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Moriah Olmstead, a student at Toccoa Falls College, created the cover artwork. She explains that a wave is like a Servant Leader. Both are constantly changing with new tides of influence and resurfacing from depths that life passionately brings forth. Always seeking new horizons and growing in strength, Servant Leaders empower others by setting the example of what it looks like to remember hope. In the same way, a wave is powerful and graceful by its gesture of drawing its onlooker into its beauty. Life can become overwhelming when focused on the ever-present waves of chaos, but the very essence of becoming a Servant Leader is to hold fast and stand firm while focusing on, "whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, and whatever is admirable" (Php 4:8). There is a horizon to every ocean and there is a God whose greatness calms the sea. It is in this center of chaos that the Servant Leader displays a calm in the midst of the storm.

THE VIABILITY OF SERVANT LEADERSHIP IN POLAND: HOFSTEDE'S FOUR-VALUE DIMENSIONS PERSPECTIVE

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ABSTRACT: Using Greenleaf's (1977) servant leadership theory extended by Patterson (2003) and Winston (2003), this work assessed the viability of servant leadership in Poland from the perspective of Hofstede's (1983) four-value dimensions by which cultures can differ. Drawing from literature, the pillars of servant leadership (Patterson) and circular (Winston) models and the characteristics of the Polish national culture based on Hofstede's four-value dimensions model were discussed. Then, using conceptual models, those characteristics were juxtaposed with those of the U. S. to assess the servant leadership's viability in Poland. As a result, the possibility that the premise of servant leadership applied to a cultural context significantly different from the American culture, such as Poland, may produce outcomes with enough potential to significantly impact its viability.

The Viability of Servant Leadership in Poland: Hofstede's Four-Value Dimensions Perspective

According to Britannica Academic, Poland was established as a Christian nation and a union of Slavic tribes in 966 CE. This historical fact took place due to the ambition of Prince Mieszko who was most likely the fourth in the Piast line. Mieszko became the first king of Poland assuming the name of King Mieszko I. He ruled Poland between 966 – 992. The christening of Poland in 966 originated from an arranged marriage of King Mieszko I and Princess Dobrawa. She was the daughter of Prince Boleslaus I, the Cruel. This arrangement was a peaceful option of Christianity expanding into the territory of Poland. The German version would have come with fire and sword. The Baptism of Poland placed the new nation within the cultural sphere of Western Christianity. Since then, Roman-Catholicism has been the state religion in Poland with no competition from other faiths. Initially, the religion was forced onto the disobedient ones by fire and sword. Over the centuries, the troubled Polish nation has been controlled by the Pope within the social systems such as (a) feudalism, (b) partitions, (c) occupation, (d) communism, and now (e) democracy. For 100 years, Poland was partitioned by the Russian, German, and Austria-Hungarian empires but briefly gained independence in 1918 after the World War I. On September 1, 1939, Nazi Germany, led by Adolph Hitler, invaded Poland based on a territorial claim. This occupation lasted until May, 1945. Then, the Soviet Red Army established a Communist regime that lasted until June, 1989. Poland was the first state in the Eastern bloc to achieve independence.

Considering the content of the Polish version of the Catechism of the Roman Catholic Church, which emphasizes the pursuit of the knowledge of God and moral love of God as a human's life endeavor, there might be an expectation that servant leadership grounded in pillars such as (a) *agapao*/moral love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service (Patterson, 2003) with reciprocating elements of Winston's (2003) circular model such as (a) follower's *agapao*, (b) commitment to the leader, (c) self-efficacy, (d) intrinsic motivation, (e) altruism toward the leader and his/her interests, and (f) service would perform well within the contemporary Polish culture. The purpose of this study is to explore the extent to which the servant leadership model developed by Greenleaf (1977) and further refined by Patterson and Winston could be effective within the Polish culture. Though its Christian roots enable Poland to share an appreciation for Christ's example of servant leadership, Poland's culture strongly deviates from the Western cultural norms where servant leadership has flourished. Using Hofstede's (1983) cultural dimensions, Poland's cultural profile is known for characteristics such as (a) high power distance, (b) extremely high uncertainty avoidance, (c) moderate individualism, and (d) high masculinity (Hofstede, 1983). These cultural markers are assumed to typically run contrary to Greenleaf's servant leadership model.

LITERATURE REVIEW

When Patterson (2003) had introduced her leader-to-follower servant leadership model and Winston (2003) expanded it with the circular one, Greenleaf's (1977) servant leadership theory had been gaining global momentum for three decades. From the Western perspective, servanthood was embodied by the example of Jesus Christ. Matthew 20:28 supports this assertion with an interpretation of servanthood as "the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (ESV). According to Seeley's (1993) interpretation of the New

Testament, when the disciples argued who would sit at Christ's left and right hand in glory, Jesus provided his followers with a controversial concept that combined rulership with service. Garlington (2010) discussed the process of following Jesus as dying to oneself/dying to the ego, to forgo any privileges and rights to be free, and to devote one's life to serve others.

