Effectiveness of Servant Leadership in an Organizational Environment: Influence on Human Capital and Performance in Social Entrepreneurship

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Studies have demonstrated the effectiveness of servant leadership on human capital and social enterprise are few. To increase knowledge, research with the Network of Youth Organizations (ROJ) in Chad was carried out. The hybrid approach has been deployed. The results showed that the credibility and human warmth of the servant leader promote the adherence and commitment of employees in the process of social entrepreneurship. Then, the passion for the excellence of the servant leaders is a real lever for the performance of social entrepreneurship. However, the passion for excellence contributes little to social entrepreneurship. But it is above all agile, autonomous and committed human capital that increases performance in social entrepreneurship. The article is useful for scholars who will find a renewed definition of servant leadership. While public actors will find new avenues of solutions to suggest policies and programs to strengthen the capacity of the OR. OR leaders will find strategies to effectively enhance and enhance their human capital.

Keywords: servant leadership, human capital, social entrepreneurship, organization, performance

INTRODUCTION

It is accepted that all human organizations have leaders, human capital, and social entrepreneurship. Although it varies according to the promoters, social entrepreneurship, this set of innovative and organized activities consisting in offering a product to the specific community, is indispensable for social development. It solves neglected social problems. Without social entrepreneurship, solving social difficulties would be impossible. However, mission fulfillment depends on human capital and leadership style.

Despite its importance, social entrepreneurship is not infallible. Immense resources mobilized produce little positive impact or even worse generate. Many factors are at the root of this: poor resource management, an unfavourable environment, an inefficient leadership style and less competitive human capital. Of these, servant leadership and human capital are arguably the least well-known factors. Numerous

works (Divya & Suganthi, 2010; Hunter et al., 2013; Jenkins & Stewart, 2010; Sendjaya, Sarros, & Santora, 2008) on leadership and human resources management have been conducted with a strong interest in the issue of business performance. These studies tend to show that leaders have an influence on the human capital and performance of companies, in particular through their influence on staff mobilization. However, these studies focus almost exclusively on traditional companies and their human resources. The human capital and social entrepreneurship performance of the Youth Organizations Network (ROJ) is almost ignored. Moreover, this work ignores the role of servant leadership. They present contradictory results and some do not find a significant link. Thus, we do not know if servant leadership has explanatory power over the competitive human capital and social entrepreneurship performance of ROJs. In this perspective, we rely on the theory of management of excellence to study the link between servant leadership and competitive human capital, which, to our knowledge, has never been integrated into previous empirical studies.

The first part of this article is devoted to the theoretical framework and the formulation of hypotheses. The second part deals with the methodology, which is based on the interview guide and the survey questionnaire. The third is the presentation of the results of the model, followed by the discussion and, before concluding, we will discuss the contributions of the research and the perspectives they allow to glimpse.

WOULD FALL WITHIN THE THEORETICAL FRAMEWORK OF THE RESEARCH

This sequence presents the central concepts, the theoretical framework, and the hypotheses of our conceptual model, we will stop on a presentation of the central concepts of our research and on the general theoretical framework.

Management of Excellence

In general, the "management of excellence" has been popularized by the work of Thomas J. Peters and Robert H. Waterman, Jr. Its conceptualization benefits from solid foundations that allows it to be repositioned in all management research. It involves moving holistically towards the intended goal. It induces a movement that carries meaning. In addition, the management of excellence endorses emotional intelligence, innovation, detours to learn better.

Specifically, the management of excellence answers the question how the leader can become impactful with his employees. In other words, what are the key competencies for success? The answer to this question is based on the development of three postures: Leadership, Command and Coaching. In the (more human) leadership posture, two levers make it possible to translate into practice. The first lever concerns human warmth and is manifested by communication, the ability to listen, empathy, the clarification of the values and beliefs of the organization, the search for well-being and happiness, etc. Eating it spends 80% of its time involving employees in the direction of vision. The second lever concerns the competence of the leader perceived by employees, what they think of him. This posture makes it possible to elaborate the following table.

TABLE 1
CROISEMENR OF HUMAN WARMTH AND COMPETENCE OF THE LEADER

	Strong perceived competence	Perceived low competence
Strong human warmth	Admired leader	Pitiful leader
Low human heat	Jealousy against the leader	Despised leader

Source: author, 2022

Then, in the position of *coach*, the manager appears as a pedagogue who teaches his employees to "fish", to be autonomous, he advocates personalized development, fulfillment, etc. Thus, the manager spends the maximum amount of time in the services of accompaniment, encouragement to take initiative, support and supervision and therefore, becomes a real guide and servant. Finally, in the position of

commander or leader, four situations arise: (i) the establishment of the common operating framework (ii) the establishment of the control system and compliance with this framework (iii) the management of emergencies and unforeseen events and, finally (iv) the final decision-making in the face of the various options.

The examination of the three postures makes it possible to highlight the similarities and divergences between the servant leader (coach) and the leader (manager).

