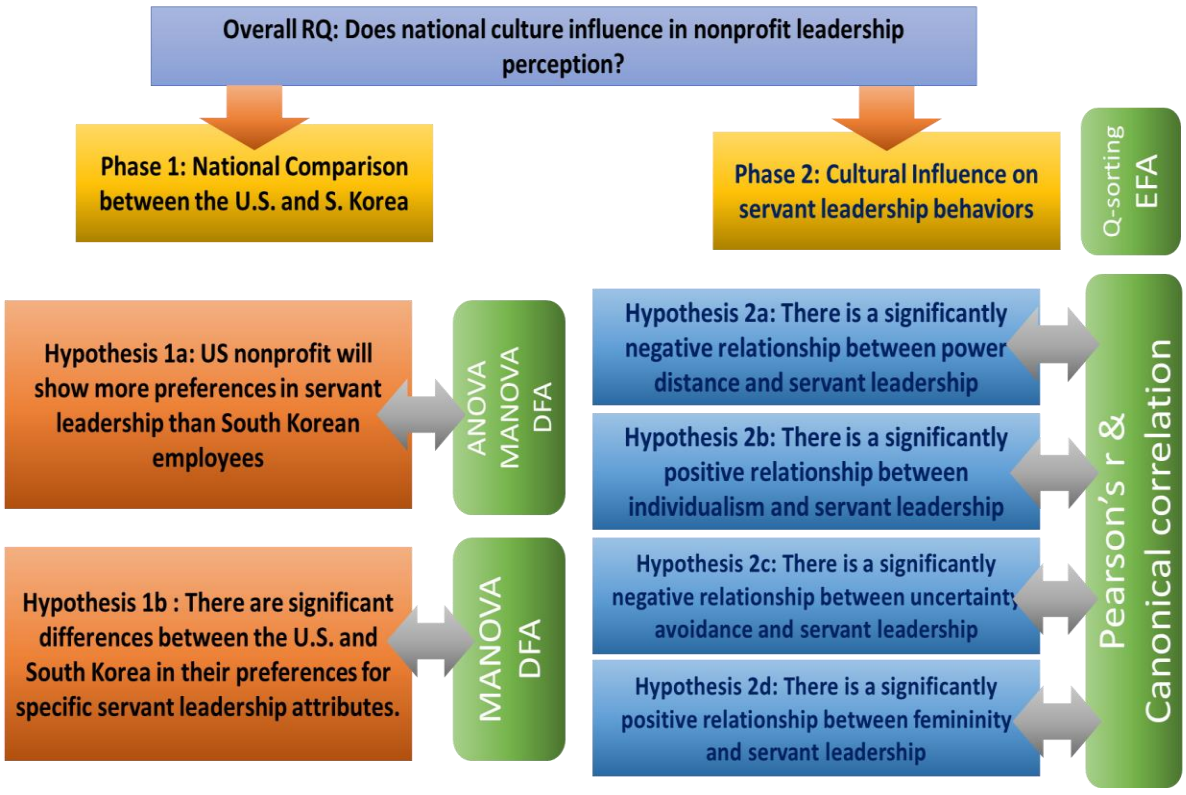
Summary

Hofstede's (1980) cultural dimensions and *Culturally Endorsed Implicit Theory* (House, & Jarvidan, 2004) indicate that people within shared cultural values tend to perceive relatively similar assumptions of leadership effectiveness and preferences. This cultural aspect is applied to the national comparison between South Korea and the United States in nonprofit servant leadership. Different preferences in nonprofit servant leadership are expected between South Korea and the United States due to the disparate cultural values between them. Cultural values such as power distance and uncertainty avoidance are considered as cultural dimensions negatively correlated to servant leadership qualities whereas femininity and individualism are cultural dimensions positively correlated to the servant leadership model. In the following chapter, the methodological approach and statistical methods used in this study will follow.

Chapter 3: Methodology

The research methodology for this study is quantitative. In this study, an existing survey instrument was used to capture perspectives about different nonprofit leadership dimensions (servant leadership model specifically for this dissertation). Using different statistical procedures (ANOVA, EFA, Pearson's correlations and MANOVA), analyses are made to see whether the different countries have significant differences in overall servant leadership scales and each leadership style's qualities and to explore the relationship between national cultural values and servant leadership behaviors that the nonprofit employees may have. For the phase one, the research has been approved by protocol #17-0120 (see Appendix A). Figure 2 explains the statistical procedures used for testing each hypothesis.

Figure 2. Statistical Procedures used for Testing Each Hypothesis



Phase one: National comparison between the U.S. and South Korea

Population and Samples

For collecting data to examine national differences on servant leadership behaviors during phase one, the combination of convenience and snowball sampling techniques were applied. The target samples are current nonprofit employees in South Korea and the United States. For the Korean participants, a network of young professionals known to the author was the original contact group with extended references to their co-workers and friends in the nonprofit sectors for survey participation.

For the U.S. participants, the same combination of convenience and snowball techniques were used. The primary contacts were a local nonprofit network called the Alliance for Nonprofit Partnerships. After receiving permission from the board of Alliance for Nonprofit Partnerships, the author sent the email with a survey link and a brief explanation about the research through an online newsletter and posted the online survey link on the Alliance FaceBook website as well. More local U.S. samples were reached through the James Madison University School of Strategic Leadership Studies' connections. After the initial request, a two-week follow-up email was sent out to the network and other local nonprofits that were initially contacted. Through the online survey, both Korean and the U.S. participants were asked to respond regarding their preference on nonprofit servant leadership styles.

Convenience and snowball sampling techniques were used for this research because these methods may provide easier access to the hidden or remote populations (Atkinson & Flint, 2001). According to Atkinson and Flint (2004), the snowball sampling technique is also considered economical, efficient and effective for gathering data, especially for

international samples as in the current study. In addition, both sampling techniques were used for gathering the U.S. samples and South Korean samples as these techniques provide easier access to the populations and enlarge the coverage of population that were not known or not reachable to the investigator. Convenience sampling technique alone limits the coverage of the population because other unreachable and unknown participants to investigators will have no chance to participate in study (Ozdemir, St. Louis, & Topbas, 2011). In this sense, the snowball sampling technique is used together with convenience sampling to a supplement this defect of the convenience sampling technique.

Measures

For the servant leadership assessment, an existing leadership assessment tool called Servant Leadership Questionnaire (SLQ) was administered with the original author's permission. The SLQ was permitted by Dr. Barbuto for the use of research (see Appendix B). In addition to SLQ questionnaire, demographic questions were included in the survey (see Appendix C).

For the servant leadership subscale, the most revised version of Barbuto and Wheeler's (2011) was applied (see Appendix D). This assessment tool consists of 23 items that measure five dimensions of leadership; *altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship.* The items in SLQ are on a 5 point likert scale (0=Never, 1=Rarely, 2=Sometimes, 3=Often, 4=Always). With the SLQ instrument, five dimensions of servant leadership were assessed and an overall

servant leadership index was calculated by adding all five dimensions (for scoring, see Appendix E).

SLQ has two versions, one for the leaders and the other for the raters (Barbuto and Wheeler, 2006). For the self-rating version, leaders are examining their perspective on their own servant leadership qualities. In this version, each item starts the sentence with a subject "I". On the other hand, the rater version is given to the followers or subordinates who know the person they are rating. In this version, each item starts the sentence with a subject "He/She". For this research, the author revised each item for the SLQ to be about a preferred leader. The author replaced the subject "I" in each item with a phrase of "A leader should (A leader I prefer)", with the intention to ask about their feelings and perspectives on their leadership preferences. With these revised leadership assessment tools, data from both populations were collected to analyze the leadership preferences for different countries.

Since the study participants are from different cultural groups that speak different languages, an appropriate method to translate the leadership questionnaire was required. Because SLQ does not have a Korean translation, translation into Korean was needed for Korean participants. To have most appropriate and effective translation, a translation and back-translation procedure that was introduced by Brislin (1980) was applied. In this procedure, a bilingual translator first translated all English written surveys into Korean. After translating into Korean, the surveys were back-translated into English again by another separate translator and the back-translated surveys were compared with the original surveys. In this way, the translation process and the accuracy of translation can be evaluated. This translation and back-translation procedure helps researchers to

overcome the challenges of misinterpretation that often appear in cross-cultural studies. With this translation methodology, the author translated the SLQ into Korean and a native bilingual assistant professor from the JMU Communication Department back-translated into English. Both translations were compared and adjusted after the first translation. In cross-cultural research, Brislin's back-translation model (1980) is a well-known method for retaining validity and reliability of originally developed instrument (Jones et al., 2001). With this translation method, validity and reliability are less likely to be changed.

Both SLQ and demographic questionnaires were encoded on two Qualtrics online survey forms for each country's language (English and Korean). Each survey was differentiated by two unique URLs. Each country's participants were assigned to one of the two Qualtrics survey URLs that corresponded with their language. An online survey is administered for this research since online surveys offer a combination of efficiency and effectiveness such that it "can be a bargain, are relatively fast, encourage candor, and reduce error" (Adams, 2010, p.354). This survey method is also a good fit to reach out to international samples.

Statistical Analysis

Once the survey was completed, a one-way analysis of variance (ANOVA) was conducted to see if there were any significant differences in preferences of servant leadership between the United States and South Korea. After running ANOVA for the country comparison for overall servant leadership index, a one-way multivariate analysis of variance (MANOVA) and discriminant function analysis (DFA) were performed for

each group. Further, means testing for each antecedent was examined. The one-way MANOVA and DFA tested the significance of the SLQ instruments in its entirety. Because it is possible that each antecedent could test differently, individual significance tests were performed for each construct with DFA. The analysis of the SLQ instrument and antecedents provides information necessary to each conclusion of whether nonprofit employees in South Korea and United States perceive different preferences in servant leader constructs. The analyses of the data were administered using SPSS version 22. This study is based upon a 95% level of confidence level or an alpha value of .05. Table 6 describes the dependent variables and statistical procedures applied for each hypothesis in phase one.

Table 6. *Variables and Statistical Procedures for Phase One*

Hypotheses	Dependent Variables	Statistical Procedures
Hypothesis 1a	Servant Leadership score (US vs. S. Korea)	ANOVA, MANOVA, DFA
Hypothesis 1b	Altruistic calling, Emotional healing, Wisdom, Persuasive mapping and Organizational stewardship	MANOVA, DFA

Limitations of phase one

One crucial limitation of this phase is the sampling technique. Even though convenience and snowball sampling techniques are economical, efficient and effective for gathering data, they allow less control for the researchers in gathering samples, while samples might be biased as they possibly share similar cultures, demographics and traits (Atkins & Flint, 2001; Biernacki & Waldorf, 1981). In addition, because local nonprofit alliances were contacted for the U.S. samples, limited participation was invited from one geographic region. This geographic restriction limited generalizability of the findings for

general implications. Due to this limitation of the sampling techniques, samples gathered between South Korea and the United States differed in terms of demographics. For example, South Korean samples were much younger, single and in lower managerial positions than the U.S. samples. Demographic details are discussed later in Chapter 4.

Phase two: Cultural Influence on Servant Leadership

Population and Samples

The data used for phase two comes from the World Value Survey (WVS). Started in 1981, the World Values Survey Association (WVSA), a global network of social scientists, has been studying the changing values and their impacts on social and political lives of participating countries (World Values Survey Association, 2017). This organization's mission is "to contribute to a better understanding of global changes in values, norms and beliefs of people by the means of comparative representative national surveys worldwide – known as the World Values Survey (WVS)" (World Values Survey Association, 2017). This survey has been conducted since 1981 and assessed outcomes in six waves (1981~1984, 1990~1994, 1995~1998, 1999~2004, 2005~2009, and 2010~2014). In addition to six published waves, the World Values Survey Association is planning for the newest wave, 7th wave, and will start conducting a survey in the timeframe of 2017 to 2018. The most recent published data is WVS 6 (2014) that includes 59 countries and more than 85,000 respondents for the survey.

The WVS is an instrument assessing values on a global scale. "The World Values Survey explores the hypothesis that mass belief systems are changing in ways that have important economic, political, and social consequences" (Inglehart, 1997, p.4). Schofer

and Fourcade-Gourinchas (2001) acknowledge the usefulness of the World Values Survey in testing the individual values and behaviors of different countries that bring different cultural variations. The World Values Survey is a useful tool to many sociologists and social scientists to measure values and beliefs of people (Inglehart, 1997). According to G. Hofstede, G. J. Hofstede, & Minkov (2010), it covers "areas of ecology, economy, education, emotions, family, gender, and sexuality, government and politics, happiness, health, leisure, and friends, morality, religion, society and action and work" (p.44) and, from the analysis, it initially introduced two factors such as well-being vs. survival and secular-rational vs. traditional authority.

According to the World Values Survey Association (2017), "thousands of political scientists, sociologists, social psychologists, anthropologists and economists have used these data to analyze such topics as economic development, democratization, religion, gender equality, social capital, and subjective well-being". In fact, over 1,000 publications in 20 languages have been produced through the WVS network and several thousand additional publications were produced using the database that the WVS has published to the public (World Values Survey Association, 2017). In their publications, some researchers substantiate the validity and reliability of the WVS for specific constructs. For instance, Witte and Tensaout (2017) tested and proved the reliability (*Cronbach's Alpha* ranged from .72 to .85) and validity of two constructs (i.e. Institutional cooperation and transcendental values) that were extracted from the WVS by using EFA and CFA. In addition, Welzel (2007) tested the validity of previous analyses on measures of democracy and modernization and the results validated the findings. In their research, Pettersson (2008) and Bond and Lun (2013) used the WVS dataset to

develop modified measures, such as emancipative values and socialization goals of children, to study cross-national comparisons between countries and their results showed some evidence of reliability and validity of the WVS dataset.

With several thematic sub-sections, the WVS is structured to measure values and behaviors of people in different themes and topics. In this broad coverage of the WVS, I delivered the servant leadership measures as well as cultural influences on servant leadership attributes that were measured from the WVS 6 dataset. The WVS dataset is used to measure servant leadership in this study for two reasons. One is because leadership can be understood by leader's certain values and behaviors in which the WVS is measuring. For example, Molnar (2007) conducted a cross-cultural study on servant leadership using the WVS in his doctoral dissertation. Using Laub's (1999) servant leadership values and qualities, Molnar (2007) constructed servant leadership index (SLI) by extracting items from the WVS and explored relationship between cultural values and SLI. The other reason for using the WVS in this research is that the WVS dataset is a survey that involved large number of participants throughout the world. According to Inglehard and Welzel (2004), "large-N cross national surveys can provide insight into human behavior that is otherwise unobtainable" (p.14). Inglehart and Welzel (2004) explained usefulness of the dataset in cross-national comparison as following:

> The availability of cross-nationally comparable survey data from countries covering full range of economic, political and cultural variation will not end these debates, but it will make it possible to move away from relying on stereotypes and guesswork, and base one's arguments on replicable evidence… The WVS deals with representative surveys that measure the motivational and behavioral patterns of entire countries, tapping deeply seated values and beliefs rather than opinion… Accordingly, economists, sociologists, psychologists and political scientists are increasingly using data from the World Values Surveys… to analyze social and political change (pp.16-18).

