Servant Leadership in Indian NGOs

THESIS

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By

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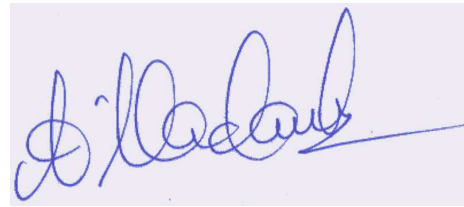**Aligarh Muslim University, Aligarh (India)**
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DECLARATION

I do hereby declare that the thesis titled **"Servant Leadership, A Study in Indian NGOs"** submitted to the Faculty of Management Studies and Research, Aligarh Muslim University, Aligarh for the award of the degree of **Ph.D. (Business Administration)** is a record of original work done by me under the supervision and guidance of **Dr. Parvaiz Talib**, Department of Business Administration, Faculty of Management Studies & Research, Aligarh Muslim University, Aligarh and it has not previously formed the basis for the award of any Degree/ Diploma / Associateship / Fellowship or similar title to any candidate of any university in India or abroad.

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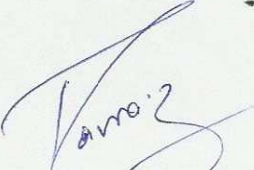Aligarh Muslim University, Aligarh

CERTIFICATE

This is to certify that the thesis titled **"Servant Leadership in Indian NGOs"** submitted for the award of the degree of **Ph.D. (Business Administration)** is a record of original work done by **Mr. Madana Kumar A** during the period of his study in the Department of Business Administration, Faculty of Management Studies and Research, Aligarh Muslim University, Aligarh under my supervision and guidance.

This thesis has not formed the basis for the award of any degree, diploma, associateship, fellowship or other similar title to any candidate of any university.

Date: 09.03.2013

Place: Aligarh

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PREFACE

Leadership is a relevant area of enquiry at any point of time in history. There has been numerous studies on the topic. This continues to be a topic of interest with authors and researchers. History is replete with the examples of leaders of many shades and class. Humanity has benefited and suffered under leaders of all tones and colours. Search for a better Leadership has continued through the ages.

The world is getting smarter, smaller, flatter and more intelligent. Technology, politics, economy, resources etc are making the world more interdependent, interconnected as well as complex in many ways. What type of leadership do we need in this world? What type of leadership will make this world a better place to live for our generation and future generations to come? Can Servant Leadership, a leadership style focused on the welfare of others, and not oneself, be an answer?

This study explores the prevalence of Servant Leadership in Indian humanitarian NGOs. It also attempts to assess the impact this leadership style have, on the employees and volunteers. NGOs are gaining in importance in the world. Their efforts complement the work done by Government and the for-profit sector organisations. Thus, the application of a right type of leadership in NGOs is important. This study attempts to crystallise an approach of leadership that may be suitable for NGOs. This crystallization may help specify leadership development approaches in this sector.

This study uses a scale developed in another context. It then attempts to develop a scale suitable for Indian context, by adapting and modifying that scale.

This study is organised in five chapters. The *introduction chapter* introduces briefly the conceptual framework, theme and research approach. The *next chapter* presents the distillations from the literature that was surveyed for the study. This chapter presents review of literature on Leadership in general, followed by studies in Servant Leadership. Literature on NGO sector is presented last. The *third chapter* describes the methodology followed in this study. Here, the need for the study is established first, the scope is

explained, Research questions are formulated, objectives are framed, conceptual model is crystallised, and hypotheses are proposed. Sampling process is explained next and the actual sample demographics are discussed. Development of the scale used in the study is described next, followed by the process used for data collection. Patterns of analysis are described, and the potential limitations of the study are highlighted.

The *fourth chapter* presents the results and the discussions arising out of the analysis of data. Results arising out of descriptive analysis, inferential analysis, mediation analysis and Structural Equation Modeling are presented and discussed. The last chapter presents the major highlights of the study. Managerial Implications are pointed out and recommendations are provided. Contributions made by this study are presented next. The chapter ends with directions for future research.

It is expected that this study would be of interest to, and would benefit, students of leadership, NGO leaders, NGO employees, NGO policy makers and others.

DEDICATION

This work is dedicated to my **Lord and Saviour Jesus Christ**, who, more than 2000 years ago, demonstrated the true meaning of Servanthood and Servant Leadership. He asked his disciples to shun "lordship" and adopt "servanthood". He told his disciples "*You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave-- just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.*" (Holy Bible, Book of Matthew, Chapter: 20, Verses: 25-28, NKJ Version). He further demonstrated Servant Leadership by kneeling down and washing the feet of his own disciples. After this act, he told his disciples "*Do you know what I have done to you? You call me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you.. ..If you know these things, blessed are you if you do them*". (Holy Bible, Book of John, Chapter: 13, Verses:13-17, NKJ Version)

I dedicate this work to Him, hoping and praying that many more will follow His example of Servanthood and Servant Leadership.

ACKNOWLEDGEMENTS

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Chapter 1: Introduction

1.1: Conceptual Framework

Leadership has fascinated many students in history. This is not surprising. After all "Everything rises and falls on Leadership" (Maxwell, 2007). 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 Delegative, 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, 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).

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).

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 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 them selves 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).

The first known application of Servant Leadership in the Corporate world occurred in TDIndustries, led by it's 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 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).

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 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 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.

1.2: Scope of the study

The Non Profit sector, also popularly known as the **NGOs**, has gained substantial significance in the world and has come to be known as the Third sector (Kramer, 2000). Nonprofit sector consists of *those entities that are organised for public purpose, are self governed, and do not distribute surplus revenues as profits. Nonprofit organisations are independent of Government and business, although they may be closely related to both* (Boris & Steuerle, 2006). These are *private, nongovernmental organizations that do not aim to maximize profits for distribution to their owners or controllers, but that do have some service objectives to members, user, or other beneficiaries* (Ben-Ner, 1994; Theuvsen, 2004).

This sector now has considerable significance in the affairs of the world as it seeks to address various humanitarian, environmental, economic, religious and other causes. Modern democracies are unlikely to function without a third sector as it attempts to bridge the gap between government and the people (Taylor, 1995). The major subcategories of nonprofit organizations are *Charities, Foundations, Social welfare organizations, professional* and *trade associations* (Herman, 2005; Powell & Steinberg, 2006). Nonprofits are dedicated to a specific cause or mission. Today NGOs are the fastest growing sector. 90% of the Nonprofits in America today came into existence after 1950 (Hall, 2005). However, it is difficult to generalize the NGO

sector due to complexities involved. NGOs have the widest scope and scale, ranging from informal grassroots organisations with no employees, and no assets to big organisations with thousands of employees or members. Red Cross, Friends of the earth, Amnesty International, World Vision, Save the Children etc are well known names in the NGO sector. In the 1990s, the ten largest development and relief International NGOs, had a combined expenditure of more than US Dollar 3 billion (Anheier & Themudo, 2005). A combination of factors such as interdisciplinary characteristics, the distinctive nature of NPOs, the complexity of their operations, their relationships with their environment, the difficulties of defining boundaries of their activities and determining what is and what is not an NPO, have posed incessant challenges before scholars to explore the sector further (Boris & Steuerle, 2006).

There are a large number of NGOs operating in India. Some of them are part of large international organisations, but a vast majority of them are small organisations making an impact locally. NGOs have played a key role in Rural and community development in India (Alliband, 1983; Tripathi, Kala, Mishra, & Patni, 1991)

By the very nature of the activities, NGOs would seem to the ideal place for practicing Servant Leadership percepts. The early proponents of Servant Leadership knew that, this model of leadership is suited for the NGO sector, along with other sectors. This is so, since Servant Leadership combines the best elements of leadership with service to others. Hence this could be the beginning of a *revolution among community leadership groups, not-for-profit organizations and elsewhere* (Spears, 1994). NGOs do not work for bottom line and this is a natural fit for the Servant Leadership setting. Servant leadership theory aligns well with philanthropic activities whereby philanthropists become servant donors (Burkhart & Spears, 2001; Keller, 2007). However there are only a handful of empirical studies done on this combination of Servant Leadership and Leadership in NGOs. The principles of servant-leadership can be integrated into the operations of different organizations and those organizations can be successful in fulfilling their respective missions (McCann, 2006). A climate for servanthood known as "normative collective servant-leadership behavior" exists in Social organisations. All organisational members play a central role in shaping this climate and culture. There is a big opportunity for social

enterprise leaders to grow into more complete model servant leaders (Klamon, 2006). This study attempts to find out if Servant Leadership is actually practiced in NGOs.

Measurement of outcomes of NGOs is still in a nascent state. In business, the effectiveness of leadership can easily be measured using the economic indicators of revenue, profitability earnings per share (EPS) etc. State run services, on the other hand may have state policies and frameworks. The case of NGO sector is not so straightforward. How does one infer whether the leadership of an NGO is effective or not? How does one really measure the effectiveness of an NGO? Distinctive features of the voluntary organizations make the effect of such work difficult to evaluate. A number of studies have suggested that over the last two decades nonprofit organizations have faced increased pressure to measure, their activities in order to demonstrate their competency, to achieve legitimacy, and to obtain funding. The demand for quantification is typically understood as a recent pressure for NPOs. Ultimately one should be interested in whether an NGO is able to meet a public need (Boris & Steuerle, 2006). Many studies have established the challenges and difficulties involved in measuring the impact of NGOs (Tassie, Murray & Cutt, 1998; Flynn & Hodgkinson, 2001; Cobb, 2001 etc). Hence this study focuses on the employee aspects of the NGOs rather than the impact measurements.

This study rests on the premise that NGOs have a big part to play in the development of a nation, and Servant Leadership has a potential to play a role in motivating the employees of NGOs to be much more impactful. This study therefore focuses on the application of Servant leadership in Indian Humanitarian NGOs

1.3: Research Approach

A conceptual model linking Servant Leadership (SL) nature of relationship with employee parameters like On-the-Job Performance (OJP), Organisational Commitment (OC), and Community Citizenship Behaviour (CCB) was proposed for the study. Different demographic variables of organisations as well as employees were incorporated in the conceptual model. Based on the Literature review and the conceptual model, research objectives were crystallised. Hypotheses were formulated focusing on differences, relationships and impact. This study is a quantitative study. A

questionnaire validated in the international context by Liden et al (2008) was chosen as a base. This questionnaire was then modified and adapted to Indian context. Final questionnaire contained 21 items for SL, covering seven dimensions, three items for OJP, seven items for OC and seven items for CCB. A number of demographic variables were added to the instrument. Validated instrument was then posted on a website and data collection was done online. Humanitarian NGOS operating in India were approached for responses. Responses were obtained from 369 respondents employed in 39 NGOs. The collected data was analysed using descriptive statistics as well as inferential statistics. Correlation, Regression, Mediation Analysis, and Structural Equation Modeling (SEM) were done to get insights in to the data collected. Analysis was carried out to find prevalence of SL. It also focused on understanding differences across various sub groups. Correlation analysis and regression analysis was also carried out to ascertain relation and impact of independent variable on dependent variable.

Conclusions have been drawn based on results and analysis. Implications for Leadership development among NGOs are offered. The study suggests directions for future research as well.

Chapter 2: Survey of Literature

2.1: Introduction

This Chapter reviews literature that forms the backdrop of the study. The review is presented in three distinct sections. **First Section** focuses on Leadership in general. In this section, a review of literature on different theories on Leadership is carried out. The evolution of leadership ideas is examined taking stock of *theories, styles* and *eras*. Literature beyond the theories and styles is examined next. A compilation of attributes of "Excellent Leadership" is attempted then. The use and misuse of power in leadership is examined as a separate topic. The intertwining of Spirituality with Leadership is also explored. Then, role of Altruism, Ethics and Moral Values is perused. The review then moves to the **second section**, which focuses on Servant Leadership. Servant Leadership has emerged as a viable alternative to the use of power and a practical way of implementing high Moral and Ethical standards in Leadership. It has high spiritual context also. In this section, elements of Servant Leadership literature are examined as it appears in Scriptures and then in the Secular realms as well. Cases of successful organisations where Servant Leadership has formally been practiced are examined next. Then, studies that have empirically measured Servant Leadership and its attributes are perused. The impact of Servant Leadership on employees of an organisation is explored next. In the **third section**, we have taken a stock of available literature on the NGO sector. First, literature focusing on emergence of NGO sector as a key sector, and its importance is perused. The importance and impact of Leadership in NGOs is examined next. Approaches employed to measure the impact of an NGO is examined next. This is done since one of the objectives of this study is to explore the parameters that impact the performance of NGOs. The challenges of measuring the impact of NGOs using outcome measures is examined, followed by the existing studies on the impact of NGO leadership on its employees and volunteers on parameters like their performance and motivation. Key inferences drawn from the survey of literature are presented in the end. The chapter concludes with identification of research gaps arising out of the survey of literature.

2.2: Leadership

Leadership has been a subject of numerous studies. Ancient literature, be it Egyptian, Chinese, Indian and many others, highlight the importance of leadership and the role of the leader. Indian classics like *Mahabharata*, and *Ramayana* are replete with leadership illustrations. This interest has continued in the modern times as well. Over time, many theories on Leadership have emerged as a result of empirical and conceptual contributions. King (1990) opined that Leadership is one of the most intricate and multifaceted occurrences that has been the focus of organizational and psychological studies.

King (1990) presented an overview of various leadership *eras* in his review. This review indicated that each leadership era symbolized a higher state of development in leadership thought compared to the earlier era. He also noted disenchantment at the end of each leadership era leading to search for an alternative model. These eras are shown in Fig 2.1.

The Personality Era focused on the leader as an individual or as a person. The attention was on the background or traits of the individual. This era has two streams, i.e., the *Great Man Period* and the *Trait Period*. The Great Man Period suggested that an individual who emulated great personalities was expected to emerge as a strong leader. In this Era, leadership was mainly equated with personality. Under the *Trait Period*, there was an endeavour to enlist the attributes which if espoused, would predict the performance of a leader.

Under the **Influence Era** leadership was considered as an association between people and not a trait. This paved the way for Behaviour Era, in which, leadership was considered to be a subset of human conduct. In this Era, Theory X&Y, the Managerial Grid Model received significant attention.

Under the **Situational Era**, it was acknowledged that there were aspects which extended beyond the leader and the subordinate. These situational facets decided which types of leader attributes, skills, impact and conducts led to successful leadership. Under the **Contingency Era**, there were attempts to select the situational moderator variables which best depicted which leadership style must be employed. In

Fig 2.1**: Evolution of Leadership**

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                    │   Personality Era   │
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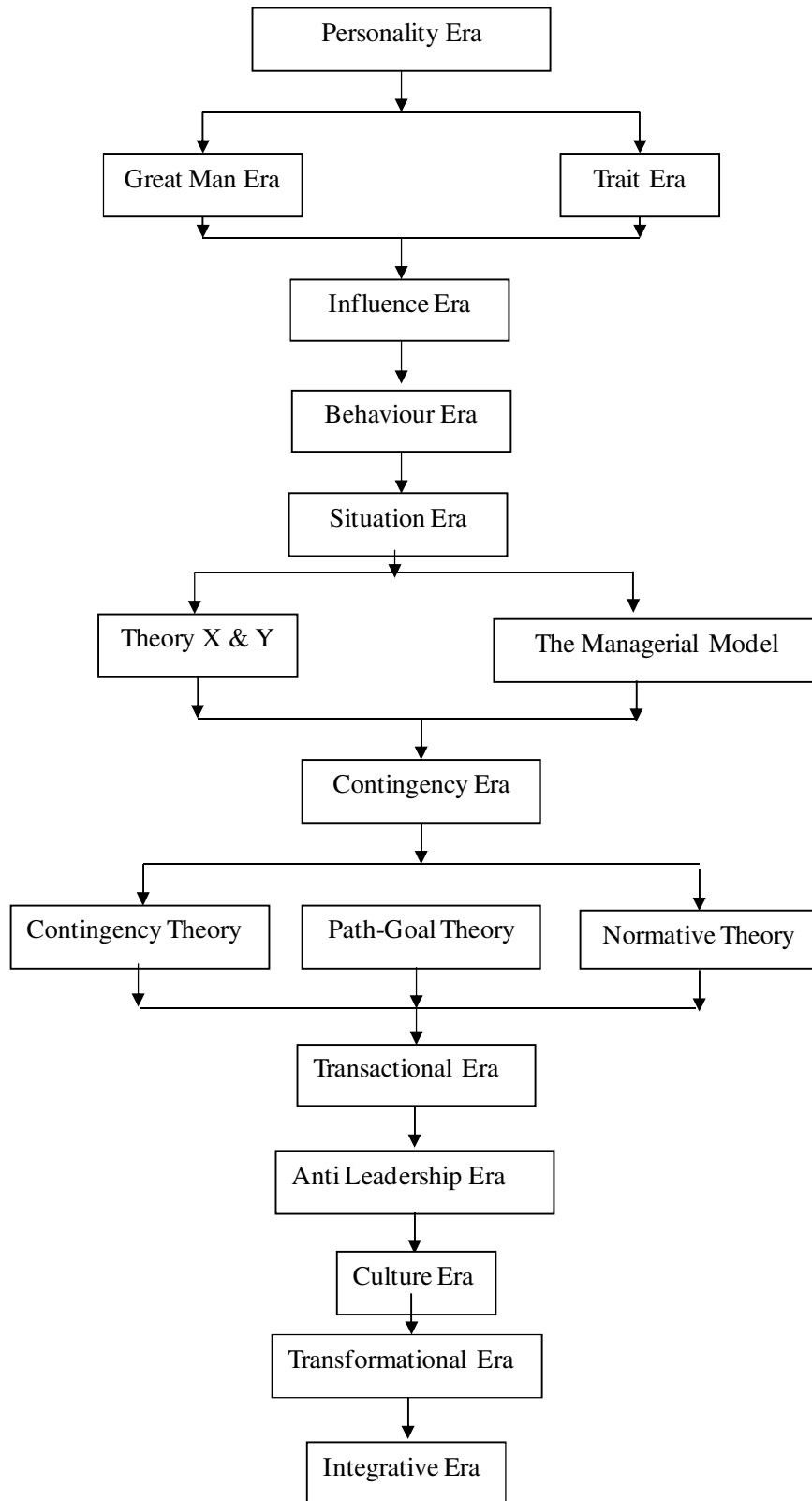
Source: King (1990)

this Era, the Contingency Theory, the Path-Goal Theory and the Normative Theory were considered to be most important. In the **Transactional Era**, it was suggested that leadership resided not in the individual or setting but in differentiating amongst the role and social interaction. In the **Anti-Leadership Era**, it was generally believed that there was no construct such as 'Leadership'. In the **Culture Era**, it was suggested that if a leader was successful in developing a strong culture, the employees would be able to lead themselves. The **Transformational Era** believed that leaders need to be proactive, radical and innovative. The Transformational Era combined several aspects of earlier eras. In this era, the leaders needed several qualities to perform successfully. They needed to think and to execute. He or she must be a visionary, and have the ability to think strategically. He or she must focus on creativity. At the same time they must be willing to take risks, be adaptable to change, and willing to delegate. They need to come out with intelligent actions to execute the strategy. New leaders need to take a collective perspective on leadership.

King (1990) also foresaw the need of a Tenth Era-, what he termed as the **Integrative Era**. He recommended that the Tenth Era hopefully would integrate conceptually varied approaches in creating a sustainable theory of leadership. Success of a leader cannot be ascertained by a single approach; it needs simultaneous interaction of varied kinds of variables.

In the backdrop provided by King (1990), let us review various theories of leadership as they emerged over time. Broadly, these theories can be grouped into eight categories.

First came the *Great Man* **theory**. This theory assumed that the capacity for leadership was inherent – that great leaders are born, not made. It portrayed great leaders as heroic, mythic and destined to rise to leadership when needed. This theory was popularized in the 19th century by Carlyle (1888) who commented that "The history of the world is but the biography of great men". Great men were the leaders of men, the modelers, patterns, and in wide sense creators, of whatsoever the general mass of men contrived to do or to attain. All things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment, of thoughts that dwell in the Great Men sent into the world, and thus the

soul of the whole world's history, it may justly be considered, are the history of these great men. The term "Great Man" was used because, at that time, leadership was thought of primarily as a male quality, especially in terms of military leadership.

This theory gave way to *Trait Theory*. Like *Great Man* theory, this theory assumed that people inherit certain qualities and traits that make them better suited to leadership. Trait theory attempted to crystallize particular personality or behavioral characteristics shared by leaders. Galton (1869) found that leadership was a unique property of extraordinary individuals, and the traits leaders possessed were immutable and could not be developed. Throughout early 1900s, the study of leadership focused on traits. However, a dilemma baffled the proponents of this theory. If particular traits are key features of leadership, then how do we explain people who possess those qualities but are not leaders? Further, the list of the traits grew endlessly with each leader bringing in additional traits. Many of the times, the traits were contradictory as well.

Behavioral theories were the next phase of leadership theories. This leadership theory focused on the actions of leaders not on mental qualities or internal states. According to this theory, people can learn to become leaders through teaching and observation. The leader's behaviours came to be called leadership styles. Lewin et al (1939) studied the influence of leadership styles and performance. The identified three styles namely: *authoritarian, democratic,* and *laissez-faire*, which impacted group decision making, praise & criticism (feedback), and the management of the group tasks (project management). In 1945, a group of researchers at the Ohio State University identified observable behaviors of leaders, and argued that it is not the personality traits that make a leader. They came up with two factors that accounted for most of the variance in leader behaviour. These two factors were labeled *Consideration* (the extent to which a leader exhibits concern for the welfare of the members of the group) and *Initiating Structure* (the extent to which a leader defines leader and group member roles, initiates actions, organizes group activities and defines how tasks are to be accomplished by the group). In 1947 Rensis Likert and his group of social researchers at University of Michigan launched series of leadership studies. These studies indicated that leaders could be classified as either "*employee*

centered," or "*job centered*." It identified three critical characteristics of effective leaders: *task oriented behavior, relationship-oriented behavior,* and *participative leadership.* The *managerial grid model* is also based on the behavioral theory. The model was developed by Blake and Mouton (1964). It suggested five different leadership styles, based on the leaders' *concern for people* and their *concern for goal achievement.*

Contingency theories of leadership focused on particular variables related to the environment that might determine which particular style of leadership is best suited for the situation. According to this theory, no leadership style is best in all situations. Success depends upon a number of variables, including the leadership style, qualities of the followers and aspects of the situation. Among the first proponents of this theory were Tannenbaum and Schmidt (1957), who developed a leadership continuum with relationship orientation characterized by high employee freedom on one extreme and task oriented behavior characterized by high use of leader authority at the other extreme. According to this model, as a leader became more relationship oriented, he became less task oriented. A more detailed (and more researched) Contingency model was developed by Fiedler (1964). This model recognized that the style of leadership that was most effective depended upon the context in which the style was applied. Leadership behavior was modeled as a continuum between either task oriented or relationship oriented. Fiedler also developed a scale to classify leaders into one of these styles.

Situational theories proposed that leaders choose the best course of action based upon situational variables. Different styles of leadership might be more appropriate for certain types of decision-making. This theory was propounded by Hersey and Blanchard (1969). The fundamental argument of the situational leadership theory was that there is no single "best" style of leadership. Effective leadership depended on the task and that the most successful leaders were those that adapted their leadership style to the situations. Effective leadership depended, not only on the person or group that was being influenced, but also depended on the task, job or function that was needed to be accomplished.

Functional leadership theory addressed how specific leader behaviors contribute to organizational or unit effectiveness. McGrath (1962), its proponent, suggested that the leadership role is "to do, or get done, whatever is not being adequately handled for group needs". This theory argued that the leader's main job was to see that whatever is necessary to group needs is taken care of; thus, a leader can be said to have done their job well when they have contributed to group effectiveness and cohesion (Hackman and Walton, 1986). One of the functional theories of leadership, used in many leadership training programmes, is "Action-Centred Leadership". (Adair , 1973)

Transactional theories, also known as management theories, focused on the role of supervision, organization and group performance. These theories proposed that leadership involved using a system of rewards and punishments. The main proponent of this theory was Burns (1978). Transactional Leadership theory gave the opportunity to the manager to lead the group and the group agreed to follow his lead to accomplish a predetermined goal in exchange for something else. Power was given to the leader to evaluate, correct, and train subordinates when productivity was not up to the desired level, and reward effectiveness when expected outcome was reached. These leaders gave clear instructions to followers about what their expectations were and when those expectations were fulfilled there were rewards in store for them and failure was severely punished.

Transformational theories, also known as Relationship theories, focused upon the connections formed between leaders and followers. Transformational leaders inspired people by helping group members see the importance and higher good of the task. These leaders were focused on the performance of group members, but also wanted each person to fulfill his or her potential. Leaders with this style often have high ethical and moral standards. Burns (1978), its proponent, noted that transforming approach created significant change in the life of people and organizations. It redesigned perceptions and values, and changed expectations and aspirations of employees. Bass (1985) further worked on this concept by explaining the psychological mechanisms that underlie transforming and transactional leadership. He extended the initial concepts by proposing how transformational leadership could be measured, as well as how it impacted follower's motivation and performance.

Running across the various theories was another dimension of leadership, i.e., leader's behaviour. Behaviour of a leader in a given situation came to be referred as **Leadership Style**. This behaviour could depend on a number of factors like the leaders Skills, Knowledge, Values, Personality, Traits, Motives, etc. One of the earliest studies on Leadership Styles was that of Lewin et al (1939). They came out with three basic Leadership styles given in Table 2.1.

Table 2.1**: Lewin's Leadership Styles**

Style	Characteristics
Authoritarian Leadership (Autocratic)	Authoritarian leaders, also known as autocratic leaders, provide clear expectations for what needs to be done, when it should be done, and how it should be done. Authoritarian leaders make decisions independently with little or no input from the rest of the group. This leadership is best applied to situations where there is little time for group decision-making or where the leader is the most knowledgeable member of the group.
Participative Leadership (Democratic)	Participative leaders encourage group members to participate, but retain the final say over the decision-making process. Group members feel engaged in the process and are more motivated and creative. Democratic leaders offer guidance to group members, but they also participate in the group and allow input from other group members.
Delegative (Laissez-Faire) Leadership	Delegative leaders offer little or no guidance to group members and leave decision-making up to group members. While this style can be effective in situations where group members are highly qualified in an area of expertise, it often leads to poorly defined roles and a lack of motivation. The members in this group also made more demands on the leader, showed little cooperation and were unable to work independently.

Source: Lewin et al (1939)

Further studies on leader behaviour by Tannenbaum and Schmidt (1957) suggested that leadership behaviour varies along a continuum and that as one moves away from the autocratic extreme the amount of subordinate participation and involvement in decision taking increases. They also suggested that the kind of leadership represented by the democratic extreme of the continuum would rarely be encountered in formal organisations.

Tannenbaum and Schmidt (1957) proposed four main leadership styles described in Table 2.2 that can be located at points along such a continuum.

<div align="center">Table 2.2: **Leadership Styles Continuum**</div>

Style	Characteristics
Autocratic	Leader takes the decisions and announces them; expecting subordinates to carry them out without question (the *Telling style*).
Persuasive	Leader takes all the decisions for the group without discussion or consultation, but persuades the group to accept the decision. Leader explains and 'sells' in order to overcome any possible resistance. The leader attempts to create enthusiasm for the goals (the *Selling style*)
Consultative	Leader confers with the group members before taking decisions and, in fact, considers their advice and their feelings when framing decisions. He or she may, of course, not always accept the subordinates' advice but they are likely to feel that they can have some influence. The full responsibility of the decision remains with the leader but the degree of involvement by subordinates in decision taking is very much greater than telling or selling styles (the *Consulting style*).
Democratic	Leader lays the problem before his or her subordinates and invites discussion. The leader's role is that of conference leader, or chair, rather than that of decision taker. Leader allows the decision to emerge out of the process of group discussion, instead of imposing it on the group (the *Joining style*).

Source: Tannenbaum and Schmidt (1957)

Goleman (2000) opined that leaders with best results rely on more than one style of leadership. He postulated six kinds of leaders namely *Coercive, Authoritative, Affiliative, Democratic, Pacesetting* and *Coaching*. Key elements of these styles are presented in the Table 2.3

Goleman (2000) conducted this study to explore links between leadership and emotional intelligence, organisational climate (*flexibility, responsibility, standards, rewards, clarity* and *commitment*), and performance. This study noted that all six leadership styles had a measurable impact on each aspect of climate. Leaders who used styles which had a positive impact on the climate ensured superior financial performance. Goleman (2000) exhorted leaders to expand their options. For that, they need to comprehend their emotional intelligence (EI) competencies. Leaders need to have six styles in their repertoire and know when and how to use them. The leader needs to build a team with members who employ styles they lack.

Table 2.3**: Goleman's Leadership Styles**

Style	Characteristics
Coercive Leadership	Demands immediate compliance. This is a "tell" mode of leadership. The refrain generally is "Do as I say".
Authoritative Leadership	Provides vision and mobilises the team towards the same. Explains the reason for actions. Paints the big picture.
Affiliative Leadership	Revolves around people – their emotions and goals. Keeps employees happy and creates harmony amongst them. People needs always comes first.
Democratic Leadership	Forges consensus through participation. Fosters collaboration and team leadership.
Pacesetting Leadership	Sets high standards for performance and exemplifies them by self. Exhibits high drive to achieve and initiative.
Coaching Leadership	Develops people for future. Assists employees in identifying their individual strengths and weaknesses and link them to their personal and career goals.

Source: Goleman (2000)

Most of the styles discussed till now focused on the Leader and much less on the Team members or followers. However, over a period of time, the efficacy of Team leadership became a subject matter of study. These studies highlighted the importance of the leaders' relationship with his/her followers and an interdependency of roles. These set of conclusions emphasized that leader was not a hero or solo leader but a team leader. A leader had the capacity to follow. A leader was not necessarily the master, but the servant.

The first contribution on what could be called **Non Leader centric style** came from the works of Burns (1978). He put forth the Transformation Theory and Transforming style of Leadership, defining transforming leadership as *"a relationship of mutual stimulation and elevation that converted followers into leaders and might convert leaders into moral agents"*. He suggested that *"Transforming leadership occured when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality…"*

Bass (1985) expanded on this style of leadership, by studying the psychological mechanisms that underlie both transactional and transforming leadership. He

suggested ways to measure the transformational leadership and its impact on follower motivation and performance.

Tichy and Devanna (1990) built further on the work of Burns (1978) and Bass (1985) in organisational and work contexts. They described the hybrid nature of transformational as "… *not due to charisma. It is a behavioral process capable of being learned*".

Bass continued his research on topic and along with Avolio (Bass & Avolio, 1994) suggested that *"Transformational leadership is closer to the prototype of leadership that people have in mind when they describe their ideal leader, and it is more likely to provide a role model with which subordinates want to identify".*

In fact, Non Leader centric styles have been put forth much earlier when the idea of Scientific Management was getting crystallized. Taylor (1911) postulated Four Principles of Scientific Management, where the first was *knowledge of the workmen*. Then it was proposed that the second duty under Scientific Management was the *scientific selection and then the progressive development of the workmen*. In this way, the workmen become the subject of study. In the past, efforts were made to study machines not workmen. After the organization studied these workmen, then possibilities and ways of developing workmen were crystallized. The next principle suggested bringing scientifically selected workmen and the science together, so that work could be performed efficiently. The fourth principle suggested deliberate division of the work between workmen and management. This required cooperation between the management and the workmen. This study therefore laid the foundations for more Non Leader centric approaches to leadership.

Belbin (1981) studied the behaviour of Teams and differentiated "solo Leader" and a Team Leader. This is captured in Table 2.4. Belbin (1981) suggested that Team Leadership can be learned through understanding the nature of leadership and the qualities required. In the rapidly changing and uncertain work environment no one person has all the answers to leadership. A Team leadership style based upon the development of the strengths and the allowable weaknesses of all the roles would permit a more holistic, or participative, style of leadership where teamwork, problem

solving, decision making and innovation could flourish with heightened teamwork and work performance.

Table 2.4**: Solo Leader Vs Team Leader**

SOLO LEADER	TEAM LEADER
Plays unlimited role. Interferes in everything	Chooses to limit role to preferred team roles – delegates roles to others
Strives for conformity. Attempts to mould people to particular standards	Builds on diversity. Values differences
Collects acolytes, admirers and sycophants	Seeks Talent. Values people with special abilities
Directs Subordinates	Develops colleagues. Encourages the growth of personal strengths
Specifies objectives. Lays down what everyone is expected to do	Creates mission. Projects the vision which others can act on as they see fit

Source: Belbin (1981)

Table 2.5**: Leader as follower**

Area	Leader Action
Individual performance	As a leader, you must follow another individual, regardless of hierarchy, if: • That individual, through experience, skill, and judgment, knows best. • That individual's growth demands that you invest more in his or her skill and self-confidence than in your own. • Only that individual, not you, has the capacity (the time and opportunity) to "get it done"
Team performance	As a leader, you must follow the team if: • The team's purpose and performance goals demand it • The team, not you, must develop skills and self-confidence • The team's agreed-upon working approach requires you, like all the others, to do real work
Organizational performance	As a leader, you must follow others, regardless of hierarchy, if: • The organization's purpose and performance goals demand it • The need for expanding the leadership capacity of others in the organization requires it • "Living" the vision and values enjoins you to do so

Source: Katzenbach and Smith (1994)

Katzenbach and Smith (1994) proposed the idea of Leaders as followers. They highlighted the areas where being a follower was expected to give better results. This is highlighted in Table 2.5

Contemporary thinkers have studied leadership beyond the established theories and styles. They have explored various aspects of leadership that leads to better performance, better motivation, better success, and overall betterment of the world itself. There are conceptual and empirical efforts for exploring **excellence in leadership**, focusing both on individuals and organisations. Leadership has been studied in conventional settings in professional organisations. Leadership has been explained with context of varied non conventional settings like, in Orchestras, parables, and example of sledge dogs. Leadership has been studied through Mountaineering experiences. These studies attempt to find out what are some of the qualities that result in excellent Leadership.

Pinchot (1985) propounded Ten Commandments for leaders. He noted that team building is a team activity. The leader should share credit widely. One should ask for advice before asking for resources. He/she must underpromise and overdeliver. He/she must be prepared to undertake any job needed to make his dream work, regardless of his/her specific job description. One must remember that it was easier to ask for forgiveness than for permission. Keep the best interest of the company and its customers in mind. Come to work each day willing to be fired. Be true to your goals, but be realistic about how to achieve them, and honor and educate your sponsors.

Mintzberg (1989) noted that all managers are expected to play 3 broad roles; namely *Interpersonal, Informational* and *Decisional*. These broad roles have their sub roles as well. For interpersonal category, the manager was expected to perform a *Figurehead, Leader* or a *Liaison* role. For the Informational Category, the roles were as a *Monitor, Disseminator* or S*pokesperson*. Roles under the Decisional category are that of an *Entrepreneur, Disturbance Handler, Resource Allocator* or *Negotiator.*

Mintzberg (1998) later postulated the theory of Covert leadership, after studying leadership insights that he has gathered by closely observing an orchestra conductor. A symphony orchestra was like any other professional organizations. They employed

highly trained individuals who know what to do and they just do it. Covert leadership meant managing with a sense of balance keeping in view the constraints and limitations. A covert leader led without seeming to, without his people being fully aware of all that he was doing. In covert leadership, a leader was not completely powerless--but neither did he possess absolute control over others. The key insight was that in case of an orchestra conductor, a covert leader's focus was on inspiring the team members.

Khandwalla (1992) studied many turnarounds in corporates and suggested six foundational turnaround elements and seven strategic elements of turnaround. The foundational elements were *product mix changes, changes at the top, marketing related actions, restructuring, cost reduction measures (other than retrenchment),* and *plant modernization for greater productivity, efficiency, quality,* etc. Strategic elements were *use of staff motivational devices such as incentives, garnering the support of stakeholders, participation of lower level managers in turnaround related diagnosing & problem solving, increased HRD, formal diagnostic work, mass layoffs,* and *creation of organization-wide consensus on core values and required changes.* This study confirmed the **role of Leaders in the turn around** of organisations. It reported that management change at top was involved in 93% cases of turn around.

Kim and Mauborgne (1992) explained leadership in terms of a "bowl of clay". For many, the bowl is made of out of clay. But the true picture of a bowl must include that hollow that is carved into the clay – the unseen space that defines the bowl's shape and capacity. Their search led them to Oriental masters who taught the wisdom of life through parables. Some of the qualities of excellent leadership that emerged out were '*the leader's ability to hear what is left unspoken, humility, commitment, the value of looking at reality from vantage points, the ability to create an organization that draws out the unique strengths of every member*."

Drawing from the experiences of 12 leaders whom he interviewed, Bennis (1994) argued that leadership starts with a leader's capacity for *self-invention*, and this begins with *self-knowledge*. Leaders *innovate* and learn from experience *without fear of mistakes*. A leader is someone in the front, doing things others have not done. A leader must add *knowledge of the world* to self-knowledge. This knowledge of the

world should be gained through participation rather than reaction. A leader must trust his instincts, his *blessed impulse*. Blessed impulse is a tool for making decisions in a world too complex to be completely understood. Leaders must deploy themselves through self-expression. Leaders must *get people on their side* through constancy, congruity of words and action, reliability and integrity.

Coming to the realm of organisational leadership, Treacy and Wiersema (1997) focused on value disciplines needed for companies to become and remain number one in the market. They identified three value disciplines namely; *operational excellence, product leadership* and *customer intimacy*. *Operational excellence* requires leaders to look into the processes, avoid non value added steps in processes, reduce wastages, reduce cost and be able to turn around customer requirements with speed and urgency. To build and sustain *Product leadership*, leaders need to be focused on innovation, reduce cost, and continuously seek customer feedback. *Customer intimacy* requires leaders to strive to be close to the customer and anticipate future customer needs. They must also acquire more knowledge on the product or service than the customers.

Singh (1999) pointed out the challenges of providing the world with leaders of *greater breadth* (Capacity to respect other's opinions, freedom from prejudice or intolerance, ability to see the whole), *Versatility* (Ability to turn easily and readily from one subject to another and capability of dealing with many subjects), and *understanding* (Abilities to perceive, to conceptualize, to interpret, and to judge). The leadership role demands perspectives, worldviews, beliefs and a passionate commitment to some values balanced by a sense of responsibility. In addition leaders need a sense of humor, ability to maintain humility, and ability to listen to others. Leaders with such qualities are in short supply. These qualities can however be taught. Singh (1999) suggested that study of classic literature is one of the effective ways of developing such leaders. He suggested that choosing the right classic to read, relating literature to leadership & decision-making, and experiencing them through interpretation are the three steps that may help develop excellent leaders.