TABLE 2
THE CONTRAST BETWEEN COMMANDER-LEADERSHIP AND SERVANT LEADERSHIP

Commanding Leadership (Foreman)	Servant-Leadership
His goal is to be served.	His goal is to serve his others and others.
He is interested mainly in his image, reputation and advancement.	It seeks to enable subordinates to advance to their full potential by minimizing themselves and exalting others.
For the foreman, the right to the position of responsibility is more important than his responsibilities.	For the servant, the responsibilities are more important than the benefits of the right related to the position of responsibility.
Some colleagues are seen and treated as inferior and are usually not asked to participate in decision-making or be offered important information.	Employees are treated with respect as part of a team that works together to accomplish tasks and make decisions with shared information.
Easily accessible only to the nearest lieutenants.	Often seen interacting with others and maintains an open door atmosphere.
Creates an atmosphere of dependence by using the power of position to influence.	Creates an atmosphere in which others see their potential encouraged and developed and power is used to serve others.
Wants others to listen to the leader first.	Wants to listen to people before making a decision.
Seeks first to be understood rather than to understand.	Seeks first to understand and then to be understood
Condemns others for their mistakes and reluctantly accepts responsibility as a sign of weakness.	Valuing individual workers and learning from their mistakes while praising others.
Rejects constructive criticism and takes credit for achievements.	Encourages comments and comments and shares credit for results.
Use bullying to silence critics. Defensive in nature.	Welcomes an open discussion on improvement. Openness to learn from any employee.
Gain support for ideas through power games or manipulation. People react out of fear.	Gains support for ideas through logic and persuasion. People react with the feeling that it's right.
Promote those who follow without question or who are flexible.	Promote those who protest by contributing to success.
Authority is based on rules-based controls, restrictions and regulations maintained by force.	Authority is based on influence from within through encouragement, inspiration, motivation and persuasion.
Responsible only to superiors. Avoids personal evaluations as interference.	Accountable to the entire organization. Welcomes personal evaluations as a way to improve performance.
Clings to power and position.	Are willing to retire for someone more qualified.

Source: literature compilation, authors 2021

Foundation of the Servant Leadership Philosophy

> *« ... Maybe the Pan-Africanism of the 21st century is simply the servant leader; the peasant of Ivory Coast who grows cocoa, sometimes it is not the name of the party he needs, he just wants to know if the leader who is at the head of this country is a servant... ». Dr. Success Marsa, President of the Transformers party at the Constituent Congress of Gbagbo's New Party, October 16, 2021, in Abidjan, Ivory Coast.*

From the outset, Robert K. Greenleaf facilitates the understanding of the servant leader:

> *"... The great leader is seen as servant first..."* – *Robert K. Greenleaf.*

In addition to the above, it is accepted that the concept of servant leadership seems to be so complex that it defies the simple definition. It is multidimensional, rich in hues and wide in its meanings. The literature devoted to this concept has borrowed three main currents of thought: religion, psychology and management (Clercq, Bouckenooghe, Raja, & Matsyborska, 2014; Laub, 1999).]

In the religious field, terms such as God, soul, and spirit are used to refer to the servant leader. Similarly, the historical figure of Jesus Christ, in an oxymoron of *serving and leading* (Philippians 2:57), testifies to the manifestation of servant leadership. Indeed, Jesus taught that the greatness of a leader is measured by his humility, his love, and his total commitment to serving others. Jesus thus provides the practice of leading as a servant. So he washed the feet of his disciples, saying, "You have called me Master and Lord, even though I am a servant(Mt 20:28). Jesus Christ thus serves His disciples out of love in order to win their hearts so that they may marry the saving knowledge of God. This is the Christianized foundation of the servant leader.

In psychology and management, terms such as personal growth, self-awareness and identification are combined with management modes such as flat organization, shared vision, etc. However, it was Robert Greeleaf who was able to popularize the term servant leadership (C. Smith, 2005). While the first empirically tested model of servant leadership was formulated by Laub (Laub, 1999). According to the latter, a servant-leader is one whose primary purpose to lead is to serve others by investing in their well-being and development for the benefit of accomplishing tasks and goals for the organization. On the other hand, for many authors (Liden, Wayne, Zhao, & Henderson, 2008), being just a person willing to help does not qualify someone as a servant leader. Therefore, a large number of authors (Hunter et al., 2013; Kashyap & Rangnekar, 2014; Sherry & Winnette, 2011; J. Sun, Liden, & Ouyang, 2021) reveal that instead, a servant leader is one who invests in enabling employees to do their best. Furthermore, servant leadership should not be equated with selfish motives to please people or satisfy their needs (Clercq et al., 2014; Dierendonck, 2017).

At the very heart of servant leadership is the sincere desire to serve others for the common good (Sherry & Winnette, 2011; J. Sun et al., 2021). In servant leadership, self-interest gives way to collective human development (Belet, 2013; Chan & Mak, 2015). Servant leadership should not be seen as a model for weak leaders (Russell & Stone, 2002; Sendjaya et al., 2008). When things become difficult or when difficult decisions need to be made, as is inevitable in all leadership situations, the servant leader must be just as rigorous in mind and resilient as other types of leaders (Divya & Suganthi, 2010; Eliot, 2020). What distinguishes servant-leaders from others is not the quality of the decisions they make, but the way they exercise their responsibility and who they consult to make those decisions (Divya & Suganthi, 2010; Eliot, 2020; Russell & Stone, 2002; Sendjaya et al., 2008). Servant leadership is an attitude toward leadership responsibilities as well as a leadership style (Sherry & Winnette, 2011; B. Smith, Montagno, & Kuzmenko, 2004; Stone, Russell, & Patterson, 2004). It is most often presented and understood in juxtaposition with autocratic or hierarchical leadership styles (Sendjaya et al., 2008; J. Sun et al., 2021; P. Sun & Shang, 2019). Servant leadership recognizes that traditional forms of leadership are inadequate to motivate people today to follow (Liden et al., 2008; Neuschel, 2005). By way of synthesis, Table 3 summarizes the different definitions.

