

Evolution and Study of Servant Leadership

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Evolution of Servant Leadership

Leadership has fascinated many students in history. This is not surprising. After all “Everything rises and falls on Leadership” (Maxwell, 2008). Many theories on Leadership have emerged over a period of time. Some of them are Great Man theory (Carlyle, 1888), Trait theory (Galton, 1869), Behavioral theory (Lewin, Lippitt & White, 1939) Contingency theory (Fiedler, 1957), Situational theory (Hersey & Blanchard, 1969), Functional Theory (McGrath, 1962), Transactional Theory (Burns, 1978) and Transformational Theory (Burns, 1978). The behavioural theories were bolstered by the works done at the Ohio State University and University of Michigan. Along with the theories on Leadership, the Leader behaviour was also studied in depth. The leader behaviour came to be known as the Leadership Style. Historically, many Leadership Styles have been propounded and studied. They include Charismatic, Autocratic, Persuasive, Consultative, Democratic and Delegation, and Coaching styles (Lewin et al, 1939; Tannenbaum & Schmidt 1957; Goleman, 2000). The search for excellence in leadership has continued all through. Aspects of excellent leadership have continued to evolve over the period of time (Mintzberg, 1969; Khandwalla, 1962; Collins, 2001; Maxwell, 2008; Barney, 2010 etc). Leadership has gone through many eras, and might be in an Integrative era right now (King, 1990).

Power has been used and misused in leadership in different ways. Power concentrated at the top has the potential to be misused as well as correctly used. In the Classical literature and scriptures (Indian and western) we come across leaders (Emperors, Kings, High Priests, Commanders, Captains, Chiefs etc) misusing power. It is such misuse of power that prompted Abraham Lincoln to opine that “*Nearly everyone can stand adversity, but if you want to test a person’s true character, give him power*”. T.S Eliot said that “*Half of the harm that is done in the world is caused by people who have power and want to feel important*”. It is in this context the term *Power Elite* has been used (Mills, 1956). This term captured the essence of union of the military, *Extracted from the Doctoral Thesis of Dr. Madana Kumar A, on Servant Leadership in Indian NGOs. September 2013. For more information and permission to use, please approach the author at madanakumar@menorahleadership.com*

economic, and state power. This included the theories of Marx, with his overemphasis on the capitalist as the only holder of power, Liberals, who saw the politician as the head of the system, and those who viewed warlords as the dictators of the system. It also drew attention to the interwoven interests of the leaders of the military, corporate, and political elements of society and suggested that the ordinary citizen is a relatively powerless subject, prone to manipulation by those entities.

Leaders have been cautioned regarding the misuse of Power since long. In His message to the disciples, Jesus Christ said *"You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."* (The Holy Bible , Matthew 20:25-28). Lao Tzu, the founder of Taoism is quoted to have said, *"I have three precious things which I hold fast and prize. The first is gentleness, the second is frugality, and the third is humility which holds me from putting myself before the others."* Indian scriptures had advocated subtle and selfless use of power for the benefit of others (Dasgupta, 2001; Mishra, 2001; Chakraborty, 2001).

Over the years, the concept of power flowing from Top to Bottom started to change. The Bottoms-up model of authority, where the power was not necessarily at the top, was recommended (Barnard, 1938). Instead of the *power-over* mindset, leaders were asked to adopt the *power-with* mindset (Follet, 1949). Socialised power was proposed to be more advantageous to organisations than Individualized/Personal power (McClelland & Burnham, 1995).

2.3: Leadership and Power

Leadership has been linked with power for a very long time. The classical view of leadership is that power and authority flows from above. When professional organisations were established initially, this view dictated the organisational structures and procedures. In the modern era, an alternate view, called the Bottoms-up view, started emerging. Barnard (1938) was the first one to describe this view of authority. He proposed that people will accept an order if four conditions are met, namely; *the person understands the order, the person believes the order is consistent with the organisations goals, the person believes that the order is compatible with his or her*

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interests and the person is mentally and physically able to comply with the order. Follett (1949) analysed the word “authority” and noted that some of the words such as authority, supreme authority, ultimate authority, delegation of authority, etc are just a survival of former days. The modern business has surpassed business theory and business practice has gone ahead of business language. She opined that in the best managed businesses there is a focus on each individual to have the authority which goes with his particular job rather than in a position in a hierarchy. Leaders and thinkers are closer to the understanding and conclusion that a man should have just as much, no more or no less, authority that needs to perform his function or task. This concept gets rid of that kind of authority which puts one man *over* another because he is higher up in an organizational chart. The emphasis is on the job rather than on the hierarchy of position. Authority may go with three things - *knowledge, experience* and the *skill* to apply that knowledge and experience. Follett (1949) concluded by emphasizing that “The important thing about a decision is not who makes it but what goes into it. The important thing about responsibility is not to whom you are responsible, but for what you are responsible. The important thing about authority is that real authority and official authority shall coincide.”

In another study Follett (1973) directly addressed the issue of Power. She identified two types of power that are commonly prevalent – *power-with* and *power-over*. The concept *power-over* generally denotes that the power of some person or group over other persons or groups. Whereas, *power-with* means, a jointly developed power, a co-active, not a coercive power. The author collected information from various literatures and noted that around ninety percent of our life is lived under the laws of suggestions and intimation, which means power-over. The challenge is how to reduce the power-over. She suggested few areas such as *integration of desires, obeying the law of the situation* and *making businesses more and more of a functional unity*.

McClelland and Burnham (1995) opined that power is a great motivator. They studied the motivational aspects of managers using the degree of a person’s need for power as a measure of success. The authors concluded that the effective managers tended to score high in their need for power. They exhibited desire to influence people. The authors noted that the most effective managers, what they termed as *institutional managers*, are disciplined and controlled their desire for power so that it was directed toward the benefit of the institution as a whole – not toward

their own personal glory. This is *socialised power*. On the contrary there are managers with a need for *personal power* who instill low morale among subordinates.

Dasgupta (2001) noted that when people listen to their leader they really listen to themselves since they have made him/her a leader. The author focused on leader - team member power relationships in organizations through the lens of ego-management. In order to establish a strong leader – member relationship it needs to begin with a strong moral foundation in individuals. Bhaya (2001) opined that power is a motive force essential to move men or matter. So there is an essential requirement that the power has to be acquired and shared in an organization by an individual executive. Power in an organization flows from high pressure areas to low pressure ones - from top to the bottom, not the other way. Since most organizations are hierarchical in set up, the corollary is that the exercise of power affects an individual according to the position he or she holds in an organization. The author viewed the power dynamics between individuals and organizations in terms of two basic human emotions - greed and fear. The author argued that a shared rather than an autocratic use of power without diluting one's final responsibility should be practiced and promoted. Love of power for its own sake and using it for self-interest inevitably create disrespect and non-cooperation for the leader.

Mishra (2001) looked at power from a feminine perspective and argued that the feminine power principle has a universal applicability. It cannot be exclusive to women only. The author pointed out the keynotes of this principle in Islam, Christianity and Hinduism as being joy, love and duty which are very different from the nature of the masculine principle of power. She drew attention to the holistic Mother principle, referring the *Goddess Durga*, (a Hindu goddess) at once protecting, educating and nourishing. The author found that organisations driven mainly by the masculinity of power lack the nurturing-caring dimension and cease to be enduring or effective. On the other hand, leaders of society nourished by the feminine power principle will be engaged constantly in securing the welfare of all beings.

Mukherjee (2001) noted that "*Irrespective of our wishes, without 'power', the engine of social life cannot run*". He suggested the convergence of eastern and western ethics in the use of power. Restraint and containment of self-interest is a common key note of ethical power management in both. The author highlighted the importance of power for the sake of self-

empowerment. The author reminded the readers that use of power propelled by competitive envy is a sure way to abuse it.

Zafirovski (2001) noted that power in society and organizations is a complex social phenomenon that contains elements of the ‘reciprocal shaping’ of individuals and groups. Power always strives for social acceptance, approval and/or legitimization. He viewed organizations within society as power structures and treated managers as power-seekers within organizations. The author argued that economic organizations do not stick only to financial cost-benefits, but often display moral commitments as well. The author explained that even business agents, while operating within certain power structures, create and sustain moral norms and human values because of an intrinsic urge.