Among six waves, I selected the WVS 6, which covers the years 2010 to 2014, as it dealt with the current values and beliefs of people at the time of this study. Since the study involves the use of Hofstede's (2017) cultural dimensions; *Power Distance (PDI). Individualism/Collectivism (IDV), Masculinity/Femininity (MAS), Uncertainty Avoidance (UAI), Long-term/Shor-term Orientation (LTO), and Indulgence/Restraint (IND),* only the 41 countries also included in in Hofstede's research are used because they have index scores for each cultural dimension. Appendix H listed countries included in this study and cultural indexes for all six Hofstede's cultural dimensions for each country. From each country, only survey respondents who are working or have worked in the nonprofit sector are included in this study since this study is nonprofit sector specific (see Appendix F).

Measures

Using the WVS 6 dataset, the servant leadership constructs that are based on Barbuto and Wheeler's (2006) subscales were constructed. Similar methodology that Mittal and Dorfman (2012) have introduced was applied in this study for selecting items from the existing dataset. In their research, Mittal and Dorfman (2012) examined all the items in the GLOBE leadership questionnaire to identify the items that "capture the construct of servant leadership" (p.558). This process is followed because the WVS questionnaires are not originally developed to measure aspects of servant leadership. All the questions were thoroughly reviewed and analyzed to see if the item indicates similar values to one of Barbuto and Wheeler's (2006) five servant leadership subscales; *altruistic calling, organizational stewardship, emotional healing, wisdom, and persuasive mapping*. In this way, servant leadership measures can be constructed using the value

descriptor items of the WVS questionnaires by conceptually linking to "well-identified aspects of servant leadership" (Mittal & Dorfman, 2012, p.558).

Following the process performed by Mittal & Dorfman (2012), the author initially conducted several reviews of each item in the WVS 6 and selected the most appropriate question items for each corresponding servant leadership behavior. For example, the author selected items that measure the value for generosity and concern for others for the *altruistic calling* as relating to the definition of philanthropic purpose of life. The author selected the values that aligned the definitions of the five servant leadership sub-constructs that Wheeler and Barbuto (2006) have identified. After this initial examination, the author assigned two colleagues (a Ph.D. candidate and assistant professor), who were familiar with leadership and nonprofit literature, to the item selection process. They were given a brief two-page description about the specific concept of servant leadership that Barbuto and Wheeler (2006) introduced and its five sub-constructs. With the written description provided, they reviewed and examined all 257 items in the WVS questionnaires. The process identified which of the WVS items seemed to capture the construct of servant leadership as described by Barbuto and Wheeler (2006). A total of 98 items were initially identified by our group (see Appendix G). From the initially selected items, *altruistic calling* has 32 items, *organizational stewardship* has 28 items, *emotional healing* has 12 items, *wisdom* has 19 items, and *persuasive mapping* has 7 items.

After the initial selection of the WVS items for servant leadership constructs, the reviewers including the author further examined and discussed the selected items to eliminate doubtful items. Among initially selected items, only 53 items were agreed upon

by our group (at least two or more agreed) as reflective of servant leadership qualities (see Table 7). Among 53 selected items, 43 items (81%) were fully agreed upon by all our group members and 10 items (19%) were agreed upon only two of our group members. Not all 53 items were included in this study because some countries did not ask some of the questions to their survey participants for administrative, cultural and political concerns. For this reason, five items (V35, V89, V201, V226, and V227) were excluded for the servant leadership measures (see Table 7). After the second selection process, a total of 48 items were finalized to be included in the factor analysis. In the selection process, *persuasive mapping* construct was excluded as none of the initially selected items were agreed upon by two or more reviewers. The WVS 6 does not contain questions regarding actual leadership skills in workplaces, whereas the *persuasive mapping* dimension deals with actual persuasive and leadership skills. Other than the *persuasive mapping* construct, the four remaining constructs had the range of eight to eighteen items to explain servant leadership constructs.

This item selection process is a part of Q-sorting methodology. This methodology was used to strengthen an item selection process by adding more subjectivities and viewpoints of others. Introduced by Stephenson in 1930s, Q-sorting fundamentally "provides a foundation for the systemic study of subjectivity" and a person's point of view (Brown, 1993, p.93). This methodology provides greater insight and viewpoint on a particular subject. Q-sorting methodology is "a suitable and powerful methodology for exploring and explaining patters in subjectivities, generating new ideas and hypotheses, and identifying consensus and contrasts in views, opinions and preferences" (Van Exel & De Graaf, 2005, p.17).

With Barbuto and Wheeler's (2006) description of *altruistic calling* as generous attributes with a philanthropic purpose in life and putting others' interests first before theirs, WVS 6 items that deal with generosity and concerns for other people were chosen for the construct. In this case, some items ask about specific qualities that respondents would teach their children to learn at home. The qualities are tolerance and respect for other people, feeling of responsibility, and unselfishness for this construct. In addition, an item asking about their donation to an ecological organization was included for altruistic calling as well. Items asking about the respondents' confidence in selected organizations such as charitable or humanitarian organizations and the United Nation were included. A question whether to fight for the country when a war breaks out was also included. Furthermore, items asking about their voluntary participation in the various organizations were included in this construct. A total of 17 items were included in this dimension.

For *organizational stewardship*, items that deal with ethics and values for making positive contribution to society were included. For the values of community contributions, self-description questions asking whether they do something for the good of society and whether they are ethical or not were asked. Furthermore, political participation items such as participating in signing a petition, joining boycotts, attending peaceful demonstrations and joining strikes were asked as political participation makes positive contributions to the community. For the ethical values, ethical questions asking whether the described actions are justifiable or not were included. A total of 14 items were included in this dimension.

For *emotional healing*, items indicating whether respondents value the differences of others were included. Those questions were about the list of various groups of people

to see whether the respondents would have them as their neighbors. This can be an indicator of empathy and acceptance. A total of 9 items were included in this dimension. For *wisdom*, items deal with various resources the respondents use to gather information about what is going on in their countries and the world. These items are used to assess their awareness of surroundings. A total of 8 items were included in this dimension. Table 7 lists the selected items for each servant leadership sub-construct.

Table 7.
Servant Leadership Subscales and Corresponding World Values Survey Variables

Servant Leadership Subscales	**Corresponding WVS variables**	**WVS item #**
1. Altruistic Calling (A leader's deeply rooted desire to make positive differences in others' lives, A generosity of the spirit consistent with a philanthropic purpose in life) (17 items)	Tolerance and respect for other people	V16
	Feeling of Responsibility	V14
	Unselfishness	V20
	Donations to environment organization	V82
	Fight for the country	V66
	Active Membership: Church or Religious	V25
	Active Membership: Sport or recreational	V26
	Active Membership: Art, music or educational	V27
	Active Membership: Labor Union	V28
	Active Membership: Political Party	V29
	Active Membership: Environmental	V30
	Active Membership: Professional	V31
	Active Membership: Humanitarian or charitable	V32
	Active Membership: Consumer	V33
	Active Membership: Self-help or mutual aid	V34
	Active Membership: Other Organizations	*V35*
	Confidence: Charitable or humanitarian organizations	V124
	Confidence: the United Nation	V126
2. Organizational Stewardship	Doing something for the good of society	V74
	Behave properly (avoid wrong-doing)	V77

Servant Leadership Subscales	Corresponding WVS variables	WVS item #
(Positive contributions to community, An ethic and value for taking responsibility for the well-being for the community) (14 items)	Ethical: Claiming gov't benefits that you are not entitled	V198
	Ethical: Avoiding a fare on public transport	V199
	Ethical: Stealing property	V200
	Ethical: Cheating on taxes	*V201*
	Ethical: Accepting bribe	V202
	Ethical: Suicide	V207
	Ethical: Beating his wife	V208
	Ethical: Beating down children	V209
	Ethical: Violence against other people	V210
	Political Participation: Singing a petition	V85
	Political Participation: Joining boycotts	V86
	Political Participation: Attending peaceful demonstration	V87
	Political Participation: Joining Strikes	V88
	Political Participation: any other act of protest	*V89*
	Voting for elections: local level	*V226*
	Voting for elections: national level	*V227*
3. Emotional Healing (A leader's commitment and skill in fostering spiritual recovery from hardship and trauma, highly empathetic and great listener) (9 items)	Valuing differences of other: Drug Addicts	V36
	Valuing differences of other: People from difference race	V37
	Valuing differences of other: People who have AIDS	V38
	Valuing differences of other: Immigrants/ Foreign workers	V39
	Valuing differences of other: Homosexuals	V40
	Valuing differences of other: People from different religion	V41
	Valuing differences of other: Heavy Drinkers	V42
	Valuing differences of other: Unmarried couples living together	V43
	Valuing differences of other: People speaking different language	V44

Servant Leadership Subscales	Corresponding WVS variables	WVS item #
4. Wisdom (A combination of an awareness of surroundings and anticipation of consequences, picking up environmental cues) (8 items)	Information Gathering: Daily Newspaper	V217
	Information Gathering: Printed magazines	V218
	Information Gathering: TV news	V219
	Information Gathering: Radio news	V220
	Information Gathering: Mobile phone	V221
	Information Gathering: Email	V222
	Information Gathering: Internet	V223
	Information Gathering: Talk with friends and colleagues	V224

**excluded items, because some countries did not ask those questions, are indicated in italicized.*

With the selected items, reliability was tested with a survey scale. Cronbach's Alpha (α) estimates reliability and determines if the item used in this study measure the same latent construct. The selected forty-eight items showed Cronbach's Alpha (α) of .745 (Altruistic Calling α = .734, Emotional Healing α = .697, Wisdom α = .709, Organizational Stewardship α = .821). This is an acceptable score for a social scientific study such as this, at the level of .70 or higher (Lattin, Carroll, & Green, 2003). With acceptable reliability for items selected for this study, an exploratory factor analysis was performed to confirm theories about the structure of a set of variables and a construct used in this study. Details for the exploratory factor analysis process and results are discussed later in Chapter 4.

For scoring of each construct, different approaches are applied as items from the WVS have different rating scales. Anglim (2009) explains the use of a summative scale for adding the individual item scores from multi-item scales. In this process, reversal coding is necessary when items are negatively worded or to make scores of each scale consistent with what it measures. With this procedure, the author recoded all the items in

a way that higher scales indicate higher scores for each construct (see Appendix I). Except items asking for voluntary participation, all the items were re-coded in a way that higher values indicated higher scores on each servant leadership construct. After recoding, each construct measures index scores by adding their scores. Since *emotional healing* and *wisdom* consist of items in the same scaling, just simple addition was performed to measure for index scores in each construct. However, both *organizational stewardship* and *altruistic calling* consist of items using different scaling. For this reason, items in *organizational stewardship* and *altruistic calling* were converted into z-scores and all the converted scores were added to create an organizational stewardship index score and an altruistic calling index score. This standardizing scoring method is also applied for measuring an overall servant leadership index score, after converting items of all four servant leadership constructs. As standardization transforms a raw score of each item into a common scale, comparisons across variables would be possible with standardizing scores (Lomax, 2001). Because *organizational stewardship*, *altruistic calling* and servant leadership index are using items that are different in scaling, standardizing each variable and adding them up provides better interpretation for the scores.

For cultural dimensions, Hofstede's (2017) cultural indexes for each culture; *Power Distance (PDI). Individualism/Collectivism (IDV), Masculinity/Femininity (MAS), Uncertainty Avoidance (UAI), Long-term/Short-term Orientation (LTO), and Indulgence/Restraint (IND*) are taken from Hofstede's (2017) dataset for each country. These aggregated scores are used for statistical analysis with the index of overall servant leadership and each construct (see Appendix H). Among the 59 countries who

participated in the WVS 6 survey, only 41 countries who were part of Hofstede's cultural studies and have cultural dimension scores were included in this study.

Statistical Analysis

For examining the relationship between cultural dimensions and servant leadership attributes, Pearson's correlation coefficient between Hofstede's cultural dimensions and servant leadership scores (both overall score and scores for each construct) are administered. Pearson's correlation analysis is administered in country level as Hofstede's cultural dimensions are national scores. By getting aggregated country scores of servant leadership constructs and overall scores, correlations between each cultural dimension and servant leadership qualities are examined. In addition to Pearson's correlation, a canonical correlation analysis (CCA) was also conducted to evaluate the multivariate shared relationship between two variable sets, which are servant leadership constructs and cultural dimensions. Table 8 describes dependent variables and statistical procedures applied for each hypothesis in phase two.

Table 8. Variables and Statistical Procedures for Phase Two

Hypotheses	Dependent Variables	Statistical Procedures
Hypothesis 2a	Servant Leadership (Altruistic calling, Emotional healing, Wisdom, Organizational stewardship and Overall Servant Leadership) & Power Distance	Pearson's R, CCA
Hypothesis 2b	Servant Leadership (Altruistic calling, Emotional healing, Wisdom, Organizational stewardship and Overall Servant Leadership) & Individualism	Pearson's R, CCA

Hypotheses	Dependent Variables	Statistical Procedures
Hypothesis 2c	Servant Leadership Altruistic calling, (Emotional healing, Wisdom, Organizational stewardship and Overall Servant Leadership) & Uncertainty Avoidance	Pearson's R, CCA
Hypothesis 2d	Servant Leadership (Altruistic calling, Emotional healing, Wisdom, Organizational stewardship and Overall Servant Leadership) & Masculinity	Pearson's R, CCA

Limitations of phase two

One crucial limitation of phase two is quantifying servant leadership constructs from the existing WVS dataset. Based on the literature of Barbuto and Wheeler's (2006) servant leadership model, the author reviewed items from World Values Survey and selected items that correspond to each servant leadership construct. However, the selected items do not match the full concept of each servant leadership construct since the WVS items are not originally developed to measure aspects of servant leadership. Using an existing dataset limits full coverage of intended constructs. Servant leadership constructs developed for this study from the WVS 6 do not synchronize fully with the servant leadership dimensions that Barbuto and Wheeler (2006) introduced. Another limitation from phase two is using a dataset that was self-reported. Self-reporting items may not fully portray an actual reflection of participants' behavior but rather socially and morally favorable portraits of survey participants (Van de Mortel, 2008).