Dayal (1999) studied various behavioral characteristics of effective leaders and grouped them under three categories namely; *Organisation related, Individual related* and *Other people related*. Under *Organisation related characteristics* he noted that

leaders build organisations and have clarity of purpose. Deep faith, innovation, energy, service above self, and leading by examples fell into the *Individual related characteristics*. Under the *Other people related characteristics*, openness, allowing freedom and developing people were included. Dayal (1999) went further to look at processes for developing an effective leader. He felt that any interventions for leader development would have poor chance of success without developing an overall feeling of acceptance and belonging among the employees. The study identified three means to develop effective leaders. These are; *an urge to achieve or to succeed, a process of maturing,* and *a process of becoming oneself.*

Collins (2001) opined that organisations that are in good health also looked for leaders who can convert from good to excellent. His work indicated that one of the most significant differences, in turning an organisation from good to great is the quality and nature of leadership in the firm. He identified "*Level 5 leadership*" as a common characteristic of the great companies. In his opinion, Level 5 leaders build enduring greatness through a paradoxical blend of humility and professional will. This is summarised in Table 2.6

Table 2.6: **Two sides of Level 5 leadership**

Professional Will	**Personal Humility**
Creates superb results. Acts as a catalyst	Demonstrates compelling modesty. Shuns public adulation. Not boastful
Demonstrates strong resolve. Focuses on long term results. Not deterred by difficulties	Acts with quite calm determination. Sets high standards. Motivates. Does not depend on charisma.
Sets high standards. Does not compromise on standards.	Channels ambition to the company. Focuses on and develops successors.
Takes total responsibility for failures	Apportions credit to other people for success

Source: Collins (2001)

Badaracco, Jr. (2001) postulated the model of *Quite Leadership*. This style of leadership is practical, effective and sustainable. Quite leadership is highly effective

in situations where ethical challenges require direct and public action. This is because quite leaders prefer to choose their position carefully rather than doing something in haste and dramatically to achieve a single time glory. Quite leaders move carefully, incrementally and patiently and win the race without any bitterness and casualties. These people are called quite leaders because their modesty and restraint are in large measure responsible for their extraordinary achievements. The author believed that "big problems can be solved by a long series of small efforts." Quite leaders, in spite of their apparently slow pace response, often proved to be the quickest way to take the world to a better place.

Following the studies on excellence in leadership, Fryer (2003) studied the attributes of successful leaders. He discussed how managers inspire ordinary people to do extraordinary things.

Table 2.7**: Leaders and their characteristics**

Leader	Characteristic
Carly Fiorina, Chairman and CEO of Hewlett-Packard	Start with the Truth
Christopher Bangle, Global Chief of Design at BMW	Appeal to Greatness
Chauncey Veatch, 2002 National Teacher of the Year, USA	Make Them Proud
L.M. Baker, jr. Chairman of Wachovia	Stick to Your Values
Robert A. Eckert, Chairman and CEO of Mattel	Be a Broken Record
Susan Butcher, Four-time winner of the 1150-mile Iditarod sledge dog race.	Build Trust
Ross J. Pillari, President of BP America	Encourage Risk
Herb Baum, Chairman, President and CEO of the Dial Corporation	Call for the Little Guy
Mario Mazzola, Chief Development Officer at CISCO Systems	Ground without Grinding
Robert D. Ballard. President of the Institute for Exploration in Mystic	Leap First, Ask Later
Liu Chuanzhi, Chairman Legend Group	Set Different Incentive Level
Hank McKinnell, Chairman and CEO of Pfizer	Work quickly through pain

Source: Fryer (2003)

The author profiled twelve leaders and described tough motivational challenges they had faced. Motivating people required a clear, unbiased understanding of situation at hand, deep insight into the vagaries of human nature at the individual and group levels, the establishment of appropriate and reasonable expectations and goals, and the balancing of tangible and intangible incentives. Table 2.7 lists the leaders profiled and the key characteristics that they advocate

Goldsmith (2007) went against the norm of studying what leaders should do and focused on what they should stop doing. He compiled a list of 20 habits that every leader should be consciously avoiding in order to get ahead. He warned against the habit of *wanting to win always*. Leaders should curtail their desire to *add 2 cents to every discussion*. Excellent leaders do not *pass judgment*. They do not *use sarcasm and cutting remarks*. Only destructive leaders convey to everyone that *I'm right and you're wrong*. Excellent leaders do not have to *tell the world how smart they are*. They do not use *emotional volatility* as a management tool. They do not exhibit *negativity*. Excellent leaders do not *withhold information*. Some leaders do not progress because of their *inability to give praise and reward*. Excellent leaders do not *claim credit that that they don't deserve*. They do not *make excuses*. Only poor leaders *cling to the past*. They also *play favorites*. They *refuse to express regret. Not listening* is one of the other things he warns about. According to Goldsmith (2007) excellent leaders never fail to express gratitude. They never punish the messenger, and never pass the buck. Excellent leaders do not have an *excessive need to be "me"*.

Khandwalla (2008) studied the concept of greatness in corporate context. The author described greatness as outstanding performance in terms of business performance which is also outstandingly humane, upright and committed to some larger vision of quality of life. This study emphasized the need for blending of corporate greatness in business excellence and 'goodness' excellence at the highest level. "These new breed of corporate managers need to possess an intriguing mix of skills. People at that level need to possess altruism and change agent competencies." Change agent skills are anchored in a strong proclivity for innovation and ability to utilize other's power for one's mission. Their capacity to mobilize scarce resources and support of the stakeholders in a situation, task accomplishment drive, high self-confidence, and

leadership, communication, and inter-personal skills helps the organization to be effective. At the same time there is a need to ensure that the company has greater linkages (and influencing ability) with other external facilitators such as political system, the bureaucracy, the business community, and the civil society.

Jones and Jones (2008) noted that trust and confidence in leaders have fallen. To effectively face current and future leadership challenges, there is a need for leaders to embrace what the authors termed as *Principled Leadership*. Principled Leaders develop a long-term purpose and design their career based upon honesty, integrity and honor. They practice selfless service to the company, customer and team. They help followers to see success in their mind's eye and motivate them to work harder and take challenging jobs in order to be effective. The foundation of Principled Leadership is The Holy Bible. The Apostle Paul demonstrated principled leadership characteristics. A Principled Leader must be hospitable, love what is good, self-controlled, upright, holy and disciplined. This theory was influenced by trait theory, and transformational theory.

Maxwell (2008) shared lessons from his own life and other leaders on how to become the smartest leader. He opined that looking for leadership insights in like mining for gold. Smart leaders do not isolate themselves from the people they are leading. *Creating relationships* with others brings more opportunities than leading alone. *Self awareness and self control* are two key aspects of becoming an excellent leader. Best leaders will always be the ones that *listen* to their employees. A leader can improve their performance through an *honest evaluation from others*. Leaders must be able to *define reality*. A leader must find the *right people* who work best for the organization. Leaders should always continue to *ask questions*. Excellent leaders keep learning. Finally a leader should always think about the *impression they are leaving with others,* because it will be the legacy after the leader is gone.

Manikutty and Singh (2010) noted that real/true leaders create a group of people who are willing to work beyond accomplishing pre decided tasks. Such leaders help followers raise their latent energy and spirit, helping them acquire certain amount of energy and vitality. A leader works quite differently from a manager. Leaders dream ideas and translate them into images that excite people. Leaders work through

passions whereas managers work through interests. Most people in an organization are managers. The potential ones among them need to prepare themselves to become leaders. This transition process requires managers to develop and manage emotions, set their own standards, and become dreamers.

Wilson (2010) studied Indian corporates focusing on how Indian Business leaders develop over time. This study intended to propose pathways to prepare executives to be more effective leaders. The author conducted interviews with more than 100 business executives from Indian industries. The study proposed an Opportunity Matrix of seven experiences and eleven lessons. The seven experiences of leaders were *Bosses and superiors, Creating change: turnarounds, Creating change: new initiatives, Horizontal moves: job rotation and transitions, Cultural crossings, Increases in job scope* and *First professional job.* The eleven leadership lessons learned were categorized under three broad groups, namely; *Leading self* (Confidence, Self-awareness, and Personal leadership insights), *Leading others* (Managing & motivating subordinates, Developing subordinates, Navigating politics & gaining influence, Engaging with multiple stakeholders and Cross-cultural savvy) and *Leading the business* (Effective execution, Innovation & entrepreneurship, and Functional & technical expertise).

Barney (2010) profiled the Indian IT company Infosys and compiled leadership lessons. Infosys's value system was explained as "*the ability to accept deferred gratifications, the ability to make sacrifices currently, the ability to work in a team based on an agreed protocol of do's and don'ts, subordinating individual egos and putting the interest of the organization ahead of individual interests, recognizing people competency and accepting the leadership of individuals in different areas.*" He suggested that five '*context-invariant and time-invariant attributes*' that lay the foundation for success at Infosys are *openness to new ideas in an environment of pluralism*, *meritocracy* - making sure that the best idea is selected, *speed* - doing things faster today than yesterdays, *imagination* and *excellence in execution*. These values were crystallized as C-LIFE, which stands for *Customer Delight*, *Leadership by Example, Integrity & Transparency*, *Fairness* and *Pursuit of Excellence*. These values were instilled in all employees and across company's core values in all

processes. Leaders were interviewed for their perspectives on what made them so successful. Seven themes that emerged were *metacognition & thought leadership*, *unconventional thinking, collective thought leadership, building on existing thought leadership, foresight plus insight, focus plus flow* and personal *contents, views & challenges*. This study offered guidance to aspiring entrepreneurs on how to lead a start up organisation to great success.

Sharma (2010) proposed eight lessons that leaders, managers and entrepreneurs can apply to boost morale, command loyalty and improve productivity while fulfilling personal lives. He called them the *eight rituals.* These rituals are *compelling future focus* (get people excited about a compelling cause that contributes to the life of others), *human relations* ("Manage by mind, lead by heart"), *team unity* (employees who feel they are valued members of an exciting team will go an extra mile and give their best), *adaptability & change management* (there is a joy in change), *personal effectiveness* (focus on the worthy), *self leadership* (personal renewal, abundant knowledge, physicality, early awakening and the deathbed mentality), *creativity & innovation* (create a workplace that liberates these), and *contribution & significance* (leave a footprint and make a difference). Author concluded that the best way to ensure these leadership lessons became a part of who you are is to create rituals around them. These rituals will give the leader a strong support and foster self-discipline.

A summary of the attributes required for excellence in leadership that come out as a result of the studies perused in this section is presented in Table 2.8

Table 2.8: Excellence in leadership

No	Leadership Attribute	Reference(s)
	Thinking Related Attributes	
1	Dreams that invoke commitment, passion, determination and courage	Manikutty and Singh (2010)
2	Innovation and Entrepreneurship	Wilson (2010), Barney (2010), Sharma (2010)
3	Creating and Managing Change	Wilson (2010), Barney (2010), Goldsmith (2007)
4	Metacognition and thought leadership	Barney (2010), Metcalfe and Shimamura (1994)
5	Unconventional Thinking	Barney (2010)
6	Master Managing of the Unexpected	Sharma (2010)
7	Creating and Communicating Vision	Manikutty and Singh (2010), Sharma (2010)
8	Creating and Executing Strategies	Barney (2010), Porter (1985), Bowman and Faulkner (1997), Mintzberg (1994), Kim and Mauborgne (2004)
9	Picking your battles	Badaracco Jr (2001)
10	Executing with excellence	Wilson (2010), Barney (2010), Sharma (2010), Jones and Jones (2008), Goldsmith (2007)
11	Creating Value	Treacy and Wiersema (1997), Barney (2010), Goldsmith (2007)
	Character Related Attributes	
12	Leading by example	Manikutty and Singh (2010), Wilson (2010), Barney (2010), Jones and Jones (2008)
13	Keeping your word	Sharma (2008)
14	Admitting mistakes, forgiving mistakes, be forgiven	Goldsmith (2007), Maxwell (2008), Barney (2010)
15	Balancing work and life	Manikutty and Singh (2010), Maxwell (2008), Jones and Jones (2008), Badaracco Jr (2001)
16	Taking a stand and make a choice	Wilson (2010), Khandwalla (2008), Sharma (2010), Goldsmith (2007)
17	Being a learner	Maxwell (2008), Jones and Jones (2008)
18	Listening	Sharma (2010), Goldsmith (2007), Maxwell (2008), Jones and Jones (2008)
	People Related Attributes	
19	Developing and demonstrating Faith and Confidence, in self and others	Manikutty and Singh (2010), Wilson (2010)
20	Self Awareness & seeking feedback	Manikutty and Singh (2010), Wilson (2010), Sharma (2010), Goldsmith (2007), Maxwell (2008
21	Identifying, selecting, motivating and developing the team members	Wilson (2010), Barney (2010), Sharma (2010), Goldsmith (2007), Jones and Jones (2008)
22	Helping Others to Grow	Maxwell (2008), Jones and Jones (2008)
23	Influencing	Maxwell (2008), Wilson (2010), Goldsmith (2007)
24	Promoting and encouraging diversity	Wilson (2010)
25	Developing and nurturing relationships	Barney (2010), Goldsmith (2007), Maxwell (2008), Jones and Jones (2008)
26	Appreciating and Thanking	Goldsmith (2007)

Source: Researcher's distillation

Apart from these general studies on excellence in leadership, specific topics on use of power, intertwining of spirituality, inclusion of ethical standards and altruism has been studied. These are discussed in the following sections.

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 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 reveled 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. Quite 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.

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 aspects of religion and noted that the priesthood of a religion is often part of the elite, the hierocracy. 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 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 Buddist 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 Manusmiriti "*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 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 t*he 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, quite 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, 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*

Fig 2.1: **Hunter's Inverted Pyramid**
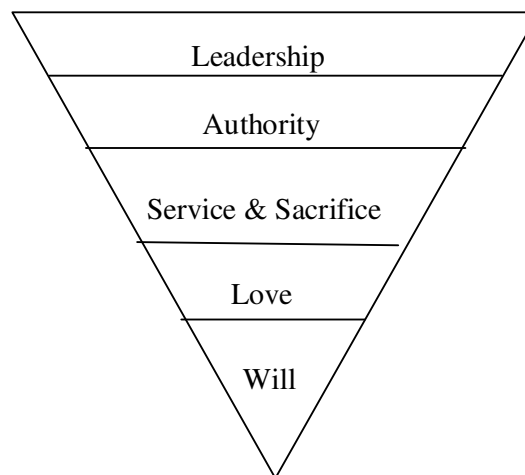
and choose our behavior. With the proper will, we can chose to love, the verb, which is about identifying and meeting the legitimate needs, not wants, of those we lead. When we meet the needs of others, we will, by definition, be called upon to serve and even sacrifice. When we serve and sacrifice for 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
Analytical	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)
Conceptual	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)
Emotional	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)
Spiritual	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)

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
Leading-Serving	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
Rules-Exceptions	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
Parts-Whole	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.
Control-Passion	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.
Specific-Diffuse	Clash between giving specific tasks or staying with the broader perspective	Bring in practical angle. Check which approach works in practice and then apply.
Short term-Long term	Clash between long term investment and short term results	Connect the past, present and future in a manner that most suits a particular culture.
Push-Pull	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

Sl 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)

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.

2.6: Implementation of Servant Leadership

As evident from the previous sections, Servant Leadership is a form of leadership where caring for others is a prime driver. Greenleaf (1972) stated that "*caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built.*" Currently provisions of care are largely bestowed upon large and complex institutions. Hence there is a need for such institutions to imbibe and practice servant leadership principles. He felt the need to raise the *capacity to serve* of existing major institutions. He particularly focused on three large institutions namely; churches, universities and business. He noted that being an attribute of individuals, both self serving and selfless attributes are prevalent in non-profit as well as in the profit making institutions. The trustee's role implies that the institution makes a contribution and creates an opportunity for building a society that is more just and more caring. In addition to the trustees, he also addressed the qualities of operative group of serving institutions. "*The prime force for achievement through service in any large institution is a senior administrative group with optimal balance between operators and conceptualizers.*" The operating staff that carries the institution towards its objectives requires a leader to develop interpersonal skills, sensitivity to the environment, tenacity, experience, judgment, ethical soundness, and related attributes and abilities. A critical function of a trustee is to identify people meeting these requirements.

One of the earliest attempts to implement Servant Leadership in a corporate was in TDIndustries. This company formally introduced servant leadership in the 1970s. The case of TDIndustries has been studied by Spears (2001), Frick (2004), Frick (2009) and Glashagel (2009). TDIndustries is a Fortune 500 company and was rated as one of the top ten companies to work for in America for several years as confirmed by

Levering and Moskowitz (1993). Authors who studied TDIndustries noted the following basic principles leaders followed in the organisation.

- Leaders do not say, "Get going." Instead, they say, "Let's go!" and lead the way.
- Leaders assume that their followers are working with them.
- Leaders are people builders.
- Leaders do not hold people down – they lift them up.
- Leaders have faith in people.
- Leaders use their heart as well as their head.
- Leaders keep their eyes on high goals. And they are self-starters.
- Leaders are faced with many hard decisions, including balancing fairness to an individual with fairness to the group.
- Leaders have a sense of humor.
- Leaders can be led.

Frick (2009) documented key learnings from TDIndustries on how to implement servant-leadership successfully.

- Educate employees, give them a forum to have their say, and take the time necessary to involve stakeholders in reflection about the servant leadership philosophy.
- Top positional leaders communicate their commitment to servant leadership not only by their own behaviors, but by being personally involved with leadership development efforts.
- Provide servant leadership development courses and follow them us with continuous learning, coaching and conversations.
- Provide fair procedures for accountability.
- Find a trusted assessment that measures important servant leadership behaviors and stick with it.
- Create a sustaining culture of servant leadership: implement congruent policies, tell stories, celebrate, be open to implementing new research and evolving training and development efforts.
- Measure individual, team and corporate success by business results and servant leadership behaviours. Find tools to assess both.

Frick (2009) assessed other organisations to explore the extent to which Greenleaf's ideas were implemented. Using these examples Frick (2009) established that in implementing Servant Leadership, it is possible to operate with values of servant-leadership in all spheres, including businesses. He suggested some steps for preparation of implementing servant leadership, namely; *Start with the self, Live it first, Find allies for Study, Reflection & Practice, Be patient,* and *Customize to the organisation.*

Glashagel (2009) also researched eight successful business organisations that have explicitly implemented Servant Leadership. These organisations were assessed as to how they relate to their *employees, customers, business partners* and *community partners.* As regards *employees*, the organisations focused development of employees through training and continuing education programs, individualized growth & development systems and advancement and promotion opportunities . Development of servant-leaders in these companies focused on three areas namely; *training & testing, measurement & feedback and coaching & support.* Overall they worked to build and maintain a culture of trust. These efforts lead to low turn over rate among employees. These companies approached *customers* with respect and humbleness. They paid attention to listening to them at both macro and micro levels. They had their means and methods to listen to customers. This helped them learn useful things from their customers. This in turn helped them create products and services that serve their customers' wants and needs. This relationship between the servant-institutions and customers continued for a long run. The servant-institutions attempted to create a win-win situation with their *business partners.* When a problem appeared, the servant-institution attempted to get into the roots of the problem and work together to remove those bottlenecks. Servant-institutions also ensured that they listened to the needs of the *community.* They attempted to understand the negative impacts they might have on the lives of people and how to eliminate or reduce these negative impacts. Servant-institutions, by investing time and energy of employees, by active participation of customers, and through financial and other support attempted to reach out to the community. Another noteworthy feature of these organisations was the trustee's role being played out by one or more top leaders. The trustee ensured that the institution serves its employees, customers, business partners, and community

partners on regular basis. "As the leaders of servant-institutions look ahead, over the fence, or around the next corner, they do so through the lens of their commitment to serving every one touched by the organization."

Gallagher (2010) suggested ways to implement Servant leadership in churches. Widespread studies have proved that irrespective of the kinds of enterprises, all leaders face the risk of disconnect. It has been seen that more the leaders prosper, less precisely do they evaluate themselves.   Hence the study suggested that superior generals in churches should have an official admonitor. The people who select the general are ones who select the admonitor. The admonitor has no official powers but can get in touch with the general at all times.   This helps the leaders to remain connected and truly serve the followers.

2.7: Measuring Servant Leadership

Initially, the concept of Servant Leadership remained mostly discussed in philosophical, anecdotal and theoretical terms ever since it's popularisation by Greenleaf (1970, 1977). Laub (1999) attempted developing an instrument to quantify Servant Leadership Characteristics. This culminated in crystallizing the Servant Organisational Leadership Assessment (SLOA or more commonly known as the OLA instrument). The scale measured six attributes of a servant leader, namely; *Valuing People, Developing People, Building Community, Displaying Authenticity, Providing Leadership* and *Sharing Leadership.* The OLA has been used subsequently in as many as 35 dissertations on the subject.

During the same time, Farling et al (1999) came out with the servant leadership model that was based on the variables of *vision, influence, credibility, trust* and *service.* They felt the need for empirical research on servant leadership and recommended the use of their model for further empirical research.

Page and Wong (2000) felt the need for measuring servant leadership attributes and developed a self assessment tool, 100 item scale, based on the four orientations of Servant Leadership, namely; *Character orientation, People Orientation, Task Orientation* and *Process orientation.* The instrument was statistically validated. The

authors proposed that the self assessment instrument be used for both diagnostic and research purposes.

Russell (2001) proposed three categories of Servant Leadership attributes namely; *Trust, Appreciation of others* and *Empowerment*. Russell and Stone (2002) developed two practical models of Servant leadership with the view of providing practitioners and researchers opportunities for application and study in this area. First model, (Model I) looked at the relationship between leader's attributes and manifest Servant Leadership, with Servant Leadership being a controllable variable that affects organisations. Their second model, Model II, is discussed in a subsequent section. Graham (1991) compared Servant Leadership with different forms of Charismatic Leadership. He studied the similarities and differences between the Weberian Charismatic Authority, The Personal Celebrity Charisma, Transformational leadership and Servant Leadership. Graham (1991) noted that servant leadership went beyond transformational leadership in at least two significant ways. First, it recognized social responsibilities in the call to serve the have-nots in our world, together with all the others. Second, Servant Leadership affirmed that people were served by someone who influenced them to become wiser, freer, more autonomous etc, and thus convinced people that it was in their interest to change.

Dennis and Winston (2003) developed further on Page and Wong's (2000) work and reduced their 100 item scale to 20 item scale yielding three factors, while confirming that the items were correlated

Rardin (2003) developed a Servant Shepherd Leadership Indicator (SSLI) based on the four variables of *Mind, Motive, Manner* and, *Methods*. This scale measured two dimensions of a leader's focus, namely; the *follower (servant)* and the *organisation (shepherd)*. The SSLI is a 360 degree feedback method, and collects data from the leader, the leader's superiors, the leader's peers and the leader's direct reports. The SSLI was meant to assist one to one coaching of leaders.

Ehrhart (2004) developed a 14 item measure of Servant Leadership based on a review of the literature, using confirmatory factor analysis, and identified seven major categories of servant leadership behavior, namely; *Forming relationships with*

subordinates, Empowering subordinates, Helping subordinates grow and succeed, Behaving ethically, Having conceptual skills, Putting subordinates first and *Creating value for those outside of the organization*

Winston (2004) studied Heritage Bible College based on Servant Leadership Models proposed by Patterson (2003) and Winston (2003). He used the SSLI instrument developed by Rardin (2003). The study established that the then leader of the Heritage Bible College was a servant leader, and that the general morale and performance of the organisation has improved during his tenure. He identified attributes that made the person a Servant Leader, namely; *Trust, Empowerment, Vision, Altruism, Intrinsic motivation, Commitment,* and *Service.*

Khuntia and Suar (2004) developed a scale to assess Ethical Leadership (EL) of Indian managers. In this study 340 managers from two public and private sector companies were identified and the research instrument which had 22 items of leadership was tested. The results indicated that the leaders rated themselves much higher when compared to their subordinates. The study reported that ethical behaviour was higher among employees who had an ethical superior. The results indicated that two dimensions namely *Empowerment* and *Motive & Character* impacted ethical leadership, job performance, job involvement, organizational commitment and unethical practices. The study noted that when the supervisory official was ethical then there could be mobilization of the subordinates to improve their performance. The ethical behaviour of a superior would ensure that there was no alienation and non commitment among the employees. The study concluded with identification of a validated scale of Ethical leadership which could be applied in a competitive business environment.

Stone and Patterson (2004) studied the similarities and the differences between transformational leadership and Servant Leadership. Transformational leaders focused more on organisational objectives and Servant Leaders focused more on the people, their followers. However the authors pointed out that both transformational and servant leadership are higher order leadership paradigms and hence fit into the high concern for people and production segment in the Blake and Mouton Leadership Grid. Washington and Feild (2006) studied the relationship of Servant Leadership with

agreeableness, empathy, integrity and *competence*. The relationship between the perceived value of empathy and Servant Leadership empirically supported the "follower focus". The relationship between the leaders perceived value of integrity and servant leadership supported the belief that integrity and honesty were critical components of Servant Leadership. These results also provided evidence of servant leadership's suggested reliance on values of competence and effectiveness. The positive relationship established in this study between the leader's agreeableness and perceived servant leadership offered empirical support for the notion that servant leaders visibly value and care for their constituents. Hale (2004) examined the relationships between Servant Leadership and transformational leadership and established Servant Leadership as a viable model for cross cultural leadership. He also proposed a contextual model for Cross cultural leadership in West Africa and called it "Divinely Empowered Transformational Servant Leadership".

Sendjaya, Sarros, and Santora, (2008) developed a 35 item, six dimension, multidimensional measure of servant leadership behaviour (Servant Leadership Behaviour Scale) which proposed a Servant Leadership model characterized by its *service orientation, holistic outlook* and *moral-spiritual emphasis*.

Liden et al (2008) developed a scale that could be used both at individual level and at group level. This was a multi dimensional measure with the 9 dimensions of Servant Leadership, based on literature. The authors used exploratory study as well as confirmatory aspect evaluations. Factor analysis was conducted with a sample of 298 students. The researchers analysed the results on Servant Leadership aspects, controlling for transformational leadership and leader-member exchange (LMX) Through pilot study and statistical methods they then brought the scale down to a 28 item, under seven attributes namely; *Conceptual skills, Empowering, Helping subordinates grow and succeed, Putting subordinates first, Behaving ethically, Emotional healing* and *Creating value for the community*. It established that Servant Leadership was a crucial determinant of employee's *organizational commitment, community citizenship behaviour and on-the-job performance*. The study showed that the impact of Servant Leadership surpassed that of transformational leadership and

LMX in describing the variance in community citizenship behaviour; on-the-job performance and organizational commitment.

Liden et al (2008) suggested that more studies with larger samples be carried out. This would help ascertain how Servant Leadership impacted various groups in a firm. The researchers also recommended that studies related to the theme be undertaken in regions other than USA. It was also recommended to study the degree to which people of a specific culture portray a need for servant leadership. Another domain for research would include development of a supervisor version of the servant leadership scale. Thus, it was recommended that servant leadership be explored considering the opinions of both leaders and the followers.

The studies referred above bring forth that Servant Leadership is a distinct model of leadership. These contributions crystallized different assessment tools for measuring Servant Leadership. These contributions also triggered the empirical studies on the impact of Servant Leadership in organisations, especially on the employees. This aspect of impact on employees is studied in detail in the next section

2.8: Impact of Servant Leadership

Literature surveyed in the previous sections makes it evident that Servant Leadership is a distinct form of leadership. However there is a need to understand how far it brings desired results to organisations.

Wayne, Shore and Liden (1997) studied Perceived Organizational Support (POS) and leader-member exchange (LMX). POS described the creation of employee commitment to an organization. In situations wherein POS levels were high, employees were found to balance their exchange associations by developing attitudes and conducts which are equivalent to the degree of employer commitment to them. The study established that POS and LMX were linked to outcome variables in unique ways. It was seen that POS and LMX were also interlinked. The quality of LMX played a crucial role in affecting employees' opinions linked to organizational support. Additionally, it was also seen that POS and LMX were associated with several crucial employee attitudes and conducts.

One of the earliest empirical works on the impact of Servant Leadership on organisations was by Russell and Stone (2002). They developed two models Servant Leadership. Model I was discussed in the earlier section 2.7. Their second model (Model II) proposed the relationships between *Organisational Performance, Employee attitudes, work behaviour, Organisational Culture, Accompanying attributes* and *manifest Servant Leadership.*

Patterson (2003) developed a model of Servant Leadership, which highlighted seven aspects of Servant Leadership that work in processional manner (one follows the other, and each is impacted by the previous aspect) in this order; A*gapo love* (selfless love), *Humility, Altruism, Vision, Trust, Empowerment* and ultimately resulting in *Service.* Winston (2003) proposed a model that illustrated how followers provided service to leaders by using some of the same variables. He implied that the followers' *agapao* (selfless) love/concern for the leader resulted in commitment to the leader and an increase in follower's self efficacy as result of leader's trust and empowerment.

Kraimer and Wayne (2004) studied perceived organizational support (POS) in terms of adjustment, career and financial issues among MNCs. The measures tested included job performance, expatriate adjustment, organizational commitment, role stressor, leader member exchange and perceived organizational support. The results indicated that the perceived organizational support is found to be made up of three different dimensions namely; *Adjustment POS, Career POS* and *Financial POS* thereby supporting the hypothesis that the POS dimensions are differentially related to the success of expatriates. The findings of this study suggested POS as a source of support for expatriates, since it directly impacts their success thereby stressing the importance of organizations to implement better measures promoting perceived organizational support.

Joseph and Winston (2005) empirically established positive correlation between servant leadership and leader trust. The study reported correlation between servant leadership and organisational trust.

Dannhauser (2007) explored the relationship between servant leadership, trust, team commitment and unit's effectiveness. The study aimed to identify the degree of

relationship between different constructs. The results indicated that servant leadership correlated with trust and team commitment. The study felt the need to develop and validate servant leadership measuring instruments at different levels from organization to individual level.

Delving into the relationship between Organisation Citizenship Behaviour (OCB) and Servant Leadership, Ehrhart (2004) reported that when leaders recognized and responded to their responsibility to work for the good of their subordinates and other stakeholders, the unit they led, as a whole, felt that they were treated fairly. This was true also where the leader acted in ways to benefit subordinates and helped them grow and develop. Such units were characterized by higher overall levels of helping and conscientiousness behaviors from employees.

Winston (2004), quoted earlier, established that general morale and performance of the organisation has improved during the tenure of the then leader of Heritage Bible college. The study noted that this improvement was the result of the demonstration of Servant Leadership Characteristics by the leader.

Several researchers investigated **Organizational Commitment (OC)**. Existing studies related to the theme have not reached to a consensus on how to conceptualize and measure the concept. There exist varied definitions of organizational commitment. Majority of the definitions emphasize on commitment linked behaviour. Commitment was also defined mostly in context of attitude. Mowday, Steers and Porter (1979) developed a tool for measuring organizational commitment. They defined Organisational commitment as *the comparative strength of a person's recognition and participation in a specific firm*. As an attitude, commitment varies from job contentment in several ways. Organizational commitment needs to be more stable when compared to work contentment. Research has proved that commitment attitudes are created gradually and continuously over time as people pay attention to the correlation amongst themselves and those who employ them.

Organizational commitment has been measured using varied scales. Mowday et al's (1979) study summarized a stream of research intended to create and test a measure of employee commitment to the work organizations. This study covered 2563 employees

in nine divergent organizations. The study concluded that organizational commitment was well correlated to specific employee conducts. Thus, it could be proved that organizational commitment was a crucial construct to be included in modeling and researching employee conduct in organizations. Mowday et al (1979) recommended that future studies conceptualise and measure commitment in ways other than the attitudinal commitment. Such studies might compare attitudinal and behavioural conceptualisations of commitment. The researchers also stated that studies must focus on the link between commitment and job performance. Thus, it is recommended to undertake studies linked to comprehensively comprehending the function enacted by employee attitudes to ascertain employee conduct and performance of an organisation.

However, it is the work of Liden et al (2008) which attempted to measure the correlation between leadership and the Organisational Commitment. The study found that both Transformational leadership and LMX account for variance in the Organisational commitment of employees. However they were able to establish that Servant Leadership characteristics account for 4% more variance than what was accounted for by Transformational Leadership and LMX.

When leaders stress community involvement through their behaviour, employees are likely to emulate the leaders' model and get themselves involved in community activities. This assumption was tested by Liden et al (2008) and established a positive correlation between Servant leadership Characteristics and Employees' **Community Citizenship behaviour (CCB).** This study reported that neither Transformational leadership nor LMX accounted for the variance in the Employees Community citizenship behaviour, but the Servant leadership characteristics did correlate substantially well in this regard.

There have been attempts to explore relationship between leadership and **On-the-Job Performance**. Williams and Anderson (1991) reported that Organizational citizenship behaviours (OCBs) enhance organizational efficiency and effectiveness by significantly leading to resource changes, creativity and adjustability. This study noted that empirical and conceptual studies in this domain belong to two spheres namely; OCBO-conducts (which lead to overall advantage for the organizations) and OCBI-conducts (which are advantageous to particular people and indirectly help the

organizations). The measures included in the study were performance, contentment and organizational commitment. The study established that IRBs, OCBIs and OCBOs correlate positively to performance.

Wayne et al (1997) established that when leaders nurture self-efficacy and self-motivation and stress community involvement, employees are more willing to maintain high performance levels. Following up this work, Liden et al (2008) noted that neither transformational leadership nor LMX was significantly related to subordinate in-role performance. However they noted that when they included the seven dimensions of servant leadership, it explained an additional 5% of the subordinate-level variance. They reported that the "behaving ethically" dimension was positively and significantly related to in-role performance ratings.

The above studies indicate the level of impact that leadership has on employees, specifically three parameters, namely On-the-Job performance, Organisational commitment and Community Citizenship Behavior. As these aspects were reported to be impacted by leadership in general, it is expected that Servant Leadership would impact them in some ways.

Till now an attempt was made to take a stock of studies on the subject of Leadership, Servant Leadership and its impact on organisation outcomes. In the next section an attempt has been made to study the NGO sector, which is the scope of this study and hence one of its focus.

2.9: The NGO Sector

"NGO or Non Profit" is a term that is used and understood in different ways. The Term NGO is generally used in the developing countries as against the term Nonprofit in the west. Other names often used include the not-for-profit sector, the philanthropic sector, the voluntary sector, the third sector, the independent sector, or the social sector. It is also called as non-governmental organization or civil society organization. Anheier and Salamon (2006) listed four areas that form part of this sector, namely; *Charitable, nonprofit & voluntary sector, Social Economy, Non Governmental Organisations* and *Civil Society.* Charitable, educational and religious institutions (like the Catholic Church and associated organisations) existed since early times.

However, the formal concept of Nonprofit organisations started in the second half of 20th century.

NGOs depend primarily on donations. Rose-Ackerman (1997) explored reasons why people give or donate to a Non Profit. She noted that the desire to give comes from people's belief that distribution of income should be more equal and that basic services should be allocated to benefit the disadvantaged. The altruistic motives of individuals and ideological commitments of entrepreneurs come together to support charitable organizations partially supported by private gifts. Nonprofits can be outlets for the generous impulses of individuals.

Clotfelter and Ehrlich (1999) opined that philanthropy and nonprofit sector are central to furthering democracy and the search for social justice. They urged philanthropy and voluntary sector to take on new burdens as the roles of governments are reduced. The authors suggested further studies to understand *forces that will determine the shape and activities of philanthropy and nonprofit sector in the next decade, how nonprofit or philanthropy sector will be strengthened or weakened by these forces,* and *how these challenges of grappling with these forces can be transformed into opportunities.*

Smith (1999) found that the evolving roles of foundations were shaped based on the needs of the society and the interest of the donor agencies. Philanthropic agencies such as Rockefeller and Gates noted that "*philanthropy was an instrument for seeking out the source of social ills. The best philanthropy is constantly in search of the finalities – a search for cause, an attempt to cure evils at their source.*"

Boris (1999) opined that Nonprofits are indispensable to their communities. He suggested many ways to strengthen nonprofits and their ability to participate in communities and in the political processes. Creative solutions to the social problems require a realistic understanding of the role of the nonprofit and philanthropic organizations.

Referring to a study by Ryan (1999), Clohesy (2000) concluded that third sector organisations (TSOs) are under pressure to conduct themselves more like business. The future of third sectors would depend upon demonstrating how it differs from both

government and business. On the topic of accountability, the author noted that it related to the ethical character of non-profit organisations. Stakeholder analysis, mission based evaluation and social audits indicate a growing trend toward accountability among the organisations. Fink (1990) noted that, "it is not surprising when donor dominated TSOs misconstrue, over simplify or patronize the groups they serve."

Barrow and Jennings (2001) examined the historical and contemporary role of nongovernmental organizations in East and North-East Africa. The authors argued that "*without an assessment of the contribution NGOs make to development and other national processes, important issues are submerged or even subverted. If however these issues are addressed, overtime, this could perhaps reduce the need for charity*". They argued that, "*public understanding of what NGOs can and cannot do is crucial to its institutional and organizational learning processes.*"

Kramer (2000) pointed out two contrasting theoretical views on the nonprofit sector. The dominant perspective stressed the growing institutionalization of third sector as the primary stakeholder on government in the provision of human services, promotion of culture and the arts, and advocate as core of the civil society. A second view questioned the utility of a social model which overlooks the blurring of boundaries and the extensive interdependence among organizations. He noted that since 1960s there is an enormous increase in the number and types of nonprofit organizations, and greater dependence of government revenue. Thus there is a need for new approaches to the study of the growing organizational universe in the human services.

Lyons and Hasan (2002) focused specifically on NGOs in Asia. In all Asian countries Third Sector has its presence. They noted that Asia's third sector lacks resources and advanced management technologies compared to the counterparts in Western countries. There was little research into Asia's third sector before the 1990s. This situation has been changing because of various efforts by agencies such as Asia Pacific Philanthropic Consortium (APPC) and several Asian foundations. Some of the studies conducted on Asia's Third Sector by APPC revealed that a common theme in discussions among Asian scholars is the appropriateness of western concepts and theories derived from the study of western society.

Berry and Arons (2003) examined the inability of the third (nonprofit) sector to adequately market itself to the first sector (government) of society. They diagnosed the problem to be two fold – first, most nonprofits are ignorant about their rights to lobby the government, and second, they have a fear about losing their charity status if they lobby. The authors suggested that nonprofit organizations can and should lobby since the process is not perplexing, not expensive, and it is the right role for nonprofits.

Berger (2003) noted that NGOs today disburse more money than does the World Bank. Further, NGOs have become more active in influencing issues of Global importance. Since last couple of decades NGOs have successfully injected their voices in policy discussions including human rights, sustainable development, the environment, peace building, and governance.