Kamath (2001) referring to a conversation between Swami Vivekananda and his disciple noted that *“Be the servant if you will rule. That is the real secret. Your love will comfort even if your words be harsh. Instinctively, men feel the love clothed in whatever language.”* Vivekananda always expected his followers to eschew pride and jealousy. The author noted that Swami Vivekananda’s way of generating power was through renunciation. He concluded with three simple ways of managing power, namely; *having a strong common sense, cultivating a public spirit and cultivating a distinct Philosophy.*

Pruzan (2001) discussed focused on the modern perspectives on ‘power’ in organization. The first one is the capacity to effect (or affect) organizational outcomes, the second one is manipulative or behavioral perspective. The author stressed that leaders in organizations with multiple stakeholders must have spiritual power. The author recommended the culture of certain eastern concepts and processes like duty, equanimity, non-attached action, unity and non-violence. The author interpreted freedom in terms of doing one’s duty, not in terms of self-centered license but by practicing selflessness, non-attached work, or detached involvement or the Christian concept of ‘holy indifferences’. A self-less leader is stable, strong, trustworthy, and based on the sensitivity to general. This kind of leaders value and are sensitive to aspirations of various stakeholders and ultimately masters values-based leadership.

Chakraborty (2001) opined that, Power, in the social context, implies a process of governance, regulation, direction and influence for the symbolic protection and upliftment of both the

individual and the collective. Leaders or managers fail to monitor wise use of power because of the dominance of ego over the mind. Ego-management is the central problem in acquiring and applying and its use by humans in the light of the supra-rational or cosmic/transcendental power. The author advocated for an honorable and chaste use of power. He pointed out that “Mind cluttered with contaminations like hatred, anger, greed, vanity, egotism cannot apprehend truth / reality.”

According to Miller (2001), the values such as quality, trust, creativity, collaboration, and service are all essential to sustainable business success. Businesses that exercise their power based on spiritual values generate more success and economic prosperity. Power has two basic purposes in business context, namely; to *energize* and to *create*. *Energizing* is by invoking *spirit, enthusiasm, vitality, inspiration, and motivation*. *Creating* happens by *building* and *sustaining* something. The source of such power ultimately lies in the ‘spirit’ of one God.

McDonald (2001) argued that, from the indigenous viewpoint, power should be in the hands of those who are grounded in the spirituo-religious ethos of the community’s wellbeing, and could act as an anchor in the revealed vision of higher purpose. Focusing on integrity, he suggested that leaders’ failure to respond to the moral visions of other cultures is not good, and the longer we ignore for inclusion the more we deny everyone the possibility of integrity.

Khandwalla (2001) noted that the general concept of power is to pursue greater aims rather than petty, personal ends. There is little known about unknown persons using power for benign ends. Managers can use power constructively. The author recounted the bad and good use of power by CEOs in the field of turn around management of sick companies. While the former method is one of the ruthless application of power towards a lean-mean strategy for recovery, winning instant adulation and high financial benefits, the latter is *humane, patient and not motivated by high reward*. Khandwalla (2001) argued that for developing economies, like India, power used in an organizational climate characterized by a synthesis of altruistic – professional – organic – participative functioning, should result in long-term competitive advantage for corporate entities. He suggested that any short-sightedness, selfish abuse of power needs to be sublimed.

Lloyd (2001) opined that the subject of leadership has been moving away from top-down military model. Leadership at all levels of society, and inside organizations, needs to learn to

listen and engage in a positive dialogue with the various stakeholders. The author linked power with the normative aspects of responsibility and reputation that are the keys to long-term corporate value. The ethics and values underlying decisions assume importance in this perspective. Trustworthiness becomes the key variable in this direction. Lloyd also mentioned progress towards an 'inclusive' view in corporate management as extending to all stakeholders, and to duties instead of mere rights. In order to translate this model into reality, he suggested processes like greater transparency, creating stakeholder maps, social and ethical auditing and so on. Such efforts, perhaps by external agencies, may prevent or reduce the abuse of power. Ultimately, these approaches may lead to the formulation of a universal benchmark of social accountability. A gradual movement in this direction is being propelled by the greater expectations of society from corporate behavior.

Roychowdhury (2001) pointed out that "Power, whether institutional or interpersonal, is intrinsically derived from a position of hierarchical authority within an organization." While power, authority, and hierarchy are inescapable in any institution, the manner of operating with and in them, rests on the values and attitudes of members and leaders. Selfless service, service with honour provides the only true foundation of positive value systems and leadership qualities. The bedrock of leadership power in the military still continues to be the grand traditional principles of character: *Nishkam karma* (unselfish work) from the Gita, or *Izzat aur iman* (honour and faith) from the Koran.

According to the Dandavate (2001), a high degree of centralization of power leaves the grassroots masses living in deprivation. He felt the need for cultivating ethico-moral consciousness among leaders.

Sen (2001) noted that Power is perceived both negatively and positively. It becomes positive or negative depending on the quality of mind that uses it. The importance of 'quality of mind' also influences the rightness and wrongness of the goal pursued.

Bhattacharya (2001) indicated that power, even violent power when other forms have failed, is an essential force for ensuring non-selfish common good. Misuse or nonuse of power arises out of the human vice of the lust, greed and pride.

Badaracco Jr (2001) discussed the concept of Quiet Leadership and suggested that leaders need to cling to reality. Quiet leaders always pay close attention to their authority, power and circumstances. These people believe that they are not extraordinary individuals rather see themselves as a part of the group. They consider the reality before they act on certain problems. The moral compass point these individuals in the right direction.

Focusing on Principled Leadership, Jones and Jones (2008) noted that “to become a Principled Leader and lead effectively one must first become a great follower. Leader must know how to follow company leadership and authority and start practicing these before they expect others to follow them. So, the leaders first demonstrate a willingness to embrace and accept authority. This act earns followers respect for the leaders.

The above referred studies point to an advocacy of proper use of power for people in leadership positions. Many of the advocates of this also highlighted the need to be aware of factors other than mere organisational results and focused on common good, ethics etc. In the following section we will examine these studies.

Our world has taken a decisive tilt towards a competitive market economy. The goal of the business is to maximize profits at the any cost. Is it desirable for them to strive for ‘goodness’, in terms of spirituality, ethics, compassion, corporate social responsibility, and philanthropy, and not just profit maximization? Further, is it possible for the corporations to be both greedy and good? Is it possible for the business world to create a human civilization based on efficiency, productivity & innovation and that is also humane and caring in nature? These questions led many leaders and organisations to incorporate the concepts of spirituality, altruism and ethics into leadership (Cifrino, 1959; Conger, 1994; Khandwalla, 2008; Cuilla, 1998; Singh, 2001; Sendjaya, 2005; Sharma, 2010 etc).

2.4: Leadership, Spirituality, Altruism and Ethics

Traditionally, Spirituality and Leadership has been seen as two separate streams. In the Jewish and Christian tradition, the priests and the rulers were always separate. The power dimension of spiritual leaders has been studied early in recent history. Weber (1922) examined the social

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aspects of religion and noted that the priesthood of a religion is often part of the elite, the hierarchy. He theorized that early religious beliefs stemmed from the work of skillful, charismatic individuals, and their actions eventually transformed into a systematic, church-based religion. Therefore, religion begins with charismatic authority and is transformed into traditional authority.

However this and other early studies on the topic have focused on the behaviour of Spiritual Leaders. The inclusion of Spirituality in the concept of organisational and team leadership has been a more recent trend.

Cifrino (1959) stated that spirituality and religion are the mainspring of Business Leadership. He argued that it is in the character of man to work and build. Man also desires to live in a world of harmony and order. When spirituality is built into the workplace, work climate is inclined to be stable and has order compared to the larger world full of anomalies, contrasts and cruelty. Leaders are motivated to shape the intrinsic setting developed by their industrial actions, and maintain a climate which others share. Involvement in spiritual activities is crucial to enhance the worker performance. It also fulfils the requirement of individuals to be part of a larger system. Both employees and employers need to develop a moral partnership and an innate sense of mutual responsibilities towards each other.

Block (1993) focused on stewardship, which incorporates the notion of service before self-interest. He emphasized on communitarian and humanitarian values, empowerment, participation, partnership, trusteeship, ethics, social responsibility, transparency and care for the stakeholders.

Conger (1994) examined the role of spirituality in leadership. He opined that spirituality can offer solutions to some of the increasing demands being made on today's organizations. As traditional sources of support and connectedness - such as community, church, and extended family continue to erode, the workplace is expected to meet the spiritual needs of its participants. Compiling the thoughts of management experts, an organizational development specialist, two Jesuit priests, a consultant & trainer to nonprofits, and the director of program evaluation for the Lilly Endowment, the author argued that organizations possess great spiritual potential because they provide individuals with an essential link to a larger world. They expanded the definition of

leadership to include the *development of hospitable spaces for worklife, services to both the organization and the community, and personal development of individuals within the organization*. They recommended applying spiritual qualities such as *justice, fortitude, and prudence* to enhance personal fulfillment in the workplace and to strengthen the objectives and performance of their organizations.