Winston (2002) explored the phenomenon of Christian love and interpreted it through the lens of moral character. Issler (2012) explained that moral character is a set of values that stem from cross-generational beliefs. Rae (2009) illustrated that values are brought to the social context with the aid of ethics. Winston discussed *agapao*/moral love as giving the self as "love in a social or moral sense [is] embracing the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety to do the right thing at the right time for the right reason" (p. 5).

This definition of moral love has been used in studies as an operant expression of servant leadership not only within the American culture but other cultural environments as well. Dennis and Bocarnea (2005) designed a servant leadership assessment instrument based on Winston's definition of moral love. The model measures the extent to which a leader focuses on another person as the expresser of (a) needs, (b) wants, and (c) desires through the prism of the Platinum Rule (i.e. treat others the way they want to be treated). Sachdeva and Prakash (2017) used Dennis and Bocarnea's servant leadership assessment instrument within the context of the Indian organizational culture along with Wuest's (1997) interpretation of moral love as "called out of one's heart by an awakened sense of value in the object loved that causes one to prize it" (p. 61) focusing on the leaders' ability to achieve objectives such as (a) actively listening to the followers, (b) exhibiting compassion, (c) being adaptable, (d) sustaining the follower and organizational focus, (e) showing concern for followers' well-being, and (f) respecting the followers' individuality.

This study content introduces the contemporary Polish culture within the context of its defining historical characteristics as juxtaposed with Hofstede's (1983) four-value dimensions by which cultures can differ. Also, each element of Patterson (2003) and Winston's (2003) models are reviewed within the context of Poland to answer the research question posed at the end of this section.

THE POLISH CULTURE

Poland as the "weakest link" (Paczkowski, 2015, p. 3) emerged again as an independent country in central Europe liberating itself peacefully from the Soviet Union controlled Eastern Bloc established after World War II. The union was composed of nine countries including (a) Albania, (b) Bulgaria, (c) Czechoslovakia, (d) Hungary, (e) East Germany, (f) Poland, (g) Romania, (h) the Soviet Union, and (i) Yugoslavia. Paczkowski's phrase was used within this context to represent the nation of people who had the conditions, based on 1977 American intelligence's predictions, to potentially bring down not only the nation's government but start the domino effect to dissolve the entire Eastern bloc. This conviction to overthrow the Communist regime grew within the collective Polish psyche out of the long-lasting economic oppression and the communist government's favoring the mining region of Silesia (Paczkowski). Hence, the Solidarity movement was born. It originated at the Lenin shipyard in Gdansk on September 17, 1980. Led by a shipyard worker Lech Walesa, the movement quickly spread across Poland. As a result, Poland not only reemerged as a free country in April, 1989, but the nation created the domino effect for the entire Eastern bloc's collapse. The demise of the Berlin Wall reunited the East and West Germany (Paczkowski). Since WWII, the spark for socio-political changes within the Polish culture usually ignites within the higher education

student and worker populations (Paczkowski), Poland has a long history of courage confirmed by heroic historical facts. Among others, socio-political movements such as (a) the insurrections aimed to overthrow the Russian, Austria-Hungarian, and German oppression during the uprisings of 1794, 1830, and 1863, and (b) the anti-Nazi underground movement of 1939 - 1945 are vivid examples of the Polish courage.

According to Nasierowski and Mikula (2011), the Polish culture needs to flex to adapt to the requirements necessary to become a knowledge-based learning organization within the rapidly changing global economy. Due to factors such as (a) the centralized and mechanistic structures, (b) high power distance, (c) extremely high uncertainty avoidance, (d) moderate individualism accompanied by high vertical and horizontal collectivism, (e) and high masculinity with gender roles still traditionally defined (Murdoch & Kaciak, 2011), the Polish culture may find it challenging to transform into the knowledge-based global economy player (Nasierowski & Mikula). However, there are ambivalent levels of individualism (high and low) present in the Polish culture that coupled with high levels of masculinity may aid the cultural transformation (Nasierowski & Mikula).

HOFSTEDE FOUR-VALUE DIMENSIONS

Hofstede's (1983) four-value dimensions identified the effect of a culture on the values of its members and designated culture as a profound agent shaping the people within. National culture consists of elements such as (a) artifacts, (b) beliefs, (c) customs, (d) rituals, and (e) rules that express themselves through the members and institutions of the culture (Duong, Kang, & Salter, 2017; Hofstede; Williamson, 2000). When people of the culture transfer to another one, they are expected to adapt to new values. Yet, those people still carry in themselves the established customs, norms, and rituals of their originating culture. Values that people learn from previous generations turn into their beliefs and are used as a point of reference when people need to make decisions. Therefore, cultural artefacts such as (a) customs, (b) norms, (c) rituals, and (d) values are subject to evolution and are influenced by factors such as (a) the language, (b) politics, and (c) religion of the culture. People of the national culture individually and as groups through national institutions enact the evolution of their culture, and the culture informs them of their rights and responsibilities (Duong, Kang, & Salter; Hofstede; Williamson).

