# LEADING THROUGH AWARENESS AND HEALING

*A Servant-Leadership Model*

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Servant-leadership was not a leadership theory developed through empirical studies, but more a philosophy of life first articulated by Robert Greenleaf (1904-1990) (Beazley, 2003). Scholars and writers have been criticizing servant-leadership as soft (Ebener, 2011; Nayab, 2011) and lacking a coherent conceptual framework (Eicher-Catt, 2005), an integrated theoretical development (van Dierendonck, 2011), and empirical support (Northouse, 2016). In response to these critiques and public interest, some scholars and writers have organized servant-leadership into a variety of elements: characteristics (Liden, Panaccio, Meuser, Hu, & Wayne, 2014; Spears, 2002), behaviors (Liden et al., 2014), pillars (Sipe & Frick, 2009), dimensions (van Dierendonck & Nuijten, 2011), practices (Keith, 2008), attributes (Russell & Stone, 2002), subscales (Barbuto & Wheeler, 2006), subscores (Laub, 1999), and virtues (Patterson, 2003). Furthermore, Laub (1999), Liden et al. (2014), Patterson (2003), Russell and Stone (2002), and van Dierendonck (2011) have proposed theoretical models for servant-leadership.

However, two characteristics of servant-leadership—awareness and healing—have not been well addressed in these models. The importance of awareness cannot be denied in Greenleaf's (1966, 1996a, 2002, 2003) writings. When one is intensively aware, foresight and serving others become possible (Greenleaf, 2002). In addition, healing is underappreciated in leadership (Barbuto & Wheeler, 2006); it is "the most rare and perhaps the most needed characteristic of leaders today" (Ferch, 2012, p. xi). The significance of this article is to address a deficit in the literature, to add to the understanding of the concepts of awareness and healing, and to build a theoretical model of servant-leadership. In this article, I will review (a) the concept of servant-leadership, (b) the 10 characteristics of servant-leadership, (c) servant-leadership and awareness, and (d) servant-leadership and healing. I conclude that awareness and healing are essential leading practices for servant-leaders. This article ends with a servant-leadership model developed through literature review.

THE CONCEPT OF SERVANT-LEADERSHIP

Servant-leadership is not a new idea. In ancient China, the best leader was regarded as the least visible and least wordy. As Lao Tzu (2005) said, "The highest type of ruler is one of whose existence the people are barely aware. . . . self-effacing and scanty of words. When his task is accomplished and things have been completed, [a]ll the people say, 'We ourselves have achieved it!'" (p. 35). Servant-leaders are not leaders who stand over people and control them, but servants who keep

their feet on the ground and benefit all things. Thus Lao Tzu said,

> The highest form of goodness is like water.
> Water knows how to benefit all things without striving with them.
> It stays in places loathed by all men.
> Therefore, it comes near the Tao.
> In choosing your dwelling, know how to keep to the ground.
> In cultivating your mind, know how to dive in the hidden deeps.
> In dealing with others, know how to be gentle and kind.
> In speaking, know how to keep your words.
> In governing, know how to maintain order.
> In transacting business, know how to be efficient.
> In making a move, know how to choose the right moment.
> If you do not strive with others,
> You will be free from blame. (p. 17)

With this same spirit of servant-leadership, Jesus said to his disciples,

> You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many. (Mark 10:42-45, New Revised Standard Version)

As the son of God, Jesus emptied himself and took the form of a servant (Philippians 2:6-7). Preaching the kingdom of his father, Jesus led the way as a teacher, a sage, and a servant (Morse, 2008).

Sun Yat-sen (孙中山, 1866-1925) is the forerunner of the Democratic Revolution in China and the founding father of the Republic of China. He proposed the concept of *public servants* (公仆) (Sun, 1927), which is still widely used in China today. In the old days of the autocracy, an official was the servant of the monarch, but the master of the rest of the people; after the Revolution of 1911, "the people has become its own master and lord, and the officials should be the servants of the people" (p. 165). Sun claimed that "The State officials, beginning with the President and ending with an ordinary sentry, are all *public servants*" (pp. 136-137, emphasis added).

Robert K. Greenleaf was a Quaker thinker and servant-leader. Retired from his career as Director of Management Research at AT&T, he founded the Center for Applied Ethics in 1964 and devoted his life to leadership studies. In 1970, he published "The Servant as Leader," a landmark essay with the phrase "servant-leader" (for original 1970 edition, see Greenleaf, 2003). Drawing from his experiential leadership practice and deep Quaker spirituality, he coined the term *servant-leadership* and defined it as "The servant-leader *is* servant first. . . . It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first" (Greenleaf, 2002, p. 27, emphasis in original).

With regard to discernment of a servant-leader, Greenleaf writes,

> Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (p. 27, emphasis in original)

The Center for Applied Ethics changed its name to Greenleaf Center for Servant Leadership in 1985. In 1990, Larry Spears was named CEO of the Greenleaf Center, and he visited Greenleaf eight days before he died. One year later, Spears discovered the existence of Greenleaf's unpublished writings and established a committee to read through them. In 1992, Spears identified the 10 most frequently mentioned characteristics of servant-leadership by Greenleaf. Since then, Spears has devoted his life to introducing Greenleaf's writings to the public (The Spears Center for Servant-Leadership, 2018).