TABLE 3
AUTHORS AND DEFINITIONS

Author(s)	Definition	Selected concepts
Robert K. Greenleaf	The great leader is seen as a servant first	Servant
Laub, 1999	A servant-leader is one whose primary purpose for leading is to serve others by investing in their well-being and development for the benefit of accomplishing tasks and goals for the organization.	Investment, well-being, development
Hunter et al., 2013	A servant leader is one who invests in enabling employees to do their best.	Servant
Sherry & Winnette, 2011	At the very heart of servant leadership is the sincere desire to serve others for the common good.	

Source: compilation of literature data, authors, 2021

Model Construction

According to Patterson, to foster the full development of his collaborators, servant leadership: (*i*) *serves with Love; (ii) acts with humility; (iii) builds its influence on enlightened vision; (iv) trusts its employees; (v) is helpful at all times; and (vi) promotes employee empowerment (Patterson, 2003).* These are the six characters that build servant leadership in an organizational environment.

Indeed, Winston asserts that serving with *Love* means to love in the social or moral sense of the term (Winston, 2002). This love leads managers to consider each employee, not only as an instrument of production, but as a complete person with needs and desires and object of growth. Similarly, Ferch and Mitchell advocate love as a goal for leaders (Ferch & Mitchell, 2001). They point out that servant leaders really care about others and are interested in the lives of collaborators.

When it comes to *Humility*, Page and Wong assert that it is self-acceptance, but this includes, in addition, the practice of true humility (Page & Wong, 2012). This means not being focused on oneself, but rather focused on one's collaborators. In contrast, Sun and Shang argue that the humility of the servant leader should not be equated with low self-esteem, but rather that humility is consistent with a healthy ego (P. Sun & Shang, 2019). In other words, humility does not mean having a personal vision or self-worth; rather, it means seeing oneself as neither better nor worse than others. The servant leader views humility as a reflection of accurate self-assessment and, therefore, maintains a relatively low concentration on oneself (Dierendonck, 2017). For some authors (Coetzer, Bussin, & Geldenhuys, 2017), effective leaders are those who maintain their humility by showing respect for employees and recognizing their contributions to the team.

When it comes to *vision*, Chan & Mak define it as "an image of the future that produces passion" (Chan & Mak, 2015). Vision is necessary for good leadership. A large number of authors (Clercq et al., 2014) in fairly recent research postulate that the development and communication of a vision is an explanation of the success of transformational leaders and their effect on employee performance. Laub found that shared vision builds employees and meets their needs (Laub, 1999). Neuschel argues that the servant leader must dream while staying in the past and focusing on the future, as this allows the leader to take advantage of the opportunities of the present (Neuschel, 2005). Winston also points out that focusing on a future state was very important and that servant leaders must be concerned about the future (Winston, 2002). Connecting vision and humility, Belet argues that servant leaders are not as full of themselves as they allow their egos to stand in the way of their ability to envision a corporate future (Belet, 2013). Eliot argues that leaders need to create a shared vision with meaning – one that involves actors at the center rather than at the periphery (Eliot, 2020).

For *Trust*, Page & Wong define it in terms of good character, honesty and competence towards team members (Page & Wong, 2012). According to some authors (Stone et al., 2004), trust is an essential

characteristic of the servant leader. Servant leaders set an example of truth in the way they coach, empower, and persuade. This trust exists as a fundamental element of true leadership. However, trust implies an element of uncertainty, according to several authors (B. Smith et al., 2004), because trusting someone implies the possibility of being disappointed. Russell & Stone argue that the values of integrity and honesty build interpersonal and organizational trust and lead to credibility; this trust is essential in servant leadership (Russell & Stone, 2002). In addition, Patterson argues that leaders do what they say, which breeds trust (Patterson, 2003). In addition, the openness of a leader to receive feedback from others increases the reliability of a leader (Sherry & Winnette, 2011). Employees are more likely to follow a leader whose behaviors are consistent and trustworthy (Coetzer et al., 2017).

As far as *the Service* is concerned, it is a mission of responsibility towards others (J. Sun et al., 2021). Leaders understand that service is the center of servant leadership (Russell & Stone, 2002). Leaders model their service to others in their behavior, attitudes, and values (Kashyap & Rangnekar, 2014). Laub postulates that for leaders to be at the service of others, they must have a sense of responsibility (Laub, 1999). For *Empowerment*, it is the act of entrusting power to others.