Hofstede's (1983) four-value dimensions model, composed of elements such as (a) power distance, (b) uncertainty avoidance, (c) individualism, and (d) masculinity, serves as an instrument with which to assess national cultures to determine how they differ. Hofstede posited that national culture has a profound impact on organizational practices since the four-value dimensions can capture and reflect the organizational values composed of the personal values of the organizational leaders. Hofstede also proposed that national culture, through its people as individuals and members of the national institutions with the aid of values handed down by parents and cultural environments of influence, serves as a powerful actor but is also influenced by the ones enacting it. Since national values serve as road signs for achieving goals that result in human behaviors (Hofstede), values become beliefs that influence the national culture through factors such as (a) the language, (b) politics, and (c) religion and shape the people of the culture as individuals, groups, and members of the national institutions (Duong, Kang, & Salter, 2017; Haxhi & van Ees, 2010; Hofstede; North, 1991; Williamson, 2000).

POWER DISTANCE. Among Hofstede's (1983) four-value dimensions through which to analyze a national culture, power distance is the level of national acceptance of uneven distribution of power. Simply put, power distance is an indicator of the way followers accept their leaders' level of authority. In countries with higher power distance measured on the scale ranging from 1-100, the acknowledgement by followers of their leaders' level of authority strictly follows the organizational hierarchy.

According to Murdoch and Kaciak's (2011) interpretation of Hofstede's (1983) findings from the GLOBE study of 2004, Poland's power distance is 69 in comparison with the European and the world's averages of 50 and the U. S. average of 40. This high level of power distance reveals strong correlation between power distance itself and uncertainty avoidance. These two factors can create a cultural shock for persons relocating to Poland from countries with much lower power distance index. This cultural shock can express itself through symptoms such as (a) anxiety, (b) confusion, (c) fatigue, (d) isolation, (e) loss of control, (f) sleep disturbance, and (g) other physical and/or emotional ailments (Sappien, 1993).

Yang, Liu, and Gu (2017) studied the impact of power distance on servant leadership among 466 participants grouped in 86 functional teams in 11 financial institutions in China. Yang, Liu, and Gu ascertained that high power distance can negatively impact followers' self-efficacy within a servant leadership team environment. This is because at the functional team level, the support of a servant leader is directed toward his or her followers without blending the interactions with the other team members as well as cross-functionally within the organization. Bissessar (2017) also used Hofstede's (1983) four-value dimensions model qualitatively and phenomenologically to assess its impact on international female educational leaders and inferred that power distance is correlated with servanthood.

UNCERTAINTY AVOIDANCE. According to Hofstede's (1983) four-value dimensions, uncertainty avoidance represents the level of national acceptance of uncertain and ambiguous situations. Hofstede's uncertainty avoidance score ranges from 1- 100. National cultures with high uncertainty avoidance scores maintain a higher number of rules (Hofstede, Hofstede, and Minkov, 2010).

Based on Murdoch and Kaciak's (2011) interpretation of Hofstede's (1983) four-value dimensions, Poland's uncertainty avoidance score is 91. This measurement is compared with the averages of Europe (68), the U. S. (48), and the world (62). While most Western countries have a negatively correlated ratio between the power distance and uncertainty avoidance (Hofstede), Poland's relationship between the two factors is positively correlated and statistically significant. This finding confirms the preference for strong organizational hierarchy and low tolerance for ambiguity, complexity and risk taking. In contrast with the Americans who are accustomed to and are relatively comfortable with organizational instability and unpredictability due to acquisitions and mergers, Poles tend to shy away from uncertainty and ambiguous situations preferring direct and precise instructions from their superiors (Leontaris, 2015).

INDIVIDUALISM. Based on Hofstede's (1983) four-value dimensions, individualism reflects the way people perceive achievements and interpersonal relationships. Individualism is also measured on the scale from 1-100. Poland's individualism score is 60. It is compared with the European average of 58, the U. S. average of 90, and the global average of 40. So, Poland has a moderate level of individualism in its historically collectivist national culture.