Greenleaf's concept of servant-leadership is neither a set of procedures on how to lead well, nor a quick-fix method, but "a state of mind, a philosophy of life, a way of being" (Beazley, 2003, p. 10). Thus, it is necessary to bridge the gap between the philosophy and the practice of servant-leadership. Greenleaf (2003) himself offered a practical example of a fictional character in his writing "Teacher as Servant." Through the story of Mr. Billings, Greenleaf portrayed a true servant-leader, who cares deeply about his students, nurtures the servant

motive in them, and lives out his beliefs. In order to teach servant-leadership, leaders, scholars, and researchers have offered various characteristics, formulations, or models of servant-leadership. Through my literature review, I provide a summary of these contributions in Table 1. This is not an exhaustive summary. For more information, please see Eva, Robin, Sendjaya, van Dierendonck, and Liden (2018), Laub (1999), van Dierendonck (2011), and Wong (2015).

Table1 *Servant-Leadership Studies and Models*

| Elements | Laub, 1999 | Spears, 2002 | Barbuto & Wheeler, 2006 | Keith, 2008 | Sipe & Frick, 2009 |
|---|---|---|---|---|---|
| | Subscores:<br>• Develops people<br>• Shares leadership<br>• Displays authenticity<br>• Values people<br>• Provides leadership<br>• Builds community (including healing in the pre-field test) | Characteristics:<br>• Listening<br>• Empathy<br>• Healing<br>• Awareness<br>• Persuasion<br>• Conceptualization<br>• Foresight<br>• Stewardship<br>• Commitment to the growth of people<br>• Building community | Subscales:<br>• Altruistic calling<br>• Emotional healing<br>• Persuasive mapping<br>• Organizational stewardship<br>• Wisdom (including awareness) | Key Practices:<br>• Self-awareness<br>• Listening<br>• Changing the pyramid<br>• Developing your colleagues<br>• Coaching not controlling<br>• Unleashing the energy and intelligence of others<br>• Foresight | Pillars:<br>• Person of character<br>• Puts people first<br>• Skilled communicator<br>• Compassionate collaborator<br>• Foresight<br>• Systems thinker<br>• Moral authority |
| **Theoretical Models** | Laub, 1999 | | | | |
| **Research** | Quantitative: Laub, 1999 | Qualitative: Ebbrecht & Martin, 2017; Mixed-method: Chan, 2017 | Quantitative: Barbuto & Wheeler, 2006 | | Qualitative: Caldwell & Crippen, 2017; James, 2017 |

| Elements | Russell & Stone, 2002 | van Dierendonck & Nuijten, 2011 | Patterson, 2003 | Liden et al., 2014 |
|---|---|---|---|---|
|  | Functional attributes:<br>• Vision<br>• Honesty<br>• Integrity<br>• Trust<br>• Service<br>• Modeling<br>• Pioneering<br>• Appreciation of others<br>• Empowerment<br><br>Accompanying attributes:<br>• Communication<br>• Credibility<br>• Competence<br>• Stewardship<br>• Visibility<br>• Influence<br>• Persuasion<br>• Listening<br>• Encouragement<br>• Teaching<br>• Delegation | Dimensions:<br>• Empowerment<br>• Humility<br>• Standing back<br>• Authenticity<br>• Forgiveness<br>• Courage<br>• Accountability<br>• Stewardship | Virtuous constructs:<br>• Agapao love<br>• Humility<br>• Altruism<br>• Vision<br>• Trust<br>• Empowerment<br>• Service | Characteristics:<br>• Desire to serve others<br>• Emotional intelligence<br>• Moral maturity and conation<br>• Prosocial identity<br>• Core self-evaluation<br>• (Low) narcissism<br>Behaviors:<br>• Empowering<br>• Helping subordinates grow and succeed<br>• Putting subordinates first<br>• Emotional healing<br>• Conceptual skills<br>• Creating value for the community<br>• Behaving ethically |
| **Theoretical Models** | Russell & Stone, 2002 | van Dierendonck, 2011 | Patterson, 2003 | Liden et al., 2014 |
| **Research** | Quantitative design with variables: Russell & Stone, 2002 | Quantitative: van Dierendonck & Nuijten, 2011 |  | Quantitative: Liden, Wayne, Zhao, & Henderson, 2008 |

As shown in Table 1, authors have chosen to describe servant-leadership from different angles: characteristics (Liden et al., 2014; Spears, 2002), behaviors (Liden et al., 2014), pillars (Sipe & Frick, 2009), dimensions (van Dierendonck & Nuijten, 2011), practices (Keith, 2008), attributes (Russell & Stone, 2002), subscales (Barbuto & Wheeler, 2006), subscores (Laub, 1999), and virtuous constructs (Patterson, 2003). All of these authors broke servant-leadership into smaller elements to demonstrate or measure the components of this leadership style. For example, through their literature review, Russell and Stone (2002) provided a theoretical model of servant-leadership with values as independent variables, nine functional attributes as dependent variables, and 11 accompanying attributes as moderating variables. They hoped to offer a structural foundation for future research. As van Dierendonck (2011) pointed out, the biggest problem of their model is the lack of differentiation between functional attributes and accompanying attributes. Van Dierendonck and Nuijten (2011) identified 99 items to measure servant-leadership. Through factor analysis with eight samples totaling 1,571 individuals from the Netherlands and the United Kingdom, they developed the Servant Leadership Survey with an eight-dimensional measure of 30 items.