Among the several millions of NGOs in existence today, an increasingly visible number of organizations are defining themselves in religious terms, referring themselves as religious, spiritual, and faith-based NGOs. Religious NGOs (RNGOs), as described by Martens (2002), are formal organizations whose identity and mission are self-consciously derived from the teachings of one or more religious and spiritual traditions and which operate on a nonprofit, independent, voluntary basis to promote and realize ideas about the public good at the national and international level. However, there are limited studies on the RNGOs. Berger (2003) set out to map the presence of RNGOs through the selection of a sample of 263 RNGOs and examination of their religious, organizational, strategic, and service dimensions based on the proposed analytical framework. The study reported that most of the Christian religious organizations tend to focus their mission on charity and emphasize the concept of "God" and "faith." On the other hand Jewish organizations focus on social justice teachings along with God or religion.

Literature perused above highlight the importance of the NGO sector. They play a key role in ensuring a more caring society, and hence is a worthy area of study. In the next section we will look at the importance of leadership development among NGOs.

2.10: Leadership Development in NGOs

Since the NGO sector is gaining in importance, the leadership needs and aspects of NGOs has become a focus of studies. Barber (1965) opined that some people see leadership in Non profits as a path to material rewards, prestige, and power. Pearce (1982) noted that candidates for leadership positions in Non profits are hard to find. Miller (1987) also observed that those who aspire to leadership may be mainly interested in using the organization as a tool to advance a personal agenda. Drucker (1990) pointed out that the issues involved in NGO's leadership and management are somewhat different from those in the corporate sector or government. He highlighted the importance of a strong mission statement for the Nonprofit organisations. The mission of nonprofit organization is to bring about a lasting change in individuals and in society. Effective leadership in NGO context is not a leader's charisma rather it is his or her mission. Therefore, the first job of the leader is to define the mission of the institution. Task of nonprofit manager is to translate the mission statements into details or specifics. One should plan in such a way that when new tasks and priorities come in, the old ones become obsolete.

Golden-Biddle and Rao (1997) explored various studies on leadership in NGOs and found that despite the importance of leadership in non-profit sector, relatively little is known about voluntary association leadership.

Rose-Ackerman (1997) examined the question of whether the NGO managers and leaders have a motivation to perform. She reported that non-profit managers have little incentive to manage their firms efficiently since no one has a claim to the residual earnings. Managerial shirking may be an especially serious problem in non-profits simply because no market in ownership shares exists to discipline runaway managers. In addition, lacking market discipline, nonprofits firms may continue in existence when they are performing no valuable functions.

Boris (1999) noted that the donors of NGOs are going beyond simple altruistic sentiments and are looking for efficient means for distributing money while working to improve the operations of the institutions to which they donate. Their focus was on

modern business cooperation both for its techniques of scientific management and its structures of corporate governance.

According to Clotfelter and Ehrlich (1999), there is a *state of crisis* in leadership and intelligent management of philanthropic foundations.

Hailey (1999) observed that NGO sector is full of anecdotal stories about the detrimental impact of paternalistic founder leaders 'charismatic autocrats' or the 'guru syndrome' Referring to Chambers (1997) the author observed that NGO leaders can achieve many things through their *guts, vision* and *commitment* but the way they use power is a *disability* that jeopardizes organizational effectiveness .

Markham, Walters and Bonjean (2001) proposed three theoretical models of voluntary association leadership, namely; *Democratic leadership, Oligarchy,* and *Leadership by default.* Each emphasized the connections between leadership and problem facing voluntary associations. Democratic leadership is a cultural ideal, enshrined in the bylaws of many voluntary associations (Knoke, 1986) and occasionally realized in practice (Kanter, 1972; Rothschild & Whitt, 1986; Styrjan, 1989). The oligarchic model is characterized by a relatively small pool of aspirants to leadership. In this model, leaders are much more motivated by material and prestige rewards; holds a near monopoly of knowledge of the organization and power; prefer more centralized power and devote much more energy and time to the organization. Leadership by default happens when there is total absence of the leadership aspirants, who have the willingness to serve. The authors explored alternatives to these models of democracy, oligarchy and leadership by default. Any alternate model would need to be comprehensive, internally consistent model of leadership, in which key variables reinforce one another to form a stable system. Authors titled this model as *leadership for self-development.* In leadership for self-development, leaders and leadership aspirants see the role as an enjoyable activity that contribute to personal development, not as a path to material rewards or prestige. The desire to exercise and develop leadership skills is the predominant motivation of most leaders. The authors recommended additional case studies of organizations that practice leadership for self development.

Edwards and Fowler (2002) discussed the management challenges that most of the NGOs encounter in the changing global contexts. The authors reminded the nonprofit organization managers that NGOs must continuously justify their presence in and value to society. Further their engagement with citizens and social mobilization should be of high quality. The root to compliance of staff toward achieving goals and missions of NGOs lies in satisfying the self-motivation of staff and volunteers, as NGOs cannot rely on coercion or financial rewards as a means to coax staff to achieve targets. Establishing and sustaining the right connections lies in the heart of effective NGO management. The authors suggested that unique challenges encountered by voluntary organizations need managerial skills of the highest order, focused on context and value base of the voluntary world, not borrowing of secondhand advice from business schools or bureaucracies.

Helmig, Jegers, and Lapsley (2004) perused various research initiatives on nonprofit organizations (NPOs). They explored various challenges organizations encounter while it moves from general administration to professional management. As far as NPO strategic management is concerned, they observed that there is no single body of economic theory underpinning NPO strategic choices. The study suggested continuing research effort aimed at improving the professional management of NPOs, given their distinctive nature and complex settings.

Hailey and James (2004) explored leadership development in NGOs. They analysed existing and new research in the respect of NGO leadership, focusing on the relevance of both individual attributes and contextual relevance. The authors argued that Leadership development programmes need to focus on both the values and identity of individual leaders while also assisting leaders understand and proactively respond to their rapidly changing external environment. CIVICUS: The World Alliance for Citizen Participation (2002) has referred to the growing deficit in leadership abilities. They highlighted the rapid turnover of NGO staff in leadership positions into business and government and the difficulties NGOs have in replacing them. Referring to studies done by Adair (2002), Bennis and Nanus (2004) and Kotter (1996), the authors Hailey and James (2004) pointed out that, "*to date, leadership research has focused primarily on the role and character of leaders in the for-profit sector and not*

the non-profit or public sector." The authors quoting Haslam (2001), said that " Elton Mayo had pointed out 50 years ago, '*the desire to stand well with one's fellows, the so called human instinct of association, easily outweighs the merely individual interest and logical reasoning upon which so many spurious principles of management are based.'*. The development and empowerment of a new generation of NGO leaders should be seen as one of the crucial elements of any investment in building the NGO community in all its forms.

Pijl and Sminia (2004) studied Strategic management in NGOs. They noted that the strategic management in NGOs not only needs to be aimed at the interests it represents, but it also has to incorporate the organization's internal workings. The traditional hierarchy that normally is associated with the concept of formal organization only partly applies to an NGO. The responsibility of establishing purpose and direction within an NGO normally rests on both management and executive committees.

Theuvsen (2004) noted that more and more nonprofit organizations are now adopting management techniques originally developed and practiced in for-profit environments. He observed that, "due to growing economic and governmental pressures or through mere mimicry of organizations in the market sector, strategic planning, controlling, profit centers, human resource management, and so on are being used more and more in nonprofit sector."

Bear and Fitzgibbon (2005) highlighted the leadership challenges of NGOs. According to the authors, professional leaders (i.e., paid chief executive officer [CEO], executive director, vice president, deputy directors, etc.) and volunteer leaders (i.e., board of trustees or directors, event and committee chairs) in today's not-for-profit world must ensure that business-like operations do not displace the relationship-based approach and that the mission and passion are not lost in the process. Passion and zeal for the cause are important factors in managing the NGOs and today's leaders cannot ignore that fact in the race to make the NGOs efficient and effective. At the same time it is important that the NGO leaders do not ignore the Business acumen when they enter an NGO.

Light (2004) stated that NGOs are facing unrelenting scrutiny now a days. Donors are interested in how nonprofits work. Many of them believe that NGOs are inefficient. Many Americans think the nonprofit sector has the right programs but that it often has the wrong organizations, or wrong people managing them. This indicates a pressing need for better leadership and management in NGOs.

Herman (2005) highlighted the need to develop proper leadership skills at various levels in NGOs. He compiled works which provided advice on managing nonprofit organizations which addressed key aspects such as board development, strategic planning, lobbying, marketing, fundraising, volunteer management, financial management, risk management, compensation and benefits, social entrepreneurship, financial leadership & capital structure, accountability & transparency, and the changing political-legal climate. Axelrod (2005) opined that the quality and commitment of the individual selected to serve in the board will not automatically result in an effective board. Adequate resources must be channeled into the recruitment, orientation, continuing education, and engagement of board members. The author suggested a number of Board development activities. Heimovics and Herman (2005) suggested that effective Executive leaders of NGOs should focus on the external relationship management. This is important since most service providing NGOs are highly dependent on external bodies like the government, politicians, accrediting bodies, funding organisations, foundations and corporate boards.

Curnow and McGonigle, (2006) highlighted the issue of performance in the NGO sector. The authors noted that federal government is taking an active interest in the professionalization of non-government occupations that hold a strategic role in providing services to the public.

Kee and Newcomer (2008) opined that the public needs caring, empathetic leaders who steward people and organizational resources with vision and integrity through changing circumstances.

Rowold (2008) studied the implication of transformational leadership among church leaders. As leaders, pastors play a crucial role for congregations. This study outlined the importance of the transactional - transformational leadership paradigm related to

pastoral leadership. It indicated that followers are more content with transformational leadership in contrast to transactional leadership. Transformational leadership was also found to impact the variance for predicting results more than transactional leadership. Transformational leadership strongly and positively impacted five performance determinants. Transactional leadership on the other hand had no relation with the outcome. It was established that transformational leadership assisted pastors to encourage followers to perform well and be content with their work. Additionally, this kind of leadership also impacted the congregational level positively and resulted in improved levels of contentment with the worship. This reiterates earlier studies undertaken for profit organizations such as private industries (Lowe et al. 1996).

The above referred studies substantiate the need for proper leadership development activities in NGOs. In the following section, we will study the specific need of Ethical orientation in NGO's leadership.

2.11: Ethical Leadership in NGOs

With the growing significance and importance of the NGOs the need for an ethical leadership has increased manifold within this sector. Non-Governmental Organizations (NGOs) are not free from scandals and controversies. It is suggested that NGOs do not need any government regulations rather they can be self-regulated. Brower and Shrader (2000) examined differences in moral reasoning and ethical climate between board members in not-for-profit and for-profit sectors. Authors reported that profit and not-for-profit boards may not differ in moral reasoning, but demonstrate different types of ethical climate. For-profit companies had climates higher in egoism than did non-profit organizations. Not-for-profit organizations reflected higher benevolence factors than for-profit firms. Not-for-profit directors devote their time/ skills/ talents to serve in an organization that has helped them or someone they love. The significant financial compensation involved in serving on a for-profit board complicates the incentives for a directors to make the most "selfless" or ethical decisions. Authors quoted the study of Jeffrey and Weatherholt (1996) who found no differences in moral reasoning between accountants in private industry and public service. They also cited Bowie and Freeman (1992) who suggested that board members do not perceive their governance role as anything more than symbolic. Their

study reported that the applied ethical reasoning is higher in the for-profit sector than what is observed in non-profit sector. Further, for-profit boards have better follow through, meaning what they say they will do. Additionally, for-profit directors may be better trained in how to make decisions, create a paper trail, and justify actions in order to in order to limit the ramification on their company and themselves. Board members in not-for-profit organizations, due to their voluntary roles, may not have as great a personal stake in, or the knowledge of how their decisions impact the organization from liability perspective.

Gibelman and Gelman, (2001) studied instances of wrong doing in NGOs and concluded that the incidents of wrongdoing appeared to be motivated by self-interest (greed), perceived entitlement or sexual fulfillment. In all instances, ultimate responsibility for wrong doing rested with the board. These cases revealed that the underlying issues had to do with the lack of appropriate oversight and the failure to institute or maintain accountability mechanisms. Symptoms of governance failures suggested in the cases examined include failure to supervise operations, improper delegation of authority, neglect of assets, failure to ask the right questions, lack of turnover of board members, and lack of oversight of chief executive officers. The study suggested that a significant number of wrongdoings involved CEOs and chief financial officers. Long-term implications of wrongdoings include difficulties in raising money, loss of board members who want to disassociate, and calls for greater accountability by citizens and government. Quoting Gregoire, (2000), the authors opined that majority of NGOs do not as yet demonstrate a commitment to the concept of accountability, and in general, their boards are not meeting the basic roles and responsibilities essential for effective governance. Hence there is a need to clarify board responsibilities, to establish board development in order to enable them to carry out their roles effectively, and new, committed, trained board members matched by a need for better staff.

A later study by the same authors Gibelman and Gelman (2004) noted that NGOs are more susceptible than other types of organizations to public disillusionment. The authors identified six categories of wrongdoings in NGO sector, namely; *theft, mismanagement of resources, misconduct, excessive compensation, personal life style*

enhancement and *sexual misconduct*. The authors suggested that unless the underlying conditions that permit such systemic failures are addressed, fresh scandals would occur and public trust in NGOs would further erode. Growth and development of NGOs worldwide must include capacity-building in the ethical realm. The authors suggested a number of measures including setting up additional watchdogs and more governmental monitoring to reduce the risk of wrong doing and fraud among NGOs.

The studies perused above establish the importance of integrity and ethics at all levels, especially at the leadership levels in NGOs. We now shift our focus to measuring the impact of leadership in NGOs.

2.12: Impact of Leadership among NGOs

NGOs have come under pressure to demonstrate their impact through quantitative measures recently. While for-profit organizations have their set of metrics to demonstrate leadership effectiveness, non-profits do not fit into that category. Attempts have been made to define and measure the impact in different ways.

Blankenberg (1995) listed the key concepts surrounding impact assessment namely; *sustainable change, unanticipated changes owing to catalytic effects of the intervention* and *that change can be negative*. Impact assessment describes an assessment of the longer term and sustainable changes that are planned to occur from development interventions.

Fowler (1997) distinguished between outputs, outcomes and impact. This is presented in Table 2.12

Table 2.12**: Outputs, outcomes and impact**

Point of Measurement	What is Measured	Indicators
Outputs	Effort	Implementation of activities
Outcomes	Effectiveness	Use of outputs & sustained production of benefits
Impact	Change	Difference from the original problem situation

Source: Fowler (1997)

Tassie et al (1998) noted that the concept of organizational effectiveness is elusive, contested, and particularly difficult to grasp in nonprofit organizations. The views from various researchers and theorists suggested the organizational effectiveness evaluation falls into two categories. For one group the evaluation is a political process and for another group it is a rational process. The study revealed that people assigned in carrying out evaluations can differ in their perceptions of three significant components of the process namely; Who they believe they are evaluating (*scope of the evaluation*), What they believe they are evaluating (*focus of the evaluation*), and How they do the job of evaluating (*methods of evaluation*). Because of the possible combinations of various aspects involved, inconsistencies can easily arise between evaluators as they can have divergent bases for evaluation.

Adams (2001) identified three main difficulties in development of an appropriate methodology for impact assessment i.e., Confusion between the evaluation of an intervention's objectives and an assessment of its long-term impact, Poorly developed evaluation tools and methodologies, and Complexity in the measurement of quality of impact.

Flynn and Hodgkinson (2001) opined that their presence, sustenance, multiplication, and spread are the prominent parameters that make the NGOs significant. Scholarly literature or evidence is in short supply for assessing the roles, functions and contributions of the nonprofit sector. There are many challenges to conduct as accurate assessment of the impacts that the nonprofit organizations and the sector as a whole have on society. The authors concluded that "measuring the impact of the nonprofit sector on society poses formidable challenges. The danger is that what can be quantified may not be the most valuable contributions of the sector."

Cobb (2001) stated that one of the difficulties that arise in evaluating NGOs arise from the tendency to treat failure as a taboo and denial of failure as virtue.

Despite varying views on measurement, some authors have argued in favor of measuring outcomes for several reasons. Weisbrod (2001) argued that the nonprofit sector has not been granted the status held by private entities or for-profit organizations. Solid evidence on the contribution, success, uniqueness of nonprofit

sector would help the ongoing discussion and debate about the significance of non-profits.

Land (2001) suggested a practical model of indicators with inputs, outputs, outcomes, side-effects, and impact as essential variables. Mathews (2001) asserted the necessity to develop and measure political capital; it was proposed that a framework constituting relationships, civil infrastructure, practices, and civic learning must be used. He suggested that there should be mechanisms to capture citizen's views and assessment of the real outcomes of nonprofits.

Campbell (2001) stated that measures are required so that leaders and legislatures can define the appropriate role of the state in NGOs. The author suggested that the broad approach of measuring nonprofit organizations should focus on distributional impacts, not just income redistribution. It also covers the ability to measure the "incidence of benefit", that is, who benefits from different types of nonprofit organizations and how.

Connel and Klem (2001) felt that measuring outcomes or impact need to be comprehensive, but uniquely tailored to each specific change situation and within the confines of existing institutions. The challenge of these types of measurement or assessment is that it would yield a systematic underestimation of nonprofits' social contribution. This is because nonprofit organizations provide outputs that are difficult to value as these are focused on social changes.

In order to grow and develop, voluntary sector organizations need to be evaluated in transparent and useful ways. Sanders' (2003) suggested that voluntary organizations need to be able to evaluate themselves as an integral part of their work. Then the evaluation strategies need to be compatible with the underlying philosophy and goals of the organization.

Collins et al (2003) conducted a study in four nongovernmental organizations to explore approaches to the assessment of impact in small and medium-sized voluntary organizations. Authors realized that given the diversity of areas the organizations focus, it is difficult to achieve realistic impact measurements. They also found that there are some aspects of impacts that are difficult to measure or identify using the range of available tools. It was also noted that the resources required for an in-depth

demonstration of impact were not readily available. It appeared that perception of impact varied according to a person's role in the organization, resulting in a focus on either personal, community or organizational level impact.

Another concept that gained value as a possible mode of NGO impact is that of *Social Capital*. Putnam (1993) defined social capital as "features of social organization, such as trust, norms, networks that can improve the efficiency of the society by facilitating coordinated actions." Using this concept, Bhattacharyya, Jayal, Mohapatra, and Pai (2004) attempted to translate this concept in Indian scenario. The authors argued that India is diverse in terms of religion, ethnicity, language, caste, and class. For example, education considered as important in Indian context whereas Putnam's(1993) study does not regard this in any form. The case studies demonstrated that the presence of high social capital alone may not necessarily result in democratic and efficient governance. Bhattacharyya et al (2004) argued that the presence of social capital alone cannot make public institutions work. Rather preconditions such as existence of responsive institutions, a certain level of economic development, and forms of power relations, among other factors, are needed for its successful mobilization.

Reed, Jones and Irvine (2005) used the approach of "Appreciative Inquiry" to collect data from a range of service users and providers. AI (Appreciative Inquiry) allowed organizations to explore ways in which schemes had developed overtime, and where they would progress in the future. The AI approach was effective to demonstrate and explore long-term and unexpected outcomes, largely through the loosely narrative structure of the interviews, which were able to accommodate participants' perspectives and time scales, rather than impose an external driven and right evaluation framework.

Barman (2007) revealed that quantification has been employed by nongovernmental organizations on various occasions. Author pointed out that the priorities of what processes and activities are to be measured by charities have altered over time. Whereas the focus of charities in the early twentieth century was to measure community need to justify their new methods of intervention, charities in 1960s and 1970s reported their financial efficiencies to assert their legitimacy. The author by

referring to various studies concluded that the use of measurement is never neutral or objective.

The studies cited above point to the fact that measuring the impact of leadership impact using outcome measures of NGOs is a complex and difficult task, and unlikely to provide verifiable results. We will now examine an alternate way of measuring the same in NGOs.

While the measurement of the outcomes of the NGO has not been successfully established, it has empirically been established that Leadership behaviours within NGOs have an impact on the employee motivation, employee performance, employee creativity, etc. Vroom (1964) suggested that motivation is a multiplicative function of *expectancy* (perceived link between performance and rewards), *instrumentality* (the perceived link between effort and performance), and *valence* (the preference one holds for the rewards tendered). Low values of any of these three constructs can result in radically diminished motivation.

The concept of sensemaking has been studied by different authors. Sensemaking is the process by which Managers and volunteers in nonprofits interpret their job and services through a cognitive construct based on the past interactions and experiences. This construct – sensemaking – then guides the managers' perceptions of subsequent interactions with volunteers and peers. Similarly, volunteers make sense of their surroundings through cognitive constructions formed through their own experiences. However, both managers and volunteers do not always make sense of their surroundings in the same way. Weick (1979) defined "sensemaking" as a mental process that has three steps: *selection* (select specific things from what they observe), *retention* (storage of the observations and people ability to link it as relevant and irrelevant), and *enactment* (individuals' beliefs of why things are as built from the selected and retained images). Kovach (1987) noted that an understanding of volunteer involvement is a key to the success of managers of volunteers and to the effectiveness of the organizations they manage. Liao-Troth and Dunn (1999) observed that the structure that makes nonprofit sector so distinctive is its extensive reliance on a voluntary based workforce. The authors assessed sensemaking of volunteer motivation from the managers' point of view and compared with a previous study of

volunteers themselves. The survey findings indicated that managers tend to make sense of volunteer motivation in the same way that volunteers do. The authors suggested that, in order to be effective, managers must possess a precise understanding of their employees' motivation to work, whether they are volunteer or paid staff.

Researching NGOs in Lithuania, Jaskyte and Kisieliene (2006) observed that a number of scholarly literature exists to prove that Leadership Behaviour impacts employee creativity in NGOs. This study noted that innovative cognitive style, intrinsic motivation, and cultural norms from diversity were the most important predictors for creativity. Creativity is the building block of innovation and it can provide the competitive edge in programming, fundraising, marketing, budgeting, and many other areas (Anderson and College, 1992). The study revealed that leadership has been repeatedly identified as playing a crucial role in fostering and supporting employee creativity.

Osborne (2008) studied the linkages with matters like innovation and the internal structures of the organisation, in NGOs. The structural characteristics were a function of internal environment such as its leadership and patterns of communication, perception of and relation to its external environment, and institutional context and its search for legitimacy. The study pointed out that the innovative capacity of voluntary organizations has a relationship with the specialization of their job roles and the professionalization of work processes within these organizations.

The studies referred above, viewed together with the studies in section 2.8, assessing the impact of leadership on employees in general, indicate that leadership outcomes can be measured using employee parameters like creativity, innovation, motivation etc.

2.13: Summary

The literature perused within this chapter brings forth the following

- 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 is a suitable subject for empirical studies

- 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 attributes can be measured

- Validated tools are available for measuring Servant Leadership attributes

- Validated tools 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.

2.14: Research Gaps

The study of available literature brings out the following Research Gaps

- The researcher has not been able to lay his hands on any documented study on Servant Leadership in India. By the same token, we did not come across a study focusing on Servant Leadership in NGOs in India

- There is limited research on the application of Servant Leadership in the NGO or Non Profit Sector world wide

- The relationship between various demographic variables and Servant Leadership in NGOs has not been studied in India.

Chapter 3 Methodology

3.1: Need for this study

India has a large number of NGOs. Indian NGOs.com (2009), a web based portal for Indian NGOs has a list of 40000 NGOs in operating in India. Karmayog (2009), an organisation established in 2004, for connecting citizens and organisations interested in social work, claims having a list of more than 17450 NGOs in India. These numbers are still far less than the number of such organisations in the developed countries. In the US, for example, in 1997, there have been as many as 1.19 million organisations (*The New Nonprofit Almanac IN BRIEF*, 2001). This indicates the potential that NGOs have in India, as many more organisations are likely to come up. There is a need to equip leaders of Indian NGOs with respect to Leadership attributes that can motivate the employees and volunteers to put in much more efforts into the work, and there by spread the impact of the NGO work to many more areas and people.

In the corporate world, it has been well established that the "success" of the organisation is significantly impacted by the Leadership characteristics exhibited in the organisation. This is achieved through keeping the workforce (or employees) motivated and focused on the goals of the organisation. Studies have established the effect of Leadership on various organisational aspects like employee commitment, job satisfaction, job performance, community service etc. This is true for servant leadership also. When many leaders in an organization embrace servant leadership, it is possible for the organization to develop a culture of serving others, both within and outside of the organization. This could be of significance to NGOs especially. The factors that impact the motivation of the employees in the NGO sector could be different from those that drive the corporate world. A number of employees in the NGO sector could be volunteers and hence their motivation factor could be different too. Not much empirical studies have been conducted to verify the impact of the Leadership attributes on the motivation of the NGO employees and volunteers. This is a potential research gap.

Though there have been empirical studies done on the assessment of Servant Leadership Characteristics, none of the assessment instruments are known to have been used in India, and especially in the context of Indian NGOs. Using one of these instruments as a base, this study has developed a scale to measure the Servant leadership Characteristics present (or absent) in Indian NGOs. For this study, permission was obtained to use the scale developed by Liden et al (2008) as a base.

This research explores the extent to which the Servant Leadership (SL) attributes are practiced in Indian NGOs. It also seeks to understand how they impact aspects like On-the-Job Performance (OJP), Organisational Commitment (OC) and Community Citizenship Behaviour (CCB) for the employees and volunteers in Indian NGOs. It attempts to examine the relationships between various demographic aspects with the perception of SL, OJP, OC and CCB.

In the US, there are organisations like the Lilly Endowment Inc (2009) and the W K Kellogg Foundation (2009) that fund the Leadership development activities in Non Profit sector. Internationally organisations like INTRAC (2009) run training programs for NGOs. However, a look at their programs indicates that there are no programs on Servant Leadership for NGOs. In India, there are few organisations which offer educational programs in the social sector. Some of them are

- SP Jain Institute of Management and Research (2009)
- Amity Institute of NGO Management (2009)
- Annamalai University Directorate of Distance Education (2009)
- Bharathidasan University Centre for Distance Education (2009)
- Madurai Kamaraj University, Directorate Of Distance Education (2009)
- College of Social Work, Nirmala Niketan (2009)

Most of the education/ training programs are on the day to day management aspects of the NGOs and the focus on leadership development is missing. Servant Leadership could be a possible addition to the existing efforts in India and can have impact for the NGO sector in India.

This study explores into the extent to which this concept of Servant Leadership is practiced in our country, in the NGO sector, and attempts to provide guidance on the leadership development activities in Indian NGOs.

3.2 Scope of the Study

The scope of the study is limited to the NGOs operating in the Humanitarian fields. They are referred to as the "Humanitarian NGOs" henceforth in this paper. For the purpose of this study the humanitarian NGOs are the organisations working in the following fields

- Providing Health Care services to Human beings
- Providing living assistance, emotional, financial and physical care for the Old, destitute, children and the handicapped
- Providing Education Services
- Providing housing and other shelter schemes
- Providing other humanitarian services like counseling and/or rehabilitation services for depression, abuse, suicidal tendencies, anxiety etc.

Organisations working in areas like Environmental causes, Animal welfare, and other social causes are not in the scope of the study.

3.3: Research Questions

The following research questions have been formulated for this study.

❖ Do the employees of Indian Humanitarian NGOs see their leaders demonstrating Servant Leadership Characteristics?

❖ Is there a difference in the demonstration of Servant Leadership behaviour based on any of the demographic parameters listed below

➢ Region of operation of the organisation (local Vs International),
➢ Funding model (Government Vs non Government)
➢ Tenure
➢ Size of the organisation (Size of the organisation might be measured by the number of Board members, No of employees, Annual expenses of the organisation etc)
➢ Religious faith of the founder of the organisation

- ➤ Area of operation of the NGO
- ➤ Qualification level of the employee
- ➤ Religious faith of the employee
- ➤ Gender
- ➤ Income level of the employee
- ➤ Age
- ➤ Overall year of professional Experience of the employee

- ❖ Is there a difference in On-the-Job Performance of the employees based on any of the demographic parameters listed below

  - ➤ Region of operation of the organisation (local Vs International),
  - ➤ Funding model (Government Vs non Governement)
  - ➤ Tenure
  - ➤ Size of the organisation (Size of the organisation might be measured by the number of Board members, No of employees, Annual expenses of the organisation etc)
  - ➤ Religious faith of the founder of the organisation
  - ➤ Area of operation of the NGO
  - ➤ Qualification level of the employee
  - ➤ Religious faith of the employee
  - ➤ Gender
  - ➤ Income level of the employee
  - ➤ Age
  - ➤ Overall year of professional Experience of the employee

- ❖ Is there a difference in the Organisational Commitment of the employees based on any of the demographic parameters listed below

  - ➤ Region of operation of the organisation (local Vs International),
  - ➤ Funding model (Governement Vs non Government)
  - ➤ Tenure
  - ➤ Size of the organisation (Size of the organisation might be measured by the number of Board members, No of employees, Annual expenses of the organisation etc)
  - ➤ Religious faith of the founder of the organisation

- ➤ Area of operation of the NGO
- ➤ Qualification level of the employee
- ➤ Religious faith of the employee
- ➤ Gender
- ➤ Income level of the employee
- ➤ Age
- ➤ Overall year of professional Experience of the employee

❖ Is there a difference in Community Citizenship Behaviour of the employee based on any of the demographic parameters listed below

- ➤ Region of operation of the organisation (local Vs International),
- ➤ Funding model (Government Vs non Government)
- ➤ Tenure
- ➤ Size of the organisation (Size of the organisation might be measured by the number of Board members, No of employees, Annual expenses of the organisation etc)
- ➤ Religious faith of the founder of the organisation
- ➤ Area of operation of the NGO
- ➤ Qualification level of the employee
- ➤ Religious faith of the employee
- ➤ Gender
- ➤ Income level of the employee
- ➤ Age
- ➤ Overall year of professional Experience of the employee

❖ Do the dependent variables i.e., *On-the Job Performance*, *Organisational Commitment* and *Community Citizenship Behaviour*, of the employees, correlate with the practice of *Servant leadership* by the leaders in Indian Humanitarian NGOs?

❖ Is there a correlation among the three dependent variables i.e., *On-the-Job Performance, Organisational Commitment* and *Community Citizenship Behaviour*?

❖ Does the demonstration of *Servant Leadership* characteristics by the leaders impact the *On-the Job performance, Organisational Commitment* and *Community Citizenship Behaviour* of the employees in Indian Humanitarian NGOs?

❖ Do the variables of *On-the-Job Performance, Organisational Commitment* and *Community Citizenship behaviour* impact/influence each other?

3.4: Objectives of the Study

The following are the objectives of this study

- To measure the prevalence of Servant Leadership characteristics in the Humanitarian NGOs operating in India,

- To assess the correlation and/or impact between Servant Leadership and employee aspects like their Organisational Commitment (OC), Community Citizenship Behaviour (CCB) and On-the-Job Performance (OJP).

- To identify differences if any, between the NGOs which are local vis-à-vis global, on the practice of Servant Leadership.

- To identify differences if any, between the NGOs funded by Government and those that do not receive Government funding, on the practice of Servant Leadership.

- To explore correlations between the demographic variables like, education, gender, religion, income, size of the organisation, etc on the perception of Servant Leadership in the NGOs.

- To identify mediating effects that Organisational Commitment, Community Citizenship Behaviour and On-the-Job Performance has on each other

- To recommend focus areas for Leadership development activities in Indian Humanitarian NGOs

3.5 Conceptual Model

Based on the Literature reviewed and researcher's own distillation, two models have been crystallised.

Fig 3.1: **Conceptual Model 1**
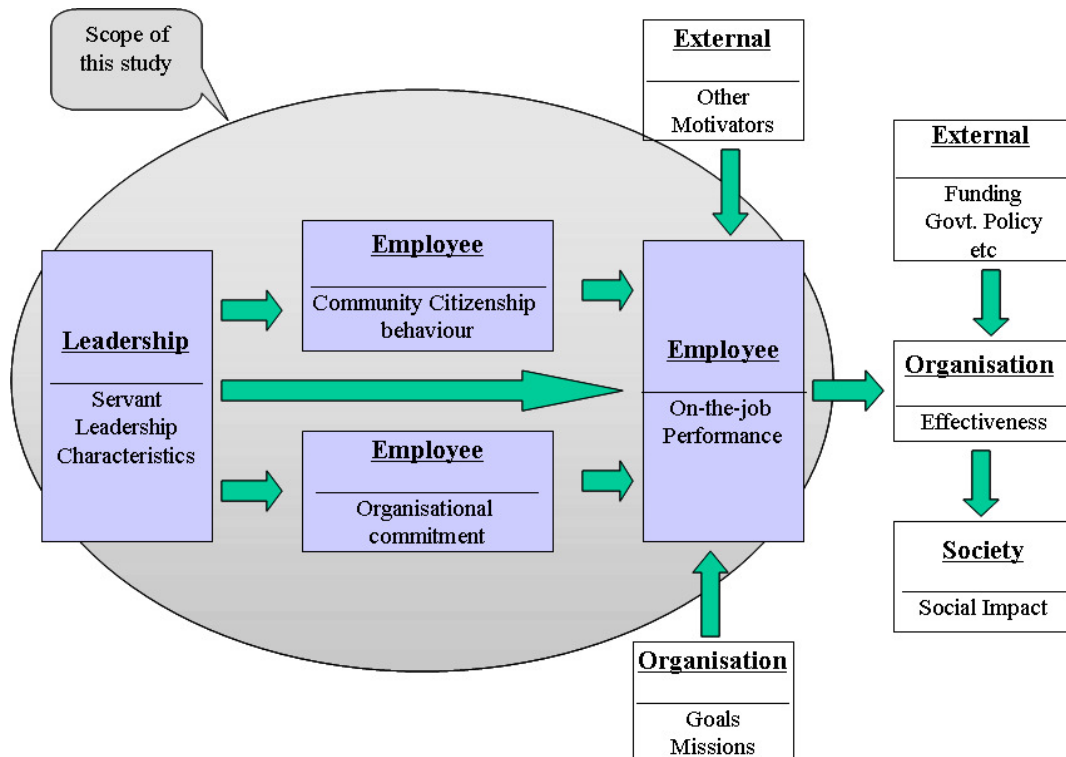
In Model 1 (Fig 3.1), the Servant Leadership attributes is the Independent Variable and the Community Citizenship Behaviour, Organisational Commitment and On- the- Job performance are the dependent variables. In addition, Community Citizenship and Organisational commitment act as mediating variables for on-the-Job Performance.

Fig 3.2: **Conceptual Model 2**
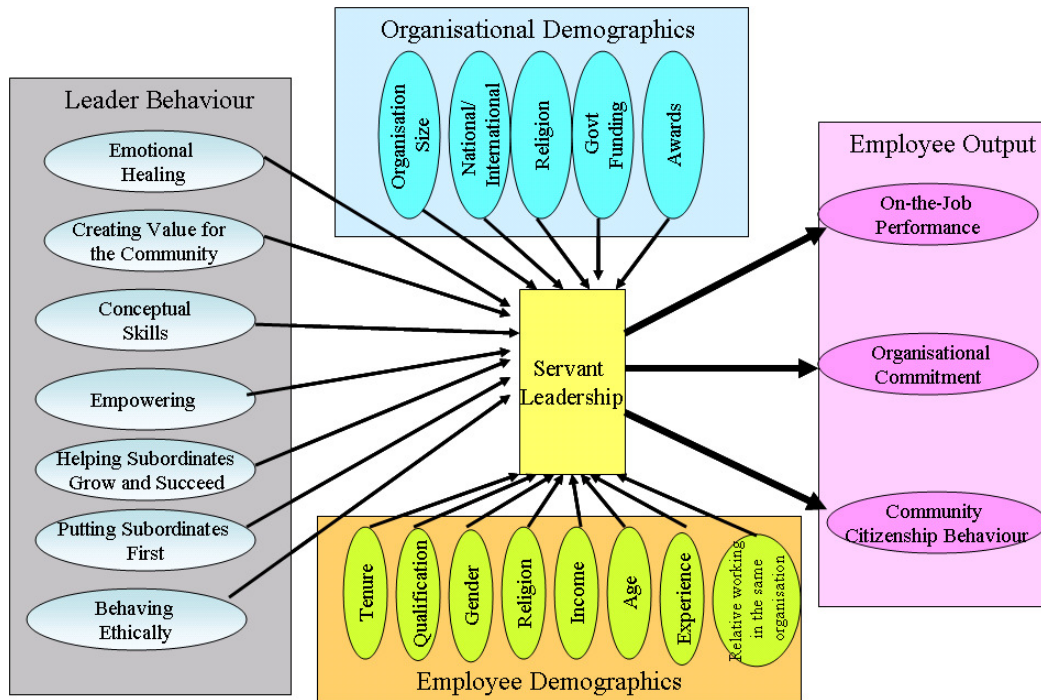
In Model 2 (Fig 3.2), the Servant Leadership Characteristics is the Independent variable and Employee Organisational Commitment, Employee Community Citizenship behaviour, and Employee On-the-Job Performance are the dependent variables. In addition a number of demographic parameters act as independent variables impacting servant leadership and the Employee outcome measures (On-the-Job performance, Organisational Commitment and Community Citizenship Behaviour)

3.6: Hypotheses

Based on the Research Questions and the variables of the study, the Hypothesis has been crystallized and placed under three main groups. Within each of the main groups it has further been grouped into four sub groups each. The groups are as follows. (the numbers in parenthesis indicate the number of hypotheses in each sub category) Table 3.1 gives the distribution of Hypotheses

- H1: Hypotheses focusing on differences

  - H11: Servant leadership (7)

  - H12: On-the-Job Performance (7)

  - H13: Organisational Commitment (7)

  - H14: Community Citizenship Behaviour (7)

- H2: Hypotheses focusing on correlations

  - H21: Servant leadership (8)

  - H22: On-the-Job Performance (7)

  - H23: Organisational Commitment (6)

  - H24: Community Citizenship Behaviour (5)

- H3: Hypotheses focusing on Impact/Influence

  - H31: Servant Leadership (3)

  - H33: Organisational Commitment (1)

  - H34: Community Citizenship Behaviour (2)

Table 3.1: Hypotheses

Hypotheses	Demographics/ Variables	SL	OJP	OC	CCB
Hypothesis focusing on differences (H1)	Region	H11a	H12a	H13a	H14a
	Government Funded	H11b	H12b	H13b	H14b
	Founder's faith	H11c	H12c	H13c	H14c
	Area of Operation	H11d	H12d	H13d	H14d
	Qualification	H11e	H12e	H13e	H14e
	Religion	H11f	H12f	H13f	H14f
	Gender	H11g	H12g	H13g	H14g
Hypotheses focusing on Correlations (H2)	Tenure	H21a	H22a	H23a	H24a
	Size	H21b	H22b	H23b	H24b
	Income	H21c	H22c	H23c	H24c
	Age	H21d	H22d	H23d	H24d
	Experience	H21e	H22e	H23e	H24e
	OJP	H21f	-	-	-
	OC	H21g	H22f	-	-
	CCB	H21h	H22g	H23f	-
Hypotheses focusing on Impact/ Influence (H3)	OJP	H31a	-	H33a	H34a
	OC	H31b	-	-	H34b
	CCB	H31c	-	-	-

Hypothesis 1a (H1a): A significant number of Employees working for Humanitarian NGOs in India perceive the demonstration of Servant Leadership Characteristics by their leaders. (The proportion of employees who "agree" or "strongly agree" that their leaders demonstrate Servant Leadership Characteristics is significantly higher than 0.5)

H1: Hypotheses focusing on differences

Hypothesis 11a : There is no significant difference in the demonstration of servant leadership in an Indian humanitarian NGO based on the region of operation of the organisation (Local Vs International)

Hypothesis 11b: There is no significant difference in the demonstration of servant leadership in an Indian Humanitarian NGO based on the fact that the NGO receives funds from Government or not.