According to Bass (1997) a leader supports universal brotherhood while liberating the human capability of their followers at the same time.

Cuilla (1998) pointed out the need for Ethics to be at the heart of Leadership. Any approach towards leadership needs to deal with its intrinsic and entailed moral basis. There are chances that leaders may employ incorrect techniques to attain a noble objective or a good technique may be employed to achieve a wrong end. If ethics are at the core, such approaches could be avoided.

According to Bass and Steidlmeier (1999), recognising real transformational leaders involves studying the culture of followers by people who are the experts. However, evaluation of real transformational leaders may be skewed as per the experts' individual ethics. Practical acts force an individual to behave in a way which would result in the maximum good and least evil of majority of individuals. Bowie (2000) stated that leadership conducts which are empowering are not ethical if executed merely to enhance the worth of stakeholders.

Singh (2001) pointed out that the basic element of *Beliefs, Values, and Ethics* are more of emotion and less of reason. "The foundation of the inner life of an individual is a set of beliefs. The concept of beliefs can be extended to organizations, societies, and to the humanity at a large." Our values are not only based on economic values but also emotional values, such as *compassion, courage, freedom, creativity, justice and other emotive aspects of life*. Ethics means moral conduct for living a good life in a good society. In earlier days, the source of ethical conducts and moral values were derived from religious texts and the religion. As time passed by, faith started losing its influence and reason gained supremacy. "Philosophers started searching for rational justification for morality and to look for principles and meaning of ethics, which were independent of religion, culture, and individual beliefs." Author noted that the concept and meaning of virtue and wisdom is to help to know what is right and what is wrong. Making clear choice between these two is always difficult. This wisdom is based on beliefs only. "A *basic*

need of a human being is to dream of a society in which justice and fair play are encouraged and suffering is minimized.”

Gandhi (2001) pointed out that Mahatma Gandhi saw his source of power to be God. Mahatma Gandhi’s management of power was based on perfection, spirituality and *brahmacharya* (celibacy). The important aspect of Mahatma Gandhi’s management of power was his emphasis on people’s empowerment. Fearlessness was a value that enabled him to use power with dignity. Gandhian approaches to conflict resolution recommended a spirit of constructive personal dialogue, and not public criticism of others

Floistad (2001) studied the works of Tagore, and found that as a primary knowledge or first kind of knowledge, self-interest is necessary in order to take care of ourselves. Second kind of knowledge is about laws of the nature, of human behavior and of universal ethical principles. The third kind of knowledge is personal commitment to universal value. The author, was in agreement with Tagore’s understanding that a loving relationship with all is a form of power that is lost today in the world of business and politics. The author noted that the power of science alienates man from Nature and community. Ethics cannot flourish in such a context. Welfare society with ego at the center is a contradiction in terms. The loving relationship between a leader and followers can lead to better individual performances and organizational outcomes.

Sendjaya (2005) focused on gap between morality and leadership. Researches on leadership have overlooked the morality aspect. This study attempted to understand whether importance of morality for leaders is self-evident in light of the far-reaching effects of leaders’ actions or inaction on other people. He noted that as per extant literature, great leaders have always shared a consistent association with their followers. The variation between different leaders such as Hitler and Mother Teresa was in their intrinsic moral values rather than their capability and nature. Since business leaders have immense influence, adding morals in official and unofficial leadership programs is a necessity. The final objective of leadership education is to create successful and moral leaders. He suggested that good leadership might not be possible without the presence of morality.

Abramson (2007) studied the importance of archetypal psychology and its relationship with leadership theories, using the Abraham Myth in The Holy Bible. The findings indicated that in

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the Abraham myth, the presence of God's leadership can be compared to modern concepts of situational and visionary leadership leading to presence of a leadership archetype (*the original pattern or model from which all things of the same kind are copied or on which they are based*); which existed over 3600 years in the human race. This leadership archetype identified is one that is of a leader who is fair and reliable, responsible for inaction of followers and always forgiving. The author recommended that God's leadership behaviour should be considered as an archetype which modern day leaders can follow. He recommended that leaders today should accept that they may face retribution from their followers. However they must be willing to forgive them for the same. Such a transformational leadership practice may enable followers to become leaders themselves. If such a leadership was promoted in modern world, narcissistic, aggressive and paranoid leaders would not exist.

Gardner (2007) argued the leaders need ethical minds. Business leaders need to repair associations with clients and workers by encouraging their ethical bent of mind. Respect for others is broadened by an ethical mind. It is crucial to differentiate between the respectful and ethical mind as one may be respectful without really comprehending the cause. Developing an ethical mind helps one to become an unbiased spectator of the team, the firm and the world. There is pressure to dodge ethics for youngsters today. Markets also are becoming amoral; it is becoming difficult to segregate between shaded earnings and committing outright frauds. Individuals today do not trust one another. Employees today feel psychologically pressurised to follow the bad behaviour of their leaders. Hence the need to develop an ethical mind in leadership

Khandwalla (2008) studied the path of corporate spirituality, altruism and business ethics. On Spirituality, he found that it can work very well even in the business place. Spirituality brings calmness, focus, and compassion in human beings and that in turn yield judgment, foresight, quality and commitment to one's work. Spiritualizing the workplace requires setting of example by leaders throughout the organization. On altruism, he stated that Mahatma Gandhi favoured the concept of business altruism. The study reported that Altruistic style is the fifth most extensively used style in a sample of ninety Indian companies. The altruistic style was strongly correlated with six of the ten perceived criteria of organizational effectiveness, namely *staff morale, a positive social impact, corporate image, performance stability, financial strength* and

innovativeness. As regards Business ethics, the author pointed out that it has tremendous relevance for the growth of a humane and productive business civilization. He identified three types of climates namely; *egoistic or self-centered climate* (prime concern is profitability, efficiency, and individual's self-interest), *benevolent or caring climate* (friendly relationship at work, team spirit, social responsibility) and *principle-oriented or professionalist climate* (stress on law, rules, standards and personal morality). He presented a compilation of different ethical principles drawn from spiritual, philosophical and psychology point of views. These principles are *follow the commands of God, follow laws and rules enacted by a democratic governance system for the good of all, follow social group norms to maintain harmony and make communal living possible, follow natural laws that our moral sensibility suggests such as sharing, not harming others, treat others as you would like others to treat you, strive to produce the greatest good for the greatest number of people, use reason to deduce ethical principles that you wish should be applied universally in given circumstance, develop the disposition of right conduct to attain happiness, act to produce the greatest good for yourself / your organization, if you cause harm to someone unintentionally, compensate for their loss, do the best you can in the circumstances based on the principle of relativism or actability, and finally do your duty without any expectation of reward.*

Jones and Jones (2008) stated that integrity is one of the most important characteristics of Principled Leadership. Integrity provides credibility. A leader with integrity remains faithful to even small things. This faithfulness will be awarded with more important things. Integrity in leadership attracts others to trust in leaders and this trust also encourages leaders to be more committed, responsible and dependable. Principled Leaders “*develop their character quality of being people oriented, be friendly, courteous and kind*”

Sharma (2010) asserted that *More you give, the more you get*. After you leave the organization, people will remember your legacy. They will remember how much value you have added to your organization and how many lives you have improved. To work for the common good is the best a leader can do and feel proud of. Legacy is not about impressing some of the friends and reaching the top; it is about fulfilling one's duty and actualizing your humanity. The author noted that *Legacy-based leadership is the most powerful type of leadership.*

The literature perused above establishes the case for practicing altruism, spirituality and ethics in business leadership. These aspects when practiced, is expected to benefit the organisations. It will also pave the way for a better society altogether. There is a need for combining the principles of excellent leadership with these aspects. In the next section we will examine a leadership style that has those elements pointed out in this section.

2.5: Servant Leadership

Literature perused in the previous sections establishes that there has been an ongoing search for a viable alternative to the use of Power in leadership, ways of applying Ethics and morality in leadership; and combining of spirituality with Leadership. This search has led to the emergence of the concept of Servant Leadership. **Ancient philosophical and religious literature** is replete with advice on how leaders should behave, with sensitivity and care for others needs. Several authors have attempted to dig out that wisdom from the past.

Chakraborty (2001) studied ancient Indian Scriptures and the principles and teaching of Indian leaders, rulers, Guru's, thinkers and philosophers like Gandhi, Vivekananda, Aurobindo, Buddha, Chandragupta, Chanakya, Harshvardhana, Shivaji, Akbar, Gobind Singh, Vidyaranya, Shankara, and Subhas Chandra Bose. He studied scriptures like the Vedas, Upanishads, Manusmriti, ancient Buddhist literature etc. The author noted that the charisma of all these leaders came from their high minded pursuit of self restraint, self control, self sacrifice renunciation and mental purity. He quoted Manusmriti "*Day and night he must strenuously exert himself to conquer his senses, for he who has conquered his own senses can keep his subjects in obedience.*" A highest form of Self knowledge, a concept termed as '*Brahmavidya*' is required for Kings. The controlled and transformational use of punishment is highlighted in the scriptures.