Summary

This study emphasizes the importance of national cultures in nonprofit leadership as many nonprofit organizations work across different cultural settings. By conducting a two-phase research design, this study examines both national comparison and cultural correlations of servant leadership to address the overall question of whether national cultures influence preferences and practices for nonprofit leadership. Phase one is designed at the comparative level that deals with nonprofit leadership preferences between two selected countries with disparate cultures (the United States and South Korea). Target samples were the current nonprofit employees in South Korea and the United States. With the combination of convenience and snowball sampling techniques, data from both countries were gathered through an online survey (Qualtrics). By using ANOVA and MANOVA, statistical analyses were administered.

Phase two is designed at the macro-level that deals with cultural variations of 41 countries in nonprofit leadership behavior. Using the World Values Survey (2012) dataset, the servant leadership constructs that are based on Barbuto and Wheeler's (2006) aspects of servant leadership were created. Using Q-sorting methodology and exploratory factor analysis, the validity and reliability of the selected items were strengthened. With Hofstede's cultural dimension for each country and the constructed servant leadership measures, how national cultural dimensions correlated with country-level servant leadership in the nonprofit sector was examined. In the following chapter, statistical data analysis for both phases are introduced.

Chapter 4: Results and Analysis

Phase One: National comparison between the U.S. and South Korea

Descriptive Analysis & Interpretation of Results

For the national comparison, a total of 77 participants completed surveys, of which 41 were from South Korea (53%) and 36 from the United States (47%). The 77 survey participants are composed of 20 men and 54 females. The average age of survey participants for the United States was 45.14 years old and 30.90 years old for South Korean participants. For the marital status of the survey respondents, 9 (25%) of the U.S. samples answered that they were single while the other 26 (72%) were married. For the Korean samples, 29 (71%) were single and 11 (27%) were married. Among the respondents, 30 (86%) of the U.S. samples were currently working as full-time while 5 (14%) were part-time. Similar to the U.S. samples, most of the Korean respondents were full-time employees (32, 78%) while 7 (17%) were part-time and 1 (2%) was an intern. For ethnicity, all the Korean respondents were Koreans (100%) while the U.S. survey participants were mostly Caucasian (33, 92%). In their workplace, the U.S. samples were in more managerial positions indicating 14 (19%) were managers of employees, 2 (6%) were managers of managers, and 10 (28%) were senior managers. On the other hand, the majority of Korean samples (27, 66%) were in non-managerial positions while the other 14 were in managerial positions. For further detailed demographics, Table 9 describes the descriptive statistics. Because of the sampling techniques (convenience and snowball sampling) used in this study, some demographic differences resulted, especially in terms of age, marital status and managerial positions. The U.S. samples were older, married and

more in leadership positions than South Korean samples who are younger with lower level positions.

Table 9. *Descriptive Statistics for Demographics*

Categories		United States (*N*=36)	South Korea (*N*=41)
Age		45.14 yrs	30.90 yrs
Gender	Male	10 (29%)	10 (24%)
	Female	24 (69%)	30 (73%)
Marital	Single	9 (25%)	29 (71%)
	Married	26 (72%)	11 (27%)
Ethnicity		White/Caucasian: 33 Other: 2	Korean: 41
Work Status	Full-time	30 (86%)	32 (78%)
	Part-time	5 (14%)	7 (17%)
	Intern	0	1 (2%)
Title (position)	Employees	9 (25%)	27 (66%)
	Manager of Employees	14 (39%)	9 (22%)
	Manager of managers	2 (6%)	2 (4.9%)
	Senior manager	10 (28%)	2 (4.9%)

For the difference of leadership preferences, Table 10 shows simple comparisons between the United States and South Korea in terms of means of total servant leadership scores. This result indicates that nonprofit employees from the United States (73.44) scored a little higher for their leadership preferences in servant leadership than South Korean nonprofit employees (69.36).

Table 10. *Descriptive Statistics for Servant Leadership*

Country	Servant Leadership Score Mean *(SD)*
United States	73.44 *(8.16)*
S. Korea	69.36 *(9.88)*

For the significance test, a one-way ANOVA was conducted to see if the differences of leadership preferences between the two countries were statistically significant for overall servant leadership score. A one-way ANOVA was not significant, F (1, 73) = 3.773, $p=0.056$, therefore, the first null hypothesis is not rejected based upon an alpha of 5%, even though it is close to p value of .05. However, an alpha of 10% is often used in behavioral sciences as the observed value in 90% confidence level does not occur by chance alone and needs to be considered meaningful. Confidence interval is strongly dependent on sample size. Due to low survey participation for this study, the use of 90% confidence intervals can be acceptable even though many publications suggest the use of 95% confidence intervals (Albers, 2017). According to Albers (2017), "social science and applied research must balance the priority given to type I and type II errors that may require using a lower confidence interval… otherwise, with noisy data, finding significant results would be almost impossible" (p.27). For this reason, the result for this test can be considered as significantly meaningful such that differences in servant leadership differences between South Korean nonprofit employees and U.S. nonprofit employees are significantly meaningful in 90% confidence intervals. With this considerate confidence interval (90%), the one-way ANOVA analyses proves hypothesis 1 such that the U.S. nonprofit employees shows more preferences overall servant leadership than South Korean nonprofit employees. In addition to a one-way ANOVA, discriminant function analysis (DFA) and one-way MANOVA were administered to determine if nonprofit employees from different countries (the United States and South Korea) differed on preferences of a set of five servant leadership constructs (altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship).

The detailed results for the statistical analyses will be discussed in the chapter later. Multivariate analyses revealed that the discriminant function reliably differentiated between the two countries (Wilks' $\lambda = .399$, χ^2 (5) = 64.822, $p < .001$, $R^2c = .601$).

For each behavior antecedent of servant leadership, Table 11 represents the descriptive statistics: means and standard deviations. By simply comparing means of each leadership attribute, some differences can be found for each leadership attribute, especially for altruistic calling, emotional healing and wisdom.

Table 11.
Descriptive Statistics of the U.S. and South Korea's Servant Leadership Preferences

Group	Altruistic Calling Mean (SD)	Emotional Healing Mean (SD)	Wisdom Mean (SD)	Persuasive Mapping Mean (SD)	Organizational Stewardship Mean (SD)
United States	12.250 (2.170)	9.944 (2.724)	17.686 (1.826)	15.861 (1.899)	17.639 (2.227)
S. Korea	9.854 (2.197)	11.463 (2.399)	14.900 (2.836)	16.122 (2.821)	16.872 (2.726)

U.S. nonprofit employees had greater preferences for some categorical antecedents of servant leadership than South Korean nonprofit employees. The U.S. scored higher in altruistic calling (12.250), wisdom (17.686) and organizational stewardship (17.639) than South Korean respondents (altruistic calling: 9.854, wisdom: 14.900, and organizational stewardship: 16.872). However, regarding emotional healing and persuasive mapping, South Korean samples (11.463 and 16.122 respectively) scored higher than the U.S. samples (9.944 and 15.861). The standard deviations were smaller in magnitude for the U.S. nonprofit employees for each antecedent (except emotional healing). This was also the case for each of SLQ questions of the instrument's construct where nonprofit employees perceived a greater propensity of servant leader behaviors,

and less variation for the U.S. survey participants. In summary, the SLQ instruments consistently measured leadership differences across the two countries studied. The U.S. nonprofit employees perceived higher preferences for some servant leader behaviors with smaller variance.

Before administering one-way MANOVA and DFA, assumptions were examined starting with a correlation for the leadership dimensions. Table 12 illustrates the Pearson's correlation coefficient relationships between the five measures of servant leadership traits. In the results, there are some correlations between five dimensions. Altruistic calling was significantly correlated with four other servant leadership constructs: moderate to high correlations with wisdom (.438) and organizational stewardship (.469), and moderate correlations with emotional healing (.247) and persuasive mapping (.304). For emotional healing, it was moderate to highly correlated with persuasive mapping (.426) and organizational stewardship (.390). Wisdom was moderate to highly correlated with altruistic calling (.438), persuasive mapping (.460) and organizational stewardship (.481). Persuasive mapping had the highest correlation among other constructs such that it was highly correlated with organizational stewardship (.539). Overall, organizational stewardship was the construct showing moderate to high correlation with all four constructs. However, dependent variables are moderately correlated with each other without too high correlation, therefore multi-collinearity is not expected. Because correlations between constructs were found, a homogeneity test was necessary to see if a one way MANOVA was an appropriate method for this study.

Table 12.
Correlation Coefficients for Relationships Between Five Measures of Servant Leadership Traits

Measures	Altruistic	Emotional Healing	Wisdom	Persuasive Mapping	Stewardship
Altruistic	---				
Emotional Healing	.247*	---			
Wisdom	.438**	.202	---		
Persuasive Mapping	.304**	.426**	.460**	---	
Stewardship	.469**	.390**	.481**	.539**	---

*$p < 0.05$ (2-tailed).
**$p < 0.01$ (2-tailed).

Table 13 below summarized the test result for the analysis of homogeneity covariance. This means the assumption of equal covariance matrices or homogeneity can be rejected. Since the sample sizes are unequal and Box's M test is significant at $p<.05$, the robustness is not guaranteed. As noticed, the Box's test for equality of covariance matrices for servant leadership model was found significant, p =.003 at 95% confidence interval. However, "if cells with larger samples produce larger variances and covariances, the alpha level is conservative so that null hypotheses can be rejected with confidence so significant findings can be trusted" (Tabachnick & Fidell, 2013, p.254). In addition, research has suggested that, when group sizes are roughly equal, violation of the homogeneity has little impact on results (Stevens, 1996).

Table 13. *Box's Test of Equality of Covariance Matrices*

Box's M	*F*	df1	df2	Sig.
36.784	2.271	15	21149.570	.003

After checking the assumptions, statistical analysis continued to see which servant leadership constructs significantly differ between two countries. A one-way MANOVA revealed a significant multivariate main effect for the country level, Wilks' $\lambda = .399$, F (5,

69) = 20.810, p<.001, partial eta squared = .601. Power to detect the effect was 1.000. Results indicate a statistically significant multivariate effect between countries on servant leadership. The country differences exist across a set of servant leadership constructs. However, this result alone does not explain which servant leadership constructs differ statistically. For this reason, results of univariate ANOVAs were further examined. Table 14 summarizes the multivariate and univariate analyses of variance by country from the one-way MANOVA analysis for servant leadership style. As explained earlier, a significant multivariate main effect for the country level is observed (F = 20.810, p<.001, partial eta squared =.601). For the univariate effect for the country level, significant results are found in altruistic calling (F=21.23, p<.001, partial eta squared = .225), wisdom (F=24.92, p<.001, partial eta squared = .254), and emotional healing (F=6.24, p=.015, partial eta squared = .079) while two other constructs were not found to be significant (persuasive mapping: F=.264, p=.609, partial eta squared = .004, and organizational stewardship: F=1.761, p=.189, partial eta squared = .024).

Table 14.

Multivariate and Univariate Analyses of Variance for Trait Measures

	Multivariate			Univariate														
				Altruistic Calling			Emotional Healing			Wisdom			Persuasive Mapping			Organizational Stewardship		
Source	F	p	η^2	F	p	η^2	F	p	η^2	F	p	η^2	F	p	η^2	F	p	η^2
National Code	20.810	.000*	.601	21.23	.000	.225	6.24	.015*	.079	24.92	.000*	.254	.264	.609	.004	1.761	.189	.024

*p < 0.05 (2-tailed).

Table 15 describes the between-group analysis of servant leadership behavioral traits. There were two groups in this study: South Korean nonprofit employees and U.S. nonprofit employees. The study contrasted nonprofit employees' perceptions of the

servant leadership model between the two countries (i.e., the United States and South Korea). The data indicated that three of five behaviors for servant leadership provided an approximately 95% confidence level that the observed value did not occur by chance alone and should be considered meaningful. However, "because of inflated Type I error rate due to multiple testing, more stringent alpha levels are required" (Tabachnick & Fidell, 2013, p.272). With the adjusted alpha level (p=.05/5 =.01), only two behavioral antecedents: altruistic calling (p<.001) and wisdom (p<.001), provided useful meaning in that nonprofit employees differentially prefer these behaviors between two countries. U.S. nonprofit employees had higher preferences for wisdom and altruistic calling than South Korean nonprofit employees.

Table 15. *Between-Group Analysis: Leadership Antecedents*

Leadership Style	Dependent Variables	Type III Sum of Squares	df	Means Square	*F*	Sig.	η^2
Servant Leadership	Wisdom	141.570	1	141.570	24.918	.000	.254
	Altruistic Calling	103.607	1	103.607	21.225	.000	.225
	Emotional Healing	41.641	1	41.641	6.236	.015	.079
	Organizational Stewardship	11.015	1	11.015	1.761	.189	.024
	Persuasive Mapping	1.604	1	1.604	.264	.609	.004

However, emotional healing can be considered as meaningful construct for country differences at a 90% confidence level. As mentioned earlier, an alpha of 10% is often used in behavioral sciences as the observed value in 90% confidence level does not

occur by chance alone and needs to be considered meaningful (Albers, 2017). With this confidence level, the adjusted alpha level will be p=.02 (p=.1/5 =.02) and emotional healing (p=.015) can be considered as statistically significant construct for country differences. Interestingly, emotional healing was more preferred by South Korean nonprofit employees than the U.S nonprofit employees.

For better examination of which constructs differentiate the two countries on the linear combination of outcome scores, discriminant function analysis was administered. With DFA, Table 16 below presents the standardized coefficients and the structure coefficients revealing that wisdom and altruistic calling contributed to the discrimination between two countries. Researchers usually compare structure coefficients with rule of thumb that is .30. Because emotional healing (-.238), organizational stewardship (.126) and persuasive mapping (-.049) are lower than the rule of thumb, those three servant leadership constructs are not aligned/correlated with the composite variable. According to standardized coefficients that provide information on each variable's unique contribution to the group separation, wisdom has the largest unique contribution (.944) and followed by emotional healing (-.784) and altruistic calling (.777). Negative value in emotional healing indicates that this construct has a negative contribution to the group separation. On the other hand, structure coefficients show the relationship of each independent variable to the composite without partialing out like standard coefficients. This result indicates that wisdom has the highest positive correlation (.476) with the composite and followed by altruistic calling (.439).