Hypothesis 11c : There is no significant difference in demonstration of Servant Leadership behaviours based on the religious faith of the founder of the organisation

Hypothesis 11d : There is no significant difference in the demonstration of Servant Leadership behaviour based on the area of operation of the NGO .

Hypothesis 11e : There is no significant difference in the perception of employees about servant leadership behaviour based on their qualification.

Hypothesis 11f : There is no significant difference in the perception of employees about servant leadership behaviours based on their own religious faiths

Hypothesis 11g : There is no significant difference in perception of Servant Leadership behaviour by employees based on their gender

Hypothesis 12a : There is no significant difference in the On-the-Job Performance in an Indian humanitarian NGO based on the region of operation of the organisation (Local Vs International)

Hypothesis 12b: There is no significant difference in the On-the-Job Performance in an Indian Humanitarian NGO based on the fact that the NGO receives funds from Government or not.

Hypothesis 12c : There is no significant difference in On-the-Job Performance based on the religious faith of the founder of the organisation

Hypothesis 12d : There is no significant difference in the On-the-Job Performance based on the area of operation of the NGO .

Hypothesis 12e : There is no significant difference in the On-the-Job Performance of employees based on their qualification.

Hypothesis 12f : There is no significant difference in the On-the-Job Performance of employees based on their own religious faiths

Hypothesis 12g : There is no significant difference in On-the-Job Performance of employees based on their gender

Hypothesis 13a : There is no significant difference in the Organisational Commitment in an Indian humanitarian NGO based on the region of operation of the organisation (Local Vs International)

Hypothesis 13b : There is no significant difference in the Organisational Commitment in an Indian Humanitarian NGO based on the fact that the NGO receives funds from Government or not.

Hypothesis 13c : There is no significant difference in Organisational Commitment based on the religious faith of the founder of the organisation

Hypothesis 13d : There is no significant difference in the Organisational Commitment based on the area of operation of the NGO .

Hypothesis 13e : There is no significant difference in the Organisational Commitment of employees based on their qualification.

Hypothesis 13f : There is no significant difference in the Organisational Commitment of employees based on their own religious faiths

Hypothesis 13g : There is no significant difference in Organisational Commitment of employees based on their gender

Hypothesis 14a : There is no significant difference in the Community Citizenship Behaviour in an Indian humanitarian NGO based on the region of operation of the organisation (Local Vs International)

Hypothesis 14b: There is no significant difference in the Community Citizenship Behaviour in an Indian Humanitarian NGO based on the fact that the NGO receives funds from Government or not.

Hypothesis 14c : There is no significant difference in Community Citizenship Behaviour based on the religious faith of the founder of the organisation

Hypothesis 14d : There is no significant difference in the Community Citizenship Behaviour based on the area of operation of the NGO .

Hypothesis 14e : There is no significant difference in the Community Citizenship Behaviour of employees based on their qualification.

Hypothesis 14f : There is no significant difference in the Community Citizenship Behaviour of employees based on their own religious faiths

Hypothesis 14g : There is no significant difference in Community Citizenship Behaviour of employees based on their gender

H2: Hypotheses focusing on correlations

Hypothesis 21a : There is no significant correlation between Servant Leadership and on-the job- performance of employees in Indian Humanitarian NGOs

Hypothesis 21b : There is no significant correlation between Servant Leadership and employees' organisational commitment, in Indian Humanitarian NGOs.

Hypothesis 21c : There is no significant correlation between Servant Leadership and employees' community citizenship behaviour in Indian Humanitarian NGOs.

Hypothesis 21d: There is no significant correlation between the perception of servant leadership behaviour in an Indian humanitarian NGO and tenure of an employee in the organisation.

Hypothesis 21e : There is no significant correlation between the perception of servant leadership behaviour in Indian Humanitarian NGOs and size of the organisation.

Hypothesis 21f : There is no significant correlation between the perception of servant leadership behaviours and the income of the employees.

Hypothesis 21g : There is no significant correlation between the perception about servant leadership and age of the employees.

Hypothesis 21h : There is no significant correlation between the perception about servant leadership and the overall experience level of the employee.

Hypothesis 22a: There is no significant correlation between On-the-Job Performance and employees' organisational commitment, in Indian Humanitarian NGOs.

Hypothesis 22b: There is no significant positive correlation between On-the-Job Performance and employees' community citizenship behaviour in Indian Humanitarian NGOs.

Hypothesis 22c: There is no significant correlation between the On-the-Job Performance and tenure of an employee in the organisation.

Hypothesis 22d: There is no significant correlation between On-the-Job Performance of employees and size of the organisation.

Hypothesis 22e: There is no significant correlation between On-the-Job Performance and the income of the employees.

Hypothesis 22f: There is no significant correlation between On-the-Job Performance and the age of the employees.

Hypothesis 22g : There is no significant correlation between On-the-Job Performance and the overall experience level of the employee.

Hypothesis 23a: There is no significant positive correlation between Organisational Commitment and employees' community citizenship behaviour in Indian Humanitarian NGOs.

Hypothesis 23b: There is no significant correlation between Organisational Commitment and tenure of an employee in the organisation

Hypothesis 23c: There is no significant correlation between Organisational Commitment and size of the organisation.

Hypothesis 23d: There is no significant correlation between Organisational Commitment and the income of the employees.

Hypothesis 23e: There is no significant correlation between Organisational Commitment and the age of the employees.

Hypothesis 23f: There is no significant correlation between Organisational Commitment and the overall experience level of the employee.

Hypothesis 24a: There is no significant correlation between Community Citizenship Behaviour and tenure of an employee in the organisation

Hypothesis 24b: There is no significant correlation between Community Citizenship Behaviour of employees and size of the organisation.

Hypothesis 24c: There is no significant correlation between Community Citizenship Behaviour and the income of the employees.

Hypothesis 24d: There is no significant correlation between Community Citizenship Behaviour and the age of the employees.

Hypothesis 24e : There is no significant correlation between Community Citizenship Behaviour and the overall experience level of the employee.

H3: Hypotheses focusing on Impact/Influence

Hypothesis 31a: There is no significant impact/influence of Servant Leadership on On-the-Job Performance of employees in Indian Humanitarian NGOs.

Hypothesis 31b: There is no significant impact/influence of Servant leadership on Organisational Commitment of employees in Indian Humanitarian NGOs

Hypothesis 31c: There is no significant impact/influence of Servant Leadership on Community Citizenship Behaviour of employees in Indian Humanitarian NGOs

Hypothesis 33a: There is no significant impact/influence of Organisational Commitment on On-the-Job performance of employees in Indian Humanitarian NGOs

Hypothesis 34a: There is no significant impact of Community Citizenship Behaviour on On-the-Job Performance of employees in Indian Humanitarian NGOs

Hypothesis 34b: There is no significant impact/influence of Community Citizenship behaviour on Organisational Commitment of employees in Indian Humanitarian NGOs.

3.7: Sampling Procedure

All the Humanitarian Non Governmental Organisations (NGOs) operating in India form the universe of the study. This includes Indian operations of international NGOs or Nonprofit organisations, provided they have employees located in India to carry out the India operations.

For the sample frame, the following sources have been identified for the list of NGOs operating in India.

- Indian NGOs.com (2009) a web portal to connect NGOs with people, has a list of 36000 NGOs in their website.

- The website of Karmayog (2009), an organisation providing web based services for and on behalf of Indian NGOs, lists more than 17450 NGO organisations as on date of access.

- The web portal of NGOs India (2009) has a list of more than 2400 NGOs in their website

- idealist.org (2009), a world wide web portal for NGOs has a list of more than 1200 NGOs from India

- WANGO (2009) a web based world wide NGO directory lists close to 1000 NGOs from India

- Addiction Support Group, (2009), by Arogya.com, an organisation providing online health and rehabilitation advice maintains a list of close to 400 NGOs in their website.

- GiveIndia (2009) is a NGO that raises funds for the poorest of the poor in India by helping others donate money to "certified" charities. This NGO maintains a list of 200 "certified" NGOs in India

- Charities Aid Foundation (2009) has a list of close to 90 selected NGOs that they maintain in their website

- This researcher has also procured a commercially available data base of NGOs from a private organisation called India Info hub in Mumbai. This commercial database contains about 500 NGO details.

This study used "Purposive sampling" method. In Purposive sampling, researcher selects his/her sample which will provide the most accurate comprehension about the concern of the study (Rubin & Babbie, 2001). This is also referred to as Judgmental sampling (Malhotra, 2007). In this, the researcher chooses the elements to be included in the sample, because he or she believes that they are representative of population of interest and are otherwise appropriate. In this study the purposive sampling is chosen to make sure that the study covers the most appropriate representative samples from the NGO field. The following considerations led to the sampling method chosen

- Random selection of final samples can run into problems since the sample frame that the study uses may not be updated regularly. For example in this case, the addition to the web directories might be happening regularly, but the

deletion of inactive or closed down NGOs might not be happening. Hence it is possible that many of the randomly selected organisational units might not be in existence.

- The chances of non-response from the randomly selected organisations are high in the case of NGOs. The leader of the NGO might not wish to take part in the survey; the employees might not want to comment on the leadership. Many of the NGOs could be so focused on the altruism that they might not see value in participating in the survey (no incentives are planned for the study). Non-response effects may turn any probability design into a non-probability design, since non-response effectively modifies each element's probability of being sampled.

The sampling method chosen provided the freedom to use personal contacts and networks to gain concurrence for the study, and to follow up for responses, without sacrificing the representative nature of the sample. This study has used snowball technique to ensure representation from the various categories identified for the study.

While attempting the sampling, the caution expressed by Boris and Steuerle (2006) has been kept in mind. The authors have identified a number of limitations in the nonprofit sector in the US.

The sampling was restricted to the NGOs operating in humanitarian field. The scope of humanitarian NGOs was considered to be activities directly related with the well being of human beings. This included; *Health care, Old age/ Child/ Destitute/widow care, Education, Shelter, Help on issues like abuse, suicide* etc. NGOs in the field of environmental care, social causes, animal care etc did not form part of this study.

The following Inclusion and Exclusion criteria was followed while selecting the samples

Inclusion Criteria

- Paid Employees of NGOs located in India

- Unpaid employees/ Volunteers who spend substantial time for the NGOs (at least 8 hours per week on the NGO work) regularly (at least for 12 weeks in a year)

- Employees or Volunteers of NGOs who are part of, sponsored by or funded by religious trusts, churches, temples, mosques etc, as long as they are involved in activities listed as part of the humanitarian aspects. (eg; a church could be funding a health care activity and the activity might be run by volunteers drawn from the members of the church; these volunteers are included in the sample)

Exclusion criteria

- Persons associated only through funding activity, or only in fund raising activity for the NGOs ie; people who provide money and other resources, or help the NGO raise money and other resources, but do not work for the NGO.

- Employees or volunteers of NGO organisations that are involved purely for religious work (eg, a church may be registered legally as an NGO, but might be involved only in providing church services to its members. Members from this church are excluded from the sample)

- Employees working in NGOs involved in non humanitarian activities like environmental issues, social concerns, animal rights etc.

3.8. Sample Demographics:

Based on the actual responses, the demographic spread of the responses are presented in this section

The total sample size was 369. The gender distribution of the sample is shown in Table 3.2

Table 3.2: **Gender distribution of respondents**

Gender	Count	%
Male	254	69%
Female	115	31%
Total	**369**	**100%**

The Qualification level of the sample is given in Table 3.3

Table 3.3: **Distribution as per Educational Attainments**

Qualification	Count	%
Below Graduate	111	30%
Graduate	149	40%
Post Graduate and above	109	30%
Total	**369**	**100%**

Of the surveyed respondents, the single largest category (constituting 40% of the sample) was of graduates. Respondents having education of below graduation and post graduation & above constituted 30% each of the sample.

Distribution of religious faith of the respondents is given in Table 3.4

Table 3.4: **Distribution as per Religious Affiliation**

Religion	Count	%
Hindu	140	38%
Christian	215	58%
Others	14	4%
Total	**369**	**100%**

As regards religion, Christian respondents constituted the majority (at 58%) of the sample. Hindu respondents constituted 38% of the sample while respondents from other faiths constituted the remaining 4% of the sample.

Table 3.5 shows the distribution of respondents based on whether their relatives work in the same organisation or not.

Table 3.5**: Family Members Employed in the Same Organisation**

Employed in Same Org.	Count	%
No	351	95%
Yes, Parent	2	1%
Yes, Sibling	4	1%
Yes, Wife	12	3%
Total	**369**	**100%**

The vast majority (at 95%) of the respondents stated that they do not have any other family member employed in the same organization. Three percent of the respondents stated that they have their wives in the same organization while the respondents stating sibling and parent to be working in the same organization constituted 1% each of the sample.

Based on the distribution of responses in this demographic variable, further analysis using the demographic variable was not carried out due to lack of sufficient representation.

The distribution of respondents based on the primary area of operation of the NGO is given in Table 3.6 and Fig 3.3

Table 3.6**: Primary Operation Area of the NGOs**

Primary Operation Area	Count	%
Education	69	19%
Health	82	22%
Old/Destitute/Child/Disabled Care	156	43%
Other	62	16%
Total	**369**	**100%**

Fig 3.3**: Primary Operation Area of the NGOs**
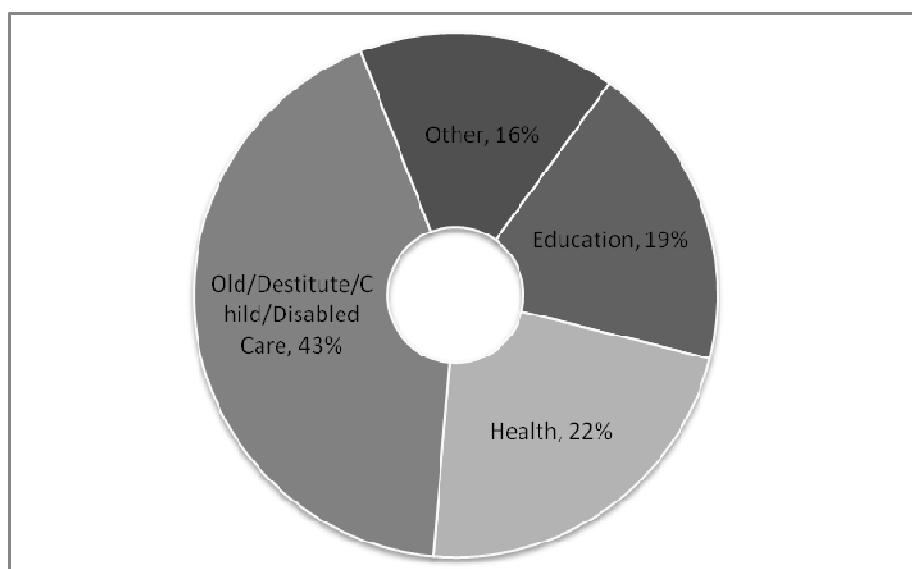
In terms of primary operation area, of the surveyed respondents, the single largest category (constituting 43% of the sample) belonged to old/destitute/child/disabled care. Respondents from health constituted 22% of the sample while those from education constituted 19% of the sample. Respondents from other primary operating areas constituted the remaining 16% of the sample.

Most of the responding organisations had a secondary operating area other than the primary one. Distribution of the respondents based on their secondary area of operation is given in Table 3.7 and Fig 3.4

Table 3.7**: Secondary Operating Area of the NGOs**

Secondary Operation Area	Count	%
Education	138	39%
Health	55	15%
Old/Destitute/Child/Disabled Care	90	25%
Shelter	54	15%
Others	21	6%
Total	**358**	**100%**

Fig 3.4**: Secondary Operating Area of the NGOs**
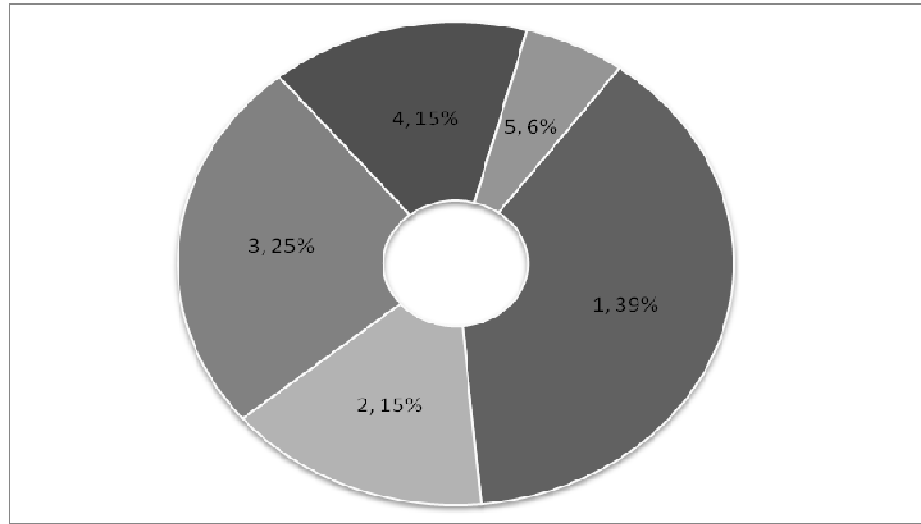
In terms of secondary operation area, of the surveyed respondents, the single largest category (constituting 39% of the sample) belonged to Education. Old/Destitute/Child/Disabled Care constituted 25% of the sample while Health and Shelter constituted 15% each of the sample. Respondents from other categories constituted the remaining 6% of the sample.

A question regarding the religious faith of the founder was asked during the survey. It was clarified to the respondents that though the services of the organisation might be available to people of all faiths, the organisation itself might have been founded based on some religious faith. The distribution of respondents based on the founder's faith or the organisation's religious faith is given in Table 3.8

Table 3.8**: Founder's Religious Affiliation**

Christian	237	64%
Hindu & Secular	132	36%
Total	**369**	**100%**

Of the surveyed respondents, the majority (constituting 64% of the sample) stated that their organization founders had Christian beliefs. Only a very small percentage claimed to be from organisations founded on secular principles. Hence, for analytical purposes, they were combined with the Hindu faith. Those stating that their organization has Hindu& Secular belief constituted the remaining 36% of the sample.

To identify differences based on geographic operating region of the organisation, the operating region was identified as one of the demographic variables. The distribution of the respondents based on the operating region is given in Table 3.9 and Fig 3.5

Table 3.9**: Organisation Operating Region**

Org. Region	Count	%
International	67	18%
Local	210	58%
National	88	24%
Total	**365**	**100%**

Fig 3.5**: Organisation Operating Region**
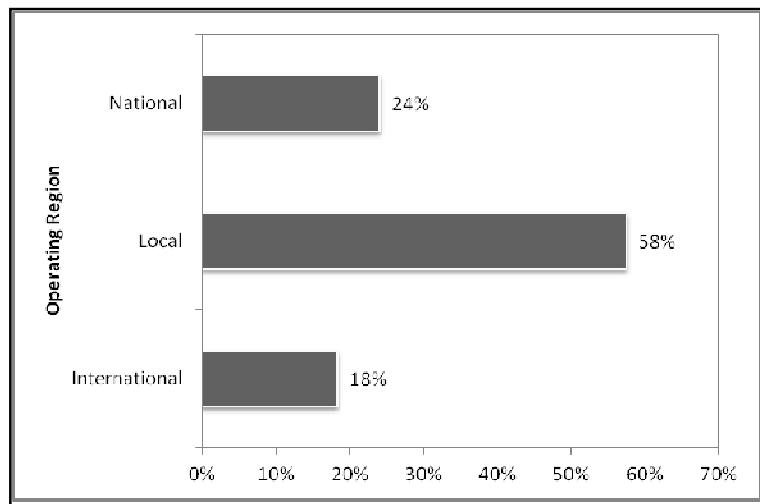
The organizations of majority (constituting 58% of the sample) of the respondents were operating locally. Those operating nationally and internationally constituted 24% and 18%, respectively, of the sample.

The study attempted to study differences between organisations funded by Government and otherwise. The distribution of respondents based on this is given in Table 3.10

Table 3.10**: Government Funding**

Government. Funding	Count	%
Yes	166	45%
No	199	55%
Total	**365**	**100%**

The majority (constituting 55% of the sample) of the respondents stated that their organization does not receive government funding. The remaining 45% said that their organization receives government funding.

3.9: Data collection instrument

A quantitative survey method was used for this study. The study used a web based survey. Invitations were sent through e-mails, and follow up was done through e-mails, phone calls and personal visits. This study used a statistically validated questionnaire, developed by Liden et al (2008), based on which, a scale suitable for Indian context was crystallised.

Liden et al (2008) developed a multilevel tool consisting of 28 items for measuring the Servant Leadership characteristics. This scale was developed through a two phases of Exploratory Factor analysis of pilot results (after due content validation, with α=0.86 to α=0.91) and then performing a confirmatory factor analysis using organisational sample, (with α of 0.76 to 0.86). The study measured the organisational commitment variable using Wayne et al's (1997) seven item commitment scale

(α=.88). To measure community citizenship behaviour, the study used a self developed seven item scale (with α=0.84). This scale used three items developed by Williams & Anderson (1991) to measure the on-the job performance (with α=.86).

For the purposes of this study, permission was obtained from Dr. Liden to use the scale developed by him and fellow researchers.

The process used to develop a scale suitable for Indian Context is explained in Fig 3.6.

Fig 3.6**: Process of Scale development**
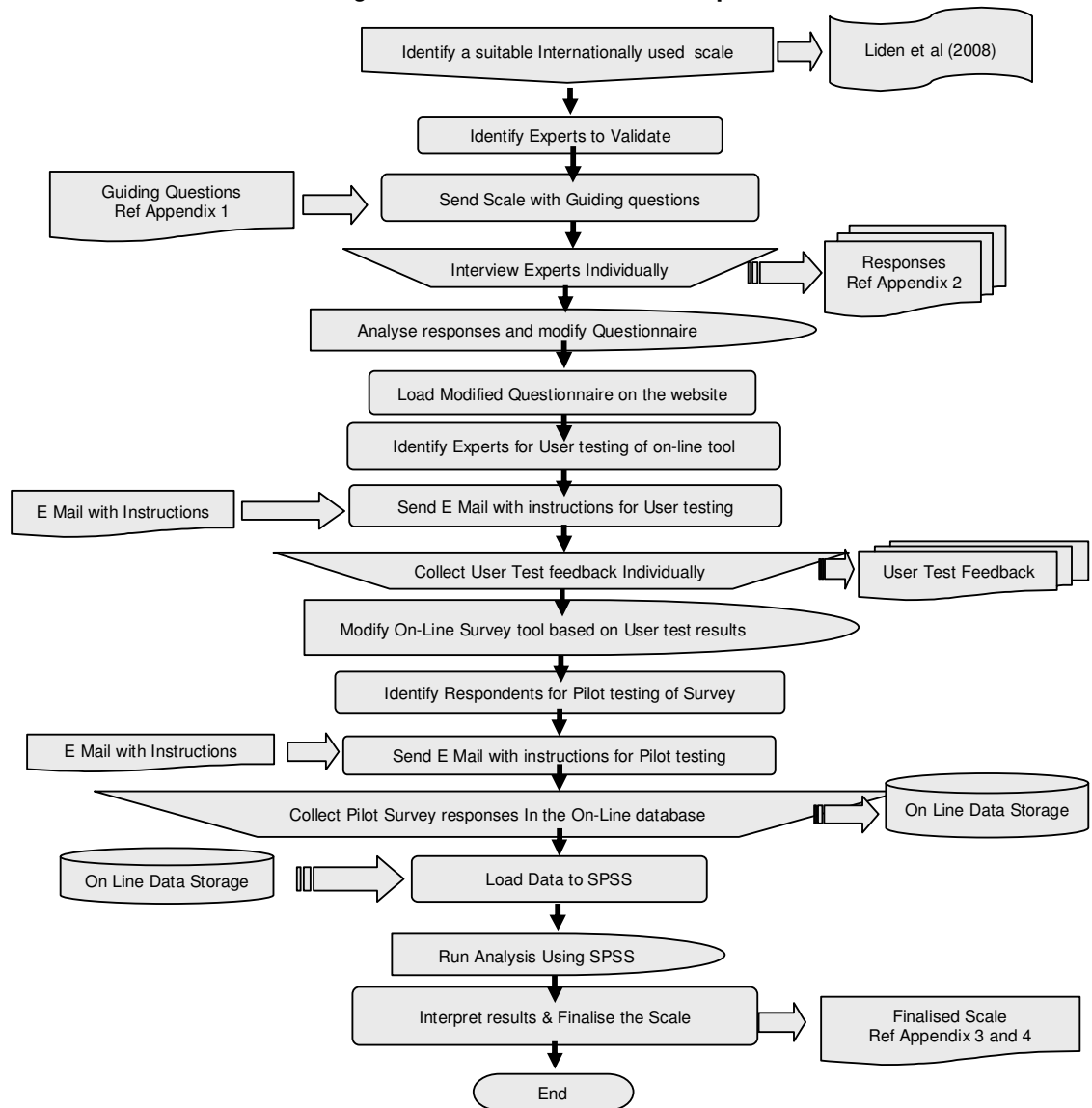
3.9.1: Content Validation in Indian Context

24 Validators were chosen from a cross section of Academia, Corporate and NGO backgrounds. Request for validation were sent to all of the 24 validators, and regular follow ups through phone calls and e mails were made. 13 validators gave their feedback, through mail, or over a phone call or in a personal interview with the researcher. Brief profiles of the validators are given in Appendix 1. Out of the 13, 6 had PhDs in Social Sciences. 6 of them were established NGO leaders in India, one was from Academia and others from corporate sector. The guidelines attached as Appendix 2 were sent to all the validators to guide them through the process of validation.

The responses to the validation questions were categorised into the following

- General comments
- Comments on Meaning
- Comments on understandability
- Grammatical errors
- Comments against specific questions on the scale
- Comments on things that are missing

The detailed observations received during the content validation phase are summarized below

- Very good initiative
- Overall a good scale
- Adequate to measure the prevalence of Servant Leadership
- Minor Grammatical and syntax errors
- Meaning of some questions, nearly the same
- In some places, Language used is not suited for Indian understanding
- In some places, Language used is not easily understandable by lesser educated respondents
- Preference to use the term "Leader" as against "manager"
- More demographic information could be collected to understand linkages

The detailed observations are provided in Appendix 3.

Based on the content Validation, the scale items were modified in the following manner

- Number of questions for the Servant Leadership Independent Variable reduced to 21 (original 28) using the following criteria

    o Against each of the Servant Leadership dimensions (seven of them) three questions have been retained.

    o The question to be dropped (against each of the dimension) has been selected based on the lowest absolute EFA loading as found in the study of Liden et al (2008), (see pp 168 of the original study)

- The term "Manager" has been replaced with "Leader"

- Some questions have been changed based on the feedback received

- Clarifications have been added, based on the feedback received

- Added more demographic questions

The finalised questionnaire is attached at Appendix 4

3.9.2: User testing of the Web Tool for the Survey

Based on the content validation, the modified questionnaire was uploaded on a web survey tool for on-line access. A website with the url http://www.menorahleadership.in was specifically registered and hosted for this purpose. The on-line tool was then subjected to a user testing to find out if it meets the requirements. The Testers for the user testing phase were selected across people who were familiar with use of internet, as well as from people working in the NGO field. Invites for user testing were sent to 19 people. Responses were received from 10 people who gave their comments about the usability of the on-line survey tool. The respondents of this phase were requested to try out the following

- Try out different buttons that comes
- Intentionally make some mistakes.

- Press other buttons that are visible and see what happens,

- please see if you are able to get back to the survey after discontinuation

- Try the button called "resume", and see if it works.

- Please discontinue the survey by disconnecting the internet etc, and then try again to see if you can continue.

- See if you get a link from the system to continue

- See if the link works

Based in the results of the user testing , the survey tool that was loaded on the website http://www.menorahleadership.in was reported to be user friendly and usable. There were comments about the usability, retrievability and looks. A summary of findings is given below

- Generally easy to use

- All the features of the survey tool work well

- Progress bar is good and shows you how much of the survey is left

- Radio buttons for the main instrument are good and fool proof.

- Survey shows one question at a time, and hence it is good to concentrate on one aspect

- Able to continue the survey even when internet connection is lost in the middle. The tool takes you back to where it was left

- Data capturing is accurate and fool proof

- Minor errors in capturing the linkage between organisation and the employee

- More drop down menu preferred over "write-in' comments. Easier to convert to numerals and load to SPSS

- Link to home page required in each page

- Respondents can skip some questions and this might result in incomplete responses

Based on the user testing results, the following modifications were made to the on-line survey tool. It was concluded that the tool is usable by the intended target audience for the survey.

- Drop down answers introduced for most of the demographic questions (Servant Leadership dimension questions already had radio buttons)
- Questions made mandatory and the system may not proceed to next questions unless the question is answered (Hence respondents may not skip a question)
- Linkage between employee and organisation made fool proof.
- Home page and other links made available in all pages of the survey

3.9.3: Pilot Study

Next step in the validation process was the pilot study. For this, the following groups of respondents were created

- The persons who did the face Validation of the Questionnaire
- Members of BBF, A Christian church in Bangalore
- Members of a NGO mailing List (MLM mailing list)
- AMU PhD Batch mates
- Haggai (A leadership development Institute in the US) Batchmates
- Students of Christ University
- Other students of AMU
- Workers and volunteers of an NGO called Siksha

Organisation codes were created for each of these groups. The organisation codes were sent to different contacts (Universe selected for the pilot data collection exercise), giving them access to only one organisation code for responding. The respondents were requested to participate in the online survey as the normal respondents would do. Follow ups were done for getting sufficient number of data points. More than 100 respondents were approached from the groups that are indicated above. Responses were received from 48 people. Data entered in the website was captured in a data base. From the database the data was exported to a Microsoft Excel File. The data was converted into numerals in the excel file. Demographic data and the questionnaire responses were then combined into one numeric file. The final numeric file was then imported to the SPSS program. Analysis was carried out on the final SPSS data file

The Data received using the pilot sample of 48 respondents were analysed for the following. In arriving at the following test methods and analysis, guidance was obtained from Brace (2008) , Malhotra (2007) , Swanson and Holton (2005) and Vaus (2002)

- Variation in response: Whether many respondents give very similar answers?

- Meaning of the Questions: Whether the respondents struggle to understand the Questionnaire?

- Redundancy: Whether two or more questions elicit exact same response from all respondents?

- Factor Analysis: Whether a set of questions designed to form a group, scale or an Index serve the purpose? Do they form one group?

- Non Response: Is there a tendency (and possibility) of many questions being left unanswered?

- Reliability: Is the questionnaire reliable?

- Validity: Is the data set received valid?

- Hypothesis Testing: Is it possible to test the hypothesis using the data received using the questionnaire?

Results of the analysis are presented in the subsequent sections

3.9.3.1: Variation:

The frequency distribution of the different set of responses were checked. This was done for both the independent variable (Servant Leadership) items and the dependent Variables (Items on On-the-Job Performance, Organisational commitment and Community Citizenship behaviour)

An example is shown in Table 3.11

Table 3.11**: Sample mean Scores (Pilot study)**

Statistics		Healing1	Healing2	Community1	Community2
N	Valid	48	48	48	48
	Missing	0	0	0	0
Std. Error of Mean		.286	.238	.242	.243
Std. Deviation		1.984	1.648	1.676	1.684
Variance		3.936	2.716	2.808	2.835
Skewness		-.661	-.912	-1.095	-.707
Std. Error of Skewness		.343	.343	.343	.343
Kurtosis		-.845	.154	.316	-.442
Std. Error of Kurtosis		.674	.674	.674	.674
Range		6	6	6	6
Minimum		1	1	1	1
Maximum		7	7	7	7

Other than a few items, all items showed a very good distribution across all the possible responses (1 to 7). The minimum rage in the items which were not across all the possible responses were 3. The distributions showed tendency towards normal distribution in all cases

3.9.3.2: Meaning:

There were 48 responses in the data collection for the pilot study. None of the respondents reverted back to clarify the meaning of any question. There were no missing answers. All questions were answered by all the 48 respondents.

3.9.3.3: Redundancy:

Redundancy was checked by verifying the correlation factor between questions. For the Independent Variable i.e., *Servant Leadership* Items, the results obtained are presented in Table 3.12

Table 3.12**: Inter Item correlations – SL**

SL Items	Healing1	Healing2	Healing3	Commty1	Commty2	Commty3	Concept1	Concept2	Concept3	Empower	Empower	Empower	Growsub	Growsub	Growsub	Subfirst1	Subfirst2	Subfirst3	Ethic1	Ethic2	Ethic3
Healing1	1.0	.78	.60	.75	.70	.53	.22	.15	.00	.22	.17	.16	.46	.52	.31	.07	.06	.32	.23	.39	.43
Healing2	-	1.0	.59	.69	.64	.48	.22	.24	.09	.19	.15	.23	.43	.41	.35	.05	.09	.27	.40	.46	.56
Healing3	-	-	1.0	.51	.56	.49	.18	.28	.05	.05	.02	.10	.17	.38	.28	.12	.05	.37	.35	.42	.49
Comty1	-	-	-	1.0	.80	.71	.24	.10	.10	.19	.09	.12	.30	.28	.20	.28	.21	.39	.29	.36	.42
Comty2	-	-	-	-	1.0	.74	.38	.22	.12	.33	.16	.11	.32	.29	.15	.18	.23	.28	.37	.32	.38
Comty3	-	-	-	-	-	1.0	.20	.26	.21	.30	.21	.19	.28	.34	.23	.27	.32	.33	.45	.52	.43
Concpt1	-	-	-	-	-	-	1.0	.47	.30	.18	.18	-.07	-.11	-.10	-.13	.02	.25	.03	.24	.06	.21
Concpt2	-	-	-	-	-	-	-	1.0	.43	.17	.21	-.05	.15	.28	.14	.07	.22	-.09	.50	.42	.48
Concpt3	-	-	-	-	-	-	-	-	1.0	.42	.45	.31	.29	.34	.35	.34	.49	.00	.31	.22	.26
Empwr1	-	-	-	-	-	-	-	-	-	1.0	.79	.72	.45	.34	.37	.24	.35	.05	.01	.00	.19
Empwr2	-	-	-	-	-	-	-	-	-	-	1.0	.66	.47	.43	.36	.27	.42	.11	.03	.10	.18
Empwr3	-	-	-	-	-	-	-	-	-	-	-	1.0	.49	.44	.49	.46	.41	.32	-.05	.05	.13
Growsub1	-	-	-	-	-	-	-	-	-	-	-	-	1.0	.75	.68	.44	.41	.28	.05	.20	.17
Growsub2	-	-	-	-	-	-	-	-	-	-	-	-	-	1.0	.67	.25	.17	.25	.18	.45	.37
Growsub3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1.0	.48	.51	.45	.27	.41	.43
Subfirst1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1.0	.77	.66	.11	.15	.18
Subfirst2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1.0	.54	.36	.23	.24
Subfirst3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1.0	.29	.29	.32
Ethic1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1.0	.72	.71
Ethic2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1.0	.79
Ethic3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1.0

The Inter item correlation study for the Independent variable i.e., *Servant Leadership*, showed that among the 21 items, there are no items with a correlation of above 0.8. Within each of seven subgroups (Healing, Community, Conceptualisation, Empowerment, Grow Subordinates, Putting Subordinates first, and Being Ethical) there is a high correlation among the three questions against each sub group. However, between the questions of subgroups, the correlation is relatively lower.

The Inter item correlation for the dependent variable i.e., *On-the-job Performance* is in Table 3.13

<div align="center">

Table 3.13**: Inter item correlations (OJP)**

</div>

	Perf1	**Perf2**	**Perf3**
Perf1	1.000	.800	.673
Perf2	-	1.000	.754
Perf3	-	-	1.000

The inter item correlation indicates that there are no items with a correlation of above 0.8. The three items show strong positive correlation with each other.

<div align="center">

Table 3.14**: Inter Item correlations - OC**

</div>

	Commit1	Commit2	Commit3	Commit4	Commit5	Commit6	Commit7
Commit1	1.000	.620	.570	.553	.470	.290	-.032
Commit2	-	1.000	.720	.527	.596	.484	.281
Commit3	-	-	1.000	.571	.684	.470	.308
Commit4	-	-	-	1.000	.746	.553	.301
Commit5	-	-	-	-	1.000	.670	.308
Commit6	-	-	-	-	-	1.000	.486
Commit7	-	-	-	-	-	-	1.000

The Inter item correlation for the dependent variable i.e., *Organisational Commitment* is presented in Table 3.14

The Inter item correlations for *Organisational Commitment* questions indicate that there are no items with a correlation of above 0.8.

The Inter-item correlation for the dependent variable i.e., *Community Citizenship Behaviour* is as presented in Table 3.15

Table 3.15: Inter Item correlations - CCB

	CCB1	CCB2	CCB3	CCB4	CCB5	CCB6	CCB7
CCB1	1.000	.393	.380	.132	.237	.453	-.063
CCB2	-	1.000	.441	.557	.217	.298	.313
CCB3	-	-	1.000	.429	.293	.399	.147
CCB4	-	-	-	1.000	.205	.304	.282
CCB5	-	-	-	-	1.000	.574	.253
CCB6	-	-	-	-	-	1.000	.048
CCB7	-	-	-	-	-	-	1.000

The Inter-item correlation for the dependent variable i.e., *Community Citizenship Behaviour* does not indicate any items with a correlation of above 0.8

3.9.3.4: Factor Analysis:

The questionnaires was designed to record respondent's score on a 7 point Likert scale. The frequency distribution details discussed in section 3.9.3.1 above show us that the Likert scale has been well used. There are no major skews or centricity tendencies observed in the responses.