Tang, Werner, and Karwowski (2016) examined the differences in creative mindset between the selected German and Polish participants from the perspective of German individualism and Polish collectivism. Tang, Werner, and Karwowski used Karwowski's Mindset Scale (2014) to study two groups of higher education students. Tang, Werner, and Karwowski accepted their hypotheses that the German students living in the individualistic culture maintained stronger organizational growth focus and more flexible mindsets with horizontal and vertical collectivism expressing themselves as collaboration. The Polish students living in the collectivist culture marked by strong vertical and hierarchy-oriented collectivism revealed weaker organizational growth focus and less flexible mindsets. Although the Polish students were more individualistic during the study, especially while testing the horizontal/among peers' and vertical/among superiors' collectivism, this behavior characteristic is consistent with the level of national pride and high regard for authority. The German students exhibited behaviors consistent with the horizontal and vertical collectivism that in an organizational setting is known as collaboration to brainstorm and exchange ideas (Tang, Werner, & Karwowski). Kemmelmeier, et al. (2003) studied samples of participants from seven countries inclusive of Germany and Poland and found that vertical individualism is positively correlated with authoritarianism. In post Eastern-bloc countries, horizontal individualism is also positively correlated with authoritarianism. Oyserman, Coon, and Kemmelmeier (2002) asserted that cultures exhibiting high degree of vertical individualism tend to promote competition rather than collaboration.

MASCULINITY. Among Hofstede's (1983) four-value dimensions through which to assess a national culture, masculinity is associated with cultural presence of the male characteristics such as (a) assertiveness, (b) ego, (c) rationality, and (d) materialism. Femininity reflects the characteristics that are opposed to the masculine ones. So, characteristics such as (a) being submissive, (b) heart centered, (c) less rational, and (d) less materialistic may be considered as feminine characteristics. Masculinity in post-patriarchal cultures is a mirror through which the national culture reflects the degree to which the traditional masculine model of achievement, control, and power is in place (Murdoch and Kaciak, 2011).

Poland's masculinity score is 62 (Murdoch and Kaciak, 2011). It compares with the European average of 50 and the world's average of 48. The U. S. masculinity score is 61. Both, Americans and Poles share a similar gender-related focus in which masculine values of achievement and matching behaviors such as the desire to succeed are valued (Hofstede, 2001).

Molnar (2007) analyzed data on servant leadership behavioral characteristics from 2006 World Values Survey to create an instrument of 35 variables constituting the servant leadership index. Molnar used responses from 3,282 participants originating from 23 northern hemisphere countries including Poland. Molnar also cross analyzed the servant leadership index with Hofstede's (1983) four-value dimensions and identified statistically significant relationships between the servant leadership variables and Hofstede's (1983) four-value dimensions with the exception to masculinity. Molnar suggested that this finding may be justified by the fact that servant leadership is perceived as feminine.

Based on Hannay's (2009) assertion, servant leadership performs well in national cultures where there is "low power distance, low to moderate individualism, low to moderate masculinity, low uncertainty avoidance and a moderate to high long-term orientation" (p. 1). However, it is the tandem of power distance and uncertainty avoidance that determines servant leadership's success or failure in a national culture (Murdoch & Kaciak, 2011). Additionally, high power distance draws down self-efficacy/self-effectiveness (Yang, Liu, & Gu, 2017).

PATTERSON'S SERVANT LEADERSHIP PILLARS

Patterson's (2003) servant leadership model consists of the pillars such as (a) *agapao*/moral love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service. This servant leadership model allows researchers to measure the level of these constructs and analyze the relationship between them to assess servant leadership's viability in an organizational setting. Patterson posited that servant leaders' primary focus is on the followers supported by the peripheral organizational focus.

AGAPAO/MORAL LOVE. Per Winston (2002), to love morally is to love in a socially conscious sense creating sustainable value to benefit all. This love transforms leaders' focus from themselves to the followers. Moral love follows the Platinum Rule to treat followers as they wish to be treated.

The moral love construct does not appear to exist within the context of the Polish culture. For example, the Catholic moral code frequently brings into question moral behavior due to various key socio-political issues such as the right of the Polish women to terminate pregnancies when their lives are at risk (Zareba, Ciebiera, Binkowska, & Jakiel, 2017). Therefore, pregnancy terminations due to the women's life sustaining reasons are performed abroad.

HUMILITY. Based on the interpretation of Sandage and Wiens (2001), humility is favoring the efforts of team members rather than individual accomplishments based on talents and skills. To be humble, a leader needs to be able to accept himself or herself for who he or she is. This is a true test of authenticity toward the self and others.

Humility in this context does not appear to exist within the Polish culture. However, this term is tied to the Catholic tradition but is not emphasized by the populations of Polish believers and non-believers. Instead, based on cultural and individual pride, the Polish equivalent of the term humility is perceived as being modest.

ALTRUISM. According to Kaplan (2000), being altruistic is being of assistance to others without expecting anything in return. Hence, altruism is associated with behaviors that are others-centered (Winston, 2002). Altruism goes hand in hand with humility.

Tang, et al. (2007) studied the impact of the love of money and the Good Samaritan behavior in the U. S., Taiwan, Poland, and Egypt. The love of money scored high as a factor influencing helping behaviors in Poland. This finding appears to counter an attempt to locate altruism as a cultural value in Poland. Poles might help others but only if there is a string attached. That is, Poles may help others with a purpose of wanting something in return (Tang, et al., 2007). This situation may change as the Polish gross domestic product increases, thus giving more disposable income to inividuals.