Rarick and Nickerson (2008) stated that Bhagvad Gita described a leader as "*one who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving*". Gita makes several references to the importance of self-sacrifice and working for the benefit of the greater good. "*All creatures are the product of food, food is the product of rain, rain comes by sacrifice, and sacrifice is the noblest form of action*". In many cases leaders must sacrifice their own interests in order to promote the well-being of the group they are leading. In Gita, leaders *act in the role of servant, are humanistic, act*

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without self-gain, and has great personal concerns for followers. They demonstrate harmlessness, forgiveness, fortitude, purity and freedom from hate & vanity.

Arthasastra, written by Kautilya, is an ancient Indian treatise in management. In Arthasastra, Kautilya (1915), while listing the duties of a king, pointed out that *“In the happiness of his subjects lies his happiness; in their welfare his welfare; whatever pleases himself he shall not consider as good, but whatever pleases his subjects he shall consider as good.”*

Lao Tzu, the founder of Taoism, is known to have said that *the greatest leader forgets himself and attends to the development of others. Good leaders support excellent workers. Great leaders support the bottom ten percent. Great leaders know that the diamond in the rough is always found “in the rough”.* Heider (1985) studied Lao Tzu and compared a leader to a midwife, who assists someone else’s birth. *When the baby is born the mother will rightly say, “We did it ourselves”.* Taoism recommended that leaders facilitate what is happening rather than what they think should be happening. A wise leader does not intervene unnecessarily. Tao, drawing on the analogy of a pond in the valley, challenged leaders to be open, receptive, quiet and without desires and need to do something.

Beekun & Badawi (2004) reported that Prophet Muhammad, the founder of Islam, eloquently practiced servant leadership. The Holy Quran expects leaders to be servants of their followers. Leaders should seek their welfare and guide them towards what is good. Unus and Beekun (2007) studied the book of *Surah Kahf (Surah 18)* in the Qur’an. They recorded that *Dhul-Qarnayn* exhibited Servant Leadership in this story, and became a servant leader to his people and took care of their needs. Adair (2010) described Prophet Mohammad as someone with a central goal of serving the people, *both exalted and humble, capable of vision and inspiration, yet at the same time dedicated to the service of [his] people.* He described the essential attributes of leadership demonstrated by the Prophet, namely; *courage, integrity, practical wisdom, moral authority, humility, leading by example, sharing & enduring hardship, doing things at the right time in the right way, innovation and trustworthiness.* He quoted the Prophet Mohammad as saying *“On a journey the leader of the people is their servant.”* Real achievement is a process of delivering what the community needs and is felt not by the individual who is initiating and catalysing change but by the people whom this change is aiming to reach. Muhammad, through

the above attributes, was able to harness the support and commitment to Islam. For Muslims, the first and original leader is Almighty, and all are bound by their faith to obey His law. Thus a leader of an organization – business, political or religious – is also first and foremost a follower of God. One of the most important and beloved attributes of divinity (*sifat e Allah*) is to show and be shown mercy. Prophet Muhammad came to be known as *nabi al-rahma*, (the Prophet of Mercy), because he practiced this divine attribute himself. The author concluded that the Muslim tradition of leadership transcended the three great human traditions of understanding leadership (Western thought, Eastern philosophies and Tribal tradition), and had at its pinnacle, the ideal that human leaders should model themselves on the Lord of the universe.

The study of *The Holy Bible* brings forth that Jesus Christ demonstrated the concept of Servanthood in many occasions. In one occasion He washed the feet of his own disciples and then explained to them *“You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. (The Holy Bible, John 13:13-17)*

This meant that Servant leadership is seeing your role as leader, to be a *servant to others*. It is refusal to use the position of leadership to gain *service from others*. It desires use of power to provide appropriate service to people. Servant leadership does not rely on position, status or prestige. It is not holding onto leadership position at all cost. This style of leadership has the power to transform human experience.

Maxwell (2002) noted that Servanthood is one of the key Leadership Qualities that stand out, in *The Holy Bible*. He pointed out the difference between the World view and the spiritual view of leadership by looking into specific passages in *The Holy Bible*. Analysing verses 1-17 of the Chapter of John in *The Holy Bible*, the author suggested that Christ like Servant leaders exhibited characteristics, namely; *motivated by love to serve others, possess a security that allows them to serve others, initiate Servant ministry to others, receive Servant ministry from others, want nothing to hinder their relationship with God, teach Servanthood by their example, and live a blessed life*

Woolfe (2002) citing case studies from modern business houses, argued that the biblical wisdom on leadership can be applied at a business level. She culled out traits and skills for modern leaders from The Holy Bible. These are *honesty & integrity, purpose, kindness & compassion, humility, communication, performance management, team development, courage, justice & fairness, and leadership development,*

Senske (2003) noted that the important aspects of organizational leadership viz; getting results and integrating values are not often promoted together within an organization. He studied The Holy Bible and suggested ways of incorporating faith and values into the day to day business of organization. He suggested the Golden Rule of Leadership which enhances personal growth in employees and sustained economic growth through “incorporating the gospel values of *love, honesty, respect, and justice* into daily decision making and action. Senske (2003), highlighted characteristics of a Christ-based Leader as *servant leaders - leaders who can be trusted, leaders who hire people with similar values, leaders who pay attention to public relations and leaders who make everyone a leader* . He suggested several actions to develop Christ based servant leaders, namely; *do the right things, practice value based strategic planning, develop and mentor a leadership team, connect employees to the organizational mission, balance family & professional life and lead a life of significance*

Worden (2005) opined that a strategic leader with a strong role identity in Christianity might adopt his or her charisma in the style of a servant, suggestive of the *value of love* as manifested in Jesus. This value in turn would involve the ethical *principle of caring* that is salient in Jesus’ teaching and example. Such a leader might orient his caring to his employees or to external stakeholders in a self-effacing manner. Acting as a caring humble servant could prompt emotions pertaining to something larger than the mere actions entailed in demonstrating service. The transcendence to ‘something more’ personified by the leader in his charisma can arise from the perception of a resonance that the leader has with a larger model i.e., Jesus.

Manz (2005) encouraged the reader to confront some very important but often overlooked aspects of being a leader. The leadership of Jesus offers long-term advantages for the leader as well as the led, leadership based on sound, positive principles, such as living by the Golden Rule i.e., *Do unto others as you would have them do unto you* (Gensler, 1996) and leading by serving

others. This helps leaders ascend well above leadership myths that tempt us to become great in a worldly sense at the expense of other people. It teaches leadership lessons like; *racing for last place*, *cleansing your insides*, *putting the gavel away* (not judging), and *using the power of golden mustard seeds* (have even the smallest amount of faith in God, the size of a mustard seed, and you can do great things).

Agosto, (2005) offered Jesus and Paul, the two key New Testament (*The Holy Bible*) characters, as models of servant leadership. He explored pictures and expectations that emerge from the earliest Christian communities, and established that Servanthood is the most important leadership lesson that came across. He opined that leadership is first and foremost about *character*, *integrity*, *humility*, and *self-sacrifice* as modeled by Paul and Jesus, who manifested their authority through the leadership qualities of *personal sacrifice*, *humility*, *risk taking*, and *the maintenance of a clear mission*. Jesus and Paul created an egalitarian social structure and worked for peace and reconciliation. Their leadership was based on a new partnership of equals based upon agape love.

Perusing **Secular Literature on Servant Leadership**, it may be noted that Taylor (1911) was the first one to use the term servant for a leader in modern leadership literature. He discussed the importance of developing others under what he called Scientific Management. He contended that Scientific management is not all about efficiency expedients. *It is a complete change of mental attitude of both sides towards their respective duties and towards their opponents*. The greatest gain under Scientific Management is the harmony that exists between the employer and employee in this system. He noted that *“I can say truthfully that under scientific management the manager are more the servants of the men than men are the servants of the managers.”* In the Scientific Management the sense of obligation is greater on the part of management than on the part of the men. Under this new system, every single workman is raised up, is developed, is taught so that he can do a higher, a better, and a more interesting class of work than he could before. This Scientific Management these workmen create brotherly feeling. It is no longer a case of master and men, as used to be under the old systems, rather it is a case of one friend helping another and is one doing the kind of work they are fitted for.