For the servant leader, this means effective listening, making employees feel valued, emphasizing teamwork, and promoting equality (Russell & Stone, 2002). Sherry & Winnette postulate that empowerment is the sharing of power with collaborators in planning and decision-making (Sherry & Winnette, 2011). Eliot distinguishes between "seeming empowerment" and real empowerment (Eliot, 2020). The semblance of empowerment consists, for the leader, in giving power and responsibility to employees without changing the ethical relationship. True empowerment leads to a change in the rights, responsibilities and duties of the manager and employees.

Because of the plurality of terms that describe the servant leader, it seems relevant to us to suggest a specific definition, but which is inspired by the various previous notions. Thus, in the context of this research, servant leadership is defined as:

> *A posture of love, trust, and humility, based, for the most part, on human warmth illuminated by a shared vision to instill a taste for autonomy and a passion for excellence in employees (Author, 2021).*

The deconstruction of these six components and the above definition suggests the following three-dimensional modelling of servant leadership: (i) Attitudes focused on credibility; (ii) Human warmth and (iii) passion for excellence. Taking into account these three dimensions, it is expected that servant leadership will act directly on social entrepreneurship and, indirectly, through human capital. Therefore, the conceptual model of this study is represented by Figure 1.

FIGURE 1
CONCEPTUAL MODEL OF ENTREPRENEURIAL RESILIENCE
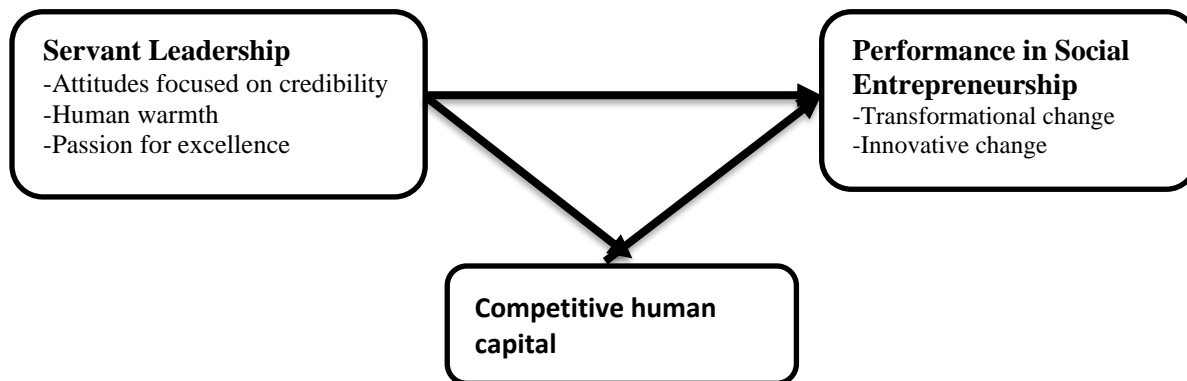
Source: literature compilation, authors, 2021

After defining the notion of human capital and social entrepreneurship, we will successively present the link between servant leadership and human capital, between servant leadership and performance in social entrepreneurship, and then between human capital and performance in social entrepreneurship.

Human Capital and Social Entrepreneurship
Human Capital

According to several authors (Mignenan, 2021; Ugalde-BindaI, Balbastre-Benavent, Canet-Giner, & Escribá-Carda, 2013), human capital is a heritage of knowledge of entrepreneurship. Rodriguez & Loomis (Rodriguez & Loomis, 2007) define human capital as a set of knowledge, skills, competencies and attributes that facilitate the creation of personal, economic and social well-being. For Becker (1962), human capital is the resources of an individual that determine his level of productivity. As part of this research, we consider human capital as:

> *The set of abilities, skill, abilities, etc. that each person possesses within the organization through the style of servant leadership, allowing them to be inventive, creative, productive in their specific field (Author, 2021).*

Specifically, human capital is a lever for transforming knowledge into relevant entrepreneurship projects to respond to societal issues. It is understood as a subject of creation of the value and competitiveness of any organization. This is why several authors (Berzkalnea & Zelgalve, 2014; Boujelbene & Affes, 2014) demonstrated that organizations that perform in entrepreneurship are those that implement better human resource mobilization practices. Other authors report that organizations that have developed resources based primarily on knowledge perform in social entrepreneurship.

Social entrepreneurship is like the collaborative economy, the social economy and the community economy, etc. This is how the social entrepreneur has been popularized and seen as a person driven by a social mission and a desire to find innovative ways to solve social problems that are not or cannot be addressed by market or public sector mechanisms. Similarly, social entrepreneurship has been seen as a modern approach to social value creation. While the social entrepreneur creates a new business to generate dramatic social change. It is solution-oriented and based on the importance of human capital over financial capital. It aims for value in the form of transformational change that will benefit disadvantaged communities and, ultimately, society as a whole. Based on these events, we define social entrepreneurship as:

> *A new initiative, led by an individual or group of individuals driven by a social vision and values, to generate sustainable and large-scale transformational changes through relevant innovative actions to solve important, and well-defined social problems of a specific community (Authors, 2021) more adequately.*

This definition, which is not exhaustive, puts forward the promoter of entrepreneurship, its objectives, and its purpose, which is based on sustainable transformational change as well as the target group.