In addition, the items were designed to show responses in groups. For the Independent Variable Servant Leadership, there were seven groups of three items each. For the dependent variables, there were three groups with three, seven and seven items each. A Factor analysis was done on the groups of items to see if the items come together as

one or two common factors. Principle Component Analysis (PCA) method was used for factoring. The Component Loading factors were derived for each group. The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy was checked for all the sets of items. Factor analysis results for the Servant Leadership items is presented in Table 3.16

Table 3.16**: Factor Analysis**

Factor Analysis Using Principle Component Analysis Overall KMO Value .730								
Variables	**KMO Value**	**Factor Loadings**						
		Emotional Healing	**Community**	**Conceptualisation**	**Empowerment**	**Grow Subordinates**	**Subordinate first**	**Behaving Ethically**
Healing1		.908						
Healing2	.698	.905						
Healing3		.819						
Community1			.917					
Community2	.742		.930					
Community3			.892					
Concept1				.758				
Concept2	.631			.834				
Concept3				.730				
Empower1					.929			
Empower2	.727				.904			
Empower3					.876			
Growsub1						.908		
Growsub2	.735					.902		
Growsub3						.874		
Subfirst1							.926	
Subfirst2	.676						.880	
Subfirst3							.825	
Ethic1								.889
Ethic2	.743							.921
Ethic3								.915

For all the groups of Independent Variables, on Servant Leadership, it can be seen that each of the groups throw up one underlying factor, with a loading factor above 0.7. The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy for individual

groups as well as overall, is above 0.5, indicating adequacy of sample to arrive at conclusions.

For the dependent Variable with three item questionnaire (on-the-Job Performance), it is observed that the factor analysis brings out one clear factor. For the dependent variables with 7 item questionnaire (Organisational commitment and Community Citizenship Behaviour, the Factor analysis throws up two underlying factors. The Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) is above 0.5 for all the three groups of variables indicating adequacy of samples to do this test.

Table 3.17: Reliability Analysis

Variables	Factor	Items	No of Items	Cronbach's Alpha
Independent Variable (Servant Leadership)	*Emotional Healing*	Healing1, Healing2, Healing3	3	0.848
	Creating Value for the Community	Community1, Community2, Community3	3	0.899
	Conceptual Skills	Concept1, Concept2, Concept3	3	0.653
	Empowering	Empower1, Empower2, Empower3	3	0.882
	Helping Subordinates Grow and Succeed	Growsub1, Growsub2, Growsub3	3	0.872
	Putting Subordinates first	Subfirst1, Subfirst2, Subfirst3	3	0.848
	Behaving Ethically	Ethic1, Ethic2, Ethic3	3	0.887
Dependent Variables (Employee Parameters)	*On-the-Job Performance*	Per1, Perf2, Perf3	3	0.895
	Organisational Commitment	Commit1, Commit2, Commit3, Commit4, Commit5, Commit6, Commit 7	7	0.859
	Community Citizenship Behaviour	CCB1, CCB2, CCB3, CCB4, CCB5, CCB6,CCB7	7	0.736

3.9.3.5: Non Response:

There were 48 responses to the questionnaire in the pilot stage. All 48 set of responses were complete. There were no " Non-responses"

3.9.3.6: Reliability

Internal Consistency reliability was tested using the Cronbach's Alpha. The results are presented in the Table 3.17

All the Cronbach's Alpha numbers for the different sets tested were above 0.6. At the aggregate level the Cronbach's Alpha value was 0.905

3.9.3.7: Validity:

The following items were checked as part of validity of the data.

- *Maximum percentage of missing values*. Reports analysis variables with a percentage of missing values greater than the specified value. The specified value must be a positive number less than or equal to 100.

- *Maximum percentage of cases in a single category*. If any analysis variables are categorical, this option reports categorical analysis variables with a percentage of cases representing a single nonmissing category greater than the specified value. The specified value must be a positive number less than or equal to 100. The percentage is based on cases with nonmissing values of the variable.

- *Maximum percentage of categories with count of 1*. If any analysis variables are categorical, this option reports categorical analysis variables in which the percentage of the variable's categories containing only one case is greater than the specified value. The specified value must be a positive number less than or equal to 100.

- *Minimum coefficient of variation*. If any analysis variables are scale, this option reports scale analysis variables in which the absolute value of the coefficient of variation is less than the specified value. This option applies only to variables in

which the mean is nonzero. The specified value must be a non-negative number. Specifying 0 turns off the coefficient-of-variation check.

• *Minimum standard deviation*. If any analysis variables are scale, this option reports scale analysis variables whose standard deviation is less than the specified value. The specified value must be a non-negative number. Specifying 0 turns off the standard deviation check.

• *Flag incomplete IDs*. This option reports cases with incomplete case identifiers. For a particular case, an identifier is considered incomplete if the value of any ID variable is blank or missing.

• *Flag duplicate IDs*. This option reports cases with duplicate case identifiers. Incomplete identifiers are excluded from the set of possible duplicates.

• *Flag empty cases*. This option reports cases in which all variables are empty or blank. For the purpose of identifying empty cases, you can choose to use all variables in the file (except any ID variables) or only analysis variables defined on the Variables tab.

The test returned a nil report.

3.9.3.8. Hypothesis Testing

The following methods of Hypothesis testing were successfully tried out on the Pilot data.

- Descriptives: Many kinds of descriptive analysis were done using the data.
- One Sample T Test: To test the Hypothesis 1, a one sample T test was run.
- Bivariate Correlation Tests
- Cross Tabulations
- Cross Tabulation Statistics (Chi-Square, Phi, Cramer's V)
- ANOVA:
- Analysis of Co Variance:

The following conclusions are drawn from the Analysis of the Data obtained from the Pilot

- *Variation*: The questionnaire elicits data with sufficient variation, for the researcher to do different types of analysis

- *Meaning of the Questions*: The respondents are able to understand the meaning of the questions and hence be able to respond appropriately to the questions

- *Redundancy*: There are no redundant questions. There are questions which mean nearly the same thing, but the analysis does not show any redundancy of the questions

- *Factor Analysis*: The group of questions meant to elicit a scale or index is showing up accordingly in the Factor analysis.

- *Non Response*: There are no Non Responses. This has been taken care of in the Tool design, and has been confirmed by the responses to the Pilot survey.

- *Reliability*: The Internal Consistency Reliability is seen to be good, using the Cronbach's Alpha analysis.

- *Validity*: No Invalid data was found in the analysis. Hence the scale generates valid data

- *Hypotheses Testing*: Many Hypothesis testing methods were applied and the data analysed in different ways. The Data collected during Pilot is useful for many forms of hypothesis testing, and there was no error while using any of the Hypothesis testing techniques.

Thus it is concluded that the scale can be used for NGOs operating in India. The scale can also be used to determine correlations between Servant Leadership Factors and Employee factors. It is suitable for conducting further studies on the topic of Servant Leadership in India.

3.9.4. The Final Instrument

The finalised instrument contains 5 sections

- *Participant Demographic information*: Section 1 contains demographic questions. These questions enabled to researcher to categorise the participants into various groups, and explore linkages and differences between the different types of organisations. These responses to the demographic questions are in addition to the demographic information that was collected once for each organisation at the time of getting their approval to include the organisation in the study.

- *Servant Leadership Characteristics*: Section 2 contains 21 questions regarding Servant Leadership Characteristics and behaviours. All respondents were required to respond to this section. Responses were used to measure the extent to which such characteristics are seen demonstrated by the leaders of the organisation. The original questions are taken from the validated questionnaire used by Liden et al (2008), and then adapted to Indian context using the process described in this sub chapter 3.9 above.

- *On-the-Job Performance*: Section 3 contains 3 questions regarding On-the-job performance of the employees in the organisation. All the respondents were required to respond to this section. Responses to this section were used to measure the perception about the On-the-job performance of employees working in the organisations being studied. Supervisors were requested to evaluate the employees to whom they give work direction to and employees are requested to evaluate their co workers. The three questions were based on what Liden et al (2008) used in their study. Liden et al (2008) used three questions from the set of questions designed and validated by Williams and Anderson (1991) based on their factor loadings. The questions were modified for Indian context based on the process described in Sub Chapter 3.9 above.

- *Organisational Commitment*: Section 4 consists of 7 questions designed to measure the Organisational commitment. This is a self assessment of the employees taking the survey. Responses are used to test the correlation between the Organisational Commitment and the Servant Leadership attributes in the organisation. The questions were based on those used by Liden et al (2008) in their study. Liden et al (2008) picked up the questions that were

designed and validated by Wayne et al (1997). The original study on this topic was undertaken by Mowday et al (1979). The questions were modified to fit into Indian context using the process described in Sub Chapter 3.9 above.

- *Community Citizenship Behaviour*: Section 5 consists of 7 questions on Community Citizenship Behaviour. Responses to this section are used to test the correlation between Servant Leadership and Community Citizenship Behaviour of the employees of the organisation. The questionnaire is based on the design and validated by Liden et al (2008). The questions were modified to suit the Indian context using the process described in the Sub Chapter 3.9 above.

For the servant Leadership items, the items were grouped under 7 Servant Leadership attributes. However, the attributes were not revealed to the participants of the survey. The grouping of the items under the 7 attributes is shown in Table 3.18.

The Finalised instrument that was posted on the website is reproduced in Appendix 4

3.10: Data Collection

The finalised instrument was hosted on a specially created website http://www.menorahleadership.in and the following process was used for collecting data.

Process/ Steps in Data Collection

Organisations were selected from the Sample Frame available. The organisations thus selected were be contacted with a mail and/or phone call explaining the research objectives and they were requested to participate in the study. Meetings were convened with the leader(s) of the organisation to explain the purpose of the research and to seek their support. Wherever it was not possible to personally meet, telephonic conversations were held for the same purpose.

Once an in-principle agreement was obtained, the organisation was requested to appoint a spokesperson/ Single Point of Contact (SPOC) for the purpose of the study. The SPOC was then requested to fill in *Part I: Demographic information of the organisation*. This questionnaire is given in Appendix 5.

Table 3.18**: Servant Leadership Items**

SL Attribute No	Servant Leadership Attribute	Survey item No	Survey Item
1	*Emotional Healing*	1	My Leader's behaviour encourages me to seek help from him/her if I have a personal problem.
		2	My Leader cares about my personal well-being
		3	My Leader can recognize when I'm feeling low or down, without asking me.
2	*Creating Value for the Community*	4	My Leader emphasizes the importance of giving back to the community
		5	My Leader is always interested in helping people in the community that he/she lives in (apart from the work of the NGO)
		6	My Leader is involved in community activities, apart from the work of this NGO.
3	*Conceptualisation*	7	My Leader can tell if something is going wrong.
		8	My Leader has a thorough understanding of our organization and its goals.
		9	My Leader can solve work problems with new or creative ideas.
4	*Empowerment*	10	My Leader encourages me to handle important work decisions on my own
		11	My Leader gives me the freedom to handle difficult situations in the way that I feel is best.
		12	My Leader gives me the confidence to make important decisions at work, without having to consult him/her first.
5	*Helping subordinates grow and succeed*	13	My Leader makes my career development a priority ("Career" as I see it. Some times I may be here for a cause, rather than a career, but I see my Leader interested in my growth in what motivates me)
		14	My Leader provides me with work experiences that enable me to develop new skills.
		15	My Leader wants to know about my career goals.
6	*Putting Subordinates first*	16	My Leader cares more about my success than his/her own.
		17	My Leader puts my best interests ahead of his/her own.
		18	My Leader sacrifices his/her own interests to meet my needs.
7	*Behaving Ethically*	19	My Leader is always honest
		20	My Leader would not compromise ethical principles in order to achieve success.
		21	My Leader values honesty more than organisational results.

Part I was hosted at the website created exclusively for this purpose (www.menorahleadership.in). However the SPOC had the option of providing the answers in writing, over telephone, or over a face to face interaction etc, based on the SPOC's convenience and comfort level.

Keeping the highest standards of research in mind, organisations as well as employees/volunteers who participated in the survey were specifically requested to provide their informed consent to voluntarily participate in the survey. The Informed consent was a mandatory step in the web survey and the web survey was designed to ensure that only people who electronically "agree" to the Informed Consent form were allowed to answer other questions. When a personal interaction/assistance was used to collect information, the details of the Informed Consent were communicated to the participants before asking the survey questions. The informed consent form is given in Appendix 6.

The SPOC was requested to read, understand and consent to the Informed consent form, before collecting any information. Wherever the SPOC used the web directly, the webpage for Part 1 would open only after the informed consent was electronically signed by the SPOC.

A unique organisation code (OC) was be generated for each organisation. The OC was communicated to the SPOC. The SPOC was then requested to provide email ids, and phone numbers of as many employees or volunteers as possible (meeting the inclusion criteria and not falling within the exclusion criteria listed in previous sections). The SPOC was requested to communicate about this study to the employees nominated, through all means possible (mails, phone calls, meeting announcements etc.). Wherever required, templates for such communication were provided by the researcher.

The Questions of Part II was hosted in the website www.menorahleadership.in, exclusively created for the purpose of this research. (Refer to Appendix 4). The employees were sent individual mails giving them the link to the survey questionnaire and explaining the procedure to be used for completing the survey. Follow up mails and telephone calls were put in place to ensure maximum response. The employees using the web directly were able to answer questions only after they electronically

sign the Informed consent form. The employees had the option to complete the survey in one sitting or during multiple sessions. The responses given partially were saved and the respondents had the option to resume their surveys from that point onward later. For employees and/or volunteers, who were unable to use the web, a research assistant assisted them over phone, or through personal meetings, and collected the responses. The research assistant then entered these responses into the web tool on their behalf. The responses received were automatically stored in an online database. The database was then used during the analysis phase.

Appendix 7 lists the details of the organisations that participated in the survey.

3.11: Data Analysis

Data analysis has been undertaken in different ways to present the information, test the hypotheses and to arrive at additional conclusions. Descriptive statistics (Trochim, 2000; Lewin, 2005) were used to describe the basic features of the data in the study. They provide summaries about the sample and the measures (discussed earlier in this chapter). Percentages, Frequency distributions, central tendencies and measures of dispersion were used to describe the data. Mean scores were calculated for each item after assigning values to the responses. *Strongly Disagree* was given a value of 1, *Disagree* was given value of 2, *Slightly Disagree* was given a value of 3, *Neither agree nor Disagree* was given the value of 4 (which also happens to be the arithmetic mean of the 7 point scale), *Slightly Agree* was given a value of 5, *Agree* was given a value of 6, and *Strongly Agree* was given a value of 7. Thus it meant that the higher the person's score is, the higher his/her agreement level is with the statement being scored. Mean scores were calculated for each item and for each of the seven attributes (see Table 3.18), and then at aggregate level. These mean values were used to interpret the prevalence of Servant Leadership in the NGOs. Additionally the number of responses for Strongly Agree and Agree (Scores of 6 and 7) were counted and their percentage calculated against the total response number. This gave us an idea of the respondents agreeing or strongly agreeing with the prevalence of Servant Leadership attributes and at aggregate level. This exercise was repeated for the top 3 scores namely; Slightly Agree, Agree and Strongly Agree (scores of 5, 6 and 7). This result was used to interpret the total percentage of respondents who perceive positively, the demonstration of Servant Leadership in their organisations.

General procedures for Hypothesis Testing recommended by Malhotra (2007) were used to test the hypotheses. Inferential Statistics (Trochim, 2000; Barnes & Lewin, 2005) was used to explore differences, explore the nature and extent of relationships and to classify and to make predictions. As described earlier in this chapter, the Hypotheses were grouped into three categories based on three aspects, namely; differences, correlations and impact/influence. To test the hypotheses based on differences, t-test was conducted wherever the number of groups was two. ANOVA was run wherever the number of groups was three or more. Correlation tests were performed to find out the relationship between the Attributes and the dependent variables, among the dependent variables themselves, and to find out the relationship with demographic variables which are not grouped but are continuous values (example age, tenure, income, experience, size of the organisation etc.).

To ascertain the impact, Regression analysis was carried out. This was used to establish the level of impact of Servant Leadership Attributes on the employee parameters namely *OJP, OC* and *CCB*. The Multiple linear regression (MLR) was employed to establish causality between set of Independent variables on dependent variable. The outcome of the MLR was analysed primarily based on the *Goodness of Model*, which is ascertained by *R square (R^2) value*. When R Square was close to 1 the fit was perfect. However, when it was close to zero fit was inferred as poor. Regression also provided additional results for significance and coefficient values which could also be used for interpretation.

Mediation analysis was carried out to find if any of the dependent variables played a mediating role in the impact that SL has on OJP. Mediation analysis checks causality. This ascertains direct and indirect effects of one variable on another. Baron and Kenny (1986) pioneered this analysis. This analysis checks for complicated relations which might be present. The concept is explained in Fig 3.7. The flow of the Mediation analysis is explained in Fig 3.8

Fig 3.7**: Mediation Analysis Concept**

Mediation Analysis - Concept

a : Effect of X on M

b : Effect of M on Y

c : Effect of X on Y

X : Independent variables
M : Mediating Variables
Y : Dependent variable

c: Direct effect (X on Y conditioned on M)

c': Total effect = ab + c
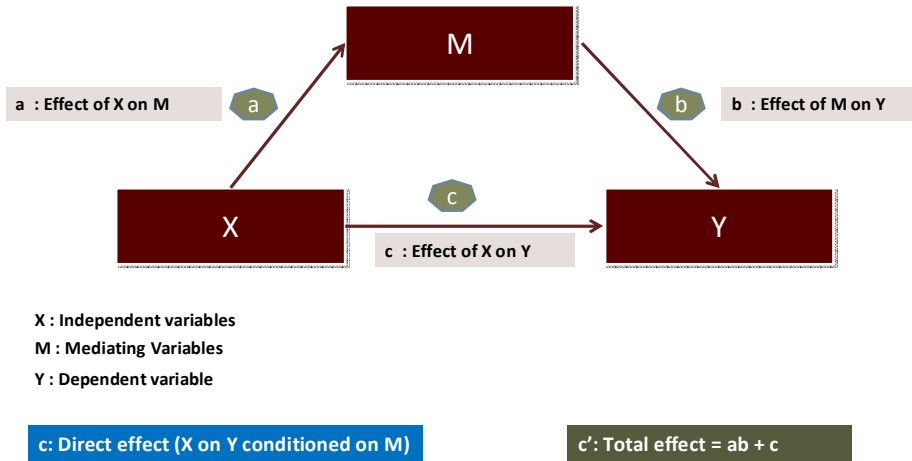
Fig 3.8**: Flow chart of Mediation analysis**

Mediation Analysis – Flow Chart
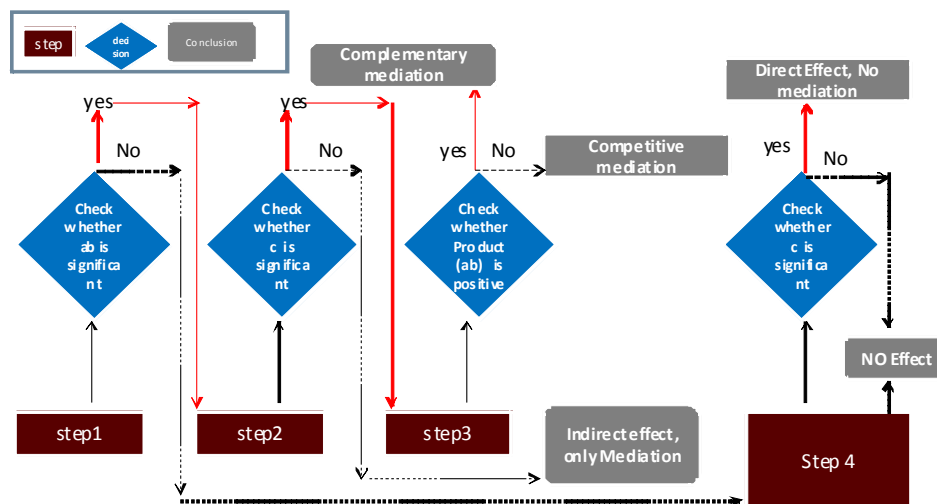
Structural equation Modeling (SEM) was resorted to confirm the analytical models presented earlier in this chapter, and also to measure the impact of SL on OJP, OC and CCB. SEM was also used to find if there was any impact among the dependent variables of OJP, OC and CCB. SEM is a statistical technique for testing and estimating causal relations using a combination of statistical data and qualitative causal assumptions. This was formally defined by Pearl (2000). SEM allows both confirmatory and exploratory modeling. Thus SEM is suitable for both theory testing and theory development.

Results of these analyses are presented in the next chapter.

3.12: Limitations of the study

The following potential limitations are identified for the study

- The sampling plan used is non- probabilistic and hence the inferences need to be seen in the light of this. Efforts are made to ensure that the samples are representative, but no claim is being made to the randomness of the samples.

- The language of the questionnaire is English, and hence only employees who can understand English have participated in the survey. Assisted translation was permitted in the cases where the responses were collected personally by a Research Assistant. A validated translation process was not part of the research design. Translation was not practical in this case, since the study was done across India.

- Just like in any other survey, the risk of response bias exists in this study as well. The employees have been assured of confidentiality of the responses to reduce the response bias.

- Though efforts were made to include all religious faiths, only two major religious groups were represented (Christian and Hindu)

Chapter 4: Results and Discussions

4.1 Introduction

This chapter presents the analysis of the data that was collected from the field study.

Analysis is attempted at three levels

- Item level (eg, 21 items of the Servant Leadership scale)

- Attribute/Dimension level (eg., 7 dimensions of Servant Leadership)

- Aggregate Level (eg., Overall Servant Leadership)

The data is analysed and interpretations are offered. Wherever possible, and where earlier studies are available, the results are corroborated with such studies. Hypothesis testing is presented based on the data and analysis.

4.2. Descriptive analysis

The scores received on the Servant Leadership are summarized in Table 4.1, Fig 4.1 and Fig 4.2

Fig 4.1: SL Items: Graphical representation of mean scores
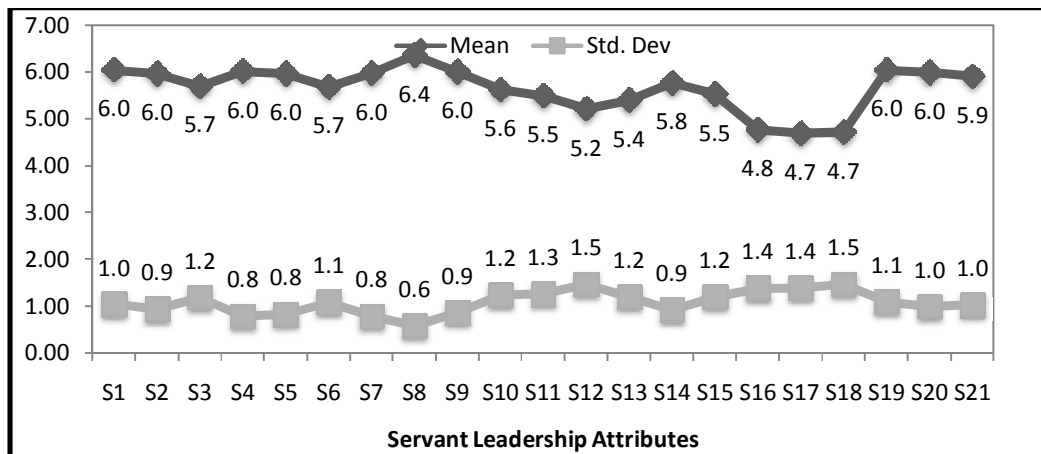
Table 4.1: Analysis of Means - Servant Leadership

N=369

Servant Leadership Items	Mean	Std. Dev	SL Dimension	Mean	Std Dev
My Leader's behaviour encourages me to seek help from him/her if I had a personal problem	6.05	1.03	Emotional Healing	5.90	0.90
My Leader cares about my personal well-being	5.96	0.93			
My Leader can recognize when I'm feeling low or down, without asking me	5.70	1.18			
My Leader emphasizes the importance of giving back to the community	6.02	0.78	Creating Value for Community	5.89	0.74
My Leader is always interested in helping people in the community that he/she lives in (apart from the work of the NGO)	5.97	0.83			
My Leader is involved in community activities, apart from the work of this NGO	5.69	1.08			
My Leader can tell if something is going wrong	5.98	0.78	Conceptual Skills	6.12	0.55
My Leader has a thorough understanding of our organization and its goals	6.37	0.57			
My Leader can solve work problems with new or creative ideas	6.01	0.86			
My Leader encourages me to handle important work decisions on my own	5.63	1.23	Empowering	5.45	1.21
My Leader gives me the freedom to handle difficult situations in the way that I feel is best	5.50	1.25			
My Leader gives me the confidence to make important decisions at work, without having to consult him/her first	5.22	1.46			
My Leader makes my career development a priority	5.40	1.19	Helping Subordinates grow and succeed	5.57	0.95
My Leader provides me with work experiences that enable me to develop new skills	5.77	0.92			
My Leader wants to know about my career goals	5.53	1.20			
My Leader cares more about my success than his/her own	4.77	1.38	Putting subordinates first	4.73	1.32
My Leader puts my best interests ahead of his/her own	4.69	1.38			
My Leader sacrifices his/her own interests to meet my needs	4.72	1.47			
My Leader is always honest	6.05	1.09	Behaving Ethically	5.98	0.92
My Leader would not compromise ethical principles in order to achieve success	5.99	0.99			
My Leader values honesty more than organisational results	5.91	1.02			
Servant Leadership Aggregate				**5.66**	**0.72**

Fig 4.2: **SL Dimensions: Graphical representation of mean scores**
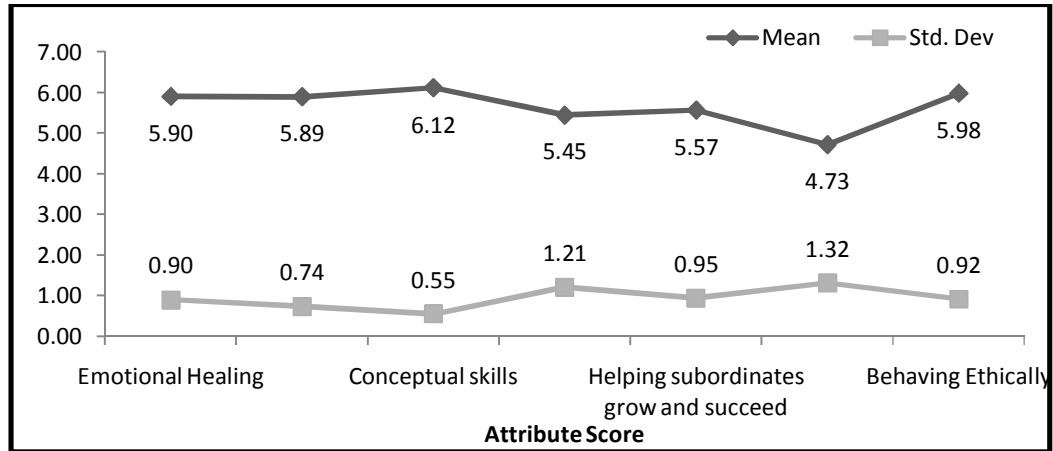
All the individual items in the Servant Leadership Attributes scored above the arithmetic mean of 4.0. The highest was 6.4 and the lowest was 4.7. The lowest scores were found in the aspect of putting others interest above self interest. This is corroborated by the mean values at level of dimension of SL. It may be noted that though all the dimensions have scored above the arithmetic mean of 4.0, the dimension of *Putting Subordinates first* has the lowest mean at 4.73. *Conceptual skills* scored the highest at 6.12. At the aggregate level, the score is above the arithmetic mean of 4.0.

Additionally the distribution of responses in the top 2 (Agree & Strongly agree) and top 3 (Slightly agree, agree and strongly agree) was analysed. These results are presented in Table 4.2.

Table 4.2: **SL Dimensions: Distribution of Top and Bottom scores**

SL Dimensions	Top 2	Bottom 5	Top3	Bottom 4
Emotional Healing	74%	26%	92%	8%
Creating value for the community	72%	28%	92%	8%
Conceptual skills	85%	15%	97%	3%
Empowering	52%	48%	78%	22%
Helping subordinates grow and succeed	54%	46%	80%	20%
Putting subordinates first	26%	74%	48%	52%
Behaving Ethically	79%	21%	90%	10%
Servant Leadership Characteristics	68%	32%	89%	11%

In the Top 2 category, all dimensions with the exception of *Putting subordinates first* have more than 50% of the responses in the Agree and strongly agree category. At the aggregate level for Servant Leadership, 68% of the responses were in the Agree and Strongly Agree category. When the Top 3 responses were analysed, it was noted that for all dimensions except *Putting Subordinates first*, the score is well above 50%. At an aggregate level 89% of the respondents see demonstration of Servant Leadership behaviour in their organisations. This further corroborates the findings arrived at on the basis of analysis of means. The dimension of *Putting Subordinates first* is observed the least, and less than 50% of the respondents find this behaviour manifested in their leaders. Thus it can be concluded that Servant Leadership in general is demonstrated in Indian NGOs. A notable exception is the behaviours associated with putting the needs of the subordinates above one's own needs. These set of self sacrificing behaviours is seen by less than 50% of the employees in Indian NGOs. This finding suggests that this dimension of Servant Leadership is an important component for leadership development activities in NGOs.

These results extend the work done by Liden et al (2008). This study explores this phenomenon in a different cultural setting. Out of the seven Servant Leadership dimensions, the results indicate a prevalence of six of them in the NGOs studied. Servant leadership is also observed to be prevalent at an aggregate level. The dimension of *Putting Subordinates first* is relatively less prevalent dimension of Servant Leadership in Indian NGOs. This suggests that organisations need to pay special attention to ensure that supervisors, managers and leaders, put the interest of subordinates first. The culture of self sacrifice emerges out distinctly in the literatures. Chakraborty (2001), Rarick and Nickerson (2008), Maxwell (2002), Agosto (2005), Greenleaf (1970), Hunter (1998), Hunter (1998), Jennings and Stahl-Wert (2003), Liden et al (2008), Chakraborty (2001), Useem (2001), Greenleaf (1970) are some of the proponents of this quality in leaders. The results of this study however, indicate that such behaviour is not actually seen in practice.

Conceptualisation was projected as a key skill under Servant Leadership by Greenleaf (1970), Spears (1994), Liden et al (2008), Chakraborty (2001) etc. It is worth noting that the area of Conceptual skills emerges out as the key dimension of Servant

Leadership in the Indian humanitarian NGOs, obtaining the highest scores in the study.

Let us look at this data in the light of Hypothesis H1a, which stated, *A significant number of Employees working for Humanitarian NGOs in India perceive the demonstration of Servant Leadership Characteristics by their leaders. (The proportion of employees who "agree" or "strongly agree" that their leaders demonstrate Servant Leadership Characteristics is significantly higher than 0.5).* We see that at an aggregate level more than 50% of the respondents do see the demonstration of SL in their leaders, and hence **this hypothesis is supported**.

4.3: Inferential Analysis

4.3.1: Analysis across operating region

Differences in means observed on various dimensions and variables i.e., Servant Leadership (SL), On-the-Job Performance (OJP), Organisational Commitment (OC), and Community Citizenship Behaviour (CCB) across **operating regions** of the NGO are presented in Table 4.3

At the aggregate level, the mean scores on Servant leadership showed significant difference (5% level) when the analysis was carried out based on the operating region. National Organisations scored maximum, with Local organisations scoring the least. At the attribute level, 4 out of 7 attributes exhibited differences at 1% significance level. National organisations scored maximum in *Emotional Healing, Creating value for the community* and *Putting subordinates first*, while International organisations scored maximum in *Empowering*. At level of various items of SL, it was noted that 15 out of 21 items showed significant (5% level) difference, based on the operating region of the NGO. National Organisations scored maximum and International organisations scored the lowest. Hence it can be concluded that the region of Operation makes a significant difference in the demonstration of Servant Leadership. This style is found to be more prevalent in Organisations that operate at a National level, followed by International Organisations and then by local organisations.

Table 4.3: **Mean Scores across Operating Regions**

Dimensions/Variables	Int'l N=68		Local N=21		National N=89		F-Value	Sig
	Mean	Std. Dev	Mean	Std Dev	Mean	Std Dev		
Emotional Healing	5.51	1.32	5.93	0.84	6.13	0.50	9.43	0.00**
Creating value for the community	5.63	0.89	5.85	0.73	6.19	0.51	12.15	0.00**
Conceptual skills	6.12	0.72	6.12	0.49	6.11	0.57	0.01	0.99
Empowering	5.76	1.11	5.25	1.35	5.64	0.82	6.02	0.00**
Helping subordinates grow and succeed	5.57	1.19	5.48	0.94	5.77	0.72	3.03	0.05
Putting subordinates first	5.02	1.45	4.51	1.36	5.04	0.98	7.14	0.00**
Behaving Ethically	6.06	1.07	5.89	0.97	6.14	0.64	2.52	0.08
SL Aggregate	**5.67**	**0.84**	**5.58**	**0.73**	**5.86**	**0.54**	**4.91**	**0.01***
OJP	5.93	0.93	6.17	0.55	6.20	0.50	4.41	0.01*
OC	6.40	0.63	6.00	0.63	6.16	0.47	12.24	0.00**
CCB	5.97	0.77	5.78	0.76	6.12	0.52	7.49	0.00**

* Significant at 5% level, ** Significant at 1% level

Keeping in mind Liden et al's (2008) recommendations for future research, this study focused on application of this concept in organisations operating in different geographical regions. The findings suggest that international and organisations and Local organisations (those that operate locally and not in the national scale) need to take action to see that they are perceived as Servant Leaders by the local employees.

As regards On-the-Job Performance (OJP), the findings indicate significant differences (5% level). Employees and supervisors working in organisations operating at National level report maximum scores on OJP, followed by local organisations and then International organisations.

As regards Organisational Commitment (OC), a difference is observed (at 1% significance level) in the demonstration of OC based on the operating region of the NGO. Employees in the international organisations demonstrate the highest OC, followed by national organisations and then local organisations.

In the case of Community Citizenship Behaviour (CCB), the difference is significant at 1% level. Employees of national level organisations exhibit higher CCB followed by international and then by local organisations.

The data presented in Table 4.3 and the discussions above are used to test the following hypotheses

Hypothesis 11a : There is no significant difference in the demonstration of servant leadership in an Indian humanitarian NGO based on the region of operation of the organisation (Local Vs International)

Hypothesis 12a : There is no significant difference in the On-the-Job Performance in an Indian humanitarian NGO based on the region of operation of the organisation (Local Vs International)

Hypothesis 13a : There is no significant difference in the Organisational Commitment in an Indian humanitarian NGO based on the region of operation of the organisation (Local Vs International)

Hypothesis 14a : There is no significant difference in the Community Citizenship Behaviour in an Indian humanitarian NGO based on the region of operation of the organisation (Local Vs International)

Based on the data and analysis all the *four hypotheses given above are not supported*.

4.3.2: Analysis of across source of funding

Differences in means obtained on various dimensions and variables across **funding pattern** are presented in Table 4.4

At an aggregate level, it was noted that the demonstration of Servant Leadership does exhibit significant difference between these two groups. Organisations that did not receive Government Funding scored higher than the organisations that did receive Government Funding. At an attribute level, 6 out of 7 attributes of SL showed significant difference in the Servant Leadership demonstration. Organisations that did not receive Government funding scored consistently higher than organisations that

received Government funding. At an item level, 15 out of 21 items showed significant difference among the groups. Organisations that did not receive funds from Government scored consistently higher than organisations that received Government funding.

Table 4.4: **Mean Scores across source of Funding**

Dimensions/ Variables	Government Funded N=166		No Government Funding N=199		t	Sig.
	Mean	Std. Dev	Mean	Std Dev		
Emotional Healing	5.70	0.90	6.07	0.88	15.33	0.00**
Creating value for the community	5.78	0.71	5.98	0.76	6.39	0.01*
Conceptual skills	6.02	0.59	6.20	0.51	8.85	0.00**
Empowering	5.24	1.32	5.60	1.10	8.33	0.00**
Helping subordinates grow and succeed	5.37	1.01	5.73	0.86	13.23	0.00**
Putting subordinates first	4.53	1.40	4.90	1.23	7.34	0.01*
Behaving Ethically	5.90	1.09	6.05	0.76	2.60	0.11
SL aggregate	**5.51**	**0.77**	**5.79**	**0.64**	**14.59**	**0.00****
OJP	6.06	0.69	6.19	0.57	4.00	0.05*
OC	6.09	0.66	6.13	0.57	0.48	0.49
CCB	5.87	0.70	5.93	0.74	0.58	0.45

* Significant at 5% level, ** Significant at 1% level

Hence it may be inferred that the source of funding does make a difference on the depth of Servant leadership demonstrated by the Leaders of an organisation. When an organisation receives Government funding, they manifest lower levels of Servant Leadership.

On-the-Job Performance (OJP) exhibits a similar trend. OJP scores are higher in organisations that do not receive Government funding, indicating the possibility that employees in Government funded organisations tend to perform lower than their counterparts in organisations that are not funded by Government.

As regards OC, and CCB, t values did not report significant differences between organisations funded by Government and otherwise. Thus it can be inferred that

Government funding does not make a difference in the employees' commitment to the organisation or to their work in the community.

Rose-Ackerman (1997) opined that NGO managers might not have sufficient motivation to perform; their funding model being one of the reasons. This study indicates that organisations that receive funding from the Government need to pay attention to leadership styles in the organisation. This is also important in view of the study by Kramer (2000), who noted that there is a growing dependence on Government funding in NGOs. Berry and Arons (2003) had noted that NGOs find it difficult to lobby and generate funds from the Government.

The data shown in Table 4.4 and the analysis based on the same was used to test the Hypotheses listed below

Hypothesis 11b: There is no significant difference in the demonstration of servant leadership in an Indian Humanitarian NGO based on the fact that the NGO receives funds from Government. Or not.

Hypothesis 12b: There is no significant difference in the On-the-Job Performance in an Indian Humanitarian NGO based on the fact that the NGO receives funds from Government. Or not.

Hypothesis 13b : There is no significant difference in the Organisational Commitment in an Indian Humanitarian NGO based on the fact that the NGO receives funds from Government. Or not.

Hypothesis 14b: There is no significant difference in the Community Citizenship Behaviour in an Indian Humanitarian NGO based on the fact that the NGO receives funds from Government. or not.