Table 16.
Standardized Canonical Coeff and Structure Coefficients for the Discriminants Function

Predictor	Standardized Coefficients	Structure Coefficients
Wisdom	.944	.476
Altruistic calling	.777	.439
Emotional Healing	-.784	-.238
Organizational Stewardship	-.528	.126
Persuasive mapping	-.023	-.049

Figure 3 below presents a graphical depiction of the multivariate results. Where the author plotted centroids are the group means on the composite variable, along an axis. The group centroids are plotted on the labeled function to enable interception. As observed from the plot, nonprofit employees from the United States had higher wisdom and altruistic calling than did the nonprofit employees from South Korea.

Figure 3. Graphical Depiction of the First Discriminant Function

South Korea United States
-1.164 1.261

[----------0----------]
-1.5 +1.5
Low Wisdom High Wisdom
Low Altruistic calling High Altruistic calling

As mentioned, there were demographic differences between the U.S. and South Korean samples due to the sampling techniques used in this study. Table 17 illustrates the Pearson's correlation coefficient relationships between the five measures of servant leadership traits and the demographic variables of gender, age, managerial position and marital status. In the results, there are some correlations between emotional healing and

age and between marital status and altruistic calling. Negative correlations between age and emotional healing indicate that younger generations favored or preferred leaders with more emotional healing constructs than older generations. On the other hand, positive correlations between marital status and altruistic calling indicate that married respondents preferred leaders with more altruistic calling behaviors than single respondents. Since age and marital status are correlated with some independent variables, MANCOVA is an appropriate statistical method to analyze the data while controlling those correlated variables. However, because age, gender, and marital status are significantly correlated with country code, MANCOVA is not applied for this analysis (see Table 18). These demographical differences contributed to a limitation of the research and needed to be addressed.

Table 17.
Correlation Coefficients for Relationships Between Demographics and Servant Leadership

Measures	Altruistic Calling	Emotional Healing	Wisdom	Persuasive Mapping	Organizational Stewardship
Gender	-.188	.137	-.058	.060	-.079
Age	.156	-.309*	.150	-.213	-.115
Position	.213	-.168	.195	-.081	.094
Marital Status	.279*	-.136	.192	-.076	-.001

*$p < 0.05$ (2-tailed).

Table 18.
Correlation Coefficients for Relationships Between Demographics and Servant Leadership

Measures	Age	Position	Marital Status
Country Code	.590**	.415**	.524**

**$p < 0.01$ (2-tailed).

Testing of Hypotheses

Two hypotheses were developed from the research question for phase one. Research Questions for phase one were as follows: 1) Do two groups of nonprofit employees (the United States and South Korea) differ on servant leadership preferences? 2) Do nonprofit employees in the United States and South Korea differ on a set of servant leader behavioral attributes including altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship? 3) To what extent, if any, do servant leader behavioral attributes differ across the United States and South Korea?

Hypothesis 1a states that the U.S. nonprofit employees will show more preference for the overall servant leadership index than S. Korean nonprofit employees. For Hypothesis 1a, several statistical analyses including one-way ANOVA, MANOVA and DFA show preliminary results of significant differences of servant leadership preferences between South Korea and the Unites States for both overall servant leadership index scores and a set of five servant leadership variables.

Hypothesis 1b states that there are significant differences between the United States and South Korea in their preferences for specific servant leadership attributes. Both one-way MANOVA and DFA also show preliminary results of significant differences between South Korea and the United States in terms of each servant leadership construct. Wisdom and altruistic calling constructs showed different preferences among two countries. The U.S. nonprofit employees showed more preferences for wisdom and altruistic calling than South Korean nonprofit employees. Emotional healing was also considered as a meaningful construct for national differences,

but South Korean nonprofit employees showed more preference for this construct than the U.S. nonprofit employees.

Summary

This section described a summary of the data analysis for phase one. Of the five servant leader antecedents, two demonstrated a statistical significance of approximately 95% and one of approximately 90%. The study suffered from demographic differences between the U.S. and South Korean samples in which the U.S. respondents were older, married and in higher managerial positions than those in South Korea. Because of the sampling techniques used in this study, each population differed in those demographics. Given the limitations, results of this research provide preliminary evidence of the different perspectives on leadership between two countries with disparate culture. Such results can be a useful guideline for the future research to examine if nonprofit employees from different cultures perceive servant leadership qualities differently. The findings of this research suggested possible different perceptions of nonprofit employees on servant leader qualities due to the disparate culture. In the findings, a statistically significant difference was found on both the overall servant leadership scores and also a set of five servant leadership constructs between South Korea and the United States. Among five constructs, three constructs (wisdom, altruistic calling and emotional healing) were found to be different between the two countries. The U.S. nonprofit employees had higher preferences in wisdom and altruistic calling than South Korean nonprofit employees did. On the other hand, South Korean nonprofit employees had higher preferences in emotional healing than the U.S. nonprofit employees. This finding provides initial

substantiation to consider the development of leadership training to carefully consider the cultural aspects in certain servant leader behavioral skills.

Phase Two: Cultural Influence on Servant Leadership

Demographic Analysis

The sample for this study was drawn from the World Values Survey (2014) dataset. After going through the filtering criteria (country and nonprofit), an acceptable list of 4,093 from 41 countries were drawn for the analysis. Table 19 below describes the resulting diverse group by detailing the demographic variables.

Table 19. *Descriptive Statistics for Demographics*

Variables	Categories	N	Percentage
Age	15-24	485	11.87%
	25-34	890	27.78%
	35-44	840	20.56%
	45-54	751	18.38%
	55-64	635	15.54%
	65-74	339	8.30%
	75-94	146	3.57%
Gender	Male	2063	50.4%
	Female	2024	49.5%
Marital Status	Married	2322	56.7%
	Living together as married	303	7.4%
	Divorced	218	5.3%
	Separated	78	1.9%
	Widowed	205	5.0%
	Single	953	23.3%
Work Status	Full-time	1175	28.7%
	Part-time	582	14.2%
	Self-employed	764	18.7%

Variables	Categories	N	Percentage
	Retired	471	11.5%
	Housewife	386	9.4%
	Students	171	4.2%
	Unemployed	326	8.0%
	Other	122	3.0%
Education	No formal education	235	5.7%
	Incomplete primary school	235	6.2%
	Complete primary school	495	12.1%
	Incomplete secondary school: technical/vocational	365	8.9%
	Complete secondary school: technical/vocational	826	20.2%
	Incomplete secondary school: university-preparatory	329	8.0%
	Complete secondary school: university-preparatory	672	16.4%
	Some university-level education, without degree	289	7.1%
	University-level education, with degree	592	14.5%

The 4,093 survey participants in the WVS06 survey are composed of 2,065 men (50.4%) and 2,024 women (49.5%). The age was grouped into manageable categories (see Table 19). The 485 participants (11.87%) ranged from 15 to 24 years, 890 (27.78%) from 25 to 34 years, 840 (20.56%) from 35 to 44 years, 751 (18.38%) from 45 to 54 years, 635 (15.54%) from 55 to 64, 339 (8.30%) from 65 to 74 years, and 146 (3.57%) from 75 to 94 years.

The marital status of the survey respondents broke down into several categories with 4,079 of the respondents providing the following answers: 2,322 respondents (56.7%) are married, 303 (7.4%) living together as married, 218 (5.3%) are divorced, 78 (1.9%) are separated, 205 (5.0%) are widowed and 953 (23.3%) are single.

Among the respondents, 2,521 (61.6%) have current paid employment, either full-time (1175, 28.7%), part-time (582, 14.2%), or self-employed (764, 18.7%). The other 1,476 respondents (36.1%) have no current paid employment as following: 471 (11.5%) are retired, 386 (9.4%) are housewife, 171 (4.2%) are students, and 326 (8.0%) are unemployed.

The education level of the participants was measured by the *Highest Education Level Attainted,* which was also broken into several categories: 235 (5.7%) had no formal education, 255 (6.2%) did not complete primary school, 495 (12.1%) completed primary school, 365 (8.9%) did not complete secondary school (technical and vocational type), 826 (20.2%) completed secondary school (technical and vocational type), 329 (8.0%) did not complete secondary school (university, preparatory type), 672 (16.4%) completed secondary school (university, preparatory type), 289 (7.1%) completed some university level education without earning a degree, and 592 (14.5%) completed some university level education with earning a degree.

Survey Scale Reliability and Validity

In the initial item selection process, three reviewers (the author and other two colleagues) examined all 257 items in the WVS questionnaires and selected 98 items based on Barbuto and Wheeler's (2006) servant leadership attributes. After the initial selection, reviewers discussed the doubtful items and gained consensus. With this Q-sorting methodology, 53 items were selected. Among those 53 items, five items were excluded from the selection since some countries did not ask those questions due to administrative, cultural, or political concerns. The filtered 48 items scored acceptable

reliability for the study, a Cronbach's Alpha of .745. After the sorting out items, the factorability of the 48 items was examined with exploratory factor analysis (EFA). Following Field's (2006) procedure, a factor analysis was administered. Firstly, the principal axis factoring analysis was conducted to determine the factor structure of the selected items from the WVS 6. Factor analysis indicated a nine-factor structure. The selected item was conceived as multidimensional, with the various dimensions being non-orthogonal. Accordingly, the author employed an oblique rotation. Such a rotation created meaningful nine factors with sums of squared loadings ranging from .334 to .851, and the clustering of items factors were interpretable (see Table 20). A total of 7 items were eliminated because they did not contribute to a simple factor structure and failed to meet minimum criteria of having a primary factor loading of .3 or above. For the final stage, a principal axis factoring analysis of the remaining 41 items, using direct oblimin rotation, was conducted. Nine factors were derived from factor analysis explaining 48.8% of the variance. All items in this analysis had primary loadings over .3. The factor loading matric for this final solution is presented in Table 20.

Table 20.
Factor Loadings, Communalities, and Cronbach's alpha for SL Attributes

Servant Leadership Subscales	**WVS 6 items**	**Factor loadings**	**Commu-nalities**
Altruistic Calling (12 items) α =.773	**Factor 1: Voluntary participation (10 items)**		
	V30: Environmental organization	.720	.537
	V33: Consumer organization	.688	.500
	V32: Humanitarian and charitable org	.630	.479
	V34: Self-help group, mutual aid group	.615	.444
	V29: Political party	.602	.385
	V31: Professional association	.593	.363
	V28: Labor union	.577	.363

Servant Leadership Subscales	WVS 6 items	Factor loadings	Commu-nalities
	V27: Art, music or education organization	.574	.359
	V26: Sport or recreational organization	.470	.275
	V25: Church or religious organization	.360	.277
	Factor 2: Confidence in organizations (2 items)		
	V126: the United Nation	.668	.470
	V124: Charitable or humanitarian organization	.583	.367
Organizational Stewardship (14 items) α =.821	**Factor 3: Political participation (4 items)**		
	V87: Attending peaceful demonstration	.724	.535
	V86: Joining boycotts	.689	.497
	V88: Joining strikes	.677	.480
	V85: Signing petitions	.648	.501
	Factor 4: Ethical values (8 items)		
	V200: Stealing property	.831	.729
	V202: Accepting bribe	.755	.640
	V199: Avoiding a fare on public transport	.721	.529
	V198: Claiming gov't benefits that you are not entitled	.710	.521
	V208: Beating his wife	.589	.758
	V210: Violence against other people	.653	.692
	V209: Beating own children	.444	.539
	V207: Suicide	.505	.511
	Factor 5: Good for society (2 items)		
	V74: Doing for the good of society	.519	.358
	V77: Behave properly	.420	.223
Emotional Healing (7 items) α =.760	**Factor 6: Valuing differences of others (7 items)**		
	V41: People from different religion	.697	.516
	V37: People from different race	.688	.508
	V44: People speaking different language	.623	.412
	V39: Immigrants/ Foreign workers	.544	.321
	V43: Unmarried couples living together	.516	.418

Servant Leadership Subscales	WVS 6 items	Factor loadings	Commu-nalities
	V38: People who have AIDS	.415	.396
	V40: Homosexuals	.347	.437
Wisdom (8 items) α =.709	**Factor 7: Information gathering (Media) (4 items)**	.772	.638
	V217: Daily paper	.584	.441
	V218: Printed magazine	.404	.286
	V219: TV news	.334	.252
	V220: Radio news		
	Factor 8: Information gathering (Web) (2 items)		
	V222: Email	.845	.817
	V223: Internet	.851	.783
	Factor 9: Information gathering (Personal) (2 items)		
	V221: Mobile phone	.552	.369
	V224: Talk with friends and colleagues	.515	.328

Factor 1 consists of ten questions asking about voluntary participation as measures of the sub-construct of altruistic calling. Factor 2 consists of two questions asking about participants' confidence in certain organizations as measures of altruistic calling. Both factors combined scored an acceptable reliability for the study which was Cronbach's Alpha of .773. For organizational stewardship, factors 3, 4, and 5 were grouped together. Factor 3 consists of 4 items about political participation, factor 4 with 8 items about ethical values and factor 5 with 3 questions asking about the contribution to the society. Combining three factors created an acceptable reliability score of .821. For emotional healing, 7 items asking their values on accepting differences of others were

factored out, in which reliability was .760. For wisdom, 8 questions asking about information gathering were categorized into three factors: factor 7 about information gathering through media (4 items), factor 8 through web (2 items) and factor 9 through personal means (2 items). Combining three factors about informational gathering measured Cronbach's alpha of .706, which is acceptable reliability for this study.

Correlations between Cultures and Servant Leadership

Using the factored items, scores for each factor were measured (see Appendix J). Scores for each servant leadership construct were calculated by combining specific factors together. The overall servant leadership score was created by summing up all the factored 41 items in z-scores. Table 21 below describes the means of servant leadership behaviors and overall servant leadership index.