Development and Operationalization of Research Hypotheses
Human Receiver Credibility and Competitive Human Capital

Considering the credible attitude and the human chaler as globally constituted of trust, humility, integrity, love, empathy, several authors (Chan & Mak, 2015; Coetzer et al., 2017; Dierendonck, 2017) believe that they would have a strong explanatory power over competitive human capital. However, few empirical studies have proven this relationship. Accordingly, we suggest the following first hypothesis:

Hypothesis 1 (H1): *Human warmth (H1a) and credibility (H1b) increase competitive human capital.*

Passion for Excellence, Transformational Change and Innovative Change

Servant leaders are, for the most part, carried the high level of passion for excellence and overall success. To achieve this, they formulate a vision borrowed from values and beliefs that they share with their collaborator. They develop social practices that translate into operational communication goals and strategies. According to a large number of works (Divya & Suganthi, 2010; Eliot, 2020; Laub, 1999),, such postures bring about significant transformational and innovational changes. Based on this observation, we suggest the following second hypothesis.

Hypothesis 2 (H2): The passion for excellence positively influences transformational change (H2a) and drives innovational change (H2b).

Competitive Human Capital, Transformational and Innovative Change

Competitive human capital is understood as the level of commitment and adherence of individual and collective talents as well as the managerial model that promotes their articulation in the process of the organization's change projects. Several researches (Divya & Suganthi, 2010; Mignenan, 2020; Sherry & Winnette, 2011; B. Smith et al., 2004; Stone et al., 2004) argue that such human capital plays a key role in organizational change. To validate such a relationship, we formulate the following hypothesis 3.

Hypothesis 1 (H3): Competitive human capital contributes to transformational change (H3a) and fosters innovational change (H3b).

By way of synthesis, Figure 2 presents the framework of the research hypotheses.

FIGURE 2
FRAMEWORK OF RESEARCH HYPOTHESES
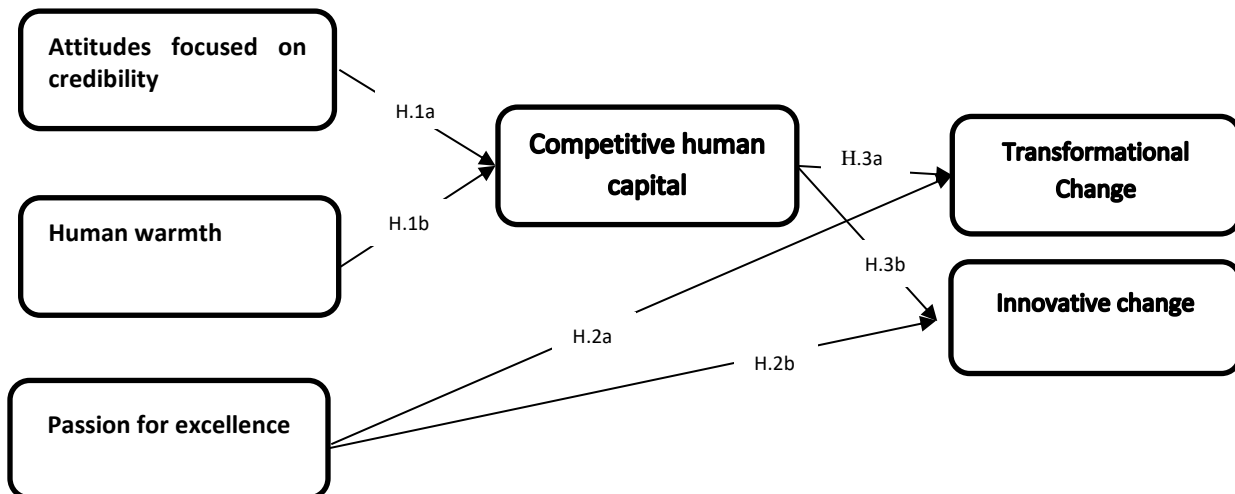
Source: compiled data from the literature (authors, 2021)

METHODOLOGICAL MECHANISM

To produce the data, we applied the mixed strategy because servant leadership, human capital and social entrepreneurship are constructs with multidimensional characters, but also interdisciplinary. More specifically, the mixed approach (Creswell, 2013), simultaneously deploying the qualitative exploratory and quantitative explanatory methods, was used. Thus, in the first place, the literature search was carried out.

Sample Size, Data Production and Descriptive Sample Analysis
Sample Size

The process of determining the sample size is based on the recommendations of Igalens and Roussel (1998). According to these authors, the sample size must be proportional to the number of items: 5 to 10 times more samples than there are items presenting the constructs under study. In total, 23 items have been defined to appreciate the six built. Thus, we have 5 x 23 and 10 x 23, or between 115 and 230. We opted for 230 ROJs, considered as reporting units. The 230 ROJ are youth organisations in six sectors of activity.

Data Production Instruments

We have developed a semi-structured interview guide and a survey questionnaire for the leaders of the Youth Organization Network (ROJ). These instruments were cut into several parts, according to the funnel method. The goal is to make them attractive, logical and simple for respondents to deal with. We conducted a pre-test with a sample of five leaders concerned with the issue of leadership effectiveness: two teacher-researchers in leadership and social entrepreneurship, two consultants in human resources management and two associations that have been successful in social entrepreneurship.