Based on the data and analysis, ***H11b and H12b are not supported and H13b and H14b are supported.***

4.3.3: Analysis across religious faith of founders

Differences in means obtained on various dimensions and variables across **religious faith of the founder** of the organisation are presented in Table 4.5

Table 4.5: **Mean Scores across Religious Faith of the Founder**

Dimensions/ Variables	Christian N=237		Hindu & Secular N=132		t-Value	Sig
	Mean	**Std. Dev**	**Mean**	**Std. Dev**		
Emotional Healing	5.92	0.97	5.88	0.77	0.20	.658
Creating value for the community	5.85	0.84	5.97	0.57	2.45	.119
Conceptual skills	6.22	0.55	5.94	0.51	22.47	.000**
Empowering	5.45	1.37	5.44	0.89	0.01	.912
Helping subordinates grow and succeed	5.56	1.03	5.59	0.78	0.13	.714
Putting subordinates first	4.82	1.47	4.55	0.96	3.57	.060
Behaving Ethically	6.05	1.04	5.86	0.65	3.83	.051
SL aggregate	**5.70**	**0.79**	**5.60**	**0.56**	**1.53**	**.217**
OJP	6.15	0.71	6.11	0.46	0.27	.601
OC	6.15	0.71	6.05	0.38	2.00	.158
CCB	5.93	0.80	5.84	0.54	1.31	.253

* Significant at 5% level, ** Significant at 1% level

At an aggregate level, the mean scores of SL dimension across the religious faith of the founders indicate no significant difference among respondents on that account. At an attribute level, only *Conceptual Skills* showed a significant difference in the perception. In this respect the organisations established by founders professing Christian faith scored higher. At an item level, 7 out of 21 items did indicate significant difference across the religious faith of the founders. 6 out of these 7 items showed that Organisations established by founders professing Christian faith scored higher on SL. Hence it can be concluded that the Religious Faith of the founder establishing an NGO, does not contribute to any difference in respect of the demonstration of Servant Leadership.

Data indicates the same trend in OJP, OC and CCB. None of them record any significant difference across religious faith of the founder. Hence it can be concluded

that the religious faith of the founder does not account for a difference to these variables.

Berger (2003) stated that an increasingly visible number of organizations are defining themselves in religious terms, referring themselves as religious, spiritual, and faith-based NGOs. Religious NGOs, as described by Martens (2002), are formal organizations whose identity and mission are self-consciously derived from the teachings of one or more religious and spiritual traditions and which operate on a nonprofit, independent, voluntary basis to promote and realize ideas about the public good at the national and international level. This trend is confirmed by this study. A vast majority of organisations classified themselves as religious in this study with only a small number of organisations classifying them as secular. However it is found that the practice of Servant leadership or the impacted aspects of Performance, commitment and community service are not different based on the religious faith of the organisations.

Data given in Table 4.5 and the analysis discussed above are used to test the following hypotheses.

Hypothesis 11c : There is no significant difference in demonstration of Servant Leadership behaviours based on the religious faith of the founder of the organisation

Hypothesis 12c : There is no significant difference in On-the-Job Performance based on the religious faith of the founder of the organisation

Hypothesis 13c : There is no significant difference in Organisational Commitment based on the religious faith of the founder of the organisation

Hypothesis 14c : There is no significant difference in Community Citizenship Behaviour based on the religious faith of the founder of the organisation

Based on the data and analysis, ***all the four hypotheses are supported***.

4.3.4: Analysis across Primary operating area of NGOs

Differences in means obtained on various dimensions and variables across **primary operating area** of the organisation are presented in Table 4.6

Table 4.6: **Mean Scores across Primary Operating Area**

Servant Leadership Dimensions/ Variables	Education N=69		Health N=82		Old etc care N=156		Others N=58		F	Sig
	Mean	Std. Dev	Mean	Std. Dev	Mean	Std. Dev	Mean	Std. Dev		
Emotional Healing	6.15	0.57	5.76	0.93	5.80	1.09	6.07	0.48	3.95	0.009**
Creating value for the community	5.93	0.69	6.04	0.68	5.75	0.84	5.99	0.52	3.47	.016*
Conceptual skills	6.22	0.40	6.11	0.63	6.14	0.55	5.95	0.61	2.51	.058
Empowering	5.66	1.03	5.32	1.58	5.35	1.19	5.58	0.83	1.59	.192
Helping subordinates grow and succeed	5.85	0.69	5.57	1.12	5.40	0.97	5.67	0.82	3.85	0.010*
Putting subordinates first	4.81	1.05	4.77	1.78	4.65	1.26	4.81	0.98	0.36	.784
Behaving Ethically	6.06	0.59	5.76	1.35	6.08	0.83	5.94	0.66	2.44	.064
SL aggregate	**5.81**	**0.43**	**5.62**	**0.97**	**5.60**	**0.72**	**5.72**	**0.56**	**1.64**	**.181**
OJP	6.22	0.49	6.09	0.82	6.16	0.58	6.03	0.58	1.10	.351
OC	6.19	0.45	5.98	0.87	6.15	0.54	6.09	0.49	1.82	.143
CCB	6.04	0.54	6.00	0.80	5.78	0.80	5.92	0.47	2.94	.033*

* Significant at 5% level, ** Significant at 1% level

At an aggregate level, there was no significance difference in the demonstration of Servant Leadership across NGOs in different fields/operating areas. At an attribute level, 2 attributes showed significant differences across the groups. Organisations in the Education field scored high for both the attributes viz., *Emotional Healing* and *Helping subordinates grow and succeed*. At an item level, 7 out of 21 items indicated significant difference among the areas of operation of the NGO. There were no clear trends on which group scored higher. Hence it can be inferred that the area of operation does not account for any difference in the demonstration of Servant Leadership. In addition it can be inferred that leaders in the Education sector of NGOs are likely to demonstrate higher levels of *Emotional healing* and *Helping subordinates to grow and succeed*.

OJP and OC also does not indicate any significant difference across Area of Operation of the NGO. However, CCB records a significant difference. Employees in

the Education field indicate higher CCB than other categories followed by employees in the health field.

Data presented in the Table 4.6 and the discussions above are used to test the hypotheses listed below.

Hypothesis 11d : There is no significant difference in the demonstration of Servant Leadership behaviour based on the area of operation of the NGO .

Hypothesis 12d : There is no significant difference in the On-the-Job Performance based on the area of operation of the NGO .

Hypothesis 13d : There is no significant difference in the Organisational Commitment based on the area of operation of the NGO .

Hypothesis 14d : There is no significant difference in the Community Citizenship Behaviour based on the area of operation of the NGO .

Based on the data and analysis, three of hypotheses, namely; ***H11d, H12d and H13d are supported. H14d is not supported.***

4.3.5: Analysis across qualification levels

Differences in means obtained on various dimensions and variables across **qualification levels** of employees of the organisation are presented in Table 4.7

At the aggregate level, Servant Leadership showed significance difference among the three groups. Post Graduates and above scored highest, while the Below Graduate group scored the lowest. At the attribute level 3 out of 7 attributes showed significant difference at 5% level. At the item level, 10 out of 21 items showed significant differences at 5% level. At the attribute and item levels there was no specific trend as to which group was scoring higher or lower. Hence it can be concluded that the education level of the employees does make a difference on whether they perceive Servant Leadership behaviour demonstrated by their leaders. It seems that higher the qualification level of the employee, higher is the chances that they will see servant leadership behaviour exhibited.

Table 4.7**: Mean Scores across Educational Attainments**

Dimensions/ Variables	Below Graduate N=111		Graduate N=149		PG and above N=109		F	Sig.
	Mean	Std. Dev	Mean	Std. Dev	Mean	Std. Dev		
Emotional Healing	5.84	0.90	6.04	0.78	5.79	1.04	2.74	0.07
Creating value for the community	5.99	0.61	5.91	0.77	5.77	0.81	2.69	0.07
Conceptual skills	6.08	0.54	6.15	0.52	6.10	0.62	0.52	0.59
Empowering	5.16	1.38	5.54	1.17	5.61	1.04	4.53	0.01*
Helping subordinates grow and succeed	5.41	1.00	5.72	0.86	5.53	0.99	3.50	0.03*
Putting subordinates first	4.49	1.46	4.84	1.28	4.81	1.19	2.60	0.08
Behaving Ethically	5.73	1.11	6.05	0.81	6.15	0.80	6.51	0.00**
SL aggregate	**5.53**	**0.77**	**5.75**	**0.69**	**5.68**	**0.69**	**3.03**	**0.05***
OJP	6.17	0.53	6.22	0.50	5.97	0.83	5.35	0.01*
OC	5.95	0.68	6.16	0.52	6.22	0.62	6.07	0.00**
CCB	5.92	0.74	5.95	0.72	5.80	0.70	1.48	0.23

* Significant at 5% level, ** Significant at 1% level

Bhattacharya et al (2004) had a contrasting view than Putnam (1993), and had stressed on the aspect of education and the need to study this as a variable, especially in Indian scenario. In line with this, this study examines the differences in Servant Leadership perception across different educational attainments. It is noted that there is difference in the way people perceive Servant leadership based on their qualification level.

As regards OJP and OC, significant difference between the groups were observed. Graduates show higher OJP, followed by Below graduates and then Post graduates. As regards OC, increase in the qualification level impacts the scores favourably, with Post Graduates scoring highest on OC.

In the case of CCB, there was no significant difference among the groups.

Data in the Table 4.7 and the analysis shown above were used to test the following hypotheses.

Hypothesis 11e : There is no significant difference in the perception of employees about servant leadership behaviour based on their qualification.

Hypothesis 12e : There is no significant difference in the On-the-Job Performance of employees based on their qualification.

Hypothesis 13e : There is no significant difference in the Organisational Commitment of employees based on their qualification.

Hypothesis 14e : There is no significant difference in the Community Citizenship Behaviour of employees based on their qualification

Based on the data and analysis, ***H11e, H12e and H13e are not supported, while H14e is supported.***

4.3.6: Analysis across religious faith of the respondents

Differences in means obtained on various dimensions and variables across **religious faith of the respondents** are presented in Table 4.8

Table 4.8**: Mean Scores across Religious Faith of Respondents**

Dimensions/ Variables	Hindu N=140		Christian N=215		Others N=14		F	Sig.
	Mean	Std. Dev	Mean	Std. Dev	Mean	Std. Dev		
Emotional Healing	5.82	0.75	5.95	1.01	6.12	0.52	1.30	0.27
Creating value for the community	5.96	0.44	5.84	0.89	6.05	0.39	1.32	0.27
Conceptual skills	5.97	0.49	6.22	0.58	6.10	0.38	9.05	0.00**
Empowering	5.45	0.84	5.42	1.43	5.45	1.21	0.59	0.55
Helping subordinates grow and succeed	5.63	0.67	5.51	1.10	5.93	0.71	1.75	0.18
Putting subordinates first	4.68	1.00	4.76	1.50	4.71	1.11	0.14	0.87
Behaving Ethically	5.91	0.69	6.04	1.04	5.83	1.05	1.02	0.36
SL aggregate	**5.63**	**0.49**	**5.67**	**0.84**	**5.79**	**0.56**	**0.38**	**0.68**
OJP	6.10	0.56	6.16	0.69	6.14	0.39	0.42	0.66
OC	6.06	0.38	6.15	0.74	6.11	0.35	.756	.470
CCB	5.87	0.56	5.90	0.83	6.03	0.31	0.33	0.72

* Significant at 5% level; ** Significant at 1% level

At the aggregate level, there was no significant difference in the perception of Servant Leadership across the three religious groups of respondents. At the attribute level, only *Conceptual Skills* recorded a significant difference across religious groups. Christian employees perceived a higher level of demonstration of this. At the item level, 5 out of 21 items showed significant difference across religious faith of the employee. Three out of the five cases, employees professing Christian faith perceived higher level of Servant Leadership being practiced by their leaders. Hence it can be concluded that the religious faith of the employee does not play a role in their perception of Servant Leadership behaviour from their leaders.

Similarly for OJP, OC and CCB also, there is no significant difference among the groups. Thus it can be concluded that the religious faith of the employee does not account for a difference on these variables.

Data in Table 4.8 and the analysis shown above are used to test the following hypotheses

Hypothesis 11f : There is no significant difference in the perception of employees about servant leadership behaviours based on their own religious faiths

Hypothesis 12f : There is no significant difference in the On-the-Job Performance of employees based on their own religious faiths

Hypothesis 13f : There is no significant difference in the Organisational Commitment of employees based on their own religious faiths

Hypothesis 14f : There is no significant difference in the Community Citizenship Behaviour of employees based on their own religious faiths

Based on the data and analysis, ***all the four hypotheses above are supported***.

4.3.7: Analysis across gender

Differences in means obtained on various dimensions and variables across **gender of the respondents** are presented in Table 4.9

Table 4.9: **Mean Scores across Gender**

Dimensions/ Variables	Male N=254		Female N=115		t-value	Sig.
	Mean	Std. Dev	Mean	Std. Dev		
Emotional Healing	5.96	0.70	5.78	1.24	3.34	0.07
Creating value for the community	5.87	0.71	5.94	0.80	0.70	0.40
Conceptual skills	6.12	0.49	6.10	0.68	0.14	0.71
Empowering	5.49	1.19	5.35	1.26	0.97	0.32
Helping subordinates grow and succeed	5.62	0.88	5.46	1.07	2.18	0.14
Putting subordinates first	4.79	1.26	4.59	1.44	1.75	0.19
Behaving Ethically	6.08	0.76	5.77	1.17	9.12	0.00**
SL aggregate	**5.70**	**0.64**	**5.57**	**0.86**	**2.67**	**0.10**
OJP	6.19	0.52	6.01	0.80	6.08	0.01*
OC	6.14	0.58	6.05	0.68	.756	.470
CCB	5.90	0.72	5.88	0.72	0.11	0.74

* Significant at 5% level; ** Significant at 1% level

At an aggregate level, no significant difference was reported in the perception of Servant leadership between the male and the female employees. At the attribute level, only *Behaving Ethically* showed significant difference, with Males perceiving higher ethical behaviour from their leaders, than females. At an item level, only 3 items out of 21 showed any significant difference between the male and the female.

Hence it can be inferred that the perception of Servant Leadership does not differ with the gender of the employee. It is however interesting to note that Female employees perceive lesser ethical behaviour from their leaders.

As regards OJP, there was significant difference between the two groups. Male employees and supervisors perceived higher level of performance from their employees and peers, while female employees perceived lower OJP.

In the case of OC and CCB, there were no significant differences between the groups.

Based on the data in Table 4.9 and the analysis shown above, the following hypotheses were tested.

Hypothesis 11g : There is no significant difference in perception of Servant Leadership behaviour by employees based on their gender

Hypothesis 12g : There is no significant difference in On-the-Job Performance of employees based on their gender

Hypothesis 13g : There is no significant difference in Organisational Commitment of employees based on their gender

Hypothesis 14g : There is no significant difference in Community Citizenship Behaviour of employees based on their gender

Based on the data and analysis, ***H11g, H13g and H14g are supported. H12g is not supported.***

4.3.8: Relationships among variables

The statistical relationships among SL, OJP, OC and CCB at an aggregate level were analysed using Correlation analysis. The results are presented Table 4.10

Table 4.10**: Correlation values at aggregate level**

Variables	SL	OJP	OC	CCB
Servant Leadership Characteristics	1.000	0.375**	0.636**	0.188**
On the job Performance	-	1.000	0.387**	0.064
Organisational commitment	-	-	1.000	0.215**
Community Citizenship Behavior	-	-	-	1.000

** Correlation is significant at the 0.01 level (1-tailed).

* Correlation is significant at the 0.05 level (1-tailed).

SL shows positive correlation at 1% significance level with all the three other variables of OJP, OC and CCB. This shows that change in Servant Leadership behaviour is likely to result in change in the performance, commitment and community behaviour of the employees in the organisation. On-the-Job Performance shows significant positive correlation with Organisational Commitment. Organisational Commitment also records a significant positive correlation with Community Citizenship Behaviour. Thus it may be concluded that if the employees are more committed to their organisations, it is likely to result in better performance and better community service from them.

Similar analysis was done for the SL dimensions with OJP, OC and CCB. The results are presented in Table 4.11

Table 4.11**: Correlation values of SL Dimensions with OJP, OC and CCB**

SL Dimensions	On the job Performance	Organisational commitment	Community Citizenship Behavior
Emotional Healing	0.283**	0.424**	0.089
Creating value for the community	0.157**	0.216**	0.261**
Conceptual skills	0.460**	0.459**	0.207**
Empowering	0.203**	0.533**	0.082
Helping subordinates grow and succeed	0.236**	0.503**	0.157**
Putting subordinates first	0.261**	0.532**	0.138**
Behaving Ethically	0.376**	0.613**	0.134**

** Correlation is significant at the 0.01 level (1-tailed).
* Correlation is significant at the 0.05 level (1-tailed).

This Table 4.11 indicates that all the seven Servant Leadership attributes have positive correlation (at 1% confidence level) with On-the-Job Performance. Thus it can be inferred that the demonstration of Servant leadership behaviours by the leaders positively influences On-the-Job performance of the employees. In other words, Servant Leaders do encourage the employees to perform better in their jobs. As regards OC, all the seven Servant Leadership attributes have positive correlation (at 1% significance level) with Organisational Commitment. Thus it can be concluded that the demonstration of Servant leadership behaviours by the leaders does impact the Organisational Commitment of the employees in a positive way. In other words, Servant Leaders motivate the employees to be more committed to the organisation. In the case of CCB, six out of seven Servant Leadership attributes have positive correlation (at 1% confidence level) with Community Citizenship Behaviour. In the case of *Empowerment*, it is found that there is a positive correlation, but the correlation is not significant. Thus it can be concluded that the demonstration of Servant leadership behaviours by the leaders does impact the Community Citizenship Behaviour of the employees in a positive way. In other words, Servant Leaders motivate the employees to do more for the community.

This substantiates Liden et al's (2008) findings, in the Indian context, while adding to the studies of Russell and Stone (2002), and Ehrhart (2004). The positive correlation of SL with OJP (also found in Wayne et al, 1997) is expected improve employee productivity and thus influence favourably organisational efficiency. Positive correlation of SL with OC (also found in Liden et al (2000) and Dannhauser (2007)) is likely to improve retention. It also gives organisations a strong means to create better citizens for the community. This finding expands the finding of Khuntia and Suar (2004). Sincere implementation of Servant leadership in organisations is expected to bring improvements in all these areas.

The correlation data above and analysis was used to test the following hypotheses

Hypothesis 21a: There is no significant correlation between Servant Leadership and On-the Job- Performance of employees in Indian Humanitarian NGOs

Hypothesis 21b: There is no significant correlation between Servant Leadership and employees' Organisational Commitment, in Indian Humanitarian NGOs.

Hypothesis 21c: There is no significant correlation between Servant Leadership and employees' Community Citizenship Behaviour in Indian Humanitarian NGOs.

Hypothesis 22a: There is no significant correlation between On-the-Job Performance and employees' Organisational Commitment, in Indian Humanitarian NGOs.

Hypothesis 22b: There is no significant correlation between On-the-Job Performance and employees' Community Citizenship Behaviour in Indian Humanitarian NGOs.

Hypothesis 23a: There is no significant correlation between Organisational Commitment and employees' Community Citizenship Behaviour in Indian Humanitarian NGOs.

Based on the correlation factors, all the ***above hypotheses are not supported***.

Relationship of SL, OJP, OC and CCB with Tenure, Age, Income, experience and size of the organisation (measured through number of board members and annual expenses) was analysed and the results are presented in Table 4.12

Table 4.12**: Correlation across Demographic Variables**

Constructs	Tenure	Age	Annual income	overall work experience	Number of Board members	Approximate annual expenses
SL	0.123**	0.088*	0.101*	-0.001	-.088*	-0.014
OJP	0.011	-0.037	-0.076	-.129**	0.037	-.119*
OC	0.199**	0.165**	0.156**	-0.037	-0.054	0.037
CCB	0.089*	0.046	0.085	-0.066	-.100*	-0.020

** Correlation is significant at the 0.01 level (1-tailed).

* Correlation is significant at the 0.05 level (1-tailed).

It can be seen that SL correlates positively with *Tenure, Age* and *Income*. Correlation with Tenure is significant at 1% level and correlation with Age and Income are significant at 5% level. This suggests that longer the association of the employees with the organisation, more likely they are to see Servant Leadership behaviours from their leaders. Similarly, as employees get older in age, their perception of Servant Leadership improves. Also, higher paid employees perceive more favourably Servant Leadership behaviour from their leaders. As regards the *Size of the organisation*, it is observed that the number of board members or trustees has a significant negative correlation with SL. This means that more the number of Board members, employees perceive less of servant leadership behaviour. As regards annual expenses, which is another parameter of the size of the organisation, it is observed that there is a negative correlation, but it is not statistically significant. Hence we can infer that the perception of servant leadership is more prevalent in smaller organisations, and as the size increase, the demonstration of servant leadership reduces.

As regards OJP, there is no significant correlation with Tenure, Age or Income. OJP shows a significant negative correlation with overall experience. More experienced employees and supervisors see lesser level of performance from their peers and subordinates. Further, there is a significant negative correlation with the annual expenses, indicating that bigger the organisation, lower is the overall performance level of employees.

As regards OC, there is significant positive correlation with Tenure, Age and Income. This indicates that employees, who have longer association with the organisation, are

older in age and have higher income, exhibit more commitment to the organisation. OC did not record significant correlation with the other demographic parameters.

In the case of CCB, there is significant correlation with Tenure, indicating that employees who have spent more time in the organisation tend to show more concern for the community outside. CCB also records a significant negative correlation with the number of Board members or trustees. It also indicates a negative but not significant correlation with the annual expenses of the NGO. Thus it can be concluded that larger the organisation, lesser is the Community Citizenship Behaviour. Smaller organisations create better community citizens.

The correlation values and the analysis above are used to test the following hypotheses. The outcomes are recorded in parentheses alongside each hypothesis.

Hypothesis 21d: There is no significant correlation between the perception of servant leadership behaviour in an Indian humanitarian NGO and tenure of an employee in the organisation. **(Not supported)**

Hypothesis 21e : There is no significant correlation between the perception of servant leadership behaviour in Indian Humanitarian NGOs and size of the organisation. **(Not supported)**

Hypothesis 21f : There is no significant correlation between the perception of servant leadership behaviours and the income of the employees. **(Not supported)**

Hypothesis 21g : There is no significant correlation between the perception about servant leadership and age of the employees. **(Not supported)**

Hypothesis 21h : There is no significant correlation between the perception about servant leadership and the overall experience level of the employee. **(Supported)**

Hypothesis 22c: There is no significant correlation between the On-the-Job Performance and tenure of an employee in the organisation. **(Supported)**

Hypothesis 22d: There is no significant correlation between On-the-Job Performance of employees and size of the organisation. **(Not supported)**

Hypothesis 22e: There is no significant correlation between On-the-Job Performance and the income of the employees. **(Supported)**

Hypothesis 22f: There is no significant correlation between On-the-Job Performance and the age of the employees. **(Supported)**

Hypothesis 22g : There is no significant correlation between On-the-Job Performance and the overall experience level of the employee. **(Not supported)**

Hypothesis 23b: There is no significant correlation between Organisational Commitment and tenure of an employee in the organisation **(Not supported)**

Hypothesis 23c: There is no significant correlation between Organisational Commitment and size of the organisation. **(Supported)**

Hypothesis 23d: There is no significant correlation between Organisational Commitment and the income of the employees. **(Not supported)**

Hypothesis 23e: There is no significant correlation between Organisational Commitment and the age of the employees. **(Not supported)**

Hypothesis 23f: There is no significant correlation between Organisational Commitment and the overall experience level of the employee. **(Supported)**

Hypothesis 24a: There is no significant correlation between Community Citizenship Behaviour and tenure of an employee in the organisation **(Not supported)**

Hypothesis 24b: There is no significant correlation between Community Citizenship Behaviour of employees and size of the organisation. **(Not supported)**

Hypothesis 24c: There is no significant correlation between Community Citizenship Behaviour and the income of the employees. **(Supported)**

Hypothesis 24d: There is no significant correlation between Community Citizenship Behaviour and the age of the employees. **(Supported)**

Hypothesis 24e : There is no significant correlation between Community Citizenship Behaviour and the overall experience level of the employee. **(Supported)**

4.3.9: Strength of relationship among variables

The strength of relationships between the SL aggregate & its dimensions along with OJP, OC and CCB was analysed using Regression analysis. Results are presented in Table 4.13

At the Aggregate level, R square value indicates that Servant Leadership explains 12.7% of the variance in OJP. At the dimension level, R square values indicate that *Conceptual skill* has the maximum impact on the OJP, explaining 21.2% of the variance in OJP. This is followed by the dimension of *Behaving Ethically*, which explains 14.1% of OJP. Other dimensions impact OJP, with the impact varying from 2.5% to 8%. Thus it can be inferred that SL and its attributes do impact OJP in a linear way. The F values establish that the impact is statistically significant.

As regards OC, at an aggregate level, there is a strong impact of SL, accounting for 40.4% variance in OC. At dimensions level, *Behaving Ethically* has the strongest impact, accounting for 37.6% of variance. This is closely followed by *Empowering* (28.4%), *Putting Subordinates first* (28.3%) *Helping subordinates grow and succeed* (25.3%), *Conceptual Skills* (21.1%) and *Emotional Healing* (17.7%). This establishes that SL and its dimensions impact the Commitment of the employees towards their organisation in a strong and positive manner. The F value establishes that the impact is statistically significant.

The impact of SL at aggregate level as well as the dimensions level on CCB is weak. At the aggregate level, the impact is 3.5%. At the dimension level, the strongest impact is for the dimension *Creating Value for the Community* at 6.8%. Hence we can conclude that SL and its dimensions do impact the Community Citizenship Behaviour, though to a much lesser degree than that of their Performance and Commitment. From the F value, it may be noted that the impact is statistically significant.

As in the case of correlation study, this substantiates Liden et al's (2008) findings, in the Indian context, while adding to the studies of Russell and Stone (2002), and Ehrhart (2004). The positive impact on OJP (also found in Wayne et al, 1997) is expected improve employee productivity and thus influences positively organisational

efficiency. Positive impact on OC (also found in Liden et al (2000) and Dannhauser (2007)) is likely to improve retention.

Table 4.13**: Regression values of SL with OJP, OC and CCB**

SL Dimensions	OJP - On the job Performance					OC - Organisational commitment					CCB - Community Citizenship Behavior				
	R	R sq	Adj R Sq	Std Err	F value	R	R Sq	Adj R Sq	Std Err	F value	R	R sq	Adj R Sq	Std Err	F value
Emotional Healing	.283	.080	.078	0.60	31.98*	.424	.179	.177	0.56	80.21*	.089	.008	.005	0.72	2.90
Creating value for the community	.157	.025	.022	0.62	9.27*	.216	.046	.044	0.60	17.89*	.261	.068	.066	0.70	26.86*
Conceptual skills	.460	.212	.210	0.56	98.6*	.459	.211	.209	0.55	98.05*	.207	.043	.040	0.71	16.49*
Empowering	.203	.041	.039	0.62	15.81*	.533	.284	.282	0.52	145.59*	.082	.007	.004	0.72	2.46
Helping Subordinates Grow and Succeed	.236	.056	.053	0.61	21.61*	.503	.253	.251	0.53	124.29*	.157	.025	.022	0.71	9.22*
Putting Subordinates first	.261	.068	.066	0.61	26.85*	.532	.283	.281	0.52	144.71*	.138	.019	.016	0.72	7.14
Behaving Ethically	.376	.141	.139	0.58	60.30*	.613	.376	.375	0.49	221.44*	.134	.018	.015	0.72	6.70
SL (Aggregate)	**.357**	**.127**	**.125**	**0.59**	**53.45***	**.636**	**.404**	**.402**	**0.47**	**248.80***	**.188**	**.035**	**.033**	**0.71**	**13.40***
* sig at 5% level													top R square value		

It also gives organisations a strong means to create better citizens for the community. This finding expands the finding of Khuntia and Suar (2004). Sincere implementation of Servant leadership in organisations is expected to ensure improvements in all these areas.

Ethical Behaviour stands out as an attribute that impacts performance as well as commitment. In the case of Organisational commitment, *Behaving ethically* has the highest impact among all other Servant leadership attributes. This assumes importance in the wake of arguments by Brower and Shrader (2000) and Gibelman and Gelman, (2001) of the topic of Ethics in leadership.

Contrary to the findings of Liden et al (2008) Community Citizenship Behaviour came out as a minor and potentially unimportant factor in this study, as indicated by the correlation analysis as well as the regression analysis. It is found to be least impacted by Servant Leadership. It was also found to have the least impact on the commitment and performance of employees. The reason for this difference could be because the scope was humanitarian NGOs. (Liden et al's (2008) scope was not NGOs) In humanitarian NGOs, community service is their day to day job, and hence employees might not be able to differentiate additional community service outside of work. It would be interesting to see what future researchers can find out about this, by looking into for-profit organisations.

The data in the Table 4.13 and the analysis discussed above was used to test the following hypotheses.

Hypothesis 31a: There is no impact/influence of Servant Leadership on On-the-Job Performance

Hypothesis 31b: There is no impact/influence of Servant leadership on Organisational Commitment

Hypothesis 31c: There is no impact/influence of Servant Leadership on Community Citizenship Behaviour

Based on the Regression analysis, we find that *these three hypotheses are not supported.*

4.4. Mediation analysis

The relationship between SL and OJP has been established in the previous sections. To assess whether SL impacts OJP indirectly, Mediation analysis was carried out. The Mediation analysis flow is given in Fig 4.3. Bootstrap values, which give an insight to the mediation effect, are presented in Table 4.14. R square values (which give an indication of the strength of relationship) are presented in Table 4.15

Fig 4.3**: Mediation Analysis - Variables**
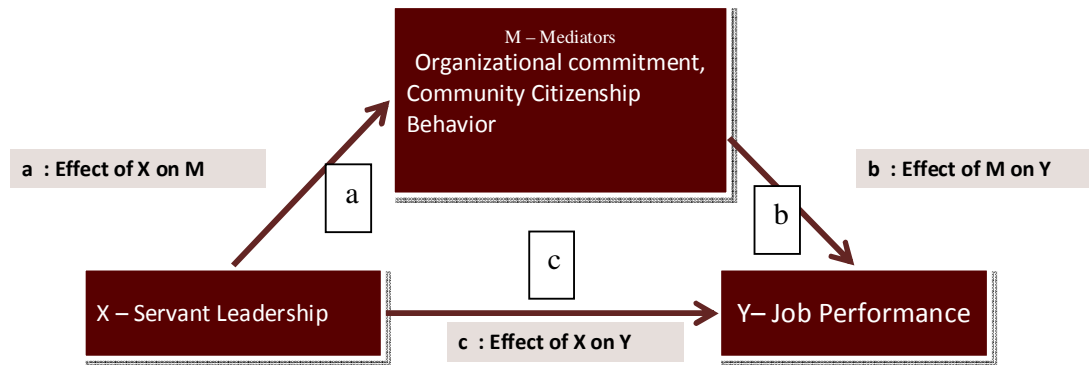
Table 4.14**: Bootstrap Values for mediators between SL and OJP**

Mediators	Indirect Effect (ab)	Statistically Significant?	Direct Effect (c)	Statistically Significant?	Sign of (ab)c	Conclusions
OC	.1526	Yes	.1639	Yes	+ve	Complementary mediation
CCB	-.0049	No			-ve	No effect

Table 4.15**: Strength of relationship of SL, OC & CCB with OJP**

Path	SL -OC	SL-CCB	SL, OC, CCB-OJP
R Square value	.4044	.0346	.1702

From Fig 4.3 and table 4.14, it can be concluded that Organizational commitment is mediating between Servant leadership and On-the-Job Performance. Thus SL has both direct and indirect effect on OJP. Bootstrap value 'ab' is positive for SL –OC-OJP, and statistically significant. In the case of Community Citizenship Behavior it is observed that it does not act as mediator between Servant Leadership and On-the-Job Performance since sign of bootstrap is negative, and without statistical significance. As given in Table 4.15 R Square value between SL and OC is quite high i.e., 0.404, thus corroborating the regression analysis undertaken earlier.

The mediation analysis and the regression analysis presented earlier highlight that Organisational Commitment comes out as a key element in this study. Servant Leadership is found to have the maximum impact on Commitment. Organisational commitment on the other hand is found to have a positive impact on Performance of employees. Thus the effect of Servant leadership on performance gets significantly enhanced through organisational commitment. Any efforts put in my leaders to improve organisational commitment will thus give rich rewards. This reinforces the importance of organisational commitment as brought out by Shamir et al (1993), Mowday et al (1979), Liden et al (2000) and Liden et al (2008)

The Data in Table 4.14, 4.15, and the analysis presented above was used to test the following hypotheses

Hypothesis 33a: There is no impact/influence of Organisational Commitment on On-the-Job performance

Hypothesis 34a: There is no impact of Community Citizenship Behaviour on On-the-Job Performance

Based on the data, *H33a is not supported and H34a is supported*.

4.5 Structural Equation Modeling

To examine the validity and strength of the conceptual model proposed in Section 3.5, Fig 3.1, Structural Equation Modeling was performed on the data. The results of the SEM, with the strength of relationship between the variables is presented in Fig 4.4

Fig 4.4**: SEM: Model Validity and Strength of Relationships**
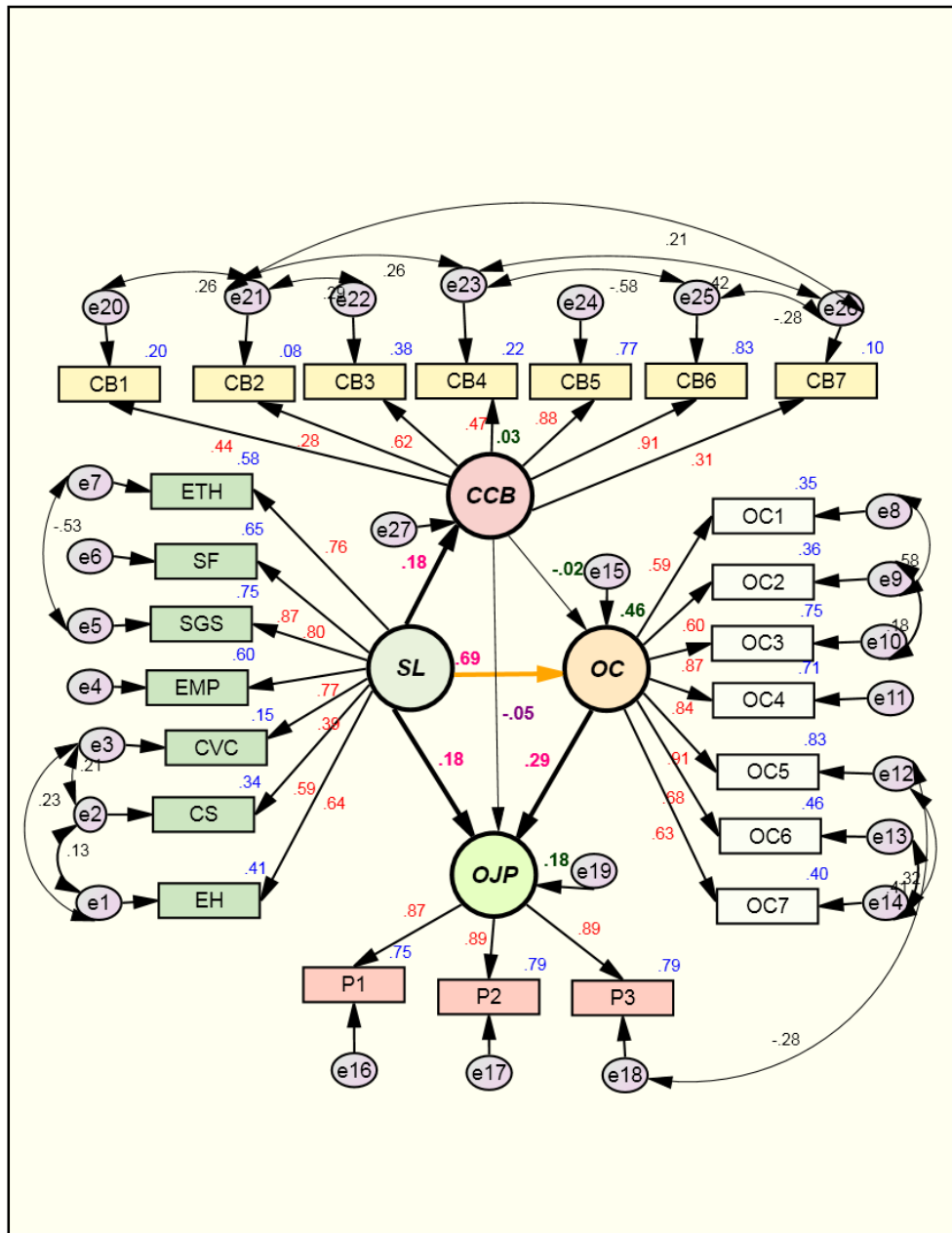
From Fig 4.4 above corroborates the conceptual model that was proposed in Chapter 3, (Fig 3.1). Servant Leadership (SL) impacts three of the dependent variables viz., On-the-Job performance (OJP), Organisational Commitment (OC) and Community Citizenship Behaviour (CCB). OC in turn, impacts OJP positively. This finding is in line with the findings arrived at using other statistical methods earlier in this chapter.

Fitment of the model proposed was studied using the values given in Table 4.16

Table 4.16**: SEM - Model fit**

Parameter	Observed Value	Recommended Value
CMIN/DF	3.773	2.5. to 4.5
RMR	0.065	0.05 to 0.08 (Hu & Bentler, 1999).
GFI	0.834	> 0.9 (Hooper et al, 2008)
AGFI	0. 784	> 0.9 (Hooper et al, 2008)
RMSEA	0.087	.08 to 1.0 (MacCallum et al, 1996).
Chi Square (d.f)	867.852 (230)	
Probability Level	.000	

From Table 4.16 we can see that the Model fit is established for the model proposed for this study. This once again substantiates the Model proposed for the study in Chapter 3, as per Fig 3.1.

Path Analysis

Path analysis is concerned with the predictive ordering of variables. The starting point is the conceptual model crystallized for the study in Section 3.5, about the causal relationships among a set of variables. Path analysis bring forth two major kinds of results. First, path analysis provides estimates of the magnitude of the hypothesized effects of the model. Second, path analysis helps ascertain whether the model is consistent with the observed data. Thus, the model can either be deemed consistent and plausible or it can be rejected for inconsistency. Path estimates in this study were calculated using maximum likelihood estimation (MLE). Multiple squared correlation indicated the influence of SL on various constructs.