In total, five groups of writers have theorized about servant-leadership and established theoretical models (Laub, 1999; Liden et al., 2014; Patterson, 2003; Russell & Stone, 2002; van Dierendonck, 2011). Most of these servant-leadership formulations and models are designed or employed

for quantitative research (Barbuto & Wheeler, 2006; Laub, 1999; Liden et al., 2008; Russell & Stone, 2002; van Dierendonck & Nuijten, 2011). Some qualitative studies are built upon Sipe and Frick's (2009) seven pillars (Caldwell & Crippen, 2017; James, 2017) and Spears' (2002) 10 characteristics (Ebbrecht & Martin, 2017). Chan (2017) employed mixed-methods study and analyzed her data through Spears' (2002) 10 characteristics of servant-leadership.

Servant-leadership research has also been done in China. In their study of antecedents of team potency and team effectiveness, Hu and Liden (2011) employed Liden et al.'s (2008) formulation to measure servant-leadership. Through the survey study with 304 employees from five banks in China, the authors found that team goal clarity, process clarity, and team servant-leadership serve as three antecedents of team potency and team effectiveness; meanwhile, servant-leadership moderates the relationship between goal clarity and team potency and the relationship between process clarity and team potency. In addition, using data from a survey of 239 civil servants in China, Miao, Newman, Schwarz, and Xu (2014) found that servant-leadership leads to an increase in officials' affective commitment and normative commitment. Furthermore, Chan (2017) conducted a mixed-methods study in a Hong Kong K-12 school and concluded that the practices of servant-leadership by teachers meet the needs of the learners.

Some writers noted in Table 1 touched upon the topics of awareness and healing: Laub (1999) and Liden et al. (2008, 2014) mentioned healing; Keith (2008) discussed self-

awareness; and Barbuto and Wheeler (2006) included both, but merge awareness into wisdom. Only Spears (2002) presented both awareness and healing as two of 10 main characteristics of servant-leadership. I will explore Spears' 10 characteristics of servant-leadership in the next section, and this will be followed by a discussion of awareness and healing.

THE 10 CHARACTERISTICS OF SERVANT-LEADERSHIP

Based on Greenleaf's writings, Spears (2002) has identified 10 characteristics of a servant-leader. Servant-leadership is not new to Chinese culture, and neither are these characteristics. Yet, at different times in history, they have been more or less popular.

**Listening.** In Chinese culture, hierarchy is highly valued, and people usually do not challenge their leaders. According to traditional leadership paradigms, leaders are persuaders and decision-makers. Leaders have to talk and others have to listen. This stands in stark contrast to ancient China, when it was praiseworthy for the king to "listen to the representations of all in the kingdom" (Legge, 1893, p. 184).[1] Although communication is an important skill for servant-leaders,

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[1] The original Chinese phrase is "圣人南面而听天下," which is in The I Ching. It was translated as "the sages (i.e., monarchs) to sit with their faces to the south, and listen to the representations of all in the kingdom" by James Legge in the footnote on page 184 of The Chinese Classics, volume 1, published in 1893. But he translated the same phrase as "The sages turn their faces to the south when they give audience to all under the sky" on page 426 of The I Ching, published in 1899. The former translation is closer to the original Chinese meaning, which is the one I use in the text.

"intense and sustained listening" (Greenleaf, 2002, p. 235) is even more important because "true listening builds strength in other people" (p. 31) and can help people find that "wholeness . . . only achieved by serving" (p. 235). Servant-leaders listen not only to what is being said and unsaid, but also to their inner voices (Spears, 2010). They often ask, "Are we really listening?"

**Empathy.** While having empathy for others, many Chinese leaders view pointing out their members' mistakes as one way to help them grow. I would argue that improvement will be better achieved if it is not done at the price of acceptance. Empathy interwoven with acceptance is the opposite of rejection (Greenleaf, 2002). There are no perfect people for us to lead, and leaders are far from perfect themselves. Servant-leaders lead wisely and distinguish people from their performance. "People grow taller when those who lead them empathize and when they are accepted for what they are" (p. 35). Servant-leaders demonstrate empathy, understanding, and tolerance for imperfection, because it is part of our human condition (Williams, 2002).

**Healing.** Spears (2010) proclaimed "One of the great strengths of servant leadership is the potential for healing one's self and one's relationship to others" (p. 27). At first glance, it might seem as if healing has nothing to do with leadership, especially in organizations with profit as their sole goal. Also, the idea of healing is challenging for Chinese leaders because according to traditional leadership, leaders are not supposed to bring emotions into their work, so that they can be objective.