To measure the three components of servant leadership used by the ROJ, we follow in the footsteps of previous authors. We propose to follow the recommendations of several authors (Russell & Stone, 2002; Sendjaya et al., 2008) by mobilizing a 5-point frequency scale (*"from "never" to "very regularly")*. We also retain the frequency of daily use of the services, as recommended by Dennis and Bocarnea (Dennis & Bocarnea, 2005).

Human *capital* is based on the context-specific Becker scale. It measures the quality of staff for the need of social entrepreneurship (Clercq et al., 2014; Eliot, 2020; Kashyap & Rangnekar, 2014; Liden et al., 2008). Performance in social entrepreneurship is measured by the two indicators: performance in transformational change and performance in innovational change. Performance *in transformational change* is measured through the scale proposed and already applied to the Youth Organizations Network. Finally, the *performance in innovational change* is appreciated by the number of social projects carried out in the health, education, and training sector.

RESULTS

All items are presented in Table 2.

TABLE 2
CONVERGENT MEASURE FIDELITY AND VALIDITY

	Constructs and indicators	Factor contributions	Alpa de Cronbach	Reliability Index
Attitudes focused on credibility				
(Cre.1) Integrity in deeds		,83	,79	,78
(Cré.2) Humility in attitudes and behaviors		,80		
(Cré.3) Employee services		,76		
(Cré.4) Self-confidence and employee confidence		,74		
Human warmth				
(CHu.1) Empathy for employees		,73	,88	,798
(CHu.2) Attention and Listening to employees		,86		
(CHu.3) Employee well-being		,83		
(Chu.4) Love for all employees		,78		

| **Passion for excellence and success**			
(ExSuc.1) Shared vision	,73	,76	,79
(ExSuc.2) Smart lenses ,86			
(ExSuc.3) Proximity management	,83		
(ExSucc.4) Employee empowerment	,84		
Competitive Human Capital			
(Hum.1) Staff agility	,86	74	72
(Hum.2) Experience	,83		
(Hum.3) Jurisdiction	-		
(Hum.4) Commitment and membership	-		
Transformational change			
(Tran.1) Integration of the new rules	,88	,86	,87
(Tran.2) Reorientation of conflict management	,90		
(Tran.3) Awakening of consciousness	.83		
(Tran.4) Emergence of citizen behavior	-		
Innovative change			
(Inn.1) Integration of knowledge and skills	,88	,86	,87
(Inn.2) Desire to get out of current practices.	,90		
(Inn.3) Modification of existing practices	,83		

Reliability and Validity of Measurements

We used SPSS 24 and AMOS software for analysis purposes. The use of the factor analysis method made it possible to prune items with a communality value of less than 0.5. In other words, items that have had factor contributions of values less than 0.5 et/or distributed over several axes (at least 0.3 on the second axis) are systematically removed from the input mask. It emerges, in fine, the final factor structure presenting all the scales which has the Measure of Sampling Adequacy test of Kaiser, Meyer and Olkin (KMO) of .76 and the significant Bartlett sphericity test (.00). This structure explains, overall, 74.71% of the variance. It is easy to point out that the factor contributions all exceed the value of .71, while the Cronbach alpha values as well as the reliability values obtained during the confirmatory factor analysis are very satisfactory (ranging from 0.72 to 0.91) as shown in the data in Table 2. To see it, all the values exceed the expected minimum values. As a result, the coherence of the scales is thus demonstrated.

In addition, the results in Table 3 show that convergent validity is assured, with an *Average Variance Extracted (AVE)* greater than .500 (Bagozzi & Yi, 1988). Only the passion for excellence scale has an eTA very slightly below this threshold, but comes very close to it (,49). Nevertheless, its *Maximum Shared Variance* (MSV) and *Averaged Shared Variance* (ASV) are lower than the value of its eTA, proof of discriminating validity (Fornell & Larcker, 1981). Having good psychometric qualities on all other criteria, we can keep the passion scale of excellence as it stands while keeping in mind that relationships involving this variable will have to be interpreted with more caution, especially in case of significance at the limit of acceptable thresholds. Overall, the measurement model therefore meets the criteria required to evaluate the structural model.