Table 21.
Mean scores of Servant Leadership Constructs and Overall Servant Leadership Index

Countries	Altruistic Calling	Organizational Stewardship	Emotional Healing	Wisdom	Servant Leadership
Argentina	-2.1124	-1.5630	3.8101	.2516	.0390
Australia	5.2832	4.8333	3.1366	2.6665	16.1353
Brazil	.0262	1.2035	2.9842	-1.1761	3.6364
Chile	5.7912	2.4290	2.6404	2.7877	12.8433
China	-.7117	-2.2994	1.1390	1.4713	4.0493
Taiwan	2.9240	-2.1197	.2492	-.7738	.5179
Colombia	2.3167	2.1543	2.1905	-1.4944	5.4551
Ecuador	-.1108	-.2931	.7083	-1.9053	-1.6009
Estonia	-1.4230	.6538	-1.5469	2.4587	.1959
Germany	-.9979	3.1881	1.7544	3.5720	7.8687
Ghana	1.8603	.5510	-.2972	-2.5520	-.4379
Hong Kong	-.9979	-1.9347	.9657	-	-

Countries	Altruistic Calling	Organizational Stewardship	Emotional Healing	Wisdom	Servant Leadership
India	8.6215	-2.5474	-3.6152	-.4388	2.4527
Iraq	-2.7222	2.0904	-3.8733	-2.5455	-5.5620
Japan	-1.0949	1.0591	-	.7589	-
Jordan	3.1147	-.2756	-1.7211	-4.5103	-4.0887
South Korea	.2520	2.4460	-3.4977	1.2584	.0098
Lebanon	2.9075	-5.6867	-3.0967	.0744	-5.5152
Libya	-.0211	1.8562	-5.4571	.6697	-1.9406
Malaysia	-.9890	-2.9081	-3.5679	.5657	-6.9391
Mexico	3.6644	-1.0396	2.0556	-1.0390	4.8761
Netherlands	.2844	3.1999	3.2793	2.5733	10.0887
New Zealand	7.4747	5.7132	2.8300	2.3079	17.8187
Nigeria	6.9410	-1.0979	-.7375	-1.2704	3.8352
Pakistan	-5.0255	3.4772	.0664	-2.6865	-4.6454
Peru	-1.3314	-1.5969	1.2591	2.0528	.0103
Philippines	4.7432	-5.3555	-.0065	.2985	-.6436
Poland	4.7190	3.0059	3.5950	1.2660	13.9267
Romania	-1.8980	3.6322	-1.1063	-.3258	.6036
Russia	-3.4917	-.6494	-.3347	1.2729	-2.2384
Singapore	1.7093	-	.0344	3.0004	-
Slovenia	-1.4919	1.8509	2.3590	2.8943	5.2818
South Africa	6.2785	-7.3336	1.0318	-.2998	-.8489
Sweden	4.2972	.6155	3.5789	4.8366	16.6889
Thailand	5.6809	1.6650	-.5059	-.2146	6.6211
Trinidad	4.7622	.6169	3.0172	.2541	11.0067
Turkey	-2.9774	5.8465	-5.8840	.0135	-.7317
Ukraine	-3.1633	-2.9008	.8724	.8489	-4.3428
Egypt	-5.9753	-3.3603	-	-6.0289	-
United States	4.3110	4.5296	3.0264	1.4023	13.3473
Uruguay	-2.7102	-1.5752	4.1683	-.2566	-.3736

The purpose of phase two was to test the correlation between cultural dimensions and servant leadership measures. By administering Pearson's correlation, how each cultural value correlates with each servant leadership construct and overall servant leadership score was examined. The scale correlation is detailed in Table 22. The matrix provided below describes the absolute Pearson's correlation coefficient as well as a measure of the significance level of linear, bi-directional relationship between the variables. The acceptance level against which the Pearson's correlation coefficient values were measured was .05.

Table 22.
Pearson's correlations between SL Measures and Hofstede's Dimensions

Countries	PDI*	IDV	MAS	UAI	LTO	IND
Servant Leadership	-.665**	.572**	-.101	-.243	-.047	.542**
	p = .000	*p* = .000	*p* = .551	*p* = .147	*p* = .787	*p* = .000
Altruistic Calling	-.266	.303	.221	-.507**	-.342*	.523**
	p = .112	*p* = .065	*p* = .101	*p* = .001	*p* = .041	*p* = .001
- Voluntary	-.288	.296	.227	-.434**	-.424**	.570**
Participation	*p* = .084	*p* = .075	*p* = .177	*p* = .007	*p* = .007	*p* = .000
- Confidence	-.037	.202	.180	-.383*	.000	.216
	p = .830	*p* = .231	*p* = .286	*p* = .019	*p* = 1.000	*p* = .206
Org. Stewardship	-.405*	.274	-.145	.221	.068	.080
	p =.013	*p* = .101	*p* = .392	*p* = .189	*p* = .692	*p* = .642
- Society	.339*	-.299	.303	.114	-.472**	.072
	p = .040	*p* = .072	*p* = .068	*p* = .502	*p* = .004	*p* = .675
- Political	-.583**	.650**	-.012	-.199	.047	.252
Participation	*p* = .000	*p* = .000	*p* = .942	*p* = .237	*p* = .784	*p* = .138
- Ethical Values	-.188	-.044	-.250	.402*	.172	-.121
	p = .265	*p* = .797	*p* = .135	*p* = .014	*p* = .315	*p* = .481

Countries	PDI*	IDV	MAS	UAI	LTO	IND
Emotional Healing	-.502**	.320	-.104	.046	-.106	.485**
	p = .002	*p* = .054	*p* = .540	*p* = .785	*p* = .537	*p* = .003
Wisdom	-.481**	.565**	-.396*	-.172	.393*	.098
	p = .003	*p* =.001	*p* = .015	*p* = .308	*p* = .018	*p* = .571
- Media	-.444**	.412*	-.298	-.291	.359*	.202
	p = .006	*p* = .011	*p* = .073	*p* = .080	*p* = .031	*p* = .237
- Web	-.530**	.586**	-.345*	-.021	.297	.074
	p = .001	*p* = .000	*p* = .031	*p* = .902	*p* = .078	*p* = .667
- Personal	-.048	.103	-.138	-.044	.151	-.192
	p = .777	*p* = .545	*p* = .415	*p* = .794	*p* = .381	*p* = .262

**PDI (Power distance), IDV (Individualism), MAS (Masculinity), UAI (Uncertainty avoidance), LTO (Long-term orientation), IND (Indulgence)*

In this analysis, three correlations were significant: Servant Leadership and power distance at r = -.655 *($p < .001$)*, Servant leadership and individualism at r = .572 ($p < .001$), and servant leadership and indulgence at r = 542 ($p = .001$). For the power distance culture, three-servant leadership constructs including wisdom, emotional healing, and organizational stewardship showed significantly negative correlation with power distance. For individualistic cultures, political participation (which is a part of organizational stewardship construct) and information gathering (which is a part of wisdom construct) showed significant positive correlation with individualism. For the indulgent culture, both altruistic calling and emotional healing showed significant positive relationship with indulgence. On the other hand, some cultural values did not show significant correlation due to mixed results in relationship for each construct. For instance, uncertainty avoidance cultures did not show significant relationship with the servant leadership model since the cultural dimension is negatively correlated with

altruistic calling while positively correlated with ethical values. Similar to uncertainty avoidance, long-term oriented cultures did not correlate with servant leadership due to mixed results.

In addition to Pearson's correlation, a canonical correlation analysis (CCA) was conducted using the four servant leadership measures as predictors of Hofstede's six cultural dimensions to evaluate the multivariate shared relationship between the two variable sets (i.e., Servant leadership constructs and Cultural dimensions). Appendix K describes SPSS outcomes of this statistical analysis. The analysis yielded four functions with shared canonical correlations (R_c^2) of .63, .48, .36, and .028 for each successive function. Collectively, the full model across all functions was statistically significant using the Wilks's $\lambda = .114$ criterion, $F(24, 91.91) = 3.315$, $p < .001$. Because Wilks's λ represents the variance unexplained by the model, 1- λ yields the full model effect size in an r^2 metric. Thus, for the set of four canonical functions, the r^2 type effect size was .886, which indicates the full model explained a substantial portion, about 88.6%, of the variance shared between the variable sets.

The dimension reduction analysis allows the researchers to test the hierarchal arrangement of functions for statistical significance. As noted, the full model (Functions 1 to 4) was statistically significant. Functions 2 to 4 were also statistically significant, $F(15, 74.94) = 2.562$, $p=.004$. Function 3 to 4 and 4 to 4 did not explain a statistically significant amount of shared variance between the variable sets, $F(5.56) = 1.898$, $p=.078$, and $F(3,29) = .284$, $p=.837$, respectively. Given the R_c^2 effects for each function, only the first function was considered noteworthy in the context of this study because adding

Function 1 and Function 2 (64.4% and 48.5 of shared variance, respectively) together surpass 100% of shared variance (Sherry & Henson, 2005).

Table 23.
Canonical Solution for Cultural Dimensions predicting SL Constructs for Function 1

Variable	Function 1		
	Coef*	r_s	r_s^2 (%)
PDI**	-.498	-.874	70.39
IDV	.379	.711	50.55
MAS	-.107	-.231	5.34
UAI	.220	-.135	1.82
LTO	.128	.013	0.017
IND	.482	.617	38.07
R_c^2			64.39
Altruistic Calling	.318	.389	15.13
Org. Stewardship	.426	.518	26.83
Emotional Healing	.537	.766	58.68
Wisdom	.370	.659	43.43

*Coef=Standardized canonical function coefficient
r_s = Structure coefficient
r_s^2 = Squared structure coefficient
**PDI (Power distance), IDV (Individualism), MAS (Masculinity), UAI (Uncertainty avoidance), LTO (Long-term orientation), IND (Indulgence)

Table 23 above presents the standardized canonical function coefficients and structure coefficients for Functions 1. Looking at the Function 1 coefficients, one sees that relevant criterion variables were primarily power distance, individualism and indulgence, making secondary contributions to the servant leadership measures. This conclusion was supported by the squared structure coefficients. These cultural dimensions also tended to have the larger canonical function coefficients.

Regarding the predictor variable set in Function 1, emotional healing and wisdom were the primary contributors to the predictor variables, with a secondary contribution by organizational stewardship. Because the structure coefficient for all predictor variables were positive, they are positively related to individualism and indulgence but negatively related to power distance. These results were generally supportive of the theoretically

expected relationship between Hofstede's cultural dimensions and servant leadership measures.

Testing of Hypotheses

Four hypotheses were developed from the research question for phase two. Research Questions for phase two were as follows: 1) Is national culture related to nonprofit servant leadership attributes in the nonprofit sector? 2) What cultural dimensions correlate with servant leadership attributes?

Hypothesis 2a states that there is a significantly negative relationship between power distance and servant leadership qualities of nonprofit respondents. For Hypothesis 2a, Pearson's correlation indicates a significantly negative correlation between power distance and servant leadership (r = -.655, $p < .001$).

Hypothesis 2b states that there is a significantly positive relationship between individualism and servant leadership qualities of nonprofit respondents. For Hypothesis 2b, Pearson's correlation indicates significantly positive correlation between individualism and servant leadership (r = .572, $p < .001$).

Hypothesis 2c states that there is a significantly negative relationship between uncertainty avoidance and servant leadership qualities of nonprofit respondents. For Hypothesis 2c, Pearson's correlation indicates no significant relationship between uncertainty avoidance and servant leadership (r = -.243 p = .147). However, some negative correlation exists between uncertainty avoidance and servant leadership.

Hypothesis 2d states that there is a significantly positive relationship between femininity culture and servant leadership qualities of nonprofit respondents. For

Hypothesis 2d, Pearson's correlation indicates no significant relationship between masculinity and servant leadership (r = -.101 p = .551). However, some negative correlation exists between masculinity cultures and servant leadership.

Other than hypotheses made for this study, new results were found such that indulgent cultures were significantly related with servant leadership model (r = .542, p *<.001*) while no significant relationship was found between long-term orientation and servant leadership (r = -.047, p =*.787*).

Summary

This section described a summary of the data analysis for phase two. Of the five cultural dimensions, three cultural dimensions including power distance, individualism and indulgence demonstrated a statistical significance of approximately 95%. Because the servant leadership constructs were developed from the WVS items which are not originally used to measure aspects of servant leadership, each construct developed in this study does not synchronize fully with Barbuto and Wheeler's (2006) servant leadership dimensions. For instance, selected items for altruistic calling do not fully measure respondents' deep rooted desire to make positive differences in others' lives. However, the selected items measure values of philanthropic purpose in lives through their voluntary participations in various organizations. For emotional healing, the selected items do not fully measure respondents' commitment and skill in fostering spiritual recovery from hardship or trauma, but indicate their values on accepting differences of others, which are related to empathetic values. For wisdom, the selected items do not fully measure respondents' awareness of surroundings and anticipation of consequences

but do measure their information gathering through different means, which are also related to their abilities to acknowledge what is happening around them. For organizational stewardship, the selected items do not fully measure respondents' values on making positive contributions to society. However, the selected items measure their community value through political participation, societal values, and their ethical values.

This lack of full coverage of each construct contributed to a limitation of the study. However, using Q-sorting methodology and EFA, the selected items for the servant leadership qualities from the WVS were strengthened in terms of validity and reliability.[2] The findings from the phase two can suggest that servant leadership values selected from the WVS 6 deal with servant leadership dimensions introduced by Barbuto and Wheeler (2006) and that there are significant relationships between cultural dimensions and the servant leadership model. Among six cultural dimensions, three cultural values (power distance, individualism, and indulgence) were found to be significant correlated with servant leadership. There was a significantly negative correlation between overall servant leadership and power distance, positive correlation between servant leadership and individualism, and positive correlation between servant leadership and indulgent culture. This finding introduces possible cultural influences on nonprofit servant leadership.

[2] The author tested convergent and discriminant validity of the selected items. Since the factor loading for the selected items in the EFA were above .30, convergent validity was statistically significant. In addition, each factor was not highly correlated to other factors not exceeding .70. However, those significant validations were not included because the author acknowledges that the selected items from the WVS do not perfectly synchronize the Barbuto and Wheeler's servant leadership qualities.

Chapter 5: Conclusions

Discussion

Despite the global expansion of nonprofit organizations, limited research exists in the literature that focuses on national and cultural differences in nonprofit servant leadership. Even though trends of servant leadership are growing in the literature and practices, broader views of servant leadership in global and cross-cultural settings are still limited, especially for the nonprofit sector. This cross-cultural study on servant leadership addresses the cultural influences on servant leadership. With this study, servant leadership can be better understood in different national and cultural contexts and be better recognized throughout the globe.