The literature perused above establishes that Servant Leadership was a theme in ancient literature and scriptures. It was also proposed in early modern management theory, i.e., Scientific Management. However, the concept remained dormant and rarely practiced in secular realms and professional organisations, till the writings of Robert K Greenleaf, who may be called the father of Modern day Servant Leadership Literature. Being the significant contributor to the concept, Greenleaf's life and ideas deserve special and detailed mention in this review.

Frick (2004) provided insight into the life and works of Robert K Greenleaf. Greenleaf is understood to have learned the idea of Servanthood from his father. By the time Greenleaf graduated from Carleton in 1926, he had embraced "servant" at the core of his identity. Greenleaf had a long career in AT&T, lasting till 1964. During this period, he contributed significantly to AT&T's leadership development initiatives, was present at the founding of National Training Laboratories, traveled for the Ford foundation, and began teaching at MIT and other schools. On his retirement from AT&T, Greenleaf founded the Center for Applied Ethics, which later on became the Greenleaf center for Servant Leadership. His first essay on *Servant as a Leader* came out in 1970, and he continued to add to the literature on the subject till his death in 1990.

Greenleaf (1970, 1977) pointed out that the idea of Servant as a leader came to him, from the Novel "*Journey to the east*", by Hermann Hesse (1956). In this novel, Leo is the servant of a band of travelers who are on a quest. Even as Leo serves the needs of the group, he also provides strength and stability to the group. When Leo leaves the group one night, the entire band begins to fall apart and the quest is ultimately abandoned. Later in the story it is revealed that Leo, the servant, is in reality the leader that the group was seeking. Leo was the servant leader and Greenleaf (1970, 1977) picked up on this as the core of his leadership theory.

Greenleaf (1970) addressed the question whether the roles of Servant and Leader can be fused in one person, in all levels of status and calling. He opined that both things can be combined in one person. The idea of Servant leadership necessitates a fresh look into the issue of power and authority. It encourages people to relate with one another in less coercive and more creatively supportive ways. This reinforces a moral principle that "the only authority deserving one's allegiance is that which is freely and knowingly granted by the led to the leader in response to,

and in proportion to, the clearly evident servant stature of the leader. In a nutshell, Greenleaf (1970) summarised the servant leader as follows

The servant-leader is servant first ... it begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve-- after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature (p. 13).

Greenleaf (1970) proposed 10 attributes that differentiate a servant leader, namely;

- Listening – *“Only a true natural servant automatically responds to any problem by listening first”*
- Empathy – *“The servant always accepts and empathizes, never rejects”* and *“Men grow taller when those who lead them empathize, and when they are accepted for who they are...”*
- Healing – *“to make whole”*
- Awareness – *“ Without awareness, we miss leadership opportunities”*
- Persuasion – *“A fresh look is being taken at the issues of power and authority, and people are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways.*
- Conceptualization – *The servant-leader can conceive solutions to problems that do not currently exist .*
- Foresight – *“Prescience, or foresight, is a better than average guess about what is going to happen when in the future” .*
- Stewardship – *Organizational stewards, or ‘trustees’ are concerned not only for the individual followers within the organization, but also the organization as a whole, and its impact on and relationship with all of society*
- Commitment to the growth of people – *“The secret of institution building is to be able to weld a team of such people by lifting them up to grow taller than they would otherwise be”*
- Building community – *“All that is needed to rebuild community as a viable life form...is enough for servant-leaders to show the way”*

Greenleaf (1970) believed that the best way to measure the effectiveness of a servant leader is whether *those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants.*

Laub (1999) extended the definition of Servant Leadership to include aspects like *placing the good of those led over the self-interest of the leader, promoting the valuing and development of people, the practice of authenticity and the sharing of power and status for the common good of each individual, the total organization and those served by the organization*. He also defined a Servant Organisation as *an organization in which the characteristics of servant leadership are displayed through the organizational culture and are valued and practiced by the leadership and workforce*.

The core idea of servant leadership as per Frick's (2004) summarization is quite simple *authentic, ethical leaders, those whom we trust and we want to follow, are servants first. This is a matter of intent, actions, capacities and being. A servant Leaders stands in sharp contrast to a person, who wants to be a leader first and then, after clawing his or her way to the top, decides to perform acts of service. Servant Leadership is about the nature of legitimate power and greatness, to quote a subtitle of Greenleaf's groundbreaking book "Servant Leadership" and it all begins with the individual. Servant Leadership goes beyond individuals however. To build a more caring society, organisations and their trustees can, and should, also function as servants*.

Frick (2009) recorded Greenleaf's belief that the servant leader's journey was ultimately spiritual in nature. However, Greenleaf took extraordinary efforts to prevent his writings from being interpreted as the basis for a sect for any faith tradition. Greenleaf was convinced that servant leadership was based on a universal human impulse – the desire to serve and fits well to all faith traditions.

DePree (1989), discussing the art of Leadership, noted that; *I would like to ask you to think about the concept of leadership in a certain way. Try to think about a leader, in the words of the gospel writer Luke, as "one who serves." Leadership is a concept of owing certain things to the institution. It is a way of thinking about institutional heirs, a way of thinking about stewardship as contrasted with ownership*. He, like Greenleaf, said that leaders should ensure that followers should reach their potential, they should learn, they should serve, they should be able to achieve results, they should change with grace, they should be able to manage conflicts etc.

Ciulla (1998) brought out the importance of morality and ethics in Leadership. Leadership is a complex moral relationship between people, based on trust, obligation, commitment, emotion,

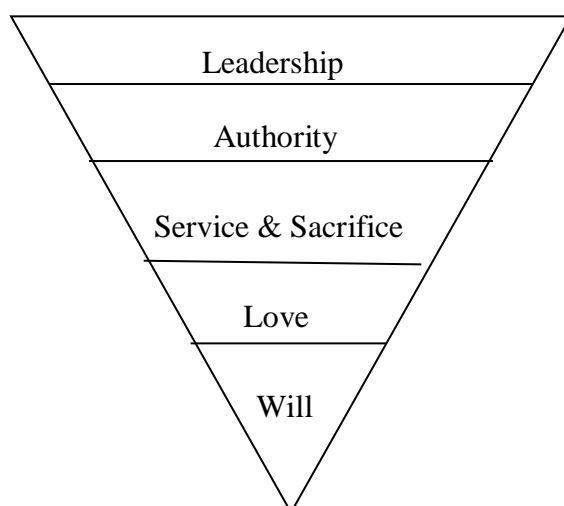
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and a shared vision of the good. It matters who the leaders and the followers are and how well they understand and feel about themselves and each other. It depends on whether they are honest and trustworthy, and most importantly, what they do and what they value.

Hunter (1998) developed an inverted pyramid model (Fig 2.1) with “Will” at the bottom and Leadership at the top. He stated that *“Leadership begins with the will, which is our unique ability as human beings to align our intentions with our actions and choose our behavior. With the*

Fig 2.1: Hunter’s Inverted Pyramid

proper will, we can chose to love, the verb, which is about identifying and meeting the legitimate needs, not wants, of those we lead. When we meet the needs of others, we will, by definition, be



called upon to serve and even sacrifice. When we serve and sacrifice for others, we build authority or influence, the ‘Law of the Harvest. And when we build authority with people, then we have earned the right to be called leader.”

Marella (2005) brought out the connection between ethics and servant leadership. True servant leadership facilitates a connection of the shared values and shared visions of leaders and followers. It also facilitates the connection of their spirits, their passions, and their souls. Moral courage provides the discipline and tenacity to tackle the difficult moral issues and to make the right choices. The most important ingredient common to both servant leadership and to moral

courage is character — character based on the core ethical values that have been the foundation for all successful and vital civilizations.

Neuschel, (2005) opined that the servant leader is one with a high sense of humanity. As Shakespeare (1564-1616) put it, "*They that have the power to hurt and yet will do none.*" In effect, the leader by definition has the power to hurt, yet the mature servant leader will rarely if ever, use that power.