The relationship values emerging out of the SEM are presented in Table 4.17

The CR values for the relationships of SL with dependent variables OC, OJP and CCB were found significant, with CR values above 1.96. The Estimate values show that SL has maximum influence on OC followed by OJP. SL has moderate influence on CCB. This is in line with the results of other statistical tests presented earlier in this chapter. Thus the model is considered plausible.

Table 4.17**: SEM – Relationship Values**

Path			Estimate	S.E	C.R	P value
CCB	<---	SL	.035	.068	3.014	.003**
OC	<---	SL	.416	.048	8.597	***
OC	<---	CCB	-.013	.024	-.556	.578
OJP	<---	OC	.484	.131	3.695	***
OJP	<---	CCB	-.042	.047	-.898	.369
OJP	<---	SL	.181	.078	2.311	.021*

*.05 **.01 ***.001 sig level

Hypotheses Testing

This study premised that Servant Leadership impacts/influences the dependent variables i.e., On-the-Job Performance, Organisational Commitment and Community Citizenship Behaviour. Null Hypotheses were postulated accordingly.

Hypothesis 31a: There is no impact/influence of Servant Leadership on On-the-Job Performance

Hypothesis 31b: There is no impact/influence of Servant leadership on Organisational Commitment

Hypothesis 31c: There is no impact/influence of Servant Leadership on Community Citizenship Behaviour

Hypothesis 33a: There is no impact/influence of Organisational Commitment on On-the-Job performance

Hypothesis 34a: There is no impact of Community Citizenship Behaviour on On-the-Job Performance

Hypothesis 34b: There is no impact/influence of Community Citizenship behaviour on Organisational Commitment

The hypothesis testing results are shown in Table 4.18

Table 4.18**: Results for Hypotheses focusing on impact**

Hypothesis No	Description	Support for Hypothesis
H31a	SL does not impact OJP	Not supported
H31b	SL does not impact OC	Not supported
H31c	SL does not impact CCB	Not supported
H33a	OC does not impact OJP	Not supported
H34a	CCB does not impact OJP	Supported
H34b	CCB does not impact OC	Supported

The discussions we have had in this chapter are summarised in Table 4.19.

Table 4.19**: Summary of Conclusions**

Difference Based — ✓ Significant Difference; **X:** No Significant Difference

Correlation Based — ⬆ Significant Positive correlation; ⬇ Significant Negative correlation; **X:** No significant Correlation

Impact Based — ★ Strong Impact; ✦ Weak Impact

	Region	Govt Fund	Faith	Founder	Area of operation	Qualification	Religion	Gender	Tenure	Size	Income	Age	Experience	OJP	OC	CCB	OJP	OC	CCB
SL	✓	✓	X	X	✓	X		X	⬆	⬇	⬆	⬆	X	⬆	⬆	⬆	★	★	✦
OJP	✓	✓	X	X	✓	X	✓	X	X	⬇	X	X	⬇	-	⬆	X			
OC	✓	X	X	X	✓	X		X	⬆	X	⬆	⬆	X	⬆	-	⬆	★		
CCB	✓	X	X	✓	X	X		X	⬆	⬇	X	X	X	X	⬆	-			

This concludes this chapter on results and discussions. Implications based on these results are discussed in the next chapter.

Chapter 5: Highlights and Managerial Implications

5.1: Major Highlights

- This study substantiates the presence of Servant Leadership in Indian NGOs working for Humanitarian causes. Out of the seven dimensions of Servant Leadership, the results indicate a prevalence of as many as six of them among the NGOs studied.

- The dimension of *Putting Subordinates first* was relatively less prevalent dimension of Servant Leadership in Indian NGOs.

- This study indicates a positive correlation and impact between *Servant Leadership* and *On-the-Job performance, Organisational Commitment & Community Citizenship Behaviour*.

- Organisational Commitment emerges as a key element in this study. Servant Leadership is found to have the maximum impact on *Commitment. Organisational commitment* on the other hand is reported to have a positive impact on *Performance* of employees. Thus the effect of Servant leadership on performance gets significantly enhanced when the organisation reports higher *Organisational Commitment*.

- *Community Citizenship Behaviour* comes out as a minor and potentially unimportant factor in this study. It is reported to be least impacted by Servant Leadership. It is also reported to have least impact on *Commitment* and *Performance* of employees.

- This study focuses on application of the Servant Leadership concept in organisations operating in different geographical regions. The findings suggest that employees in international organisations observe lower levels of Servant Leadership behaviour from their local leaders. National level organisations report a higher level of Servant Leadership behaviour.

- National level organisations also report a higher score on aspects of *Emotional Healing*, *Creating Value for the Community* and *Putting Subordinates First*.

- International organisations are seen to be stronger on the dimension of *Empowering*. International organisations also report higher levels of *Commitment* to the organisation from their employees.

- It is worth noting that *Conceptual skills* emerged as the key dimension of Servant Leadership in the Indian humanitarian NGOs. This is the highest observed attribute. Additionally this study confirms that *Conceptualisation*, among all the Servant Leadership attributes, has the highest impact on the *Performance* of employees. This attribute also impacts *Organisational Commitment*.

- Christian organisations and Christian leaders were reported to exhibit higher levels of Conceptual skills within Indian NGOs.

- Ethical Behaviour stands out as an attribute that impacts *Performance* as well as *Commitment* positively. In the case of *Organisational Commitment*, *Behaving ethically* has the highest impact among all other Servant leadership attributes.

- Female employees see less of ethical behaviour in their leaders.

- Analysis across source of funding indicated a difference among organisations that receive funding from the Government, and those that do not. Organisations that receive funding from Government exhibited lower levels of Servant Leadership.

- Organisations operating in the educational field report higher levels of *Community Citizenship Behaviour* of employees. In addition, leaders of NGOs working in the educational field are found to exhibit higher levels of *Emotional healing* and *Helping their Subordinates Grow and Succeed*.

- It is noted that there is difference in the way employees perceive Servant leadership when the analysis was carried out as per educational attainments. Employees with higher qualifications report higher levels of *Servant Leadership*, better *Performance*, and higher *Commitment* to the organisation.

- Early tenured employees and employees who are young see less of Servant Leadership in their leaders.

- Bigger organisations report lower levels of Servant Leadership.

- A vast majority of organisations classified themselves as religious in this study with only a small number of organisations classifying themselves as secular. However this study did not report any difference in the practice of Servant

leadership or the outcome variables like *Performance, Commitment* and *Community Service* as per the religious faith of the organisations.

5.2: Implications and Recommendations

From the results and the key highlights in section 5.1, it can be concluded that the practice of Servant Leadership is overall beneficial to the organisations. The employees demonstrate better commitment to the organisation and are likely to perform better in their jobs, when they see their leaders practicing Servant Leadership behaviour. The employees also become better community citizens under Servant Leaders. This study thus buttresses the case for implementation of Servant Leadership across the organisations.

It is recommended that leaders nurture this Leadership style further. Conscious efforts could be made to visibly demonstrate these behaviours, so that it becomes a culture entrenched in the organisation. Leaders and policy makers could integrate this into the Mission statements, processes and Leadership development programmes of the organisation. At the employee level, it is recommended that they continue to provide feedback to the leaders on the presence or absence of such behaviour.

Organisations need to pay special attention to encourage supervisors, managers and leaders, *put the interest of subordinates first*. Self sacrifice is a virtue much extolled in literature. The results of this study indicate that such behaviour is not actually seen in practice. Thus, measures are required to develop and sustain this culture of self sacrifice in organisations. Leaders need to care about the success of employees more than their own success. They need to put the interests of the employees ahead of their own self interest. Leaders are required to sacrifice their own interests to meet the needs of the employees. Then the culture of *Putting subordinates* first will really be perceived. It is recommended that this aspect be given prominence in the Leadership development curricula.

The positive impact of Servant Leadership on On-the-Job Performance is expected to improve employee productivity and thus influence favourably organisational efficiency. Positive impact of Servant Leadership on Organisational Commitment is likely to improve retention. In addition, organisations, once they employ the approach

are expected to create better citizens for the community. All organisations are interested in improving their performance. Leaders expect loyalty from employees and high performance from them. This becomes a route to achieve excellent results. This study indicates that such loyalty and high performance could be influenced positively by demonstration of Servant Leadership behaviour by leaders. Hence it is recommended that implementation of Servant Leadership be made an integral part of all retention and performance improvement initiatives at the level of organisational, leadership and employees.

International organisations need to pay attention to their local leadership. It is recommended that they introduce some leadership development programs for local leaders, so that they are perceived as Servant Leaders by those working under their command. Similarly, local organisations (those that operate locally and not in the national scale, and hence smaller in size) need to invest in this area. Such an investment in Servant leadership development is likely to improve the *performance* of the employees, as well as their *community citizenship* behaviour

There are best practices that International, National and local level organisations can learn from each other. It is recommended that NGO leaders organize platforms/ forums where they can share best practices with respect to Leadership, and thus benefit from each other. These forums could augment and complement the existing networking opportunities that exist primarily for fund raising and legal activities.

Similarly, leaders of organisations of other faiths could take a cue from their Christian counterparts especially on the dimension of *conceptualisation* and improve further on this. It is recommended that interfaith NGO forums be organised to share and learn such practices. Visits, training and experience sharing sessions by leaders from other faith based NGOs could become a part of the Leadership development activities. This could further be augmented by non conventional learning activities like Stretch Assignments, Job Shadowing and Job Rotations among NGOs of different faiths and different operating regions.

The study establishes that Ethics is not merely some thing that "*keeps you out of trouble*" (from a legal and publicity point of view), but does impact the bottom-line of

the organisation. It is recommended that Ethics be built into the core of the organisation through affirmative actions, awareness, advocacy, systems & governance, education & training and many other means.

More involvement of female employees in the decision making process, and keeping the decision making process, especially the financial matters, transparent are a couple of recommendations that could improve the perception of Ethical behaviour among female employees.

Leaders of organisations receiving funding from Government needs to take special care to see that complacency does not set in. It is recommended that leaders of these organisations implement Servant Leadership development programs, consciously, in their organisations. Such focus on Servant Leadership is expected to improve the performance of the employees in the organisation. Government is a major source of funding and organisations need to enable themselves to tap into this resource pool. Efficient utilization of funds might be one of the ways of strengthening the case for more funds from the Government. This can be achieved by paying special attention to improving performance through practice of Servant Leadership in organisations funded by Government.

It might be advisable to enhance the educational attainments of the employees in the organisations. Better qualified personnel are likely to improve the overall performance, demonstration of Servant leadership as well as the employees' commitment to the organisation. It is recommended that NGOs invest in educating their employees in a formal manner to attain such qualifications levels that are beneficial to the organisations. This could be done through formal education assistance programs. This could be part of the NGO policies. The assistance could be in the form of finances as well as time and other support required by the employees to pursue higher educational qualifications.

Growing organisations, start ups or new branches where the early tenured employees and younger employees are expected to outnumber the tenured employees and/or aged employees, need to pay special attention to the implementation of Servant Leadership. It is recommended that Servant Leadership training be implemented at all levels of the

organisation, to cover everyone. Inclusion of Servant Leadership aspects in the entry level and induction training is likely to give benefits. It is also recommended that the leaders have more number of connects with younger and early tenure employees to provide additional opportunities for them to observe the leaders. This could be achieved through round table meetings, individual & group mentoring sessions, skip level meetings etc.

Table 5.1**: Key Findings and Recommendations**

Key findings	Recommendations
SL is prevalent in Indian NGOs	Nurture this more. Demonstrate more. Integrate this into the mission statement
Putting Subordinates first is the least observed attribute	Inculcate the culture of self sacrifice
Positive correlation and impact of SL on OJP, OC and CCB. Max impact on OC. OC impacts OJP	Make SL an integral part of performance and retention initiatives
International organisations show lower SL. National organisations show higher SL, Healing, etc	Sharing and networking platforms on leadership aspects
Conceptual skills scores high. Impacts OJP and OC	Nurture this skill
Christian organisations and Christian leaders exhibit more conceptualisation	Interfaith forums, Visits, Job shadowing, Stretch assignments, Job rotation etc
Educational Field organisations show higher CCB, Healing etc	Sharing and networking platforms on leadership aspects
Ethical Behaviour positively impacts OJP and OC	Ethics to be built into the core of the organisation through various means
Government funded organisations show lower SL	Consciously practice SL in such organisations.
Higher qualified employees perceive more SL	Implement Education assistance programs
Early Tenure employees and younger employees perceive lower SL	Implement SL training at all levels including entry level and induction training. Have more "leader connect" sessions
Bigger organisations report lower SL	Town hall meetings, all hands meetings etc, backed up by real demonstration of SL

Source: Researcher's distillation

Big organisations need to take special care to ensure that Servant Leadership is practiced down to all levels. Else the frontline employees are not likely to observe those behaviours among the leaders and hence might not give their best to the

organisation. Town hall meetings, all hands meetings etc are some of the ways through which more cross level connects could be established in such big organisations. Such platforms might also help organisations to pay special attention to employees with lower educational attainments, and with lower income (and hence possibly lower down in the hierarchy). They do not see enough demonstration of Servant Leadership and hence might not be performing at their optimal levels.

The key findings and corresponding recommendations are summarised in Table 5.1

5.3: Contributions from this study

This is the maiden study on Servant Leadership in Indian NGOs. This opens up avenues for further exploration of the phenomenon of Servant Leadership in India, especially in the context of NGOs.

A list of "26 Characteristics of Excellent Leaders" is compiled based on literature surveyed. These attributes are grouped into 3 major categories i.e., *Thinking related, People related* and *Character related*. This list and the characteristics listed thereof could be used by scholars of Leadership for further research on the topic. These 26 Characteristics could be used in Leadership development programs in organisations.

A list of 28 Servant Leadership Attributes is compiled after perusal of various studies on the topic. These attributes have been grouped into 3 major categories i.e., *Thinking related, People related* and *Character related*. These 28 attributes could be further explored by students of Servant Leadership. These 28 attributes could be used by organisations in implementing Servant leadership in organisations. These attributes could be used in Leadership Development programs in organisations desirous of implementing Servant Leadership.

A measurement scale to assess *Servant Leadership, On-the-Job performance Organisational Commitment,* and *Community Citizenship behaviour* is developed and validated for Indian context. This is the first such scale now available in India. This scale can be used for further studies. This scale can directly be used to measure the prevalence of Servant Leadership in organisations. This scale can also be further

modified to measure the perceptions about Servant Leadership at various levels of the organisations, in a 360 degree manner.

A new model of Servant Leadership and its impact on organisational aspects is presented and validated through statistical methods. This model could further be used by researchers. This model could also be used as a basis for leadership development activities in organisations.

A number of recommendations are provided in the section 5.1 for Leaders, policy makers, and employees of NGOs. They are a pointer for NGOs on where to focus their leadership development efforts, provides guidance for investing in areas which will make the maximum impact for the organisation.

5.4: Directions for future research

- Further studies can be carried out using the measurement scale developed and the scale be modified for a 360 degree assessment of Servant Leadership and its impact on employee motivation factors.

- The study may further be extended to organisations in the for-profit sector, to find out if they are really implementing Servant Leadership and its suitability to that context.

- This study is limited to NGOs engaged in humanitarian activities. However, NGOs which operate in social/political causes are gaining importance and it will be beneficial to extend this study to the NGOs focusing in such areas.

- This study includes international NGOs operating in India. It will be worthwhile studying international organisations across nations they operate in and see if differences exist in the implementation of servant leadership across geographic regions within the same organisation.

- It is established through the literature survey that the measurement of Outcomes of NGOs is difficult and no proven method exists. Future research may focus on correlations and impact of Servant Leadership on outcome measures of organisations, both non-profit and for-profit organisations

- A deeper exploration of specific dimensions of Servant Leadership could be carried out. For example, *Putting Subordinates First* which came out as a weaker dimension in Indian Humanitarian NGOs, and *Conceptual Skills*, which came out as the stronger dimension , could be explored further to ascertain what behaviours, and development programs are necessary to strengthen these dimensions in the organisations.

- *Community Citizenship Behaviour* and its relationship with Servant leadership and organisational performance need a deeper exploration. CCB came out as a relatively unimportant variable in this particular study and this could be because of the scope of this study. A focused study on CCB in different organisations is recommended.

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Appendix 1

Details of the Validators

1. **Dr. Ali Khwaja, PhD**: More than 25 years in counseling and leading volunteers. PhD in Behavioral Sciences. He runs a very practical and experiential part-time Diploma in Counseling Skills, he motivates and keeps together 200 volunteers working in 10 major hospitals, he is deeply involved in causes as wide as adoption, disability welfare, "true" education, life skills, and counseling. On the Boards of universities, visiting faculty or advisor to Defense, Central Government and some of the most prestigious National institutions. He has been presenting papers in national workshops, has written over thirty books on human behavior, life, children & counseling, and still writes regular columns in reputed publications like Deccan Herald, etc., and edits a unique newsletter on human dynamics called Banjara Life. He is widely quoted in the media, and has been repeatedly interviewed on radio and TV.

2. **Mr. Bert Cherian:** Post Graduate; More than 30 years in Corporate and NGO fields. Has managed many companies as Managing Director. Is a respected Leadership Trainer. Trained more than 6000 Managers in IBM. Has created and managed an NGO for many years. Has written and published two books (Level Next and Leadershift). Currently working in a third book titled Jugaad. Is pursuing a PhD in the topic of "Creativity in Organisations"

3. **Dr. Chandrsekhar Sripada, PhD**: An industry veteran with over three decades of work history . Currently heads the Human resources function for IBM in India. Dr Chandrasekhar brings a rare blend of experience across India's leading firms in Public ,Private and Multi-National sectors - both in the early economy areas of steel and manufacturing as well as in the more recent domains of Telecom, IT Services and Consulting. PhD in Organizational Behavior. He is among the first few Indians who have been accredited by the International Coach Federation –world's leading Coach Certification body- in the professional practice of Corporate Coaching. As acknowledgement of his contributions to HR practice, he has been invited to the Boards / National councils of professional bodies like National HRD Network, CII's National Committee on HR and Skills and Indian Society on Training & Development.. He is a guide to a number of PhD students.

4. **Ms. Deepti Menon**, Post Graduate: 10 years of extensive experience working in National and International NGOs. Currently working in Pravah, an NGO as a Coordinator for Adolescent Intervention Program Prepared the draft of the Revised edition of the 'Important Instructions and Guidelines' issued by the National Human Rights Commission , subsequently published by the NHRC in October 2004. Researched and prepared a Factsheet on Sexual Harassment of Women at workplace, which was subsequently published by the NHRC as a part of their 'Know Your Rights' series. Assisted the Senior Research Officer, NHRC, on diverse issues concerning the Rights of the Children and Women, such as Sexual Harassment of Women in Workplace and in public modes of

transport, critical review of India's First Country Report on UNCRC, published by Department of Women and Child Development, Government of India, etc. Worked on a Research Assignment titled Globalisation, Indian Agriculture and Farmers Rights. Part of the team which produced the Annual Report of the National Human Rights Commission for the period 2001-2002 apart from contributing regularly to the monthly newsletter of the Commission and towards making the Brochure of the Commission.

5. **Dr. Gerson David, PhD**: Has had a long and distinguished career as an educator, researcher, author, and advocate for social justice. His many contributions span the specialty areas of social development, social justice, and aging. Dr. David was a founding faculty member of the Graduate School of Social Work (GSSW), established in 1968 at the University of Houston. Before joining the faculty at GSSW, he served on the faculty of West Virginia University and was director of the University of Toronto Family Diagnosis Research Project for more than four years. He earned his Ph.D. from the University of Pittsburgh. Prior to his academic career in the United States, he served with the Government of Burma and on the National Council of Churches Relief Committee of India. In addition, he served as a Congressional Delegate from Texas to the 1995 White House Conference on Aging (WHCoA), held in Washington, D.C. That same year, he also organized the Metropolitan Houston Area Pre- WHCoA and served as a faculty member for the National Association of Social Workers (NASW) 1995 Meeting of the Profession Seminar, held in Philadelphia. In 1996, he was appointed a member of the Presidential Leadership Task Force. The list of accolades and professional citations awarded to Dr. David is long. He received the Distinguished Alumnus Award of the University of Pittsburgh in 1984. In 1994, the Houston Unit of the NASW presented him with a Lifetime Achievement Award. In 1998, the NASW again honored him as a social work pioneer in recognition of his exceptional contribution to the social work profession and his ability to meet the needs of all people. He was listed as one of 14 preeminent social work internationalists in Internationalizing Social Work Education: A Guide to Resources for a New Century (Estes, 1992) for his dedication to fostering a more international perspective in social work.

6. **Mr. K L Srivastava**, Post Graduate: 38 years of experience. Started with teaching job, and then moved into NGO field. Currently chief Coordinator of Center for Social Initiative and Management (CSIM) Hyderabad. Previously has held positions like Associate Professor at the Orissa University of Agriculture and Technology, Bhubaneswar; Senior Scientist, Natural Resource Management, ICRISAT, Hyderabad; Consultant, Indo-Dutch APWELL project on participatory irrigation and rural development; and Natural Resource Management Specialist in some NGOs in Hyderabad.

7. **Dr. Lakshmi Sitaram, PhD**: 12 years of work experience in organisational psychology, including teaching as a research scholar for post-graduate students. PhD in Human Development, Title of the research is "The Study of relationship between intelligence, emotional intelligence and adjustment among adolescents". Attended the "Consultation Meet on Adolescent Girls" at

NIPCCD, Bangalore . Presented a paper at the XXIth Biennial Conference of "The Home Science Association of India" in New Delhi· Presented a paper at the XIX Annual Conference of "Indian Society of Professional Social Work and First State Level Congress of the Indian Academy of Social Sciences" (Karnataka Chapter) at Mysore. Awarded the second prize for the Seminar Presentation in the year 1997 by Human development and Welfare Association, Department of studies in Food science and nutrition, Manasagangotri, Mysore.

8. **Mr. Manmohan Jain**, Post Graduate: 20 years of experience in Computer software field. Has been associated with NGOs since 2008. Council Member and Guest Faculty at Centre for Social Initiative and Management, Hyderabad Center (www.csim.in) . An NGO focused on Social Entrepreneurship

9. **Mrs. Padmaja Sankaran**, Graduate: 18 years of experience in the service industry. Currently the Joint Managing Director and CEO of Siksha Group of companies. She is also the founder of an NGO Siksha Mehak Foundation working for the cancer infected children. Trained and certified by Telephone Doctor, USA, Time Manager International, Denmark, and accredited as an International Administrator for MBTI Instrument, KYKO Psychometric tool and Thomas DISC profiling for corporate houses globally. Amongst her other achievements she is also trained in NLP, FIRO, Corporate Breakthrough Strategies and has authored courses for the IGNOU certificate programs for BPO, ITeS and other Related Sectors. Recipient of "Corporate Social Excellence Award" from 'The Shristi Academy' in 2007 and 'Sambhav Foundation' in 2008, Padmaja was recognized for her ardent perseverance in supporting children with special needs. Padmaja was honored with the prestigious Talented Ladies Award, 2006, by Bharat Nirman, which was presented by Shri Buta Singh in New Delhi, in recognition of her outstanding contribution in the field of Communication.

10. **Dr. Punithvathy Pandian, PhD**: 33 years of Teaching, and guiding PhD students. Currently working as Professor , Dept of commerce, Madurai Kamaraj University. Published more than 47 papers. Written and published two books. Guided 9 PhD scholars, and currently Guiding 7 PhD Scholars

11. **Mr. Rajshekar Krishnan**, Post Graduate: Over 24 years of diverse work experience and leadership in technology and training, learning and education. Spent over a decade in Training, Learning and Organisation Development, including two years as Founder- Director for an entrepreneurial venture in education and training. Currently heading the Leadership development function in IBM. Pursuing a PhD in Leadership and Spirituality. Is a well known speaker at different management fora. Has participated in different Management seminars as speaker and panelist. Presented a paper on " A question of Leadership- Insights from the Mahabharata and Ramayana;" at an International Conference on Indian Management for Global Leadership . Led few sessions on HR Gurukul program in Tata Management Training Center.

12. **Mr. Rangarajan**, Post Graduate: Has about 20 years of experience in development work right from grass root action to top level NGO coordination. Involved in coordinating with lead NGOs in India, RIM USA and Government and CBOs for the last ten years. Serving as National Coordinator with Rejuvenate India Movement and Honorary Trustee of India Literacy Project Co authored a Book entitled "In the foot steps of Mahatma Gandhi: Life and writings of N. Krishnaswamy" published by International Gandhian Institute for Non Violence and Peace, CESCI, Madurai. Documented several development efforts, processes and published various documents as and when needed. Made presentations at various forums relating to development work, quality education, human resource development, Corporate Social Responsibility, micro finance, disaster preparedness, micro enterprises etc., Article on Direct Taxes Code and its impact on the Voluntary sector (Published by Voluntary Action Network India in Civil Society Voices)

13. **Mr. Victor Chandran**, Post Graduate: Over 25 years of rich experience with International NGOs in the areas of Child Care, Community Development, Relief & Development, Housing, , Teaching and Training Operations, Liaising/Coordination with Embassies, NGOs, Government., Corporates. Presently associated with Kalvikendra in Tamil Nadu (Centre for Education and Development involved in Micro Finance, Housing, Disaster Mitigation, Water and Sanitation, Development of Women, Infrastructure Development, Equipping 4500 Rural Youth every year under Social Security Scheme of Government of India) as consultant and also involved in Study Guide India/Career Academy through Wintelligence as its Director. Has received Joan Levette Award in World Vision in recognition of exemplary services and commitment to Development (Management Studies - "Management of change and conflict in organization" in Maastricht in The Netherlands in 2000. Meritorious Service to Humanity, Awarded by Roorkee Adventist Community College, UP. Successfully implemented Adolescent Reproductive Health programmes in World Vision large scale Projects in collaboration with Academy for Education, US. Spearheaded mainstreaming of Infant Nutrition Project to large-scale development projects in North India. Worked with International Agencies/Embassies (DFID, World Bank, Newzeland, Japan Embassy on Water Development Projects, Housing Projects with Netherlands . Initiated Street Children/Child Labour Projects . Assisted more than 3000 students in Vocational Guidance/setting up small scale Business. Training of Church Leaders/Development Project Staff across the country to fight against HIV Pandemic to see a generation, free from HIV. Established Program Assisting Centers/Project Offices to facilitate effective process of Development work . USAID Program: Child survival project in Ballia,UP and ensured its successful implementation with the grant from USAID. (John Hopkins University, US rated this project as World Class Project). Tsunami Relief Housing Programs: During Tsunami times, built/retrofitted/repaired more than 4000 Houses in collaboration with 25 Project Partners and Government. Self Help Programs: Instrumental in forming over 10,000 self help Units in the Development Projects across North India.

Appendix 2:

Guidelines given to Validators of the Scale

1. **Background of the Research Work**: This research work is expected to establish the extent of prevalence of Servant Leadership in Indian NGOs. Correlation between Servant leadership and other factors will also be studied. The researcher plans to use a questionnaire for the study.

2. **Background on the Questionnaire**: The questionnaire for this research work has been used in empirical research work in the United States of America. The statistical validity of the questionnaire has been established by earlier researchers in the USA. (*Liden, Robert C ; Wayne, Sandy J.; Zhao, Hao; Henderson, David (2008) Servant Leadership: Development of a Multidimensional Measure and Multilevel Assessment: Leadership Quarterly 19, pp 161-177*)

3. **Background on the respondents to the questionnaire**: The questionnaire will be provided to employees in Indian NGOs. The typical qualification level of the employees is expected to be Graduate level, with some of them being 12th standard.

4. **Objective of the validation exercise**: The validation exercise is intended to establish the relevance, ease of understanding and suitability in the Indian Context.

5. **The researcher's primary request to the Validators**: Validators are requested to evaluate and comment on the questionnaire on any aspect that comes to their mind. Specific feedback is requested on following matters.

    5.1. Are the instructions given in the questionnaire clear enough?

    5.2. Do the questions make sense?

    5.3. Are the questions grammatically correct?

    5.4. Are the questions easily understandable by employees in Indian NGOs.

    5.5. Do any of the questions sound like a repetition of another question in the questionnaire?

    5.6. Your observation on the length of the questionnaire and the number of questions.

6. **The Researcher's additional request to the Validators**: Apart from the questionnaire, Validators are encouraged to comment on the Topic of Servant Leadership. While general comments are welcome, specific comments on the following aspects will be highly appreciated

    6.1. General awareness about Servant Leadership

6.2. Examples in the Indian context, that you are aware of, which might be closer to Servant Leadership

6.3. Your views on suitability of Servant Leadership in the NGO sector.

7. **A brief note on Servant Leadership**: The following seven dimensions of Servant Leadership are expected to be explored using the questionnaire

   7.1. **Emotional healing**—the act of showing sensitivity to others' personal concerns

   7.2. **Creating value for the community**—a conscious, genuine concern for helping the community

   7.3. **Conceptual skills**—possessing the knowledge of the organization and tasks at hand so as to be in a position to effectively support and assist others, especially immediate followers

   7.4. **Empowering**—encouraging and facilitating others, especially immediate followers, in identifying and solving problems, as well as determining when and how to complete work tasks

   7.5. **Helping subordinates grow and succeed**—demonstrating genuine concern for others' career growth and development by providing support and mentoring

   7.6. **Putting subordinates first**—using actions and words to make it clear to others (especially immediate followers) that satisfying their work needs is a priority (Supervisors who practice this principle will often break from their own work to assist subordinates with problems they are facing with their assigned duties.)

   7.7. **Behaving ethically**—interacting openly, fairly, and honestly with others

Appendix 3:

Responses to the Questionnaire Validation Exercise

Validators were asked the following questions in additions to seeking general inputs. (as per the validation guidelines) These will be referred to as Validation Questions in the text following

    a. Are the instructions given in the questionnaire clear enough?

    b. Do the questions make sense?

    c. Are the questions grammatically correct?

    d. Are the questions easily understandable by employees in Indian NGOs.

    e. Do any of the questions sound like a repetition of another question in the questionnaire?

    f. Your observation on the length of the questionnaire and the number of questions.

Wherever there are specific comments on each of the validation questions, the same has been noted against the respective validation question itself. In addition when there are specific comments on the questions in the questionnaire, they have been captured against the Questionnaire questions. General comments are listed first, and then the specifics. The respondents are numbered R1 to R13 as per their sl no in the separate list maintained.

General Comments

1. *R1: In the 'Welcome' section of the questionnaire, could there be a section of why this topic is being studied and its possible relevance and importance. Could it answer for respondents 'why am I responding to these questions and what is the value of it?'*

2. *R2: Thanks for giving me an opportunity to be part of this.*

3. *R3: Very good effort*

4. *R4: No specific comments. I think the questions are good and people should be able to answer them easily.*

5. *R5: Try to limit the respondents to graduates only*

6. *R5: Since I have lived in the US for a long time, I am unable to comment on the ability of the Indian NGO employees to answer these questions. Will they think they are being judgmental while answering these questions about their Managers? I am not sure. Perhaps a pilot study might help.*

7. *R5: Be careful about the limitations of the study, like availability of computers, knowledge of English etc.*

8. *R6: There are no leading questions; that is good.*

9. *R7: The questionnaire is OK. No specific comments*

10. *R8: I have only appreciation for your work so far and look forward to seeing your findings (as and when they are ready). I am sure your research will be immensely valuable for NGO leaders and academicians in this important field.*

11. *R9: Overall good set of questions - just little bit of duplication in few places, I felt*

12. *R9: How about some questions in Sec 1 or Sec 2 on duration that respondent has been working with the NGO and what growth the respondent has experienced ? (career growth or growth in terms of responsibilities etc.) This would be related to Servant Leadership caring for growth of the people they lead.*

13. *R10: Happy to be associated with the study. Will provide my inputs on the topic also separately*

14. *R11: I would be really interested in your findings. It would be great if you could also keep me posted on your progress.*

15. *R12: Very happy to be associated with this work. I see good applicability for the research work.*

16. *R12: In the on line version, please drop the section headings. The respondents need not know what is being measured through the section headings.*

17. *R13: Very happy to participate in this effort.*

Responses against the validation questions asked, but not against any specific questions in the questionnaire

    a. Are the instructions given in the questionnaire clear enough?

        a. R2: Instructions are clear and concise..

        b. R13: I think the instructions are clear, simple and fine

    b. Do the questions make sense?

        a. R2: Yes except for 'On job performance' section. I have included all my comments in the document.

b. **R13: Since I am not an expert on The Servant Leadership concept, I am not able to advise much on this. But from a general perspectives, they are OK.**

c. Are the questions grammatically correct?

    a. **R2: Couple of them need corrections. Refer document**

    b. **R13: I think they are OK**

d. Are the questions easily understandable by employees in Indian NGOs.

    a. **R2: Yes**

    b. **R13: May be when you get inputs from a worker (a grassroot level NGO worker) on some of the questions or its designs, the relevance and application be felt better. From my point of view, they are fine. For example, 2.20 to 2.25, how much a grassroot level, rural based worker will be able to articulate and how much opportunities and space he has are the factors to bear in mind.**

    c. **R13: I think the questions on Community citizens behaviour, organizational commitment could be related better by workers than Serial Item 2 based questions.**

e. Do any of the questions sound like a repetition of another question in the questionnaire?

    a. **R2: Yes..lot of them. Have marked up in the document**

    b. **R6: Some questions sound repetitive and that is good. It will establish consistency**

    c. **R13: From my point of view, some sound like repetition but I thought they are purposefully designed that way from the Servant Leadership concept point of view.**

f. Your observation on the length of the questionnaire and the number of questions.

    i. **R1: 57 questions is too long. Few have the time to go through such a long one. Having participated in questionnaires like this on, respondents have cited lack of time and fatigue as the reasons why they 'just ticked' what was in front of them**

    ii. **R2: Is just right..**

    iii. **R13: I think the length of the questionnaire is fine.**

Chapter 1: Notes on the Questionnaire design

The Questionnaire is designed in five sections. Each section is expected to collect the required information for the hypotheses listed in the research synopsis.

Section 1 contains 16 demographic questions. These questions will enable to researcher to categorise the organisation accordingly, and explore linkages and differences between the different types of organisations as listed in the Sampling procedure of the research proposal (Figure 5 and Figure 6 of the proposal). Responses to the demographic questions will be collected once for each organisation at the time of getting their approval to include the organisation in the study.

Comment from Validators:

> 1. *R5: Go only to the top person of the organisation for the response to the section1*

Section 2 contains 28 questions regarding Servant Leadership Characteristics and behaviours. All respondents are required to respond to this section. Responses to this section will be used to measure the extent to which such characteristics are seen demonstrated by the leaders of the organisation. The data collected from this section will be primarily used to test Hypothesis 1 (H1). The questions are taken from the validated questionnaire used by Liden et al (2008) in their study. (Liden, Robert C , Wayne, Sandy J., Zhao, Hao, Henderson, David (2008) *Servant Leadership: Development of a Multidimensional Measure and Multilevel Assessment*: Leadership Quarterly 19, pp 161-177)

Section 3 contains 3 questions regarding On the job performance of the employees in the organisation. All the respondents are required to respond to this section. Responses to this section will be used to measure the perception about the On the job performance of employees working in the organisations being studied, and will be used to test the Hypothesis 2 (H2). Supervisors are requested to evaluate the employees to whom they give work direction to and employees are requested to evaluate their co workers. The questionnaire used for this are the three questions which Liden et al (2008) used in their study. Liden et al (2008) used three questions from the set of questions designed and validated by Williams & Anderson (1991) based on their factor loadings. The original study can be seen at Williams, L. J., & Anderson, S. E. (1991). *Job satisfaction and organizational commitment as predictors of organizational citizenship behavior*. Journal of Management, 17, 601–617

Comments from Validators

> 2. *R2: I am not sure how 'perception' can be measured or validated??*
>
> 3. *R2: Spelling error : "sued" instead of "used"*
>
> 4. *R2: What are the criteria for On job performance? What behaviors are we looking at when we say On job performance because 'on job performance is very relative…..or how is On -Job performance defined??*

Section 4 consists of 7 questions designed to measure the Organisational commitment. This is a self assessment of the employees taking the survey. Responses to this section will be used to test the Hypothesis 3 (H3), about the correlation between the Organisational Commitment and the Servant Leadership attributes in the organisation. The questions were used by Liden et al (2008) in their study. The questions were designed and validated by Wayne, Shore, & Liden (1997) during their study Wayne, S. J., Shore, L. M., & Liden, R. C. (1997). *Perceived organizational support and leader–member exchange: A social exchange perspective*. Academy of Management Journal, 40, 82–111. The original study on this topic can be found at Mowday, R. T., Steers, R. M., & Porter, L. W. (1979). *The measurement of organizational commitment*. Journal of Vocational Behavior, 14, 224–247.

Section 5 consists of 7 questions on Community Citizenship Behaviour. Responses to this section will be used to test Hypothesis 4 (H4) on the correlation between Servant Leadership and Community Citizenship Behaviour of the employees of the organisation. The questionnaire is designed and validated by Liden et al (2008) in their study referred above. (Liden, Robert C , Wayne, Sandy J., Zhao, Hao, Henderson, David (2008) *Servant Leadership: Development of a Multidimensional Measure and Multilevel Assessment*: Leadership Quarterly 19, pp 161-177)

Chapter 2: Process of collecting Data

Step 1: Selection of organisation: The researcher will select organisations from the Sample Frame available with him. The Sample Frame from where the organisation selection will be done is defined in Section 3.6 of the Research Proposal.

Step 2: The organisation thus selected will be contacted with a letter or mail explaining the research objectives and they will be requested to participate in the study. Wherever possible, meetings will be held with the leader(s) of the organisation to explain the purpose of the research and to seek their support. Where it is not possible to personally meet, telephonic conversations will be held for the same purpose.

Step 3: Once the in-principle agreement is obtained, the organisation will be requested to appoint a spokesperson/ Single Point of Contact (SPOC) for the purpose of the study

Step 4: The SPOC will be requested to fill in Section 1 of the questionnaire. Section 1 will be hosted at the website created exclusively for this purpose (www.menorahleadership.in) . However the SPOC will have the option of providing the answers in writing, over telephone, or over a face to face interaction etc, based on the SPOC's convenience and comfort level. The SPOC will be requested to read, understand and sign the Informed consent form, before collecting any information. If the SPOC is using the web, the webpage for section 1 will open only after the informed consent is electronically signed by the SPOC.

Step 5: A unique organisation code (OC) will be generated for each organisation. The OC will be communicated to the SPOC

Step 6: The SPOC will be requested to provide email ids of as many employees or volunteers (meeting the inclusion criteria and not falling within the exclusion criteria listed in Section 3.7 of the Research Proposal), as possible

Step 7: The SPOC will be requested to communicate about this study to the employees nominated, through all means possible (mails, phone calls, meeting announcements etc.). Templates of such communication will be provided by the researcher.