This research is designed to acknowledge the importance of national differences and cultural influences in nonprofit servant leadership preferences by investigating different nonprofit leadership preferences between two countries (the United States and South Korea) that show significant differences in cultural dimensions and by examining how national cultures correlate with various countries' servant leadership scores and attributes. From phase one, the comparative analysis introduced and extended a possible measured degree of national differences in nonprofit servant leadership preferences. As examples of significant cultural differences, the two selected countries, U.S.A. and South Korea, show significant differences in servant leadership preferences. The statistical analyses (including ANOVA, MANOVA and DFA) demonstrated the different level of preferences in servant leadership such that the United States had comparatively higher preferences in overall servant leadership scores and a set of five-servant leadership constructs than South Korea. A one-way MANOVA and DFA also indicated that some

servant leadership attributes contributed meaningful consideration for national differences. In phase two, significant correlations were found between national cultures and the servant leadership model. Among the six cultural dimensions that Hofstede (2001) introduced, power distance, individualism and indulgence are the national cultural dimensions significantly related to servant leadership measures. By combining the outcomes from both phases, the reasons for the different preferences between South Korea and the United States can be speculated. With the cultural differences in power distance, individualism and indulgence between South Korea and the United States, the different preferences in nonprofit servant leadership may be understood.

With multivariate analyses, the author found that the three traits of altruistic calling, wisdom, and emotional healing showed significant differences between the two countries, while the other two traits, persuasive mapping and organizational stewardship, were of very little difference or very similar preference between the two countries. Out of the three meaningful traits for servant leadership dimensions that showed national differences, wisdom and altruistic calling were recognized as more preferable to the U.S nonprofit employees than South Korean employees. This result may indicate the importance of participative and relational values that servant leaders require of their followers. Both altruistic calling and wisdom require interpersonal relationships between leaders and followers to achieve a leader's desire to make a positive difference in followers' lives (altruistic calling) and an awareness of followers' surroundings and situations (wisdom). As mentioned earlier, power distance is one influential cultural dimension for servant leadership such that lower power distance societies tend to view the relationship between leader and follower on an equal base with strong focus on the

personal growth of followers (Davis, Schoorman, & Donaldson, 1997). Furthermore, lower power distance societies may view servant leadership as more desirable and acceptable since servant leaders require significant participation and interaction with employees, qualities which are more frequently found in lower power distance societies (Hannay, 2009). Therefore, power distance may be the cultural influence that explains why the U.S. nonprofit employees from a lower power distance society prefer more altruistic calling and wisdom than South Korean nonprofit employees. With this reason, lower power distance societies may embrace more preference for servant leadership as this cultural value requires more participation and interaction.

In addition to power distance, individualism may be the reason for the different preferences between the two countries. Interestingly, Hannay (2009) argued the opposite perspective on individualistic cultures such that servant leadership is more favorable in collectivistic cultures because the servant leadership model requires teamwork between leaders and followers. However, some empirical research (e.g. Hale & Field, 2007; Pekerti & Sendjaya, 2010) argued that because of in-group collectivism, people from collectivistic cultures may not prefer or desire servant leadership more than individualistic cultures. With the strong in-group collectivistic culture, people have an emphasis on group affiliation and attachment, while having an exclusive mindset to the out-group members (Hald & Field, 2007). In other words, since servant leadership emphasizes the importance of building relationships and community among co-workers, this leadership model "may not be consistent with the higher distinction between in-group and out-group members that are comfortable for people in cultures with higher levels of collectivism" (Hale & Field, 2007, p.410). With this reason, higher preferences of the

U.S. nonprofit employees for servant leadership can be explained since South Koreans score higher in collectivism than the U.S. and this cultural value contradicts servant leadership values.

On the contrary, the trait of emotional healing was more preferred by many South Koreans. Even though this servant leadership construct was not significant in 95% confident interval, it was significant in *p* value of .1. This trait can be considered meaningful as the observed value in 90% confidence level does not occur by chance alone. Also in DFA, emotional healing had a high level of standardized coefficients (-.784) providing a unique contribution to the group separation and low to moderate correlation (-.238) with the composite. With the results, emotional healing was also examined to see what cultural dimensions would have influenced in this servant leadership trait. More preferences of South Korean nonprofit employees on this servant leadership trait can be explained by the feminine culture that influences South Korean society. Even though femininity was not significantly correlated with servant leadership, some positive correlations between the culture and leadership was found. One of the values found in feminine society is caring for the weak (Hofstede, 2017). This aligns with the definition of emotional healing such that servant leaders emphasize their concern and commitment in fostering spiritual recovery from hardship or trauma.

In addition to feminine culture, Confucianism influences many East Asian countries. According to Deuchler (1992), Confucianism heavily influenced Korean history between 1392 and 1910 in religious, political, and cultural values and practices. The core values that many Koreans still carry out and practice today are greatly influenced by Confucianism such that it became the basic values for the Korean culture

(Deuchler, 1992). In this culture, the importance of self-sacrifice is heavily emphasized (Alumkal, 2003). This self-sacrifice aligns with servant leadership values in which servant leaders serve followers for the common good rather than self-interests. Furthermore, Winston and Ryan (2008) explain that the teachings of Confucius, such as the concept of Jen[3], closely parallel to servant leadership qualities. In other words, those people who are influenced by Confucian culture may have servant leadership qualities as both Confucian culture and servant leadership share similar constructs.

Even with the theoretical explanation of differences for this trait between the two countries, different preferences may be due to the age differences of participants. As mentioned earlier, demographic differences resulted between the groups due to the sampling techniques used in this study. Also in the statistical analysis, there was a significant correlation between age and emotional healing. Therefore, the differences between the South Korean nonprofit employees and the U.S. employees may be due to age differences such that younger generations prefer leaders who can show emotional healing whereas older generations do not. This needs to be addressed in future research by increasing and diversifying samples.

For the other two servant leadership traits, persuasive mapping and organizational stewardship, statistical analysis indicates that there are no or very little different preferences for these constructs between the two countries. Regardless of different cultural influences between the United States and South Korea, nonprofit employees similarly viewed those traits as preferable and desirable traits. In fact, the two servant

[3] Jen has complex meaning that can be translated in many different words such as "benevolence, love, altruism, kindness, charity, compassion, magnanimity, perfect virtue, goodness, true manhood, manhood at its best, human-heartedness, humaneness, humanity, hominity, and man-to-manness" (Chan, 1955, p. 295).

leadership dimensions were scored comparatively higher than rest of the leadership constructs. Therefore, these results explain that no cultural variations can be found in these constructs. From this understanding, some servant leadership attributes such as persuasive mapping and organizational stewardship can be perceived as desirable attributes for nonprofits with less influence from cultural variations. In addition, servant leadership also can be preferred and favored by countries with less power distance and collectivistic culture.

In addition to power distance and individualism, indulgent culture was found to be an influential cultural dimension for servant leadership. In the previous studies, indulgent cultural dimension was not included. Hofstede (2011) explained the cultural dimension as emphasizing happiness in life, personal agency and importance of leisure. Putting more emphasis on leisure time and controlling the gratification of their desires, Americans participate more in voluntary associations and socialize more in overall society (Hofstede, 2017). This explains the reason why the countries with higher indulgent culture had higher scores in voluntary participation and were more empathetic toward the differences of others. Therefore, people from the indulgent culture also may view servant leadership more preferably and acceptably.

Unexpectedly, two cultural dimensions (uncertainty avoidance and femininity) were not significantly related to the servant leadership model. According to literature, both femininity culture and uncertainty avoidance culture positively correlate to the servant leadership qualities. However, the findings indicate no significant correlation between those cultural dimensions and the servant leadership model perhaps due to mixed correlations with the servant leadership qualities. For instance, uncertainty

avoidance culture showed a positive correlation with organizational stewardship. Specifically, survey participants from the higher uncertainty avoidance cultures showed more positive values in ethics. However, this cultural dimensions showed negative correlations with altruistic calling, in both voluntary participation and confidence in organizations (see Table 22 in page 82). In other words, people from higher uncertainty avoidance cultures placed less value in voluntary participations and less confidence in organizations. These results may be tied to political regime since bureaucratic systems and political structures are considered as "the mediums utilized for moderating uncertainty" (Croucher at al., 2013, p.22). In addition, higher voluntary participation in lower uncertainty avoidance countries can be explained with the aspect of citizen competence such that people from the lower uncertainty avoidance "are more like to organize themselves voluntarily for their benefit or their society's" (Hofstede, 2001, p.171). Due to the mixed correlations with the servant leadership qualities, both uncertainty avoidance and femininity showed no or less correlations with the servant leadership model.

Even though no significance was found for both cultural dimensions, it does not mean uncertainty avoidance and femininity culture do not influence on servant leadership. As repeatedly mentioned, servant leadership constructs used in phase two do not fully cover original constructs of servant leadership. Therefore, future research is needed to examine those cultural dimensions with fully covered servant leadership qualities for the cultural influences.

In conclusion, this research and the outcomes from the study introduce preliminary results of national differences and cultural correlation for the servant

leadership preferences and values. This study can help non-profit leaders to be aware of the importance of cultural variations in non-profit leadership and management as they trend toward global expansion and many of their operations are cross-culturally related.

Limitations of the study

Although this research model would provide cultural awareness and information about the significance of national differences and cultural influences in nonprofit servant leadership preferences, some limitations need to be noted and improved upon. Sampling techniques used in this research have some limitations. Because the Korean samples were initially recruited with convenience and snowball sampling techniques of soliciting people with whom the author is acquainted and the American samples with the School of Strategic Leadership Studies' local nonprofit network, different demographic samples were collected for each country. This combination of convenience and snowball sampling techniques have some advantages, such as it is easier and cheaper to collect data. However, these techniques limit the research in that there is less control for the researchers in gathering samples, while the samples may be biased as they possibly share similar cultures, demographics and traits. In addition, the U.S. samples were gathered from the local nonprofit network, so generalizability may be an issue for the research. With the samples of a small city in Virginia, general implications cannot be given to other U.S. nonprofit employees.

For phase two of this research, servant leadership measures developed in this study can be a limitation of the study. Because the servant leadership constructs were developed from the WVS items which are not originally used to measure aspect of

servant leadership, each construct developed in this study does not synchronize fully with Barbuto and Wheeler's (2006) servant leadership dimensions. By using Q-sorting methodology and EFA, the reliability and validity of the selected items were strengthened. However, using existing datasets that were intended for other use limits full coverage of intended servant leadership model introduced by Barbuto and Wheeler (2006). Therefore, this lack of full coverage of each construct contributed to a limitation of the study. Limitations, however, do not detract from the usefulness of the findings.

Future Research

Even though this research has many cross-cultural implications for international and global nonprofit organizations, there are some areas still need to be explored. Future research should look for different sampling techniques (e.g. contacting nonprofits through bigger networks that is nationwide) to minimize demographic differences between compared groups and to increase the number of participants so that generalizability can be increased. By expanding sampling coverage with the bigger networks, more participants can be expected with more diverse demographic groups. Also, the expansion of regional coverage can have more randomized samples than snowball sampling. In addition to using different sampling techniques, future research should consider actually collecting data from different countries. As mentioned earlier, items used in this study do not cover the full meaning of servant leadership, as the WVS questionnaires are not intended to measure servant leadership. Therefore, using an actual servant leadership questionnaire to collect data from different countries can help to see people's perspectives of servant leadership. In addition, adding cultural dimension questions can

broaden our understanding of which cultural factors really influence and relate to nonprofit servant leadership preferences. Finally, future research should look for other leadership models widely used in the nonprofits such as transformational leadership since this study focused on only one leadership model. Including another leadership model can broaden our understanding of different leadership styles in the nonprofit sector.

Significance of the Study and Implications

This research is significant for nonprofit leaders and managers whose organizations will be or are already operating in cross-cultural settings. Despite increasing cross-cultural requirements in nonprofit management, culture is rarely mentioned in nonprofit leadership literature and practice. This study introduced cross-cultural aspects of nonprofit servant leadership as it also emphasized the importance of national cultures in nonprofit servant leadership. This research provided cultural awareness and information about the significance of national differences and cultural influences in nonprofit servant leadership preferences and practices for nonprofit researchers and practitioners. This research illuminated the relationship between servant leadership preferences and various cultures. Knowing where servant leadership qualities are most preferred and desired is important for nonprofit leaders and managers in establishing culturally sensitive leadership as well as furthers scholarship in servant leadership by determining preferences for servant leadership across various cultures.

This research is also significant for servant leadership studies in nonprofits. Servant leadership is frequently utilized in nonprofit research and is often perceived as the ideal and appropriate leadership model for nonprofit organizations because of the

mission and service orientations of nonprofit organizations (Schneider & George, 2011; Carroll, 2005; Ebener & O'Connell, 2010; Ronquillo, 2010; Murphy, 2010). Servant leadership is one of the popular approaches of leadership adopted and adapted by many nonprofit organizations because servant leadership emphasizes care and service for others, helps people develop their own personal spirituality, and provides a framework for virtue (Murphy, 2010). As Greenleaf emphasized social responsibility with servant leadership in his initial work, this leadership model may fit well for nonprofits as many of them focus on social responsibility and community building (Ronquillo, 2010). With the emphasis on service, social responsibility and follower orientation, servant leadership is considered as a promising leadership model for nonprofits. However, despite nonprofit organizations' expansion to become more global and multinational, only limited research exists in the literature that focuses on cross-cultural leadership in nonprofits, especially for the servant leadership model. To fill this gap, two phases were designed for this study to explore both national differences and cultural influences on nonprofit servant leadership.

This study provided a meaningful contribution to both nonprofit scholars and practitioners. For scholarship, this study introduces a replicable methodology to assess national comparisons for servant leadership attributes and to assess the relationship of servant leadership with Hofstede's cultural dimensions within and between national cultures around the world. Furthermore, nonprofit researchers can expand and explore global leadership in the nonprofit sector while considering cultural influences in leadership perceptions. Studying cross-cultural perspectives on servant leadership will be a valuable exercise as its leadership model is recognized globally.

In globalized operations, nonprofit leaders and managers should carefully examine how national and cultural differences can influence people's perspectives on understanding and valuing of servant leadership. To be effective in other cultures and in cross-cultural settings, "people must be interested in other cultures, be sensitive enough to notice cultural differences and be willing to modify their behavior as an indicator of respect for the people of other cultures" (Irving, 2010, p.118). For practitioners, this study offers a meaningful contribution to the nonprofit sector as it provides cultural awareness and information about the significance of cultural variations and national differences in nonprofit leadership preferences and practices. By investigating different cultural dimensions and their influences on leadership preferences and practices in the nonprofit sector, nonprofit leaders and managers can receive tremendous and significant benefits regarding implications for global expansion and operations in multinational settings. Hannay (2009) explained the importance of cultural values in servant leadership practices such that…

> While servant leadership theory was developed in the United States based on American research, it does not appear that it is a model that is only applicable to the American leader or even one that is necessarily best suited to the American workplace. Understanding these cultural dimensions and how they impact servant leadership theory make the leader aware of the type of workplace that must be developed to best facilitate its application. While this may require some characteristics that run counter to the prevailing cultural norms, it will likely generate a new dimension of engagement and commitment on the part of both the manager and the employees (p.9).