Table 2.9: ACES Model of leadership

Leadership domain	Key skills	Representative behavioral examples	Theoretical and Research Bases
<i>Analytical</i>	Quantitative analysis Logical reasoning Decisiveness	Calculate a breakeven point Develop a decision tree Choosing one alternative over others	Scientific management (Taylor, 1911) Theory of management (McGregor, 1960) Agency Theory (Jensen & Meckling, 1976)
<i>Conceptual</i>	Qualitative analysis Creativity Curiosity	Weighing and balancing the needs of multiple stakeholder groups Developing a new product Facilitating a brainstorming session	Cooperative systems (Barnard, 1938) Organizational social psychology-based system (Katz & Kahn, 1978) Systems thinking and organizational learning (Senge, 1990a, Senge 1990b)
<i>Emotional</i>	Persuasive communication Emphatic understanding Self-monitoring	Aligning employees around a vision Actively listening to an employee grievance Avoiding an unnecessary confrontation with a consumer and employee	Hawthorne studies (Mayo, as described by Roethlisberger & Dickson, 1966) Transformational Leadership (Bass, 1985, 1997; Burns, 1978) Emotional Intelligence (Goleman, 1995)
<i>Spiritual</i>	Self-reflection Integrity Meditative thinking	Self-assessing a poor behavior or behavior Assessing personal / organizational values congruence Deeply considering the environmental impact of a new production process	Self-actualization in the workplace (Maslow, 1965) Institutional theology and servant leadership (Greenleaf, 1970) Value-based leadership (House & Aditya, 1997)

Source: Quatro, et al (2007)

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Quatro, et al (2007) noted that leadership development programs and management education have traditionally focused on the analytical and conceptual domains. This study suggested the addition of the emotional and spiritual domains in their ACES (*Analytical, Conceptual, Emotional and Spiritual*) model of Leadership development. Management education and leadership development programmes can develop holistic leaders, by focusing on all the four. The effective leader purposefully integrates the four domains in his or her field of work. These four domains are detailed out in Table 2.9

Liden et al (2008) noted that the dwindling confidence in business leadership, buttresses the need for such leaders who keep self-interest aside and work for the betterment of their followers and institutions. Servant leadership is different from conventional leadership approaches as its focus is on forging long term associations with the personnel. A servant leader motivates his or her employees to enhance their growth, for their own good. Thus servanthood surpasses the needs of the self-ego and develops a working climate which develops feelings related to employee empowerment.

Trompenaars and Voerman (2009) studied the applicability of Servant Leadership across cultures drawing on examples from Greece, China and India. They noted that Servant Leadership work across cultures. Authors explained dilemmas that leaders face in terms of seven dimensions of cultural differences. These dilemmas and how servant leaders overcome them are explained in the Table 2.10

Authors also provided some general tips to deal with dilemmas, namely; *Define a vision, mission & higher goal, Make an inventory of business dilemmas, Determine to what extent servant-leadership is already present, Chart the organizational culture, Start the Dilemma Reconciliation process, Focus on the most susceptible processes in the organization, Decide which people will join and which will be asked to leave and Communicate, communicate, communicate!!*

Table 2.10: Cross cultural dilemmas and Servant Leadership solutions

Dilemma	Explanation	SL's Solutions
<i>Leading-Serving</i>	Definition of leader varies by culture. There is also clash between performance and attributes.	Dual focus. Both leader and follower serve each other. Use both performance and attributes
<i>Rules-Exceptions</i>	Clash between rules and individual needs. Should exceptions be made to accommodate differentiating elements?	Use synetics (application of creative processes, to the solution of problems by a group of diverse individuals). Reconcile differences
<i>Parts-Whole</i>	The clash between individualistic and communitarian cultures	Promote individual independence and creativity and use it for the benefit of the whole. Promote group thinking to stimulate individual freedom and innovation.
<i>Control-Passion</i>	Degree of public exhibition of emotions vary between cultures.	Give more meaning to passion by expressing it in the process of control and vice versa. Balance between the two.
<i>Specific-Diffuse</i>	Clash between giving specific tasks or staying with the broader perspective	Bring in practical angle. Check which approach works in practice and then apply.
<i>Short term-Long term</i>	Clash between long term investment and short term results	Connect the past, present and future in a manner that most suits a particular culture.
<i>Push-Pull</i>	Clash between Being seen as strong, bold & outspoken or as empathetic and soft.	Connect will power with modesty and internal with external.

Source: Trompenaars and Voerman (2009)

The literature perused above as well as others, highlight many attributes of Servant leadership. Table 2.11 lists these attributes.

Table 2.11: Servant Leadership Attributes

SI No	Servant Leadership Attribute	References
Thinking related Attributes		
1	Prioritization	Greenleaf (1970), Useem (2001)
2	Foresight	Greenleaf (1970), Spears (1994)
3	Envisioning the future	Trompenaars and Voerman (2009), Kim and Mauborgne (1992), Laub (1999)
4	Conceptualisation and creativity	Greenleaf (1970), Spears (1994), Liden et al (2008), Chakraborty (2001)
People related Attributes		
5	Listening	Greenleaf (1970), Laub (1999), Kim and Mauborgne (1992), Spears (1994)
6	Communicating for impact	Greenleaf (1970), Useem (2001)
7	Setting High standards, and motivating team to achieve it	Jennings and Stahl-Wert (2003), Useem (2001)
8	Commitment for the growth and welfare of others	Spears (1994), Kim and Mauborgne (1992), Laub (1999), Trompenaars and Voerman (2009), Liden et al (2008)
9	Selfless Sacrifice, Putting others first	Hunter (1998), Jennings and Stahl-Wert (2003), Liden et al (2008), Chakraborty (2001), Useem (2001), Greenleaf (1970)
10	Empowering others	Laub (1999), Liden et al (2008), Spears (1994)
11	Empathy	Greenleaf (1970), Spears (1994)
12	Persuasion	Greenleaf (1970), Hunter (1998), Jennings and Stahl-Wert (2003), Spears (1994)
13	Respect for the Individual	Chakraborty (2001), Hunter (1998),
14	Building and Nourishing Communities	Greenleaf (1970), Spears (1994), Laub (1999), Liden (2008), Chakraborty (2001)
Character Related Attributes		
15	Adopting a Principle based approach (as against a rule based approach)	Trompenaars and Voerman (2009)
16	Being a Model, exhibiting modeling behaviour	Laub (1999)
17	Behaving Ethically	Liden et al (2008), Greenleaf (1970), Spears (1994)
18	Containing Greed	Chakraborty (2001)
19	Awareness	Greenleaf (1970), Hunter (1998), Spears (1994)
20	Demonstrating Passion	Trompenaars and Voerman (2009),
21	Humour	Trompenaars and Voerman (2009), Maxwell (2008)
22	Authenticity	Laub (1999), Hunter (1998)
23	Purity of Mind and Thought	Chakraborty (2001)
24	Self Discipline and Self Restraint	Chakraborty (2001)
25	Harmony and Balance	Trompenaars and Voerman (2009), Kim and Mauborgne (1992)
26	Healing	Greenleaf (1970), Spears (1994), Liden et al (2008)
27	Kindness and Humility	Hunter (1998), Kim and Mauborgne (1992)
28	Giving generously	Chakraborty (2001)

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Source: Researcher's distillation

The literature perused above establishes Servant leadership as a distinct style - different from other leadership styles. This leadership style is focused on the welfare of the followers. In organisational terms, this leadership style is focused on the welfare of employees and other stakeholders of the organisation. In the following section an attempt has been made to study how this concept has been implemented in professional organisations.

The search for a leadership form which uses power appropriately and has elements of spirituality, altruism and ethics, led to the emergence of the concept of **Servant Leadership**. Servant Leadership, simply put, is leading by serving. This style focuses on the physical, emotional and growth needs of team members.

The idea of Servant as a Leader is not new. Wikipedia (2009) states "Chanakya or Kautilya, the famous strategic thinker from ancient India, wrote about servant leadership in his 4th century B.C. book Arthashastra: *"the king [leader] shall consider as good, not what pleases himself but what pleases his subjects [followers], the king [leader] is a paid servant and enjoys the resources of the state together with the people"*. The concept of "Servanthood" was espoused in *The Holy Bible*, by Jesus Christ. History indicates that Jesus' idea of Servant Leadership was difficult for most of his followers to emulate. Most of his later day followers chose the traditional Leadership models of power and authority. Servanthood was often seen as a lofty but unrealistic ideal, possible only for a few. In the secular realm it was dismissed as servitude (Sims, 1997). However, some leaders recognized its power to transform human experience. Servanthood integrated the religious and secular dimensions of life and work in a fresh understanding of leadership and power that is modeled on Jesus as the consummate "servant leader." One of the early Christian leaders who practiced Servanthood was St Augustine who said *"For you I am a bishop, but with you I am a Christian. The first is an office accepted; the second is a gift received. One is danger; the other is safety. If I am happier to be redeemed with you than to be placed over you, then I shall, as the Lord commanded, be more fully your servant"* (Sims, 1997, p.3).