VISION. Blanchard (2000) interpreted vision as "a picture of the future that produces passion" (p. 5). Vision is necessary as a condition of an effective leadership (Dennis & Bocarnea, 2005). Shared vision has an empowering effect on leaders and their followers but flows from the leaders' personal values (Laub,1999).

This is an example of another organizational construct foreign to the Polish culture and therefore the Polish organizational environments. This is due to the highly hierarchical organizational structure. Also, the high-power distance coupled with extremely high uncertainty avoidance plays, in tandem, a significant role in this situation.

TRUST. According to Hauser and House (2000), trust is "confidence in or reliance on another team member" (p. 230) regarding his or her moral character (Issler, 2012) and competence. Story (2002) considered trust as an essential variable of servant leadership. Dennis and Bocarnea (2005) indicated that servant leaders emulate truth in the way they conduct themselves in any environment, and this value of trust serves as an essential variable of servant leadership.

Morreale and Shockley-Zalabak (2015) studied perspectives of the selected Polish and Russian leaders on organizational trust. Both cultures are considered as the cultures with histories of distrust where distrust is a cultural norm. Although all leaders polled operated in cultures of distrust, they indicated that organizational trust is important to the organizational success.

EMPOWERMENT. Russell and Stone (2002) considered empowerment as entrusting power to others. Dennis and Bocarnea (2005) associated empowerment as servant leaders' ability to be listeners rather than speakers, emphasizing teams composed of valued members, and inspiring all members to work toward the achievement of common objectives. Empowerment changes the relationship between rights and responsibilities of leaders and followers.

Cierniak-Emerych and Piwowar-Sulej (2017) studied responses from 363 Polish participants regarding the role and state of empowerment within the Polish organizational setting. All participants indicated that empowerment "should be perceived as certain expansion of employee participation rather than a separate management concept" (p. 302), and it should be considered as not only sharing of information but also power sharing. However, Cierniak-Emerych and Piwowar-Sulej emphasized that despite the participants' perception of empowerment, they were not interested in implementing and sustaining empowerment in their organizations. This response is considered as a perceived barrier to applying empowerment within the Polish culture due to the low level of mental preparation of employers and employees to implement and sustain empowerment.

SERVICE. Russell and Stone (2002) considered service as the cornerstone of servant leadership. Dennis and Bocarnea (2005) classified empowerment as serving others to enact their best on behalf of functional teams within the organizational context. Greenleaf (1996) indicated that servant leaders must emulate the sense of responsibility.

Since service as one of the pillars of servant leadership it ties to altruism. Tang, Sutarso, Dolinski, Ibrahim, and Wagner's (2007) study of the impact of the love of money and the Good Samaritan behavior within the U. S., Taiwanese, Polish and Egyptian cultures and their assertion that the factor of the love of money scored high as a means of influencing extending a helping hand in Poland, service to others within the context of servant leadership is not a cultural value in Poland. Poles might help others when they expect something in return (Tang, et al.). This situation may change as the Polish gross domestic product increases.

WINSTON'S CIRCULAR MODEL

In this section, characteristics that do not overlap with Patterson's (2003) servant leadership model are discussed and analyzed within the context of the Polish culture. These elements are (a) commitment to the leader, (b) self-efficacy, and (c) intrinsic motivation. These characteristics are reciprocal to Patterson's servant leadership model.

COMMITMENT TO THE LEADER. Winston (2003) contrasted organizational commitment, which is the followers' constructive belief in their organization, with commitment to the leader, which is the followers' constructive perception of their leader. The organizational success rests on the foundation of leaders and followers' input based on effective collaboration for results. Winston considered commitment to the leader as a personal maturity factor on the part of the followers to strengthen Patterson's (2003) servant leadership model.

Leontaris (2015) studied 113 participants from the Polish higher learning institutions to examine what organizational environments were preferred. Leontaris ascertained that the Polish participants polled preferred team-oriented and participative leadership organizational settings to a lesser extent than the GLOBE project participants from other countries. Also, the Poles showed lesser tolerance for autonomous leadership style that prevailed in the Polish middle-level management organizational hierarchies between the years of 1996 and 1997 – eight years after the liberation from the Eastern bloc and the cultural and economic transformation. Additionally, as Leontaris noted, servant leadership was practiced more frequently within the contemporary organizational environments in the U. S. rather than in Poland.

SELF-EFFICACY. Winston (2003) defined self-efficacy as the followers' self-perception of their abilities and shortcomings. This skill ties to the value of authenticity. Winston relied on Bandura's (1997) findings that the ability to perceive one's potential is driven by one's cultural environments. This assertion ties to the idea that leaders who enact values from their moral characters (Issler, 2012) and empower their followers invest in the followers' self-efficacy.