For instance, leaders coming from the lower power distance and individualistic cultures, like the United States, should understand that practicing servant leadership values to the employees in international offices, like South Korean offices, with higher power distance and collectivistic cultures would bring different leadership results. In this

case, leaders should be aware of what they have been practicing in their home country would not work for the employees in international offices due to cultural differences. Leaders should be willing to understand the cultural impact on leadership and adjust to their preferences. South Korean employees may prefer servant leaders who emphasize emotional healing because of cultural influences of higher femininity culture. Leaders should consider practicing and emphasizing some relevant servant leadership values, such as emotional healing, that employees desire and prefer when compared to employees in the United States. Global leaders should be sensitive to local cultures in a way that their leadership values and practices are adjusted to maximize the effectiveness.

Not only should leaders adjust to the local cultures where they are assigned, but also leaders and managers should provide programs or systems to local employees that minimize the cultural gaps and help them to adjust to the leadership. For instance, when servant leaders are assigned to the high power culture workplaces, leaders can create an event, company retreat or program where people can gather together to build relationships with each other. Having different types of events or gatherings among leaders and employees, relationship building can be enhanced. This would be beneficial for employees in higher power distance culture to understand and accept servant leadership since the leadership model requires significant participation and interaction between leaders and followers, which qualities are more frequently found in lower power distance societies. Furthermore, the power distance can be minimized by allowing for practice for employees from high power distance cultures to become more accustomed to decision-making and sharing opinions in meetings (Trompenaars & Voerman, 2010). Through activities or programs, servant leaders try to minimize the gap between leaders

and followers in a way that employees from higher power distance cultures can better understand and practice servant leadership values such as altruistic calling and wisdom, which requires building relationships and interactions.

For the collectivistic culture, servant leaders can spend energy stimulating the employees to encourage individual activities and interact with out-groups in their workplaces and community (Trompenaars & Voerman, 2010). Having community service or community involvement once in a while can be a suggestion to increase employees' interactions with people from out-groups such that employees from collectivistic cultures can better understand servant leadership qualities.

The findings from this study can help nonprofit managers for international and global nonprofit organizations to consider cultural influences when developing leadership trainings or seminars for both their local and international employees. Caligiuri and Tarique (2012) explained three dynamic cross-cultural competencies that global leaders can acquire through leadership training and development and they are positively related to global leadership effectiveness. Those competencies are as follows: "1) reducing ethnocentrism or valuing cultural differences, 2) cultural flexibility or adaptation, and 3) tolerance of ambiguity" (Caligiuri & Tarique, 2012, p.622). By understanding cultural influences on leadership, nonprofit leaders and managers can equip their local and international employees to be effective in their leadership with those competencies through leadership trainings and development. According to Mittal and Dorfman (2012), "it is imperative that the leadership development program ensures that the new leader is fully briefed and steeped into the locally and culturally accepted behaviors for effective leadership" (p.568). Based on these initial findings, I suggest leadership trainings and

development designed for a country like South Korea that is high power distance and collectivistic cultures focusing on developing servant leadership values such as altruistic calling and wisdom, since those servant leadership values are less prevalent in high power distance and collectivistic cultures. Designing leadership trainings and programs to develop such values can enable local leaders to better understand and practice servant leadership. On the contrary, American leaders can be trained in focusing on developing more emotional healing as its value was found to be more desirable to South Korean employees.

In addition, managers or leaders of international or global nonprofit organizations can consider cross-cultural aspects in training expatriates before sending them to international offices or sites. The cross-cultural perspectives can be applied in the selection process. Selecting and training expatriates who are cultural sensitive and able to change and adapt the new culture and environment can be beneficial to successfully complete a foreign and cross-cultural assignment (Forster, 2000). Cross-cultural training before sending staff and their dependents to the international sites will benefit expatriates and their family to better fit to new environment and culture (Forster, 2000). This study will contribute to the nonprofit sector and research since the cross-cultural element is an important factor that we should not neglect in this globally influenced environment.

Conclusion

Despite some introduced limitations, the findings in this paper can serve as a helpful guideline for nonprofit scholars and practitioners to better understand national differences and cultural influence in nonprofit servant leadership preferences. With this

analysis, national comparisons were made in servant leadership and cultural influences were examined. Before, only limited cross-cultural leadership studies existed and they were primarily for for-profit sectors. However, with this introduction, researchers can expand and explore global leadership in the nonprofit sector. Furthermore, for nonprofit HR managers from international nonprofit organizations, these findings can help them to consider cultural influences when developing leadership trainings or seminars for both their local and international employees. From this study, the author's hope is that scholars and practitioners are challenged to further examine the cultural influences in nonprofit leadership, increasing the understanding of global leadership aspects in the nonprofit sector.

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Appendix A (IRB Protocol)

JAMES MADISON UNIVERSITY.

OFFICE OF RESEARCH INTEGRITY

MEMORANDUM

TO: Mr. Sungil Chung, Principal Investigator

FROM: Carolyn Strong, Director CS

DATE: October 26, 2016

RE: Human Research Protocol Approval

The Human Subject Research protocol entitled, "*Cultural Values and Nonprofit Leadership & Human Resource Management: A Comparison Study between U.S. and South Korea (Pilot Study)*" has been approved by James Madison University's Institutional Review Board (IRB). Your research protocol has been assigned the ID Number 17-0120.

As a condition of the IRB approval, your protocol is subject to annual review. Therefore, you are required follow-up with the IRB before your project end date. If you do not plan on continuing your project past the originally approved 1-year approval timeframe, you *must* complete the Close-Out Form. For your convenience, a hard copy is enclosed. If you wish to continue the research past the approved project end date, you *must* submit an Extension Request Form before your project end date to avoid interruption in your research. Please visit our website at the following URL for electronic copies of all forms: http://www.jmu.edu/researchintegrity/irb/forms/index.shtml.

You are reminded that any changes in your protocol that affects human subjects must be submitted to the IRB for approval *before* implementing new procedures. This requirement applies to changes in subjects, equipment, procedures, investigators, survey tools, and location of the data collection site. Also, should any adverse events occur during your study, you are required to *immediately* notify Carolyn Strong, Director. To avoid confusion, please use the assigned protocol number when communicating with the Director about your project.

Federal Guidelines stipulate that you are required to keep a copy of your approved human subjects' protocol, including the approved informed consent form and site letter of permission, for at least three years after completion of your research. The protocol must be accessible for inspection and copying by authorized representatives of the department or agency supporting or conducting the research at reasonable times and in a reasonable manner. Please let me know if you need additional assistance or further clarification.

From the desk of...
Carolyn Strong, MRA, CIM, CRA
Office of Research Integrity
James Madison University
Blue Ridge Hall, Room 343
MSC 5738
Harrisonburg, VA 22807

strongcd@jmu.edu
Phone: 540-568-2318
Fax: 540-568-6409

Cc: Dr. Margaret Sloan, School of Strategic Leadership Studies

Appendix B (SLQ Permission Emails)

Permission Request Email:

Dear Dr. Barbuto,

I am a doctoral student from James Madison University and I am writing my dissertation tentatively titled: Cultural Values and Nonprofit leadership & Human Resource Management: A Comparison Study between U.S. and South Korea.

I am working under the direction of my dissertation committee chaired by Dr. Margaret Sloan. My expected date of completion is December 2017.

I would like your permission to use your Servant Leadership Questionnaire as part of research. I would also greatly appreciate any guidance you can provide on scoring the instrument. If approved, I will use your survey observing the following conditions:

- I will use the survey only for my research study and will not otherwise use, sell, or in anyway to be compensated for its use,
- I will include all appropriate copyright information on the instrument as well as within my dissertation,
- I will send a copy of my research study to you upon completion.

If these conditions are acceptable, please let me know. If you would like to revise or add any conditions, please advise.

Thank you in advance for your consideration in this matter.

Sincerely,
Sungil "Calvin" Chung

Permission Email:

Barbuto, Jay <jbarbuto@Exchange.FULLERTON.EDU>

Wed 9/7/2016, 8:32 PM

Hi Calvin,

You have permission to use it. Please share you results when you are finished.
Here is the latest version - persuasive mapping was updated slightly and is improved.
The SLQ loads well and performs well in all psychometrics...

John E. Barbuto, Jr. (Jay)
Director, Center for Leadership
Professor of Organizational Behavior
Mihaylo College of Business & Economics
Center 657-278-8401 | **Office** 657-278-8675
800 N. State College Blvd., Fullerton, CA 92831
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Appendix C (Demographic Questionnaire)

1. Gender: 1) male 2) female
2. Age: _____
3. Marital Status
   1) Single, never married 2) Married or domestic partnership 3) Widowed
   4) Divorced 5) Separated

4. If married, how many children do you have? _____

5. What is the highest degree of level of school you have completed?
   1) High School 2) Some college but no degree 3) Associate Degree
   4) Bachelor's degree 5) Master's degree 6) Professional certificate
   7) Doctorate degree

6. Major
   1) Social Work 2) Public Administration 3) Social Science
   4) Business 5) Engineering 6) Natural Science 7) Humanities and Arts
   8) Political Science 9) Other_____

7. Which race/ethnicity best describes you? (Please choose only one.)
   1) American Indian 2) Asian/Pacific Islander 3) Black or African America

   4) Hispanic American 5) White/ Caucasian 6) Other_____

8. What is your nationality? 1) United States, 2) South Korea, 3) Others_____

9. What was your nationality at birth (if different)? _____

10. Work Status: 1) Full-time 2) Part-time 3) Interns

11. What is your title (position) in the organization?
   1) non-manager (employees) 2) Manager of employees
   3) Manager of manager 4) Senior Manager

12. How long have you worked for your current firm? _____

13. How long have you held your current position? _____

14. Which sector does your organization belong to?
   1. Human Services
   2. Arts, Culture and Humanities
   3. Education
   4. Foundation
   5. Health
   6. Community Development
   7. Youth Development
   8. Public, social benefit
   9. Environment and Animals
   10. Other _____ (be specific)

Appendix D

Servant Leadership Questionnaire (SLQ) (Barbuto & Wheeler, 2011) – revised version

In this section, please circle the answer that best describe your feeling/ preferences about the following leadership description on a 0-4 scale. Remember, there are not right or wrong answers but only your preferences on leadership style. You are not describing the person you know but your ideal leader.

Never	Rarely	Sometimes	Often	Always
0	1	2	3	4

An ideal leader (A leader I prefer) …

____ 1. puts others' best interests ahead of his/her own

____ 2. does everything he/she can to serve others

____ 3. is someone that others turn to if they have a personal trauma

____ 4. is alert to what's happening around him/her

____ 5. encourages others to offer compelling reasons for choices

____ 6. encourages others to dream "big dreams" about the organization

____ 7. is good at anticipating the consequences of decisions

____ 8. is good at helping others with their emotional issues

____ 9. has good awareness of what's going on around him/her

____10. encourages others to share the thinking behind their decisions

____11. believes that the organization needs to play a moral role in society

____12. is talented at helping others to heal emotionally

____13. is in tune with what is happening around him/her

____14. is good at helping others to share their thoughts

____15. believes that our organization needs to function as a community

____16. sacrifices his/her own interests to meet others' needs

____17. is one that can help mend others' hard feelings

____18. is good at gently persuading others without being pushy

____19. sees the organization for its potential to contribute to society

____20. encourages others to have a community spirit in the workplace

____21. goes above and beyond the call of duty to meet others' needs

____22. usually good at anticipating what's going to happen in the organization

____23. is preparing the organization to make a positive difference in the future

Appendix E

Servant Leadership Individual Scoring Sheet – (Barbuto & Wheeler, 2006)

Altruistic Calling: 1)____, 2)____, 16)____, 21)____ = _____ (Sum)

Emotional Healing: 3)____, 8)____, 12)____, 17)____ = _____ (Sum)

Wisdom: 4)____, 7)____, 9)____, 13)____ 22)____= _____ (Sum)

Persuasive Mapping: 5)____, 6)____, 10)____, 14)____ 18)____ = _____ (Sum)

Organizational Stewardship: 11)____, 15)____, 19)____, 20)____ 23)____ = _____ (Sum)

Appendix F

World Values Survey Sector Question
Sector Question: V230. Are you working for the government or public institution, for private business or industry, or for private nonprofit organization? If you do not work currently, characterize your major work in the past! Do you or did you work for…: 1. Government or public institutions 2. Private business or industry 3. Private nonprofit organization

Appendix G

Three Participants' Initial Selection of World Values Survey questionnaire items measuring Servant Leadership Subscales (98 items total)

Servant Leadership Subscales	Corresponding WVS variables	WVS item #
1. Altruistic Calling (32 items)	Tolerance and respect for other people	V16
	Feeling of Responsibility	V14
	Unselfishness	V20
	Most Serious Problem	V80
	Opinion about Environment and Economic Growth	V81
	Donations to environment organization	V82
	Fight for the country	V66
	Active Membership: Church or Religious	V25
	Active Membership: Sport or recreational	V26
	Active Membership: Art, music or educational	V27
	Active Membership: Labor Union	V28
	Active Membership: Political Party	V29
	Active Membership: Environmental	V30
	Active Membership: Professional	V31
	Active Membership: Humanitarian or charitable	V32
	Active Membership: Consumer	V33
	Active Membership: Self-help or mutual aid	V34
	Active Membership: Other Organization	V35
	Opinion on Gender: Job to be an independent person	V48
	Life goals to make my parents proud	V49
	When mother works, children suffer	V50
	Men make better political leaders	V51
	University education is more important for boys	V52
	Men make better business executives	V53
	Being housewife is fulfilling as working for pay	V54
	Confidence: Major companies	V120
	Confidence: Banks	V121
	Confidence: Environmental organizations	V122
	Confidence: Women's organizations	V123
	Confidence: Charitable or humanitarian organizations	V124
	Confidence: The European Union or Regional	V125
	Organization	V126
	Confidence: The United Nation	
2. Organizational Stewardship	Doing something for the good of society	V74
	Behave properly (avoid wrong-doing)	V77