But if leadership is construed as happening among people within socially constructed settings, it becomes clear that the background of leadership is broken or imperfect people coming together and searching for wholeness, for oneness, and for rightness (Greenleaf, 1998). Servant-leaders see the impediments in organizations as "illness," and they enter the relationship to heal rather than to change or correct (Greenleaf, 1996b, p. 92). As healers, they lead toward the healing of themselves and others, because all humans share the search for wholeness (Greenleaf, 2002).

**Awareness.** Both awareness of the situation and self-awareness strengthen servant-leaders (Spears, 2010). Self-awareness is praised by Lao Tzu (2005), "He [or She] who knows [people] is clever; He [or She] who knows himself [or herself] has insight. He [or She] who conquers [people] has force; He [or She] who conquers himself [or herself] is truly strong" (p. 67). The losses we sustain and the errors we have inherited from our culture, our own experience, and our learning block our conscious access to our awareness (Friedman, 2007; Greenleaf, 2002; Scazzero & Bird, 2003). Awareness is tricky. While it is easy for us to believe that we are aware, deep in our belief system or stereotypical framework lie assumptions that even we do not know. "We do not see the world around us. We see the world we are prepared to see" (Greenleaf, 2002, p. 354). Some leaders tend to tightly control their perceptions and emotions so that they can make the "right" decision without being emotionally moved. Servant-leaders build up their tolerance for awareness and "take the risks of being moved"

(Greenleaf, 2002, p. 329). They are brave enough to widen their awareness so that they can make more intense and meaningful contact with their situation (Greenleaf, 1998).

**Persuasion.** In a hierarchical culture, leaders often wield power through position, in order to enforce their decisions. However, in ancient China, Confucius (2014) said, "A ruler who has rectified himself [or herself] never gives orders, and all goes well. A ruler who has not rectified himself [or herself] gives orders, and the people never follow them" (p. 101). Servant-leaders persuade through word and deed rather than by positional authority. They surrender their positional authority and seek to persuade people by role-modeling and "gentle non-judgmental argument" (Greenleaf, 2002, p. 43).

**Conceptualization.** Conceptual thinking is based on day-to-day realities, yet goes far beyond them. In recent years, many western management theories have become popular in China without contextualization (Chen, 2008). While some able leaders have moved into different roles, they are prone to "make any position fit one's habitual way of working" (Greenleaf, 2002, p. 81). Leaders with the ability for conceptualization should not be overtaken either by popular management theories or their own habits. Servant-leaders are not consumed by the needs of short-term operational goals, but strive to provide visionary and suitable concepts for an organization (Spears, 2010). Conceptualization requires servant-leaders' love for the people, clear vision for the future, long-term dedication, and well-communicated faith in the worth of people (Greenleaf, 2002).

**Foresight.** "If things far away don't concern you, you'll soon mourn things close at hand" (Confucius, 2014, p. 121). Foresight requires a leader to live at two levels of consciousness—the real world and the detached one (Greenleaf, 2002). "Foresight is the 'lead' that the leader has" (p. 40). A lack of foresight in the past may result in an unethical action in the present (Greenleaf, 2002). Foresight enables servant-leaders to understand the lessons from the past, see and rise above the events in the present, and foresee the consequences of a decision for the indefinite future (Greenleaf, 2002; Spears, 2010). Foresight has been recognized as the most important virtue for leaders in China since ancient times. Chinese historian Sima (1993) wrote from approximately 145 BCE to 86 BCE, "An enlightened [person] sees the end of things while they are still in bud, and a wise [person] knows how to avoid danger before it has taken shape" (p. 294).

**Stewardship.** The understanding of stewardship disarms the will to misappropriate power because stewardship reminds leaders that we are here to serve others instead of seizing power to pursue our own benefits. Servant-leaders, like stewards, assume "first and foremost a commitment to serving the needs of others" (Spears, 2010, p. 29). Hsü (2005) regarded political stewardship as an integral part of Confucianism. In ancient China, when Emperor Yao chose Shun to sit on the throne, he reminded Shun that Shun was the steward of Heaven (Hsü, 2005).

**Commitment to the growth of people.** Emperor Yao said to Shun that "If you let this land of the four seas fall into

poverty and desperation, the gift of Heaven is lost forever"
(Confucius, 2014, p. 151). This is an admonition regarding
the commitment to the benefit of people. However, today
under the influence of capitalism, leaders tend to use all
resources to maximize organizational benefit, and at times
their own. People have been treated as resources—as cogs and
wheels. On the contrary, servant-leaders commit to the
growth of each individual within the organization. They help
individuals to develop their personal and professional skills,
give them opportunities to practice their learning, invite them
into decision making, and assist laid-off employees (Spears,
2010).

**Building community.** Confucianism emphasizes
community and has defined the societal realm for Chinese
people through the millennia. One of the disciples of Confucius
said, "The most precious fruit of Ritual is harmony"
(Confucius, 2014, p. 22). For Tutu (1998), the harmony of the
group is an essential attribute of community because "a person
is a person through other persons" (p. 19). According to
Greenleaf (2002), building community requires servant-leaders
to demonstrate their own "unlimited liability for a quite
specific community-related group" (p. 53). Community is
experienced as a real home of love, a healing shelter, a place
where trust and respect can be found and learned, and a kind of
power which can lift people up and help them grow (Greenleaf,
2002). After this overview of the 10 characteristics of servant-
leadership, I am going to focus on the concepts of awareness
and healing within the framework of servant-leadership.