<div align="center">

TABLE 3
CONVERGENCE VALIDITY AND DISCRIMINATING VALIDITY

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	AVE	MSV	ASV	1	2	3	4	5	6
1.Transformational change	,69	,08	,035	,83					
2.Innovational change	,59	,26	,109	,12					
3. Attitudes focused on credibility	,55	,23	,108	-,164	,74				
4. Human warmth	,54	,23	,134	,05	,48	,74			
5. Passion for excellence	,49	,19	,118	,19	,38	,43	,700	,79	
6. Competitive human capital	,65	,11	,081	,27	,17	,34	,33	,80	,87
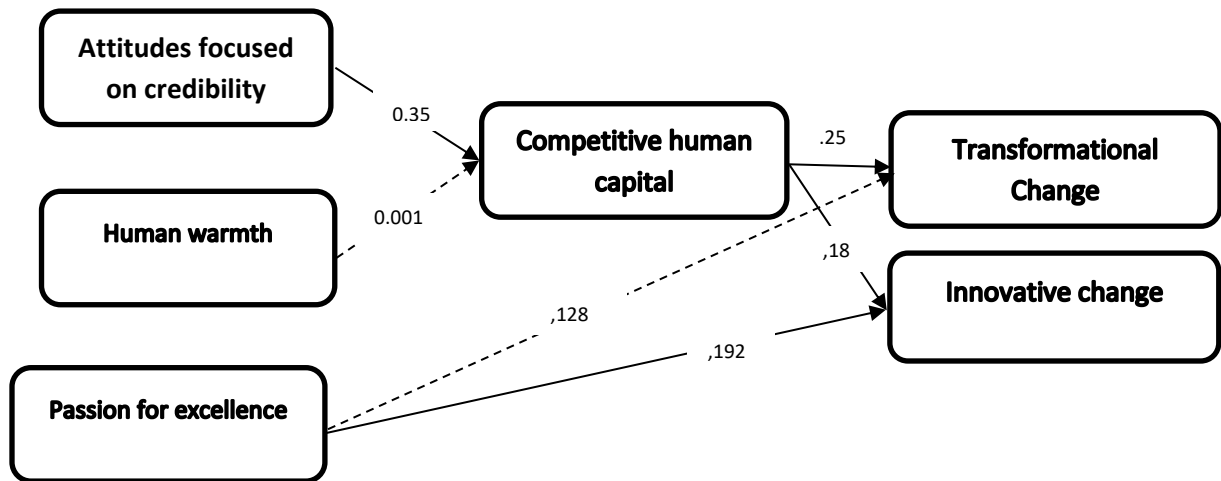
In contrast, assumptions H3a and H3b linking competitive human capital to both aspects of social entrepreneurship performance are both validated *(H3a; β = .250**; p < .01 and H3b; β = .188*; p <.05)*. Thus, competitive human capital seems to play the role of mediator between emotional intelligence and performance in social entrepreneurship. This is, in fact, what the mediation tests we have carried out (*Sobel test*) demonstrate, both for transformational change (critical ratio: 2.295*; p = .022) and for innovational change (critical ratio: 2.022*; p = .043). In other words, servant leadership helps the Youth Organization Network to strengthen their human capital. The latter then contributes to improving the transformational and innovative change of social entrepreneurship projects. Based on these results, we can begin the discussion and highlight the implications. This is the purpose of the sequence below.

DISCUSSION

This article focuses on the effectiveness of servant leadership. It proposes and tests a conceptual model of the influence of the leadership posture on human capital and social entrepreneurship performance in the Youth Organization Network. Based on a sample of 150 organizations, structural equation analyses show that servant leadership has an indirect influence on social entrepreneurship performance, through human capital, while human warmth and credibility have a significant direct influence on human capital and performance in transformational change in terms of behavioral changes, peaceful cohabitation of communities. The passion for excellence has a significant influence on innovational change. These results have theoretical, methodological and managerial implications as well as limitations and perspectives.

THEORETICAL IMPLICATION

First, thanks to its focus on ROJ with fewer than 50 members, our study runs counter tomany previous studies (Belet, 2013; Chan & Mak, 2015; Clercq et al., 2014; Coetzer et al., 2017) focused only on traditional and, often, large companies. Therefore, our results demonstrate the interest for future research on the style of the servitor leader of a political organization and that of the ROJ to identify the respective influence of the practices of servant leadership and allow finer recommendations to the actors of youth organizations.

Secondly, our study sheds light on the role of human capital in the study of the influence of servitor leadership in the context of youth organisations. Indeed, if some exploratory and qualitative studies (Divya & Suganthi, 2010; Hunter et al., 2013; Jenkins & Stewart, 2010) have examined the role of service leaders in strengthening the company's human capital, no quantitative studies have been conducted to date, to our knowledge on ROJs. Our study shows that servant leader practices can help the network of youth organizations to develop human capital, validating some previous proposals and qualitative studies (Russell & Stone, 2002; Sendjaya et al., 2008). Our results thus confirm, as shown by several studies (Hunter et al., 2013; Kashyap & Rangnekar, 2014; Liden et al., 2008; Neuschel, 2005) on non-ROJ companies and NGOs, that servant leadership practices strengthen the company's internal strategic resources, including human resources. This is why it would be relevant to consider human capital in future models of the effectiveness of servant leadership in the process that can lead to the success of the organization. More specifically, our results show that the servant leader is effective in influencing the human capital of ROJ and, ultimately, its performance in social entrepreneurship. In other words, help the organization identify, design and implement projects that pursue objectives of change, organizational, behavioral and innovation transformation. Nevertheless, we note with surprise that the human warmth in terms of Love, listening, etc. does not have a significant impact on human capital. This result does not correspond to the opinion of some authors who consider service and love as a motivating factor (Hunter et al., 2013; Kashyap & Rangnekar, 2014; Liden et al., 2008; Neuschel, 2005). Our opposite result could be explained by the specificity of our sample of small youth organisations, whereas previous studies have focused on larger and older traditional companies and NGOs. For example, intelligently managing one's emotion is not enough to meet the needs of ROJs who aim to bring about rapid transformational change in several areas at the same time.