Servant Leadership Subscales	Corresponding WVS variables	WVS item #
(28 items)	Ethical: Claiming gov't benefits that you are not entitled	V198
	Ethical: Avoiding a fare on public transport	V199
	Ethical: Stealing property	V200
	Ethical: Cheating on taxes	V201
	Ethical: Accepting bribe	V202
	Ethical: Homosexuality	V203
	Ethical: Abortion	V204
	Ethical: Divorce	V205
	Ethical: Sex before marriage	V206
	Ethical: Suicide	V207
	Ethical: Beating his wife	V208
	Ethical: Beating down children	V209
	Ethical: Violence against other people	V210
	Political Participation: Singing a petition	V85
	Political Participation: Joining boycotts	V86
	Political Participation: Attending peaceful demonstration	V87
	Political Participation: Joining strikes	V88
	Political Participation: any other act of protest	V89
	How often in the last year: Singing a petition	V90
	How often in the last year: Joining boycotts	V91
	How often in the last year: Attending peaceful demonstration	V92
	How often in the last year: Joining strikes	V93
	How often in the last year: any other act of protest	V94
	Voting for elections: Local level	V226
	Voting for elections: National level	V227
3. Emotional Healing (12 items)	Valuing differences of other: Drug Addicts	V36
	Valuing differences of other: People from difference race	V37
	Valuing differences of other: People who have AIDS	V38
	Valuing differences of other: Immigrants/ Foreign workers	V39
	Valuing differences of other: Homosexuals	V40
	Valuing differences of other: People from different religion	V41

Servant Leadership Subscales	Corresponding WVS variables	WVS item #
	Valuing differences of other: Heavy Drinkers	V42
	Valuing differences of other: Unmarried couples living together	V43
	Valuing differences of other: People speaking different language	V44
	Most Serious Problem	
	Respect for Individual human rights nowadays in this country	V80
	Income should be made more equal	V142
		V96
4. Wisdom (19 items)	Information Gathering: Daily Newspaper	V217
	Information Gathering: Printed magazines	V218
	Information Gathering: TV news	V219
	Information Gathering: Radio news	V220
	Information Gathering: Mobile phone	V221
	Information Gathering: Email	V222
	Information Gathering: Internet	V223
	Information Gathering: Talk with friends and colleagues	V224
	View on aged over 70: as friendly	V161
	View on aged over 70: as competent	V162
	View on aged over 70: with respect	V163
	View on Older people: not respected	V165
	View on Older people: fair share from the government	V166
	View on Older people: People of different ages better performance	V167
	View on Older people: Too much political influence	V169
	Importance in life: Family	V4
	Importance in life: Friend	V5
	Importance in life: Politics	V7
	Importance in life: Religion	V9

Servant Leadership Subscales	Corresponding WVS variables	WVS item #
5. Persuasive Mapping (7 items)	Completely free choice and control over lives	V55
	Aims of this country	V60
	Aims of this country	V61
	Most importance	V62
	Most importance	V63
	Most importance	V64
	Most importance	V65

Appendix H

41 Countries of Hofstede's Study with PDI, IDV, MAS, UAI, LTO, and IND Scores

Countries	PDI	IDV	MAS	UAI	LTO	IND
1. Argentina	49	46	56	86	20	62
2. Australia	36	90	61	51	21	71
3. Brazil	69	38	49	76	44	59
4. Chile	63	23	28	86	31	68
5. China	80	20	66	30	87	24
6. Taiwan	58	17	45	69	93	49
7. Colombia	67	13	64	80	13	83
8. Ecuador	78	8	63	67	-	-
9. Estonia	40	60	30	60	82	16
10. Germany	35	67	66	65	83	40
11. Ghana	80	15	40	65	4	72
12. Hong Kong	68	25	57	29	61	17
13. India	77	48	56	40	51	26
14. Iraq	95	30	70	85	25	17
15. Japan	54	46	95	92	88	42
16. Jordan	70	30	45	65	16	43
17. South Korea	60	18	39	85	100	29
18. Lebanon	75	40	65	50	14	25
19. Libya	80	38	52	68	23	34
20. Malaysia	100	26	50	36	41	57
21. Mexico	81	30	69	82	24	97
22. Netherlands	38	80	14	53	67	68
23. New Zealand	22	79	58	49	33	75
24. Nigeria	80	30	60	55	13	84
25. Pakistan	55	14	50	70	50	0
26. Peru	64	16	42	87	25	46
27. Philippines	94	32	64	44	27	42
28. Poland	68	60	64	93	38	29
29. Romania	90	30	42	90	52	20
30. Russia	93	39	36	95	81	20
31. Singapore	74	20	48	8	72	46
32. Slovenia	71	27	19	88	49	48
33. South Africa	49	65	63	49	34	63
34. Sweden	31	71	5	29	53	78
35. Thailand	64	20	34	64	32	45
36. Trinidad	47	16	58	55	13	80
37. Turkey	66	37	45	85	46	49
38. Ukraine	92	25	27	95	55	18
39. Egypt	70	25	45	80	7	4
40. United States	40	91	62	46	26	68
41. Uruguay	61	36	38	99	26	53

Appendix I

World Values Survey Variables for Servant Leadership Constructs

Variable Name	WVS #	Variable Description / Coding	Coding
Altruistic Calling	V16, V14, V20	**Child Qualities**: V16 Tolerance and respect for other people, V14 Feeling of Responsibility, V20 Unselfishness	1: Mentioned, 0: Not Mentioned
	V82	Donations to environment organization	1: Yes, 0: No
	V66	Fight for the country	1: Yes, 0: No
	V124, V126	Confidence: V124 Charitable or humanitarian organizations, V.126 The United Nation	4: a great deal, 3: quite a lot, 2 not very much, 0: not at al **(Recoded)**
	V25 ~ V34	**Voluntary participation:** V25 Church or Religious, V26 Sport or recreational, V27 Art, music or educational, V28 Labor Union, V29 Political Party, V30 Environmental, V31 Professional, V32 Humanitarian or charitable, V33 Consumer, V34 Self-help or mutual aid	2: Active member, 1: inactive member, 0: don't belong
Organizational Stewardship	V74, V77	**Self-Descriptions**: V74 do something or the good of society, V77 behave properly; to avoid doing anything people would say is wrong	6 very much like me~1 not like me at all. **(Recoded)**
	V198~ 201, V202, V207~ 210	**Ethics**: V198 claiming gov't benefits you are not entitled, V199 avoiding a fare on public transport, V200 Stealing property, V202 accepting bribe, V207 Suicide, V208 beating his wife, V209 beating own children, V210 violence against other people	10: Never Justifiable~1: Always justifiable **(Recoded)**
	V85 ~V88	**Political Participation**: V85 Signing a petition, V86 Joining boycotts, V87 Attending peaceful demonstration, V88 Joining Strikes	3 Have Done, 2 Might Do, 1 Would never do **(Recoded)**
Wisdom	V217~ 224	**Information Gatherings**: V217 Daily Newspaper, V218 Printed magazines, V219 TV news, V220 Radio news, V221 Mobile Phone, V222 Email, V223 Internet, V224 Talk with friends and colleagues	4: Daily, 3 Weekly, 2 Monthly, 1. Less than monthly, 0 Never **(Recoded)**

Variable Name	WVS #	Variable Description / Coding	Coding
Emotional Healing	V36 ~V44	**Valuing Differences of others (Empathetic):** V36 Drug Addicts, V37 People from different race, V38 People who have AIDS, V39 Immigrants/ foreign workers, V40 Homosexuals, V41 People from a different religion, V42 Heavy drinkers, V43 Unmarried couples living together, V44 People who speak a different language	0: Mentioned, 1: Not Mentioned **(Recoded)**

Appendix J

41 Countries of Servant Leadership Scores for Each Factor

Countries	Altruistic Calling		Organizational Stewardship			Emotional Healing	Wisdom		
	Voluntary	Confidence	Society	Political	Ethics	Valuing	Media	Web	Person
Argentina	1.576	4.586	8.118	6.697	66.167	6.677	13.156	5.971	7.559
Australia	4.990	5.810	8.738	8.490	72.410	6.389	15.314	7.608	7.236
Brazil	2.746	4.736	9.169	6.418	69.295	6.323	11.985	4.262	7.569
Chile	5.697	5.345	8.069	6.793	73.571	6.152	13.969	7.667	8.758
China	1.333	5.500	8.063	6.750	64.143	5.438	13.733	6.357	8.143
Taiwan	3.438	5.000	8.500	5.000	68.533	5.000	14.813	4.875	5.143
Colombia	3.660	5.333	9.980	6.900	69.333	5.922	13.098	4.020	6.157
Ecuador	2.539	4.923	9.154	5.615	69.923	5.308	13.385	3.692	5.692
Estonia	1.141	5.673	8.219	5.594	73.250	4.292	15.969	6.063	7.656
Germany	1.806	5.351	8.064	7.020	74.740	5.791	16.064	6.743	8.643
Ghana	3.235	6.012	10.469	4.988	71.444	4.790	11.667	2.741	7.519
Hong Kong	3.679	5.533	7.914	6.823	64.187	5.411	-	-	-
India	6.080	5.513	8.717	7.367	60.898	3.428	13.924	4.044	7.245
Iraq	1.046	4.622	10.233	6.769	69.310	3.205	11.512	3.000	7.302
Japan	1.552	4.909	6.451	6.788	74.622	-	14.861	5.092	6.661
Jordan	3.889	4.500	10.667	4.889	69.556	4.111	10.333	3.222	5.111
South Korea	2.392	5.605	8.289	6.971	73.056	3.392	13.643	6.313	7.777
Lebanon	4.342	4.651	8.219	6.241	57.992	3.658	12.461	6.310	7.333
Libya	2.066	5.407	10.094	6.018	71.556	2.609	11.778	6.683	8.794
Malaysia	1.646	5.456	8.745	4.435	68.888	3.466	15.894	4.385	6.236
Mexico	4.391	5.196	8.957	7.051	63.957	5.913	12.978	4.739	6.500
Netherlands	2.635	5.007	7.786	7.528	73.228	6.466	15.242	7.865	6.854
New Zealand	5.891	6.000	8.736	8.667	70.714	6.236	15.708	7.264	7.000
Nigeria	6.037	5.568	10.130	6.235	64.790	4.636	12.444	3.383	8.074
Pakistan	.444	4.000	9.667	6.556	75.000	5.000	11.111	3.889	7.000
Peru	2.143	4.800	8.154	6.143	68.500	5.467	15.643	6.533	6.200
Philippines	4.462	5.974	9.449	5.039	60.769	4.974	14.184	4.167	7.808
Poland	5.000	5.556	9.500	6.800	72.600	6.583	14.500	6.750	6.333
Romania	1.591	5.046	9.250	6.727	74.783	4.542	12.708	4.958	7.708
Russia	.746	4.625	9.056	6.015	67.222	4.783	13.672	6.391	7.708
Singapore	3.137	5.623	8.954	-	64.054	4.970	16.008	6.771	7.725
Slovenia	2.053	4.400	9.700	6.450	70.737	6.000	16.650	6.450	7.150
South Africa	5.881	4.901	9.150	6.142	53.538	5.454	15.256	3.698	6.267
Sweden	4.462	4.846	8.000	8.923	62.385	6.571	16.917	8.307	7.692
Thailand	4.847	5.646	8.639	6.639	72.672	4.778	13.536	4.414	7.620
Trinidad	5.217	4.833	9.913	5.200	71.727	6.304	15.318	3.636	6.955
Turkey	1.250	4.375	10.375	6.500	78.625	2.375	13.286	6.143	6.429
Ukraine	.670	5.128	7.692	4.883	69.170	5.298	14.798	4.106	7.947
Egypt	.000	3.546	9.178	4.200	67.756	-	8.667	2.467	4.822
United States	4.814	5.242	8.682	8.378	72.324	6.331	14.116	7.408	6.755
Uruguay	1.429	4.429	8.143	5.857	68.429	6.857	12.143	6.857	6.429

Appendix K
SPSS Outcomes for Canonical Correlation Analysis

Statistical significance Tests for the Full CCA model

Test name	Value	Approximate F	Hypothesis DF	Error DF	Significance F
Pillais's	1.52000	2.96238	24.00	116.00	.000
Hotelling's	3.34771	3.41746	24.00	98.00	.000
Wilks's	.11358	3.31471	24.00	91.91	.000
Roy's	.64390				

Eigenvalues and Canonical correlation

Root No.	Eigenvalue	%	Cumulative %	Canonical Correlation	Squared Correlation
1	1.80822	54.01359	54.01359	.80244	.64390
2	.94050	28.09387	82.10746	.69618	.48467
3	.56963	17.01541	99.12287	.60242	.36291
4	.02936	.87713	100.00000	.16890	.02853

Dimension Reduction Analysis

Roots	Wilks L.	F	Hypothesis DF	Error DF	Significance of F
1 to 4	.11358	3.31471	24.000	91.91	.000
2 to 4	.31895	2.56172	15.00	74.94	.004
3 to 4	.61892	1.89776	8.00	56.00	.078
4 to 4	.97147	.28385	3.00	29.00	.837

Standardized Canonical coefficients for Dependent Variables

	Function No.			
Variable	1	2	3	4
PDI	-.49845	-.01489	-.56099	-.50141
IDV	.37949	.26068	-.41111	.35354
MAS	-.10690	-.35749	.26060	.33828
UAI	.22068	.44742	.83245	-.06939
LTO	.12795	.44252	-.36920	-.57386
IND	.48176	-.36770	-.03324	-.99349

Correlations between Dependent and Canonical Variables

	Function No.			
Variable	1	2	3	4
PDI	-.87413	-.03764	.00676	-.28522
IDV	.71181	.04547	-.38394	.47209
MAS	-.23122	-.57821	.15667	.42742
UAI	-.13453	.48684	.79870	-.17455
LTO	.01348	.74928	-.38715	-.14327
IND	.61725	-.62743	.08115	-.45413

Standardized Canonical Coefficients for Covariates

	Canonical Variable			
Covariate	1	2	3	4
Altruistic Calling	.31815	-.81072	-.39724	.36768
Org. Stewardship	.42619	.14454	.45026	.80875
Emotional Healing	.53727	-.16296	.63102	-.68150
Wisdom	.37002	.55729	-.85287	-.05990

Correlations between Covariates and Canonical Variables

	Canonical Variable			
Covariate	1	2	3	4
Altruistic Calling	.38893	-.8257	-.37867	.15344
Org. Stewardship	.51773	.32578	.38792	.68945
Emotional Healing	.76630	-.10122	.30572	-.55594
Wisdom	.65914	.48169	-.56514	-.11881