SERVANT-LEADERSHIP AND AWARENESS

Many people think servant-leadership is a soft leadership style (Ebener, 2011; Nayab, 2011); however, Greenleaf regarded servant-leaders as "functionally superior" because they must be fully human and grounded so that they hear, see, and know things (Greenleaf, 2003, p. 66). Their doors of perception are wide open; they are aware of themselves, others, relationships, and situations.

Barbuto and Wheeler (2006) collected data from 80 American community leaders and 388 colleagues or employees of these leaders. Through factor analyses, they reduced 11 potential servant-leadership characteristics to five unique subscales. Wisdom, as one of their five subscales, is understood as the combination of awareness and foresight. They measured wisdom through five items in their questionnaire: being alert to what is happening (awareness of the situation), having great awareness of what is going on (awareness of the situation), being in touch with what is happening (awareness of the situation), being good at anticipating the consequences of decisions (foresight), and knowing what is going to happen (foresight).

In addition, Keith (2008) proposed self-awareness as one of the key practices of servant-leaders: servant-leaders should be aware of their strengths, weaknesses, and the impact of their words, deeds, and moods; and self-awareness arises from reflection. Butler, Kwantes, and Boglarsky (2014) studied the effects of self-awareness on perceptions of leadership effectiveness in the hospitality industry. They collected survey

data from 696 managers of an international hotel chain and each manager selected three to five other individuals to complete a description of their leadership. The researchers concluded that self-awareness results in increased perceptions of leadership effectiveness.

The word *aware* has two main meanings in the *Oxford English Dictionary* (OED): "watchful, vigilant, cautious, on one's guard" and "informed, cognizant, conscious, sensible" ("Aware," 2017). Therefore *to be aware of* can be: "to be on one's guard against" or "to know" ("Aware," 2017). In "The Servant as Leader," Greenleaf (2002) said, "When one is aware, there is more than the usual alertness, more intense contact with the immediate situation, and more is stored away in the unconscious computer to produce intuitive insights in the future when needed" (p. 41). Greenleaf built his concept of awareness upon the first meaning of *aware* in the OED. He also linked awareness to foresight (Greenleaf, 1966, 1996a, 1996b, 2002).

In the OED, *awareness* is defined as consciousness ("Awareness," 2017). Consciousness is always consciousness of something or an object (Husserl, 1983). The awareness of a servant-leader, as a vigilant type of consciousness, can be aware of self, others, relations, spirit, situation, and time. Thus I propose four conceptual dimensions of awareness: (a) upwardness—spirit-awareness; (b) inwardness—self-awareness; (c) outwardness—other-awareness, relation-awareness, and situation-awareness; and (d) onwardness—time-awareness.

Parker Palmer (1998) emphasized the importance of a leader's self-awareness: A leader "must take special responsibility for what's going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good" (p. 200). Outward awareness moves a leader toward stewardship, which includes persuading people through word and deed, committing to the growth of people, and building community. The awareness of time lies in every dimension of awareness with the awareness of the future transitioning into the domain of foresight. This point of view does not separate time into discrete sections, but regards it as a process. The progressing events move from the past to the present and into the future. Awareness of the future requires us to nurture the awareness of the past and the present (Greenleaf, 1996a). A leader with awareness sees himself or herself as "in the center of a time span that extends back into the past and forward into the future" (Greenleaf, 1966, p. 28).

Greenleaf (2003) believed that the growth of entheos in a person can lead to awareness. By entheos, Greenleaf meant "the power actuating one who is inspired" (p. 118). *Entheos* was originally a Greek word, *ἑνθεος*, which literally means "in God." OED defines it as "an indwelling divine power" and "inspiration" ("Entheos," 2017). It is in the center of upward awareness. Greenleaf (2003) suggested six misleading indicators of the growth of entheos: "status or material success," "social success," "doing all that is expected of one," "family success," "relative peace and quiet," and "compulsive business" (pp. 118-119). Furthermore, he pointed out eight

valid indicators of the growth of entheos: "a concurrent feeling of broadening responsibilities and centering down," "a growing sense of purpose in whatever one does," "changing patterns and depths of one's interests," "the minimum of difference between the outside and inside images of the self," "conscious of the good use of time and unhappy with the waste of time," "achieving one's basic personal goals through one's work," "a sense of unity," and "a developing view of people" (pp. 119-121). In short, the ultimate test of entheos is "an intuitive feeling of oneness, of wholeness, of rightness" (p. 121).

I suggest that the growth of entheos can be achieved through the practices of reflexivity, listening, and healing. Reflexivity has similarities with reflection. Reflection is "the process or faculty by which the mind observes and examines its own experiences and emotions" ("Reflection," 2017). It is "an increasing awareness of thoughts and feelings that allows a person to see things in a new light and more complete light" (Welch & Gilmore, 2011, p. 99). In ancient China, one of Confucius' disciples said, "I daily examine myself on three points: whether, in transacting business for others, I may have been not faithful; whether, in intercourse with friends, I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher" (Confucius, 1893, p. 139). This kind of self-examination has been one of the virtues for a noble Chinese for two millennia. Autry (2004) also recommended daily reflection for leaders to overcome their own egos.