Yang, Liu, and Gu (2017) studied the impact of power distance on servant leadership among 466 participants grouped in 86 functional teams in 11 financial institutions in China. Yang, Liu, & Gu (2017) identified a significant relationship between power distance and followers' self-efficacy/self-effectiveness in the servant leadership environment. Simply put, high power distance negatively affects followers' self-efficacy.

Kurczewska and Bialek (2013) studied the relationship between self-efficacy and entrepreneurial intentions in Poland to determine if they were gender driven. Kurczewska and Bialek relied on Bandura's (1997) definition of self-efficacy. While Kurczewska and Bialek ascertained that there was a moderating relationship between entrepreneurial intentions and self-efficacy, males played a higher role in the entrepreneurial intentions. However, there was no relationship between self-efficacy and entrepreneurial intentions, and self-efficacy was gender neutral.

INTRINSIC MOTIVATION. Winston (2003) followed Reeve and Reeve's (1995) model of intrinsic motivation as "the innate propensity to engage one's interests and exercise one's capacities, and, in doing so, to seek out and master optimal challenges – which means that the follower is inwardly motivated by himself/herself to behave in particular ways" (p. 6). Winston

further explained that this "innate propensity to engage" (p. 6) is independent of any external conditions but internally focused. Per Winston, intrinsic motivation plays a key role in motivation and performance.

The topic of intrinsic motivation within the Polish culture has been neglected if not unexplored in the literature. However, a reasonable assumption can be made that inward motivation is derived from the andragogic adult educational model (Knowles, Holton III, & Swanson, 2015). This method is practiced in the secondary and higher educational environments in the U. S. In Poland, the pedagogic educational method persists at all levels of education. Another reasonable assumption can be made that the prospect of the Poles getting inwardly motivated within the constraints of their collectivist culture marked by high degree of horizontal and hierarchy oriented organizational structures and vertical and collaborative individualism based on national pride would be a challenging proposition.

From Rodriguez-Rubio and Kiser (2013) through Carroll (2017) and Hunt (2017) and most recently Iwuala (2019), research continues to affirm that the servant leadership model (Patterson, 2003) works well within the cultural context in the United States. The U. S. culture reveals low power distance and uncertainty avoidance, extremely high individualism, and high masculinity. Similar observations can be made in other Western cultures that are close to the U. S. within the context of Hofstede's (1983) four cultural dimensions. This inference leads to the below research question:

> RQ: To what extent would the contemporary servant leadership model as defined by Greenleaf (1977), Patterson (2003), and Winston (2003) be effective within the Polish culture, which is marked by characteristics such as (a) high power distance, (b) extremely high uncertainty avoidance, (c) moderate individualism, and (d) high masculinity (Hofstede, 1983)?

METHODOLOGY

To answer the research question, three conceptual models are presented below. The numerical values in Table 1 were derived from Hofstede's (2004) GLOBE study. For the purpose of this analysis the numerical values were translated into a conceptual meaning based on the five-bracket qualitative scale. The qualitative values in Table 2 and Table 3 were derived from literature review concerning the level of adaptation of the pillars of servant leadership (Patterson, 2003) and circular models (Winston, 2003) across the Polish cultural faith-based and organizational cultural segments as juxtaposed with the U. S.

HOFSTEDE'S FOUR-VALUE DIMENSIONS

Table 1 interprets Hofstede's (1983) four-cultural dimensions model within the U. S. and Polish cultures to make a comparison. The American markers, especially low power distance in tandem with moderate uncertainty avoidance, support servant leadership. Starting from the left and moving to the right, the first column consists of Hofstede's four-cultural dimensions. The next column reveals the U. S. levels across the four-cultural dimensions. The column after that represents

the Polish levels. The next column reveals the levels needed across the four-cultural dimensions to support servant leadership in a national culture. The final column provides an assessment of the viability of servant leadership in Poland.

Table 1

Hofstede's Four-Cultural Dimensions in U.S. and Poland

Dimension	U.S.	Poland	The Level Needed to Support Servant Leadership in National Culture	The Viability of Servant Leadership in Poland
Power Distance	Low-40	High-69	Low	Low
Uncertainty Avoidance	Moderate-48	Extremely High-91	Low to Moderate	Low
Individualism	Extremely High-90	Moderate-60	Moderate	High
Masculinity	High-61	High-62	Moderate	Moderate

Note: Hofstede's four-cultural dimension measurements using the numerical scale between 1-100 have been interpreted with a 5 bracket conceptual scale: a) extremely low 1-20, b) low 21-40, c) moderate 41-60, d) high 61-80, and e) extremely high 81-100.