This concept became a corporate term, and came to be known as Servant Leadership in the 1970s. As per this view, Servant Leadership is explained as; *"The servant- leader is a servant*

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first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (Greenleaf, 1977)

Attempts have been made to extend this concept beyond individuals and to institutions. *"One of the great dreams is for the good society made up of predominantly serving institutions that shape its character by encouraging serving individuals and providing scope and shelter for large creative acts of service – by individuals and groups"* (Greenleaf, 1972). Governments often impose upon society a bureaucracy that is oppressive and corrupting. Business Institutions are often manipulated as financial pawns for short-term gain with little regard for social consequences or even for the long-term good of the firm. In case of educational institution, once the goal was to provide continuity for a culture in which freedom and rationality would prevail. This has given way to preparation for narrow professional careers. Hence there is a need to build more caring institutions that practice the concepts of servant leadership (Greenleaf, 1972).

Application of Servant Leadership

The first known application of Servant Leadership in the Corporate world occurred in TDIndustries, led by its then CEO Jack Lowe Sr.. TDIndustries is a Fortune 500 company. According to Fortune magazine's annual survey, TDIndustries Ltd. has been one of the top ten companies to work for in America for several years. It was also listed among the 100 best companies to work for in America (Levering & Moskowitz, 1993). Jack Lowe Sr, the CEO of TDIndustries picked up copies of the article *Servant as a Leader* and distributed it to all his employees. Jack Lowe Jr, who succeeded Jack Lowe Sr as the CEO continued the application of Servant Leadership in the organisation (Frick, 2004). Jack Lowe stated; *"Trustworthiness which requires character and competence, can only flourish with leadership that trusts, supports and encourages. At TD we call that Servant Leadership"* (Spears, 2001).

Further to this a number of other organisations have also succeeded by applying Servant Leadership principles. For example, in Tomah Veterans Administration (VA) Medical Centre, Servant Leadership Development Programme transformed the hospital culture and improved the quality rankings from below 100 to 4th Rank. In Tomah Area School District, its application

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changed the culture of negativity, cooperation improved, and divisions between administrators, faculty and staff narrowed. In Peaberry, a coffee shop in Wisconsin it improved the community feeling among the employees and all staff demonstrated personal involvement in the quality of food, while in Community Restoration Ministries (CRM), a faith based ministry in a coloured settlement of Clarke's Estate in Cape Town it brought a lot of healing and restoration to people ravaged by a deadly civil war (Frick, 2009). Organisations representing varied industrial sections, namely; a construction contracting firm, a building material supplier, a fresh fruit farm and supplier, an insurance firm, a grocery store chain, a producer of breakfast sausage and Italian sausage, a turf and landscape maintenance equipment manufacturer and an electrical service and construction company, have implemented Servant leadership and succeeded as well (Glashagel, 2009).

Study of Servant Leadership

Over the years, Servant Leadership got established as a distinctive leadership principle. It was found to be different and distinctive when compared to Transformational Leadership (Graham, 1991). It was also noted as different from Leader member Exchange (LMX) (Ehrhart, 2004). A Servant leader was found to be close to the *Socially oriented Transformational Leader* (Bass, 1997), who morally uplifts the followers. Leadership Attributes and characteristics associated with Servant Leadership began to be proposed and crystallised (Spears, 1998; Spears, 2001; Laub, 1999). *“The Servant Leadership concept is a principle, a natural law, and getting our social value systems and personal habits aligned with this ennobling principle is one of the greatest challenges of life”* (Covey, 2004).

A view suggested that the concept of Servant Leadership has emerged from India. It has been argued that Servant Leadership is clearly inspired by an “eastern” (meaning Indian) concept of duty and leadership. Duty or Right Action (*dharma* in Sanskrit), a fundamental concept in an “eastern” (meaning Indian) approach to one's relationship with others, complements the notion of “servant leadership” with its focus on one's duty to others and is in stark contrast to the western focus on rights (Pruzan, 2004).

The early proponents of Servant Leadership were not in favour of “measuring” Servant leadership attributes. The focus was on experiential understanding of the concept. It was believed

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that if servant leadership was reduced to a collection of admirable qualities and learned skills that were displayed in organisational settings, it was all too easy to forget that servant leadership was, first about deep identity (Frick, 1998). Another apprehension was that we may feel guilty and frustrated for not measuring up to this set of leadership ideals and that we may even project these ideals onto others; expecting them to do what we could not attain ourselves. Due to this, most of the early writings on Servant leadership have been based on anecdotal observations, personal testimonies and reflections.

However, a body of researchers argued against this view and attempted measuring Servant leadership attributes. A Servant Organizational Leadership Assessment (OLA) scale, which assessed the presence or absence of the Servant Leadership Characteristics in an organisation was developed (Laub, 1999). This instrument facilitated assessment of Servant Leadership across hierarchical levels - top leaders, managers and people in the workforce. High standards required pursuit of excellence as well as monitoring progress. Hence and the need was established for a strong research base for the topic to kindle further academic interest (Page & Wong, 2000). The fact leadership characteristics can be measured has been established some time back (Clark, Clark & Campbell, 1992) and inventory of leadership questionnaires have been compiled (Knott & Schwartz, 1996). Based on these, many scales to measure Servant Leadership were arrived at, some of them being; *Self assessment model for measuring Servant leadership attributes* (Page & Wong, 2000), *multilevel assessment tool* (Liden, Wayne, Zhao & Henderson, 2008) and *Servant Leadership Behaviour Scale* (Sendjaya, Sarros, & Santora, 2008).

Leadership research over the past few decades has suggested that the relationships employees develop with their leaders are critical for understanding the way in which employees fulfill their potential and become self-motivated (Manz & Sims, 1987). The relationship between Leader behaviour, Organizational climate and thus the performance of the organisation has been established (Litwin & Stringer, 1968). Transformational leadership has a significant impact on various organisational aspects (Bass & Avolio, 1994). This is achieved through keeping the workforce (or employees) motivated and focused on the goals of the organisation. This is true for Servant Leadership as well. Servant Leadership was found to have a positive impact on employees. Servant Leadership was noted to impact employee's trust, team commitment, effectiveness, organisation citizenship behaviour, morale, performance and community

citizenship behaviour (Dannhauser, 2007; Ehrhart, 2004; Winston, 2004; and Liden et al , 2008). Significant relationship exist between perceptions of servant leadership and overall and intrinsic job satisfaction of the employees (Hebert, 2003; Drury, 2004).

Individuals who received valued rewards from an exchange partner, were motivated to reciprocate with contributions of similar value, up to a certain point (Blau, 1964). When leaders nurtured self-efficacy and self-motivation and stressed community involvement, employees in turn became more committed to organizational values (Shamir, House, & Arthur, 1993). This concept of Organisational Commitment (OC) has received attention from researchers and has been found to be linked with leadership behaviour (Liden, Wayne & Sparrowe, 2000). On-the-Job Performance (OJP) and Community Citizenship Behaviour (CCB) were other aspects that were found to be uniquely related with Servant Leadership (Liden et al, 2008).

The present study (by Dr. Madana Kumar A) extends this particular approach on this theme. It attempts to crystallise a measurement scale for Servant Leadership in the Indian context. This work also attempts to study the correlations and impacts of Servant leadership on employees. The study proposed a conceptual model to define the relationships between *Servant Leadership* (SL) and the dependent variables i.e., *On-the-Job Performance* (OJP), *Organisational Commitment* (OC), *Community Citizenship Behaviour* (CCB). It also explored variations across demographic variables. Measurements and analysis are carried out based on this model.

Our education system, especially the Management development programs in India might, to large extent, be responsible for the lack of character based leadership in India (Chakraborty, 2001). The term character has not been much used in the academic endeavour. Most of the Management development programs are often focuses on skills, e.g. leadership skills, communication skills, counseling skills, negotiating skills, etc., overlooking the fact that sharp skills or slick behaviour do not make up for distorted values or lack of character. ‘Character’ ethic and ‘personality’ ethic are different (Covey, 1992). Present day education system tends to strengthen the notion that all values are relative. It often gets manifested in the following notion among its proponents:

- ‘a sense of guilt is a wasteful emotion’
- ‘greed is not an appropriate word, insatiety is more to the point’

- ‘what is wrong about selfishness?’
- ‘humility is nothing but servility’
- ‘gratitude is a weakening sentiment’
- ‘respect for age is feudal’ and so on

A view suggests the transformation of management education system in India. This view suggests that India needs a leadership that might be titled as *rajarshi* – (*Raja* + *Rishi*, or the King + Saint). Leadership consciousness could be lifted above the Self centered approach towards the Self fulfilling sacred/spiritual one (Chakraborty, 2001).

This study attempts to explore an approach of leadership that has a potential to live up to the ideals of such an elevated approach. This could contribute to the development of character based leadership.