Furthermore, reflexivity is being reflexive, which is "of a mental action, process, etc.: turned or directed *back upon the mind itself*" ("Reflexive," 2017, emphasis added). Stacey (2012) distinguished reflexivity from reflection because the subject and the object in this introspective process should be simultaneously present rather than separate. He went on and illustrated that reflexivity is the activity of thinking about not only our participation in social interactions (first order reflexivity), but also *how we are thinking about* our participation (second order reflexivity). Second order reflexivity requires both conceptualization of the situation and the examination of our self-examination. Conceptualization provides vision for the organization beyond daily practice. Reflexivity is the practice of pondering and living out our interrelatedness. The practice of reflexivity leads to oneness, wholeness, and rightness—the growth of entheos.

Reflexivity can be done individually and collectively. Lyubovnikova, Legood, Turner, and Mamakouka (2017) examined how authentic leadership influences team performance through the mediator of team reflexivity. Using survey data from 53 teams with 206 participants in the United Kingdom and Greece, they found that team reflexivity is positively related to team productivity and team effectiveness.

Reflexivity, especially second order reflexivity, will disturb and awaken a leader's heart. According to Greenleaf (2002), servant-leaders take in more information from the environment than people normally do and make more intense contact with the situation. "Remove the blinders from your awareness by

losing what must be lost, the key to which no one can give you, but which your own inward resources rightly cultivated will supply" (p. 340). Low tolerance for awareness will make leaders miss leadership opportunities (Greenleaf, 2002). When our doors of perception are wide open, we are facing the stress and uncertainty of life. Awareness helps us develop detachment, the ability to stand aside and examine ourselves, and the serenity to stand still amidst alarms (Greenleaf, 2002). It is necessary to be aware of our moves among interactions: move away by withdrawing, move toward by complying, or move against by being aggressive (Horney, 1992). Apparently, awareness is "not a giver of solace," but "a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. . . . They have their own inner serenity" (Greenleaf, 2002, p. 41).

Listening also can lead to the growth of entheos not only in oneself, but also in others, because it builds strength in others. First, listening can lead to better awareness. Through both quantitative and qualitative approaches, Lau (2017) studied listening strategy usage of 1,290 seventh-grade and 1,515 ninth-grade students in Hong Kong. She concluded that high-proficiency listeners have a better awareness of listening problems and more problem-solving strategies, and use these strategies more frequently and effectively than low-proficiency listeners.

Second, listening takes willingness, vulnerability, and responsibility. Koskinen and Lindström (2013) elucidated the essence of listening through a hermeneutical analysis of

Emmanuel Lévinas' writings and uncovered seven themes: (a) listening gives humans joy, strength, and satisfaction; (b) listening is a choice to open to and welcome the Other; (c) with the willingness for otherness, listening is to put oneself into question; (d) listening is to allow oneself to see and be moved by vulnerability and compassion; (e) listening is an infinite responsibility to answer to the Other by saying here I am; (f) listening is to welcome the vulnerability and holiness in the Other; and (g) listening is to embrace each other in a communion.

Third, listening is neither a tool, nor an action, but an attitude that is toward other people and the understanding of them (Greenleaf, 2002). "Anyone who listens is fundamentally open. Without such openness to one another there is no genuine human bond" (Gadamer, 1975/2004, p. 355). Listening is connected to living quality through listening as silence, listening as dialogue, and listening as ethics with openness (Bunkers, 2015). Listening is openness to communication, openness to others, openness to risk and excitement, openness to wisdom, openness to the wholeness of themselves and others (Greenleaf, 2002). Openness to the other "involves recognizing that I myself must accept some things that are against me, even though no one else forces me to do so" (Gadamer, 1975/2004, p. 355). A servant-leader listens, reads, and obeys "the rhythms of creation" and dwells "in communion with the Creator" (Wangerin, 2002, p. 257). A servant-leader perceives numerous possibilities since he or she decides to listen instead of react. A servant-leader listens to his or her people's concerns and asks

them what they think needs to be done and what he or she can do to help (Moxley, 2002). A servant-leader listens and accepts people for who they are (Greenleaf, 2002). "The power of feeling we are heard is what heals us" (Wheatley, 2004, p. 267). Together, we build our oneness, wholeness, and rightness.

SERVANT-LEADERSHIP AND HEALING

Barbuto and Wheeler (2006) have pointed out that healing is underappreciated in leadership. They included it in their servant-leadership subscales, and through research they concluded that leaders' emotional healing is most related to followers' satisfaction. Emotional healing, as a subscale, describes "a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma" (p. 318). It was measured through four items that stated, this person is the one (a) "I would turn to if I had a personal trauma," (b) who is "good at helping me with my emotional issues," (c) who is "talented at helping me to heal emotionally," and (d) "that could help me mend my hard feelings" (p. 322). In addition, the authors claimed that listening and empathy contribute to emotional healing and wisdom (i.e., awareness and foresight).