In Poland, the power distance is high. The level of uncertainty avoidance is extremely high. Individualism is moderate, and masculinity is high. These readings juxtaposed with the U. S. levels suggest low to moderate viability of servant leadership in Poland. Although the dimensions of individualism and masculinity returned favorable conditions for the viability of servant leadership in Poland, the tandem that drives Hofstede's (1983) four-cultural dimensions model's success or failure in a national culture is the collaboration between power distance and uncertainty avoidance. The power distance in Poland according to the GLOBE study (Hofstede, 2004) is high, and uncertainty avoidance is extremely high. Consistent with the findings of Murdoch and Kaciak (2011), the characteristic of this tandem can create a cultural shock that is extremely difficult for a cultural outsider to overcome. Moreover, it is also extremely difficult for a foreign idea to penetrate the force of the elevated level of power distance and extremely high uncertainty avoidance combined. Consistent with the findings of Yang, Liu, and Gu (2017), high power distance brings down self-efficacy/self-effectiveness within a servant leadership environment. Therefore, the high-power distance of Poland would be expected to bring down the characteristics of Winston's (2003) circular model such as (a) commitment to the leaders, (b) self-efficacy/self-effectiveness, and (c) intrinsic motivation. The U. S. culture that served as Table 1 conceptual model markers fits the required power distance and uncertainty avoidance criteria. However, the Polish culture scores high in power distance and extremely high in uncertainty avoidance. These two readings combined form an obstacle for servant leadership's performance in Poland. This is because servanthood is based not only on empowering interactions between leaders and followers, but those constructive interactions need to resonate within functional teams and outside of them within the organizational context as the organizations interact with their external and contextual environments.

PATTERSON'S SERVANT LEADERSHIP MODEL

Table 2 interprets the seven pillars of the servant leadership model (Patterson, 2003) from the standpoint of their application across the U. S. and Polish faith-based and organizational cultural segments. A two-step conceptual scale with components such as narrow and broad was used to assess the level of application. The term narrow means that the pillars of servant leadership are not present outside of the faith-based cultural segment. The term broad means that the pillars of servant leadership are present within the faith-based and organizational cultural segments. It must be emphasized that the faith based cultural segment in the U. S. is extremely diversified. In Poland, the faith-based cultural segment is limited to the Roman-Catholic faith.

Table 2

Patterson's Servant Leadership Model Component Level of Application across U.S. and Polish Cultural Segments

Component	U.S.	Poland	The Level Needed to Support Servant Leadership in National Culture	The Viability of Servant Leadership in Poland
Agapao	Broad	Narrow	Moderate	Low
Humility	Broad	Narrow	Moderate	Low
Altruism	Broad	Narrow	Moderate	Low
Vision	Broad	Narrow	Moderate	Low
Trust	Broad	Narrow	Moderate	Low
Empowerment	Broad	Narrow	Moderate	Low
Service	Broad	Narrow	Moderate	Low

Note: A two-step conceptual scale was used to illustrate the level of application.

Starting from the left column and moving to the right, the first one lists the pillars of the servant leadership model (Patterson, 2003). The second column provides the levels across the seven components in the U. S. The third one presents the Polish levels. The fourth one represents the levels necessary for the servant leadership model (Patterson) to work in a national culture. The final column provides an assessment of the viability of servant leadership in Poland from the standpoint of the application of the seven pillars across the Polish cultural segments.

While all the pillars of the servant leadership model (Patterson, 2003) are present in the faith-based and organizational cultural segments in the U. S., they are only present in the faith-based cultural segment in Poland. Moreover, some of the pillars deviate from their Western meaning as applied in the U. S. This finding suggests the low viability of servant leadership in Poland.

WINSTON'S CIRCULAR MODEL

Table 3 interprets the four characteristics of the circular model (Winston, 2003) from the standpoint of their application across the U. S. and Polish faith-based and organizational cultural segments. A two-step conceptual scale with components such as narrow and broad was used to assess the level of application of the circular model's (Winston). The term narrow means that the pillars of the circular model are not present outside of faith-based cultural segments. The term broad means that the pillars of the circular model are present within the faith-based and organizational cultural segments. It must be emphasized that the faith based cultural segment in the U. S. is extremely diversified. In Poland, the faith-based cultural segment is limited to the Roman-Catholic faith.

Table 3

Winston's Circular Model Pillars' Level of Application across U.S. and Polish Cultural Segments

Component	U.S.	Poland	The Level Needed to Support Servant Leadership in National Culture	The Viability of Servant Leadership in Poland
Followers' Agapao	Broad	Narrow	Moderate	Low
Commitment to Leader	Broad	Narrow	Moderate	Low
Self-Efficacy	Broad	Narrow	Moderate	Low
Intrinsic Motivation	Broad	Narrow	Moderate	Low

Note: A two-step conceptual scale was used to illustrate the level of application.

Starting from the left column and moving to the right, the first one lists the six characteristics of the circular model (Winston, 2003). The second column provides the levels across the components in the U. S. culture. The third one presents the Polish levels. The fourth one represents the levels necessary for the circular model (Winston) to work in a national culture to support servant leadership. The final column provides an assessment of the viability of servant leadership in Poland from the standpoint of the application of the pillars of the circular model across the Polish cultural segments to support servant leadership.