Finally, another implication of this study is linked to the passion for excellence and its influence on performance in innovative change. Previous studies of non-ROJs have found conflicting results, some showing a positive and significant impact of the passion for excellence in performance in innovational change (Russell & Stone, 2002; Sendjaya et al., 2008), and others not (Belet, 2013; Clercq et al., 2014). Nevertheless, these studies focused exclusively on the economic aspect of entrepreneurship performance. Our modelling allows a better understanding of this relationship thanks to a distinction between performance in transformational change and performance in innovational change in terms of the number of projects that have made overall success: projects to raise awareness among young people against violence in schools; responsible and intelligent use of social networks. To our knowledge, distinguishing the two is a significant contribution compared to previous studies. In addition, and therefore, we show that the passion for excellence only influences the innovation aspect of the performance in change brought about through the social entrepreneurship of ROJ. Our results indicate that future studies on the influence of the passion for excellence could capitalize on a more accurate measure of social entrepreneurship performance.

PRACTICAL IMPLICATIONS

This study has several implications for leaders of youth organizations, policy makers and NGOs. It emphasizes the important role of servant leadership practices in helping ROJ members achieve superior performance in social entrepreneurship. It can also assist in the development of servant leadership training programs that can best meet their needs, particularly with a view to developing competitive human capital. In a way, this study answers positively to the question posed by several authors: does servant leadership deserve to be integrated into the capacity building strategy of the ROJs? In addition, our results show that

ROJs with authentic, transformational, and visionary leaders have competitive human capital and generate entrepreneurial projects.

From the perspective of NGOs and policy makers, our study can help formulate policies, programmes and strategies for the promotion and development of ROJs. It also demonstrates that ROJs can be effectively managed and can even encourage the design of new capacity building projects. More specifically, our findings shed light on how a youth organization can be effectively supported through an authentic leader and a transformational leader, but less with emotional intelligence. As a result, policymakers could adapt their servant leadership process according to the ROJ social entrepreneurship process.

LIMITATIONS AND PERSPECTIVES

Some specificities, of the ROJ of our sample, related to their size and their social entrepreneurship process are limits, but also interesting future research perspectives. In this study, we have chosen to focus on small organisations, as they are, by their nature, more limited in resources than NGOs and companies. We are therefore not in a position to generalize our results and say that they apply to larger NGOs and companies. Therefore, some questions deserve to be explored in future research, especially in view of the fact that previous models have not integrated human capital: can the practices of the servant leader allow NGOs and companies to strengthen their human capital? Would the human warmth-oriented posture ultimately be effective for these NGOs and companies and not for the ROJ? Similarly, we can question the link between the passion for excellence and transformational change. In the same vein, similar questions arise for NGOs and companies compared to ROJ. Do they, like the ROJs, benefit from a strengthening of their human capital through the practices of servant leadership? Is the leader's credible attitude effective for them? And do they need leadership passionate about excellence and human warmth to drive innovative and transformational change? Finally, a future line of research could focus on a comparison between ROJ and NGOs: are the practices of servant leadership more suited to one or the other category of organization with a social vision, and is it necessary to develop and strengthen this style of leadership?

Another limitation of our model relates to the focus on human capital at the expense of ROJ's other strategic resources of relational capital, structural capital and technological capital (Divya & Suganthi, 2010; Wang & Rode, 2010). The integration of these strategic resources, more particularly relational and structural capital, could, perhaps, make it possible to identify new influences from managers. To go further, we think it would be interesting to study the influence that the young leader can have on the dynamic capacities of ROJ, that is to say on his ability "*to integrate, build and reconfigure internal and external skills and resources in order to respond, and potentially contribute to, innovative and transformational of a community (Cook & Macaulay, 2020; B. Smith et al., 2004; Stone et al., 2004).* In other words, can a youth organization take advantage of its servant leader, not only to acquire new resources, but also to strengthen its ability to develop new resources to identify and implement high-value social entrepreneurship?

Finally, an ambitious research perspective would be to carry out new empirical studies in other subregional countries, including Cameroon, Central African Republic, etc. to make comparisons. We could then move closer to a consensus on the issue of the influence of servant leaders on the resources and social entrepreneurship performance of ROJ.

CONCLUSION

This research highlights the importance of having an inclusive leadership style that combines the characteristics of credibility with human warmth and passion for excellence. Thanks to a theoretical anchoring of the management of excellence in structural equation analyses on a sample of 160 youth organizations, the results show the positive influence of the attitude centered on credibility and human warmth on human capital, the positive influence of the passion for excellence on innovational change, and the positive influence of human capital on transformational change and innovational change. On the other

hand, the passion for excellence does not appear effective for the social entrepreneurship of the ROJ. Our results contrast with previous studies focusing on companies and NGOs.

As a practical implication, leadership training in youth organizations could focus on including more than one leadership style in supervisors. This would lead to higher levels of positive outcomes among individuals and teams. The use of this strategy would lead to youth organizations gaining a competitive advantage. By emphasizing the benefits of studying leadership styles together, this research thus offers ample leeway for future research targeting servant leadership styles. In conclusion, the present study made a unique contribution to leadership research by proving the central role played by credible and humanistic behavior in the direction and intensity of the motivation of THE HUMAN CAPITAL OF ROJ.

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