Laub (1999) generated characteristics of servant-leadership through a three-round Delphi process with 14 experts who had written on or taught servant-leadership. He used these characteristics to construct the items for the Servant Organizational Leadership Assessment (SOLA) instrument. He conducted a pre-field test of the instrument with 22 people,

revised the instrument, and conducted the field test with 828 people from 41 different organizations. After analyzing the reliability and correlation of the results, the SOLA instrument was developed. He included healing as one item of the subscores of the SOLA instrument in his pre-field test. After receiving feedback from judges and participants, he changed "work to bring healing to hurting relationships" to "work to maintain positive working relationships" because the original item was considered "to be too strong of a statement" and "'hurting' needed to be changed" (p. 142). One example of participants' responses on the item of healing was "'healing' is a term that, to me, implies mending or fixing something that is broken. While this is something servant leaders do, I see other competencies being more essential" (p. 135). Thus healing was actually removed from the SOLA.

Liden et al. (2008) identified nine dimensions of servant-leadership and reduced them into seven factors through factor analysis of the data from 298 college students. Then the authors verified these seven factors through confirmatory factor analysis of the data from 182 workers. Later, these seven factors were included in the model of servant-leadership by Liden et al. (2014) as servant-leader behaviors. Liden et al. (2008) employed emotional healing as one of their seven factors of servant-leadership. They defined emotional healing as "the act of showing sensitivity to others' personal concerns" (p. 162). They created four items to measure emotional healing: "I would seek help from my manager if I had a personal problem," "My manager cares about my personal

well-being," "My manager takes time to talk to me on a personal level," and "My manager can recognize when I'm down without asking me" (p. 168). These four items are similar to the ones defined by Barbuto and Wheeler (2006). Barbuto and Wheeler (2006) emphasized the ability of healing whereas Liden et al. (2008) focused on the act of showing concern. In addition, Liden et al. (2014) have contended that, through awareness and empathy, a leader can identify a need for emotional healing; providing emotional healing requires a leader to be aware and capable of managing his or her own emotions.

If we accept entheos as involving oneness and wholeness, healing is indispensable. Healing is the "restoration of wholeness, well-being, safety, or prosperity" ("Healing," 2017). Greenleaf (2002) pointed out that servant-leaders are "*healers* in the sense of *making whole* by helping others to a larger and nobler vision and purpose than they would be likely to attain for themselves" (p. 240, emphasis in original) and healers do it also for their own healing. Ferch (2012) emphasized that "A hallmark of servant leaders is that they heal others, and they do so through mature relationship to self, others, and God" (p. 72). Thus healing is the commitment to and capability of making whole oneself, others, organizations, and relationships. Servant-leaders are wounded healers, "who must not only look after their own wounds, but at the same time be prepared to heal the wounds of others" (Nouwen, 1979, p. 88).

Sturnick (1998) observed six stages of healing leadership: consciousness of health, willingness to change, a teachable

moment, healthy support systems, immersion in our inner lives, and returning to service in leadership. She also pointed out that "releasing obsessive and destructive perfectionism" can lead to healing (p. 190). As Greenleaf (2002) said, the acceptance of a person requires tolerance of imperfection; acceptance and empathy can lift people up and help people grow.

Barbuto and Wheeler (2006) and Liden et al. (2014) concluded that empathy, listening, and awareness can lead to healing. Another essential component of the healing process is forgiveness. Having discussed listening and awareness, I focus on empathy and forgiveness here. Empathy is "the ability to understand and appreciate another person's feelings, experience, etc." ("Empathy," 2017). Empathy is the core theme of Hopkins' (2015) five-step model of restorative interaction: Allow everyone to share (a) what has happened, (b) what was in their minds and how they felt, (c) the impact of what has happened, (d) what needs had been unmet or ignored, and then (e) discuss and find mutually acceptable ways forward. Tutu (1999) also points out that forgiveness "involves trying to understand the perpetrators and so have *empathy*, to try to stand in their shoes and appreciate the sort of pressures and influences that might have conditioned them" (p. 271, emphasis added). In addition, Elliott, Bohart, Watson, and Greenberg (2011) summarized three major sub-processes of empathy from the perspective of psychotherapy: an emotional simulation process, a perspective-taking process, and an emotion-regulation process.

Coplan (2011) proposed a narrow conceptualization of empathy and focused on three principal features: affective

matching, other-oriented perspective taking, and self-other differentiation. Her three features of empathy lie in the major sub-processes of empathy as mentioned by Elliott et al. (2011), but in a narrower sense. She argued that affective matching occurs only when a person's affective states are qualitatively the same as those of the target. Thus rich experiences of the leader and his or her deep awareness are necessary for affective matching to take place. According to Coplan (2011), taking an other-oriented perspective is imagining oneself *being the target* in the target's situation rather than *being oneself* in the target's situation. This requires "greater mental flexibility and emotional regulation" (p. 10). In addition, a leader's unconditional acceptance and healing presence are crucial in this other-oriented, perspective-taking process. Furthermore, she claimed that self-other differentiation is essential for empathy; empathy enables deep engagement with others while preventing one from personal distress and false consensus effects. This requires self-awareness, other-awareness, and relation-awareness.