While all pillars of the circular model (Winston, 2003) are present in the faith-based and organizational cultural segments in the U. S., they are only present in the faith-based cultural segment in Poland. Moreover, some of the pillars deviate from their Western meaning as applied in the U. S. This finding suggests the low viability of servant leadership in Poland.

LIMITATIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH

The limitation of this study is the reliance on Hofstede's (1983) research of the four cultural dimensions, which narrows the scope of research to the variables such as (a) power distance, (b) uncertainty avoidance, (c) individualism, and (d) masculinity. Also, the results of the GLOBE study (Hofstede, 2004) supporting the Polish values of the four-value dimensions model such as (a) power distance, (b) uncertainty avoidance, (c) individualism, and (d) masculinity measured on the scale between 1- 100 are 15 years old at present and are worth reexamination. Moreover, the fact that the author of this work is of the Polish extraction and lived in the Communist Poland for twenty-four years is a limitation and an advantage at the same time.

DISCUSSION

In summary, for the servant leadership model (Patterson, 2003) to take hold, perform well and be sustained across the Polish cultural segments, the constructs such as (a) *agapao*/moral love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service as well the reciprocating constructs of Winston's (2003) circular model such as (a) follower's *agapao*, (b) commitment to the leader, (c) self-efficacy, (d) intrinsic motivation, (e) altruism toward the leader and his/her interests, and (f) service need to be broadly introduced, implemented, and sustained within the Polish cultural segments. Thus, the Polish culture through its reciprocating interactions with the people of the nation as individuals and as part of national institutions can continue to change to bring values such as (a) *agapao*/moral love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, (g) service, (h) commitment, (i) self-efficacy, and (j) motivation from the shadows of the Roman-Catholic faith - that over the centuries due to the Church hierarchy's control has been dividing the Polish people into two population segments of the believers and non-believers – across all cultural segments.

Additionally, the concept of trust within the organizational context needs to be transformed in the culture of distrust. Without these changes, the Polish culture will continue to struggle to adapt to the rapidly changing global economic environment based on knowledge sharing via galloping digitization.

Also, foreign so far within the Polish culture is the construct of commitment to the leader due to the existing strong vertical/hierarchy-oriented individualism rather than mutual trust between leaders and followers resulting in empowerment working in both directions. The Polish culture needs to consider, implement, and sustain the andragogic educational system (Knowles, Holton III, & Swanson, 2015) with its key components such as (a) the need to know, (2) the learner's self-concept, (c) the role of experience (rather than who one knows and who can push one's interests), (d) readiness to learn, (e) orientation to learning, and (f) motivation. This transformation from pedagogy to andragogy is challenging due to the psychological aspect of being an adult – that is being responsible for one's life. Without a radical change to the education system, the much-needed cultural transformation to adapt to the requirements of the global economic landscape will continue to be a challenge in Poland.

Most importantly, given the high-power distance and an extremely high uncertainty avoidance, any socio-cultural change introduced to the Polish culture need to be seriously considered for its viability, implications, and sustainability. Servant leadership is no exception to this prediction based on the conceptual models since the performance of servant leadership in a national culture is dependent on low power distance and low to moderate uncertainty avoidance. This observation is consistent with the findings of Murdoch and Kaciak (2011) who asserted that high

power distance and uncertainty avoidance are not conducive to servant leadership and additionally drive down self-efficacy/self-effectiveness destabilizing the premise of the servant leadership model (Patterson, 2003).

CONCLUSION

Relying on Greenleaf's (1977) servant leadership theory extended by Patterson (2003) and Winston (2003) and Hofstede's (1983) four-value dimensions, this work asked the question to what extent would the contemporary servant leadership model be effective within the Polish culture, which is marked by characteristics such as (a) high power distance, (b) extremely high uncertainty avoidance, (c) moderate individualism, and (d) high masculinity (Hofstede, 1983). Since the Polish culture is marked by high power distance and extremely high uncertainty avoidance, these factors alone form a strong tandem and an obstacle for servant leadership. Upon the review of literature and using the conceptual models with pillars of the servant leadership model (Patterson, 2003), Winston's (2003) circular model, and Hofstede's (1983) four-value dimensions, an inference is drawn that the performance of servant leadership applied to a cultural context significantly different from the U. S. culture marked by characteristics such as (a) low power distance, (b) moderate uncertainty avoidance, (c) extremely high individualism, and (d) high masculinity can produce an outcome with enough potential to significantly impact its viability. Since enough scientific evidence exists linking servant leadership with low power distance and moderate uncertainty avoidance, the Polish culture with its high-power distance and an extremely high uncertainty avoidance can prove to be a challenging socio-cultural environment for the performance of servant leadership in comparison with the U. S. However, modifications to the selected Polish cultural segments subjected to servant leadership and an introduction of American servant leaders could potentially allow servant leadership to take hold and be sustained.

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