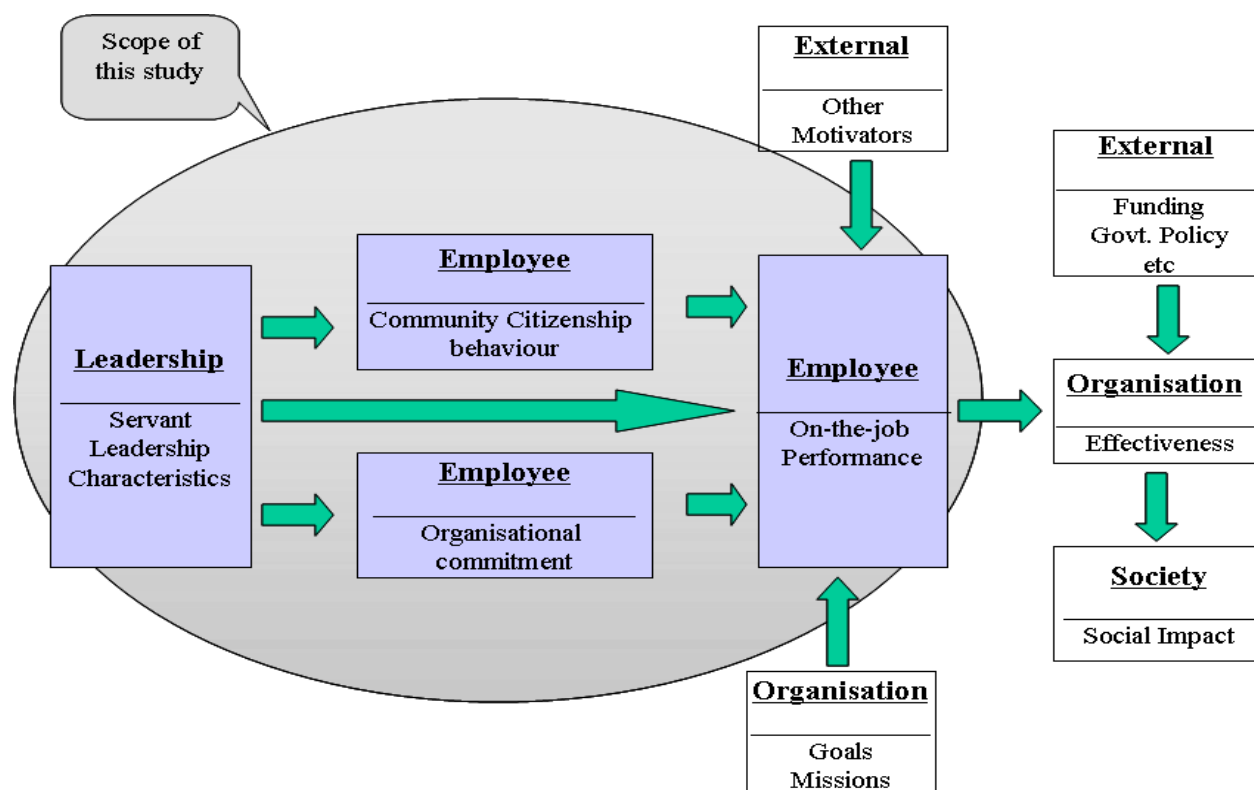
The following **conclusions** were drawn during the current study.

- There is a continuing search for understanding “excellence in leadership, both at Individual levels and at organisational levels
- Servant Leadership has emerged as a distinct paradigm that might provide answers to this quest for Excellence in Leadership
- Servant Leadership has been practiced in many successful organisations, and is a suitable model for corporates
- Since the “followers” feel taken care of under Servant Leadership, they feel motivated to achieve more for the organisation, do more for the community around them, and create a positive organisational climate
- This higher level of motivation and positive organisational climate can result into higher organisational performance.
- In line with other leadership attributes, Servant Leadership is a suitable subject for empirical studies and its attributes can be measured.
- Validated tools are available for measuring Servant Leadership attributes
- Validated approaches are available for studying the interrelationships between Servant Leadership attributes and other employee parameters like On-the-Job performance, Organisational Commitment and Community Citizenship Behaviour.

- NGOs have an important role to play in the development and well being of humanity. They complement the efforts by the Government, Public sector and Private sector organisations.
- While external factors like funding and policies play an important role in the overall effectiveness of NGOs, management/leadership of the organisation is equally important.
- NGOs are subject to increased level of public scrutiny and the need for transparency and ethical leadership is on the rise.
- The measurement of Leadership effectiveness of an NGO using outcome measures is difficult and no established methods are available.
- However, the measurement of Leadership effectiveness using impact on employees is a feasible proposition.
- There is a need for developing leadership skills among NGOs
- Servant Leadership could be a natural fit for the NGO sector, considering its focus on Social impact and Community relationships.
- When leaders in NGOs demonstrate Servant Leadership characteristics, it impacts the employees' motivation to perform and hence the NGOs are expected to make a greater impact.

Conceptual Models

Based on the Literature available and researcher's own understanding of the organisations,

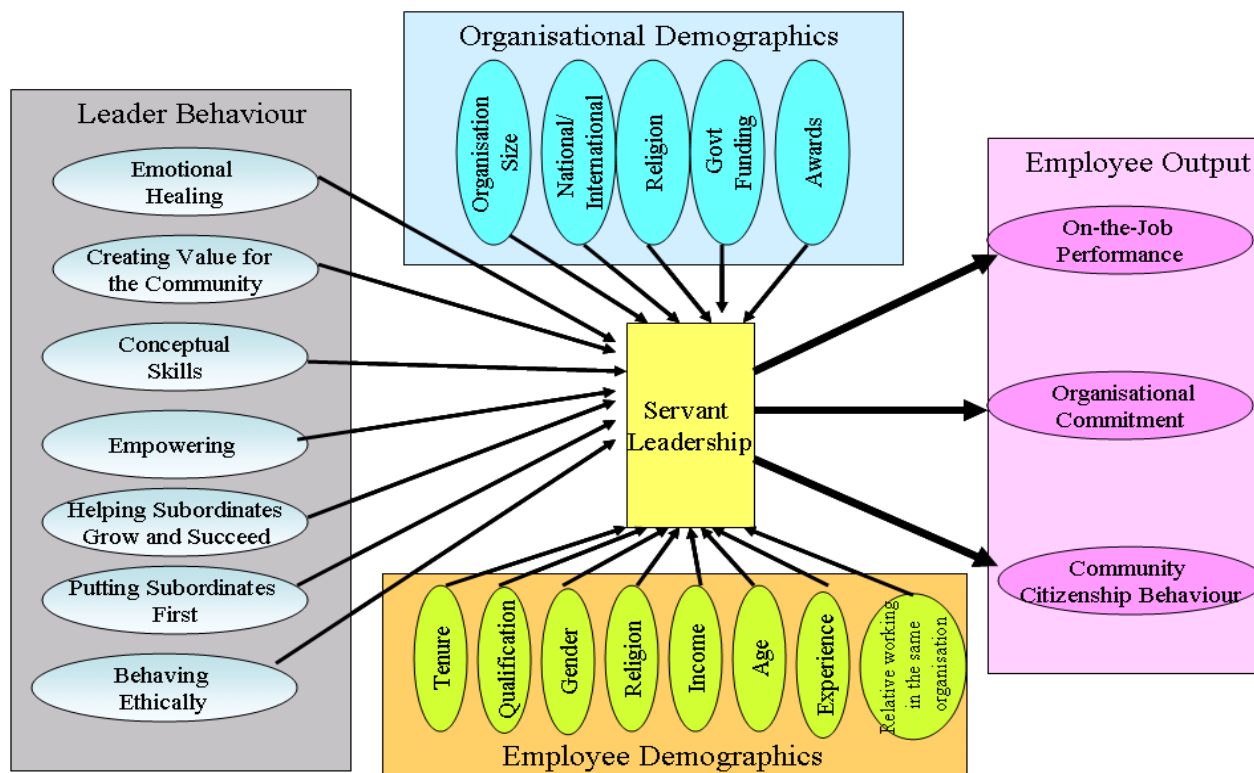


two models were proposed and validated during the study. These models are shown in Fig 1 and Fig 2

Fig 1: Conceptual Model 1

In this model, a) the Servant Leadership Characteristics is the Independent variable and b) Employee Organisational commitment, c) Employee Community Citizenship behaviour, and d) Employee on-the-job performance are the dependent variables.

Fig 2: Conceptual Model 2



In Model 2 a) the Servant Leadership Characteristics is the Independent variable and b) Employee Organisational Commitment, c) Employee Community Citizenship behaviour, and d) Employee on-the-job performance are the dependent variables. In addition a number of demographic parameters act as independent variables impacting servant leadership and the

Employee outcome measures (On-the-Job performance, Organisational Commitment and Community Citizenship behaviour)

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