Enright, Freedman, and Rique (1998) adopted the definition of forgiving as "a willingness to abandon one's right to resentment, negative judgment, and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her" (pp. 46-47). Incorporating both decisional forgiveness and emotional forgiveness, Worthington (2006) pointed out five concepts at the center of forgiveness theory: First, there are different types of forgiving; second, forgiveness

suggests changes over time; third, it is related to perceived injustice; fourth, emotional forgiveness is the major barometer of change over time; and fifth, emotional forgiveness happens when we replace "negative, unforgiving stressful emotions with positive, other-oriented emotions" (p. 17). Thus Worthington's understanding of forgiveness is "a process of replacing the complex negative emotion of unforgiveness by any of several positive other-oriented emotions" (p. 106). He appealed for empathy, sympathy, compassion, and love along with rational understanding in the face of social tensions and injustice.

The Truth and Reconciliation Commission (TRC) in South Africa is a painful, yet encouraging and hopeful, example of forgiveness. When Mandela laid down his vengeance after 27 years in jail, the spirit of forgiveness was kindled in the whole nation. Mandela and Tutu convinced their followers through their own suffering and their willingness to forgive for the sake of others (Tutu, 1999). Tutu (1999) said, "Forgiveness will follow confession and healing will happen, and so contribute to national unity and reconciliation" (p. 120). He believed that we have to move "beyond retributive justice to restorative justice, to move on to forgiveness, because without it there was no future" (p. 260). We forgive not only for the sake of the perpetrators, but also for the best interest of ourselves. We are humanity in one. Whenever we dehumanize others, we dehumanize ourselves. After being stabbed by Mrs. Curry, Martin Luther King Jr. said, "Don't do anything to her; don't prosecute her; get her healed" (C. King, 1969, p. 170). For him, forgiveness is "not an

occasional act," but "a permanent attitude" (M. King, 1963, p. 26). As Gibran (2007) said, "The strong of soul forgive, and it is honour in the injured to forgive" (p. 268).

Forgiveness has been recognized as an essential component of the healing process (Ferch, 2000, 2012; Fitzgibbons, 1998; Hope, 1987; North, 1987, 1998; Ramsey, 2003). Through hermeneutic phenomenological inquiry with six Christians concerning touch in the context of forgiveness, Ferch (2000) found five main themes: "restoration of a loving bond," "restoration of character," "lifting the burden of past relational pain," "lifting the burden of shame," and "restoration of oneness" (p. 161). These themes reflect not only the notion of forgiveness, but also its effects on healing the people involved and their relationships. Similarly, using a hermeneutic phenomenological approach, Ramsey (2003) interviewed six perpetrators who committed crimes against humanity during the apartheid era of South Africa and received empathy and forgiveness from people they had harmed. She found that forgiveness heals the psyche of the perpetrator and creates opportunities for the healing of interpersonal wounded relationships. Servant-leaders help build a bridge that "takes us from power that destroys to power that heals" (Ferch, 2012, p. 15). If we are to truly serve and bring healing to others, we have to learn to forgive and ask for forgiveness from others. We have to embrace what is natural to a child: "vulnerability, tenderness, openness, vitality, and the desire to grow" (p. 100).

CONCLUSION

Servant-leaders lead through awareness and healing. Empathy, listening, awareness, and forgiveness contribute to healing; healing, listening, and reflexivity (with conceptualization) lead to the growth of entheos; and the growth of entheos results in better awareness. These characteristics of servant-leadership interweave with one another to bring out better awareness in a servant-leader, in order to tackle whatever issues are in front of him or her. Inward awareness (i.e., self-awareness) can help leaders understand their own strengths, weaknesses, emotions, concerns, and the impacts of their actions. Upward awareness (i.e., spirit-awareness) can shape a leader's entheos and nurture his or her oneness and wholeness. Outward awareness, that is, other-awareness, relation-awareness, and situation-awareness, can move a leader toward stewardship, including persuading people through word and deed, committing to the growth of people, and building community. A person with relation-awareness and situation-awareness is able to identity situational, historical, religious, cultural, and social elements in a complex situation. All of these forms of awareness take place with onward awareness (i.e., time-awareness); and the awareness of the future leads to foresight. A model of servant-leadership is shown in Figure 1. Adopting an organic, rather than a mechanistic, view of people and organizations, servant-leaders can become healers of self and others. In conclusion, the two characteristics of servant-leadership—awareness and healing—are essential leading

practices for servant-leaders because a vision full of hope is ahead of us: "True leadership heals the heart of the world" (Ferch, 2012, p. 194).
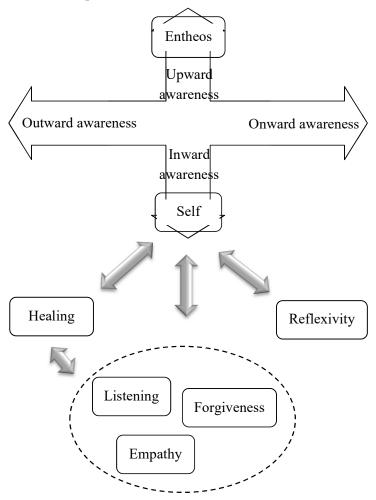


*Figure 1*. Servant-leadership model.

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