Step 8: The Questions of Section 2 to 5 will be hosted in the website www.menorahleadership.in , exclusively created for the purpose of this research.

Step 9: The employees will receive individual mails giving them the link to the survey questionnaire and explaining the procedure to be used for completing the survey. Follow up mails and telephone calls will be put in place to ensure maximum response. The employees will be able to answer questions only after they electronically sign the Informed consent form.

Step 10: The responses being received will automatically be stored in a database. The employees will have the option to do the survey over one sitting or during multiple sessions. The responses given partially will be saved and the respondents will have the option to resume their surveys from the point where discontinued during the last attempt. The database will then be used during the analysis phase.

Comments from Validaotrs:

1. *R2: What is the maximum number of attempts the responds can take to complete the questionnaire? How do you ensure validity of test takers? How will you know whether the person completing the assessment is the same person who was authorized to take the assessment??*

Chapter 3: Questionnaire

Informed consent form for Section 1

Welcome to the research project on "Servant Leadership in Indian NGOs". This research is expected to measure the prevalence of Servant Leadership in NGOs operating in India, and measure some correlations on employee matters. Before taking part in this study, please read the consent form below and click on the "I Agree" button at the bottom of the page if you understand the statements and freely consent to participate in the study.

Comment from Validators

1. *R12: Use "determine" instead of "measure". You might not be "measuring" the correlation, but actually "determining" whether there is a correlation or not.*

Consent Form

The Section 1 of study – Demographic information (the one that you are about to participate in) involves data collection about your organisation through a face to face discussion, telephonic conversation, written response from you or your input into a web-based questionnaire. The study is being conducted by Madana Kumar A under the Dept of Business Administration of Aligarh Muslim University, and has been approved by the Research committee of the university. The guidance to the research project is being provided by Dr. Parvaiz Talib of Aligarh Muslim University, Aligarh and Dr. Tony Sam George of Christ University, Bangalore.

No deception is involved, and the study involves no more than minimal risk to participants (i.e., the level of risk encountered in daily life).

Comment from Validators:

1. *R12: Clarify "level of risk encountered in daily life". This looks like a western term typically understood by cultures that have high safety standards. In a country like India, where this risk is not defined and could vary for different people, this might need more clarification, or drop it altogether*

Participation in this step of the study (step 1 – Demographic information) typically takes 60 minutes. The demographic information questions are posted in the website www.menorahleadership.in and are made available to the respondent in advance. The respondent has the option of answering the questions directly on the website, or asking the research scholar or his representative for a face to face meeting, or provide the answers to the research scholar or his representative over telephone, or provide written information over conventional or electronic mail. If the method chosen is a face to face discussion or a telephonic conversation, the research scholar or his assistant will make notes during the validation exercise. The face to face or the telephonic discussion will also be audio recorded for further play back by the research scholar.

Comments from Validators:

1. *R12: The actual filling up took only 20- 30 mins. Stating 60 mns upfront might drive away participants.*

All responses are treated as confidential, and in no case will responses from individual participants be identified. Rather, all data will be pooled and published in aggregate form only.

The organisations are approached for the study based on the good work they are doing in their field. No monitory or material incentives are provided for participation. Participation is voluntary, refusal to take part in the study involves no penalty or loss of benefits to which participants are otherwise entitled, and participants may withdraw from the study at any time without penalty or loss of benefits to which they are otherwise entitled.

Comment from Validators:

    1. R12: Monetary or Monitory? Check the spelling and correct word.

If participants have further questions about this study or their rights, or if they wish to lodge a complaint or concern, they may contact the research scholar, Madana Kumar at +91 9880271502; Dr. Parvaiz Talib, Dept of Business Administration, Aligarh Muslim University at +91 9412274252 or Dr. Tony Sam George , Head of Psychology Dept , Christ University, Bangalore at +91 9845079289

Comments from Validators:

    1. R12: Can e mail ids also be provided along with phone numbers?

If you are 18 years of age or older, understand the statements above, and freely consent to participate in the study, please sign here.

I agree and give my informed consent to participate in the study

Signature………………………………….

Section 1: Demographic Questions (to be answered by the Organisation spokesperson only, not by all respondents)

1.1 Name of the organisation

1.2 Name of the head of the organisation

1.3 Contact Person's name and email id

1.4 Postal address of the organisation

1.5 Web address of the organisation

1.6 Mail id of the contact person

1.7 Area of operation 1 (Drop down menu consisting of 1) Health, 2) Old/destitute/child/disabled care 3) Education 4) Shelter 5) others (Others will have a provision of text entry for details)

Comment from Validators:

1. *R12: Check use of capitals in Destitute, Child etc. (also in 1.8, 1.9 etc)*

Note: If your organisation has more than one area of operation please use the questions 1.8 and 1.9

1.8 Area of operation 2 (Drop down menu consisting of 1) Health, 2) Old/destitute/child/disabled care 3) Education 4) Shelter 5) others (Others will have a provision of text entry for details)

1.9 Area of operation 3 (Drop down menu consisting of 1) Health, 2) Old/destitute/child/disabled care 3) Education 4) Shelter 5) others (Others will have a provision of text entry for details)

1.10   Religious faith based on which the organisation was founded (Note: The organisation might be serving people of all faiths, or might be legally registered as a secular organisation. The question is about the religious faith that encouraged the founders to establish this organisation .

Drop down menu of 1)Hindu 2) Islamic 3) Christian 4) Secular 5) Others (Others will have text entry field to input more details

R1: Question 1.10 seems to stumble and have caveats. It could well be that the founders came from different faiths and this possibility should be taken into account. Just because they come from different faiths does that bucket them into 'secular'? The last part of the question seems clear though not adequate.

Could it read: Religious faith(s) that encouraged the founders to establish this organization.

R10: It may be more appropriate to ask the religious faith of the founders of the institution.

R11: If the intent of this que. Is to deduce whether religion has a role in promotion of servant leadership its fine, but might be better to articulate it in some other manner, eg. Whether organization founded on religion/faith …While the option of being secular is there but I felt that the question in itself assumes alliance to a religion

Note: Questions 1.11 to 1.16 are meant to provide us with an idea of the size of the organisation. Individual information will never be reported, nor disclosed to anyone. Only collective information will be made public.

1.11   Number of Board members/trustees of the organisation

1.12   Number of paid employees of the organisation

1.13   Number of regular Unpaid employees/ Volunteers who spend substantial time for the NGO (at least 8 hours per week on the NGO work) regularly (at least for 12 weeks in a year)

1.14   Approximate annual expenses

Comment from the Validators

1. *R11: Q 1.11 to 1.14 While you may get a lot of this information in the annual reports, a line pointing out the need for these questions with respect to your research might help in getting sincere responses*

1.15   Does the organisation receive any funding from Govt? If "yes" approximately what % of annual funds are from Govt?

Comment from the Validators:

1. *R12: Expand "Government". Not everyone will understand Govt.*

1.16   Is the organisation Local/ National/ International

1.17   Details of some past projects, or number of persons served through the organisation etc (any voluntary information which will help the researcher to assess the size of operations)

Comments from Validators :

1. *R2: Do you want to consider 'awards/recognition/rating' for the organization to help you get a big picture of how they work??*

2. *R12: This question is likely to bias. How long back do we want to take this history to?*

Section 2 : Servant Leadership Characteristics and Preferences

Sections 2 to 5 are to be answered by all respondents

Informed consent form for Section 2 to 5

Welcome to the research project on "Servant Leadership in Indian NGOs". This research is expected to measure the prevalence of Servant Leadership in NGOs operating in India, and measure some correlations on employee matters. Before taking part in this study, please read the consent form below and click on the "I Agree" button at the bottom of the page if you understand the statements and freely consent to participate in the study.

Consent Form

The Sections 2 to 5 of study – (the one that you are about to participate in) involves answering some questions on how you feel about certain things in your organisation. No knowledge about the topic of research namely Servant leadership is required or expected for answering the questions. The questions are completely web based. The study is being conducted by Madana Kumar A under the Dept of Business Administration of Aligarh Muslim University, and has been approved by the Research committee of the university. The guidance to the research project is being provided by Dr. Parvaiz Talib of Aligarh Muslim University, Aligarh and Dr. Tony Sam George of Christ University, Bangalore.

No deception is involved, and the study involves no more than minimal risk to participants (i.e., the level of risk encountered in daily life).

Participation in this step of the study (step 2 to 5) typically takes 60 minutes. The questions are posted in the website www.menorahleadership.in and are made available to the respondent in advance. The respondent has the option of answering the questions directly on the website, or in case the respondent is not able to use the internet seek help from some one to fill it in on his/her behalf, without influencing the answers of the respondent. The data is automatically captured from the web page and saved.

All responses are treated as confidential, and in no case will responses from individual participants be identified. Rather, all data will be pooled and published in aggregate form only.

The organisations are approached for the study based on the good work they are doing in their field. No monitory or material incentives are provided for participation. Participation is voluntary, refusal to take part in the study involves no penalty or loss of benefits to which participants are otherwise entitled, and participants may withdraw from the study at any time without penalty or loss of benefits to which they are otherwise entitled.

If participants have further questions about this study or their rights, or if they wish to lodge a complaint or concern, they may contact the research scholar, Madana Kumar at +91 9880271502; Dr. Parvaiz Talib, Dept of Business Administration, Aligarh Muslim University at +91 9412274252 or Dr. Tony Sam George , Head of Psychology Dept , Christ University, Bangalore at +91 9845079289

If you are 18 years of age or older, understand the statements above, and freely consent to participate in the study, please sign here.

Button: **I agree and give my informed consent to participate in the study**

2. a) Your organisation code : (at the time of invitation you would have been given an organisation code. It is essential to enter the code correctly here. If you do not have the code with you, please contact the researcher to obtain the correct code):

2.b) Choose a code name/ Nickname for yourselves (This will be used only to save your partial work in-between, so that you can return to this survey some time later and complete it.) Please remember your code name or nickname exactly as you have entered here for future log ins:

Comments from Validators:

>   *1. R12: Unlikely that any one will remember the code name etc. Can we not make the email id itself the code name? Can we link the code to the consent form?*

3. c) Your tenure in the organisation (Drop down menu consisting of 1) Less than 6 months 2) 6 months to 1 year 3) 1 year to 2 years 4) 2 year to 5 years and 5) more than 5 years

Comments from the Validaotrs:

1. R12: 0- 6 months is too small a time to be able to understand the organisation. Do we need responses from employees who have not served less than an year?

For each of the statements, please rate as follows

a) Demonstration: This rating is based on your observation on how your leaders behave in the organisation. If you see them behave exactly as per the statement, you may rate this at '7: strongly agree'. If you do not see the behaviour or characteristic demonstrated at all you may rate it at '1:strongly disagree'. If the demonstration you see of this behaviour is in-between please choose an in-between number according to your assessment. Please put a tick mark in the column corresponding to the number you assign to each question

Comments from Validators:

1. **R12: Give an example of response between 2 and 6, rather than 1 and 7. Responses 1 and 7 are pretty clear, but it is the in between scales that are ambiguous.**

The term "manager" is used through out this questionnaire to indicate any one from whom you receive work directions on a regular basis. The term is not used in the sense of a formal designation.

Comments from Validators:

1. **R3: Please note that in many NGO's the line of authority is not very clear, and many employees take orders from more than one person. How will the individual then decide who to label as "manager"?**

2. **R5: This is a simple ordinal scale, so mix it up with the exploratory discussions**

3. **R5: The responses will depend on the level of understanding the employee (respondent) has about the organisation and the "manager"**

4. **R6: Consider replacing the word "manager" with the word "Leader". This is relevant since we are looking at Leadership and not just administrative management.**

5. **R6: The questions sound very "corporate" can we make them more NGO oriented?**

6. **R11: While most of the questions in this section are well framed, these questions assume that servant leadership is promoted through individual relationships, whereas, in the NGO sector also has very people (employee) centric organizations, where a lot of the pro-employee policies are promoted strategically and hence followed by all managers.**

7. **R12: Use Capital "M" for Manager in all questions**

8. **R13: The term "Manager" is used from whom the subordinate receives work directions on a regular basis. But mostly the term Manager is not that much used in NGO sector. I think the term Coordinator is more prevalent than the term Manager. But the choice is yours. People can understand this term.**

Sl No	Statement
2.1	I would seek help from my manager if I had a personal problem. *R6: Make the question sharper. It is supposed to bring about whether the employee will feel comfortable approaching the manager with a personal problem.* *R12: In line with the other questions, can this start with a "Manager" behaviour? This and the Questions 2.8 and 2.16 start differently, while the other questions are based on Manager behaviour.*
2.2	My manager cares about my personal well-being.
2.3	My manager takes time to talk to me on a personal level. *R2: 2.2 and 2.3 Evokes similar responses* *R5: This will depend on the level of the manager* *R6: Re-verify the correlation of 2.1 to 2.3 to the servant leadership characteristic*
2.4	My manager can recognize when I'm down without asking me. *R10: Please replace "down" with a better word*
2.5	My manager emphasizes the importance of giving back to the community
2.6	My manager is always interested in helping people in our community *R10: Replace "in our community" with "In the community we serve"*
2.7	My manager is involved in community activities.
2.8	I am encouraged by my manager to volunteer in the community. *R9: If the respondent is an employee of NGO, then is the intent to see if the respondent does volunteer work beyond the job role as employee of NGO ?* *R10: Not clear ; volunteer for "what "* *R12: In line with the other questions, can this start with a "Manager" behaviour? This and the Questions 2.1 and 2.16 start differently, while the other questions are based on Manager behaviour.*
2.9	My manager can tell if something is going wrong.
2.10	My manager is able to effectively think through complex problems.
2.11	My manager has a thorough understanding of our organization and its goals.
2.12	My manager can solve work problems with new or creative ideas.
2.13	My manager gives me the responsibility to make important decisions about my job.
2.14	My manager encourages me to handle important work decisions on my own *R2: 2.13 , 2.14 Evokes similar response. I am sure if you have included this to check the consistency in the response……* *R9: 2.13 and 2.14 ; both the questions are quite similar - may be you can have just one*

2.15	My manager gives me the freedom to handle difficult situations in the way that I feel is best.
2.16	When I have to make an important decision at work, I do not have to consult my manager first.
	R2: 2.15 and 2.16 evokes similar response
	R12: In line with the other questions, can this start with a "Manager" behaviour? This and the Questions 2.1 and 2.8 start differently, while the other questions are based on Manager behaviour.
2.17	My manager makes my career development a priority
	R1: 2.17 to 2.20 For many NGOs it is a Cause and not a Career. Therefore it may be irrelevant, even offensive for many NGOs, since there is no question of 'advancement'. Being part of the movement meant you were to throw away your life for a cause bigger than your personal growth.
	(However this may well be my positive bias, since we have according to the Ministry of Statistics & Prog Imp that we have 3.3 million NGOs -1 for every 400 Indians. This can only smack of utter inefficiency at the charitable end to plain fraud at the other end. In which case this topic of servant leadership will be an amusing one!)
2.18	My manager is interested in making sure that I achieve my career goals
	R2: 2.17 and 2.18 sounds similar to me…
2.19	My manager provides me with work experiences that enable me to develop new skills.
2.20	My manager wants to know about my career goals.
2.21	My manager seems to care more about my success than his/her own.
	R10: The word "Seems" :indicates ambiguity and may not truly convey the caring that is intended to be captured in the question.
2.22	My manager puts my best interests ahead of his/her own.
	R2: 2.21 and 2.22 sounds similar…..
	R10: 2.22 and 2.23 appear similar
2.23	My manager sacrifices his/her own interests to meet my needs.
	R9: 2.21, 2.22, and 2.23 Again the 3 questions are overlapping - can you reduce to 2 questions
2.24	My manager does what she/he can do to make my job easier.
	R11: 2.21 to 2.24 If read in isolation, this only looks at the relation b/w a manager and a employee, in small and medium sized NGOs or in small program teams, success of the employee and manager might be closely related, putting once interest ahead of others, or sacrifices might not help in realizing the larger team goal. The best approach would be wherein there is collaboration, and the team works together. Assertiveness and constructive feedback would also be a critical component for a good manager-employee relationship
2.25	My manager holds high ethical standards

	R1: Question 2.25 and 2.26 seem repetitive. Not sure though.
2.26	My manager is always honest
2.27	My manager would not compromise ethical principles in order to achieve success. *R9: Maybe 2.25 and 2.27 can be combined into 1 question*
2.28	My manager values honesty more than profits. *R1: Question 2.28 May not ring true for many NGOs since they are not profit oriented. The commoner dilemma for NGOs is 'honesty' versus 'creating value'. Does the manager value honesty more than creating value for their clients? Would a manager bribe a government inspector to pass the papers so that the NGOs clients can start school on time?* *R6: Is "profit" relevant in an NGO? Can we replace the word with "result"?*

Section 3. On the job Performance

Please read each statement below, and think about it in the context of the employees working in your organisation. If you have supervisory responsibilities, please rate the statement as it applies to the employees who take work direction from you. If you do not have supervisory responsibilities, please rate the statement as it applies to your co-workers in the organisation.

Sl No	Statement
3.1	The employees in this organisation adequately perform assigned duties *R3: (can we put ALL employees in one bracket?)*
3.2	The employees in this organisation perform tasks that are expected of them
3.3	The employees of this organisation fulfill responsibilities specified in their job description. *R3: There may be a wide range of responses regarding different employees, ranging from very responsible to totally inefficient. How does the respondent lump them all together?)*

Comment from the Validators:

1. *R2: All three 'On job Performance' questions reads similar and not able to make out significant differences. May be it will help if the intent is clearly defined.*

2. *R9: Consider adding additional questions*

   a. *The employees in the this organisation have a clear picture of their responsibilities*

   b. *The employees in the this organisation have a clear documented job description*

> c. *The roles and responsibilities for each employee are clearly defined*

3. *R12: In the section1 on Demographics, can we ask the spokesperson a question like , "what is the % goal achievement of the organisation and then link that answer to the on the job performance?*

Section 4: Organisational commitment

Please read each of the statements below and assess how much it applies to you. If you think it does not apply to you at all, please give a rating of "1: Strongly disagree". If you feel that the statement completely applies to you, please give a rating "7:Strongly agree". If you think it applies to you some where in-between, please choose an in-between number as per your assessment.

Sl No	Statement
4.1	I am willing to put in great deal of effort beyond that is normally expected in order to help my organisation to the successful *R2: Spelling error* *R3: can he be objective in answering these questions about himself? I fear there may be a tendency to overrate oneself)* *R12: Spelling error*
4.2	I really care about the fate of my organisation *R5: Careful in usage of the term "fate"* *R6: The word "fate" sticks out. Can we find another word here?*
4.3	I am extremely glad that I chose this organisation, for which to work, over others I was considering at the time I joined
4.4	I talk up my organisation to my friends as a great organisation for which to work *R2: Check Grammar*
4.5	I am proud to tell others that I am part of this organisation *R2: 4.4 and 4.5 sounds similar*
4.6	I find that my values and the organisation's values are very similar
4.7	For me, this is the best of all possible organisations for which to work. *R6: This is a point in time response, can you add "at this time" to this?*

Comment from Validators:

1. *R2: Is there any way to identify 'Socially desirable answers' because you tend to get a lot of socially desirable response in this section.*

2. *R12: To save time of response, can we reduce Section 4 and section 5 to 3 to 4 questions instead of the 7 that is used now?*

Section 5: Community Citizenship Behaviour

Please read each of the statements below and assess how much it applies to you. If you think it does not apply to you at all, please give a rating of "1: Strongly disagree". If you feel that the statement completely applies to you, please give a rating "7:Strongly agree". If you think it applies to you some where in-between, please choose an in-between number as per your assessment.

Sl No	Statement
5.1	I am involved in community service and volunteer activities outside of work
5.2	I believe it is important to give back to the community *R2: You might run risk of getting 'Strongly agree' on all questions where ever there is question on believe…..*
5.3	I take into consideration the effects of decisions I make in my job on the overall community
5.4	I believe that our company/organisation has the responsibility to improve the community in which it operates
5.5	I encourage others in the company/organisation to volunteer in the community *R6: The word "company" is not relevant here*
5.6	When possible, I try and get my organization involved in community projects that I am involved in *R6: Is this question required?*
5.7	I believe that an organization is obligated to serve the community in which it operates

Comments from Validators:

1. *R2: Check for social desirability in this questionnaire…*

2. *R6: Community citizenship could be different for an NGO, considering the fact that the purpose of the NGO itself is community service. We need to try and distinguish the questionnaire so that it means some thing beyond a job.*

3. *R11: A very critical area, and I am glad that this is included in the questionnaire, but this is an issue on which we have some extensive discussions within the organization. For many people, working in an NGO itself is active citizenship and community service, they might not feel the need for doing additional community service.*

4. *R12: To save time of response, can we reduce Section 4 and section 5 to 3 to 4 questions instead of the 7 that is used now?*

5. *R12: Can we ask an additional question to the employees : "How many hours per week do they spend in community service?" and link to the Community citizenship behaviour?*

Appendix 4:

Final Participant Questionnaire posted in the website

<u>**Servant Leadership in Indian NGOs**</u>

<u>**A Research Study**</u>

<u>**To be filled in by participants of the study**</u>

Welcome to the research project on "Servant Leadership in Indian NGOs". This research is expected to measure the prevalence of Servant Leadership in NGOs operating in India, and determine some correlations on employee matters. Before taking part in this study, please read the consent form given in the website and "Agree" if you understand the statements and freely consent to participate in the study.

2.a) Your organisation code : (at the time of invitation you would have been given an organisation code. It is essential to enter the code correctly here. If you do not have the code with you, please contact the researcher to obtain the correct code):

2. c) Your tenure in the organisation (years and Months): If you have less than an year experience with the organisation, please do not respond to the survey.

2. d) Your Educational Qualification

Please choose only one of the following:

Graduate

Double Graduate

Post Graduate

Professional Graduate

Professional Post Graduate

Theology Graduate

Theology Post Graduate

Management Post Graduate

Doctorate

Diploma

Below Graduate

2.e) Is your spouse or parent or children or sibling employed in the same organisation?

No

Yes, Wife

Yes, Parent

Yes, Sibling

Yes, Child

2. f) Your Gender : Male/ Female

2. g) Your Age (Years and Months)

2. h) Your religion

Please choose only one of the following:

    Hindu

    Islam

    Christian

    Sikh

    Buddhist

    Others

2. i) Your annual income

2. j) Your overall work experience

Section 2 : Servant Leadership Characteristics

For each of the statements, please rate your perception on the Demonstration of the stated behaviour. This rating is based on your observation on how your leaders behave in the organisation. If you see them behave exactly as per the statement, you may rate this at '7: strongly agree'. If you do not see the behaviour or characteristic demonstrated at all you may rate it at '1:strongly disagree'. If the demonstration you see of this behaviour is in-between please choose an in-between number according to your assessment. Please put a tick mark in the column corresponding to the number you assign to each question

The term "Leader" is used through out this questionnaire to indicate any one from whom you receive work directions on a regular basis. This could be a coordinator, a manager, a supervisor, a founder, a trustee etc. The term is not used in the sense of a formal designation.

Sl No	Statement	Demonstration						
		Strongly disagree	Disagree	Slightly Disagree	Neither agree nor disagree	Slightly Agree	Agree	Strongly agree
		1	2	3	4	5	6	7
2.1	My Leader's behaviour encourages me to seek help from him/her if I had a personal problem.							
2.2	My Leader cares about my personal well-being.							
2.3	My Leader can recognize when I'm feeling low or down, without asking me.							
2.4	My Leader emphasizes the importance of giving back to the community							
2.5	My Leader is always interested in helping people in the community that he/she lives in (apart from the work of the NGO)							
2.6	My Leader is involved in community activities, apart from the work of this NGO.							
2.7	My Leader can tell if something is going wrong.							
2.8	My Leader has a thorough understanding of our organization and its goals.							
2.9	My Leader can solve work problems with new or creative ideas.							
2.10	My Leader encourages me to handle important work decisions on my own							
2.11	My Leader gives me the freedom to handle difficult situations in the way that I feel is best.							
2.12	My Leader gives me the confidence to make important decisions at work, without having to consult him/her first.							
2.13	My Leader makes my career development a priority ("Career" as I see it. Some times I may be here for a cause, rather than a career, but I see my Leader interested in my growth in what motivates me)							
2.14	My Leader provides me with work experiences that enable me to develop new skills.							
2.15	My Leader wants to know about my career goals.							
2.16	My Leader cares more about my success than his/her own.							
2.17	My Leader puts my best interests ahead of his/her own.							
2.18	My Leader sacrifices his/her own interests to meet my needs.							
2.19	My Leader is always honest							
2.20	My Leader would not compromise ethical principles in order to achieve success.							
2.21	My Leader values honesty more than organisational results.							

Section 3. On the job Performance

Please read each statement below, and think about it in the context of the employees working in your organisation. If you have supervisory responsibilities, please rate the statement as it applies to the employees who take work direction from you. If you do not have supervisory responsibilities, please rate the statement as it applies to your co-workers in the organisation. We realise that it is difficult to put all employees into one bracket. There might be exceptions always. The request is for you to make a general assessment of the group of employees that you are giving the response about.

Sl No	Statement	Level of agreement						
		Strongly disagree	Disagree	Slightly Disagree	Neither agree nor disagree	Slightly Agree	Agree	Strongly agree
		1	2	3	4	5	6	7
3.1	The employees in this organisation adequately perform assigned duties							
3.2	The employees in this organisation perform tasks that are expected of them							
3.3	The employees of this organisation fulfill responsibilities specified in their job description.							

Section 4: Organisational commitment

Please read each of the statements below and assess how much it applies to you. If you think it does not apply to you at all, please give a rating of "1: Strongly disagree". If you feel that the statement completely applies to you, please give a rating "7:Strongly agree". If you think it applies to you some where in-between, please choose an in-between number as per your assessment.

Sl No	Statement	Strongly disagree	Disagree	Slightly Disagree	Neither agree nor disagree	Slightly Agree	Agree	Strongly agree
		1	2	3	4	5	6	7
4.1	I am willing to put in great deal of effort beyond that is normally expected in order to help my organisation to the successful							
4.2	I really care about the future of my organisation							
4.3	I am extremely glad that I chose this organisation, for which to work, over others I was considering at the time I joined							
4.4	I talk highly about my organisation to my friends as a great organisation for which to work							
4.5	I am proud to tell others that I am part of this organisation							
4.6	I find that my values and the organisation's values are very similar							
4.7	For me, this is the best of all possible organisations for which to work.							

Section 5: Community Citizenship Behaviour

We realise that you work in an NGO and the role of an NGO itself is to do community work. However, the following questions are about how you associate with community beyond the activities of the NGO that you work for. This is about your life outside the NGO.

Please read each of the statements below and assess how much it applies to you. If you think it does not apply to you at all, please give a rating of "1: Strongly disagree". If you feel that the statement completely applies to you, please give a rating "7:Strongly agree". If you think it applies to you some where in-between, please choose an in-between number as per your assessment.

Sl No	Statement	Strongly disagree	Disagree	Slightly Disagree	Neither agree nor	Slightly Agree	Agree	Strongly agree
		1	2	3	4	5	6	7
5.1	I am involved in community service and volunteer activities outside of work							
5.2	I believe it is important to give back to the community							
5.3	I take into consideration the effects of decisions I make in my job on the overall community							
5.4	I believe that our organisation has the responsibility to improve the community in which it operates							
5.5	I encourage others in the organisation to volunteer in the community, apart from the work of the NGO itself							
5.6	When possible, I try and get my organization involved in community projects that I am involved in, apart from the work of the NGO itself							
5.7	I believe that an organization is obligated to serve the community in which it operates							

Appendix 5:

Questions used for collecting Organisation Demographic Information

<u>**Section 1**</u>

<u>**Demographic Questions**</u> (to be answered by the Organisation spokesperson only, not by all respondents) Items marked with * are mandatory.

This research is expected to measure the prevalence of Servant Leadership in NGOs operating in India, and determine some correlations on employee matters. Before taking part in this study, please read the consent form below and click on the "I Agree" button at the bottom of the page if you understand the statements and freely consent to participate in the study.

1. Name of the organisation*

2. Name of the head of the organisation*

3. Contact Person's name *

4. Postal address of the organisation

5. Web address of the organisation

6. Mail id of the contact person*

7. Area of operation 1* (Drop down menu consisting of 1) Health, 2) Old/Destitute/Child/Disabled care 3) Education 4) Shelter 5) Others (Others will have a provision of text entry for details)

Note: If an organisation has more than one area of operation please use the questions 8 and 9

8. Area of operation 2 (Drop down menu consisting of 1) Health, 2) Old/Destitute/Child/Disabled care 3) Education 4) Shelter 5) Others (Others will have a provision of text entry for details)

9. Area of operation 3 (Drop down menu consisting of 1) Health, 2) Old/Destitute/Child/Disabled care 3) Education 4) Shelter 5) Others (Others will have a provision of text entry for details)

10. Religious faith of the founders of the organisation*. Or, Religious faith based on which the organisation was founded (Note: The organisation might be serving people of all faiths, or might be legally registered as a secular organisation. The question is about the religious faith that encouraged the founders to establish this organisation . Drop down menu of 1)Hindu 2) Islamic 3) Christian 4) Secular 5) Others (Others will have text entry field to input more details

Note: Questions 11 to 20 are meant to provide us with an idea of the size of the organisation. Individual information will never be reported, nor disclosed to anyone. Only collective information will be made public.

11. Number of Board members/trustees of the organisation*

12. Number of paid employees of the organisation*

13. Number of regular Unpaid employees/ Volunteers who spend substantial time for the NGO* (at least 8 hours per week on the NGO work) regularly (at least for 12 weeks in a year)

14. Approximate annual expenses*

15. Does the organisation receive any funding from Government?* If "yes" approximately what % of annual funds are from Government?

16. Is the organisation Local/ National/ International*. If International, please describe the relationship with the parent body (like franchisee, accredited, managed by international body, only funded by international body, managed by International leaders living in India, Managed by Indians under the supervision of an international team etc)

17. Details of some past projects, or number of persons served through the organisation etc, in the past three years* (any voluntary information which will help the researcher to assess the size of operations)

18. Awards, recognitions etc, won by the organisation, or it's key members (for the work associated with the organisation)

19. According to you, what % of the organisational goals are being met on a regular basis? (Over the past five years)

20. Please provide a brief of the benefits provided to the employees of the organisation, apart from Salary.

Informed Consent Form

Informed consent form

Welcome to the research project on "Servant Leadership in Indian NGOs". This research is expected to measure the prevalence of Servant Leadership in NGOs operating in India, and determine some correlations on employee matters. Before taking part in this study, please read the consent form below and click on the "I Agree" button at the bottom of the page if you understand the statements and freely consent to participate in the study.

Consent Form

The Sections 2 to 5 of study – (the one that you are about to participate in) involves answering some questions on how you feel about certain things in your organisation. No knowledge about the topic of research namely Servant leadership is required or expected for answering the questions. The questions are completely web based. The study is being conducted by Madana Kumar A under the Dept of Business Administration of Aligarh Muslim University, and has been approved by the Research committee of the university. The guidance to the research project is being provided by Dr. Parvaiz Talib of Aligarh Muslim University, Aligarh and Dr. Tony Sam George of Christ University, Bangalore.

No deception is involved, and the study involves no more than minimal risk to participants (i.e., the level of risk encountered in daily life).

Participation in this step of the study (step 2 to 5) typically takes 60 minutes. The questions are posted in the website www.menorahleadership.in and are made available to the respondent in advance. The respondent has the option of answering the questions directly on the website, or in case the respondent is not able to use the internet seek help from some one to fill it in on his/her behalf, without influencing the answers of the respondent. The data is automatically captured from the web page and saved.

All responses are treated as confidential, and in no case will responses from individual participants be identified. Rather, all data will be pooled and published in aggregate form only.

The organisations are approached for the study based on the good work they are doing in their field. No monetary or material incentives are provided for participation. Participation is voluntary, refusal to take part in the study involves no penalty or loss of benefits to which participants are otherwise entitled, and participants may withdraw from the study at any time without penalty or loss of benefits to which they are otherwise entitled.

If participants have further questions about this study or their rights, or if they wish to lodge a complaint or concern, they may contact the research scholar, Madana Kumar at +91 9880271502, or mail at madanakumar@in.ibm.com ; Dr. Parvaiz Talib, Dept of Business Administration, Aligarh Muslim University at +91 9412274252, or mail at parvaiztalib@gmail.com or Dr. Tony Sam George , Head of Psychology Dept , Christ University, Bangalore at +91 9845079289 or mail at tony.sam.george@christuniversity.in

If you are 18 years of age or older, understand the statements above, and freely consent to participate in the study, please sign here.

Button: **I agree and give my informed consent to participate in the study**

Appendix 7:

Details of NGOs that participated in the study

1. **Abhayam**; Headed by Albert P.J. This organisation provides rehabilitation services to destitute people.

2. **Advaith Foundation**; Headed by Asha Thomas; website: www.advaithfoundation.org. This organisation runs comprehensive residential education programme for underprivileged children.

3. **Agape Care Centre**; headed by: Immanuel Lalthlenglien. Provides health care services to poor and destitute persons.

4. **Aids Controlling Care, Education and Preservation Training (ACCEPT)**: Headed by Raja K. Matthew; website: www.acceptindia.org. Provides care and support of HIV/AIDS infected/affected people through health care, education, prevention, training etc.

5. **Alpha and Omega Drugs Care and Rehabilitation Centre**; Headed by Richard L. Joute. Provides medical care and rehabilitation for Drug addicts.

6. **Asia Society for Social Improvement and Sustainable Transformation (ASSIST);** Headed by Sreenivas Narayanan; Website www.assistasia.org. This organisation help Small and medium organisations promote sustainability within their organization, and achieve the resilience to face present and future challenges. They take up projects towards improving the social conditions, especially in the developing world. Women form another part of their focus.

7. **ASSIST**; Headed by J Ranga Rao; Website www.assist.org.in. This organization works for the development of poor and marginalized communities in the rural areas. They develope innovative and adaptable strategies based on experience and continuous communication at the village-level, in order to achieve the over-all objective of "Making the community a viable unit for its own development".

8. **Association Of Trinity**; Headed by John Phillips. Provides education for poor children

9. **Bethany Society**; Headed by: Ricky. Provides education and care for disabled. Vocational training and rehabilitation of them.

10. **Christian Families Helping Hand**; Headed by: Rev. Bikau Pame Works in the area of Economic upliftment of fishermen .

11. **Good Shepherd Christian Gospel Welfare Organisation**; Headed by Indla Sujatha. Provides relief and rehabilitation programs among rural agriculturists.

12. **Heroes AIDS Project**; Headed by Mr. Roy Wadia; Website: www.heroesprojectindia.org . Does strategic work on reducing HIV-related

stigma and discrimination via advocacy and communications by recruiting and partnering with societal leaders across the spectrum, as well as the media, on campaigns to raise awareness among the general population and empower marginalized and vulnerable communities (including injecting drug users, men who have sex with men, transgender persons and female sex workers).

13. **Hill Kids Ministry**; Headed by Kamsat Chongloi. Provides education to poor children.

14. **Holy Trinity Charitable Trust**; Headed by Kurien Daniel; Website: www.holytrinitycharity.com. Manages homes for the Aged and orphaned children Conducts tailoring School for poor women, Providing Wheelchair , Educational Aid , Medical Aid , Career guidance , Admission guidance etc

15. **Holy Trinity Educational and Social Trust Of India**; Headed by Sudhakar G Punith. Provides Education to the underprivileged.

16. **Hope Baptist Children Home**; Headed by H. C. Stephen. Home for the orphaned children

17. **Hyderabad Karnataka Disabled Welfare Society**, headed by Smt Shobharani D Agrawal. This organisation works for rehabilitating disabled persons by providing employment opportunities in Chalk manufacturing unit, blind school, projects for blind people

18. **India Red Cross Society, Karnataka State Branch**; Headed by Mr. Dharmappa; Website: http://www.indianredcross.org. Provides relief in times of disasters/emergencies and promotes health & care of the vulnerable people and communities. Manages Blood Bank.

19. **Institute For Youth and Development**; Headed by Shri. V.C. Joseph; Website: www.iyd.org.in. This organisation takes up activities to strengthen youth, women and the marginalized poor with qualities and skills that will prepare them for life and enable them to function as catalyst in the process of change and development.

20. **Lamka Rehabilitation and Research Centre**; Headed by: T. Langsanglian. Provides Health Care and rehabilitation of drug addicts.

21. **Light Ministries**; Headed by Mr. Srikanth S Ghargi; Website: www.lightministries.in . Provides Education, Psychological and Spiritual support for blind people.

22. **Madiga Dandora**; Headed by: Parmesh Pakirappa. Provides health care services for the needy.

23. **Magic Bus India Foundation**; Headed by Sandhya Srinivasan; Website: www.magicbus.org . This organisation steers children towards a better life with better awareness, better life skills, and better opportunities, in the journey from childhood to livelihood.

24. **Matrix Association for Social Service (MASS);** Headed by Syed Sumeer. Provides Education services specifically for neglected and poor children.

25. **Medico-pastoral association**; Headed by Dr. Mohan Isaac; Website: www.mpa.org.in. Provides rehabilitation services for mentally ill persons. Provides a surrogate home for individuals with disabilities arising from psychiatric illness. Also addresses areas of suicide prevention, counselling, promotion of mental health and encourages family and community participation.

26. **Mobility India**; Headed by Ms. Albina Shankar; Website: http://www.mobility-india.org. Focus on rehabilitation of disabled persons. Prosthetics & Orthotics Physiotherapy & Occupational Therapy, Wheelchair Service Provision

27. **New Ark Mission of India (Home Of Hope);** Headed by T Raja; Website: www.newarkmission.org. Manages the *Home of Hope* which is a place for the young destitutes for restoring their worth, a place of security, community and hope for the future. For the old and terminally ill, it is a place where they can experience love, care and die with dignity.

28. **New Life Ministries**; Headed by: James Lalrobul; Provides education and music training for children.

29. **North East India Drugs and Aids Care (NEIDAC);** Headed by: Tosih Sanglir. Offerr Care and support Services to children infected and affected by HIV

30. **North Eastern Children's Academy**; Headed by: Vincent. Education and care for underprivileged children.

31. **SEBA(Social Education & Basic Awareness);** Headed by: Mohananda Bagh. Work on areas of women empowerment, food security of the tribal community, promotion of literacy, strengthening local governance, health awareness programme, right to food project.

32. **Sense International (India);** Headed by: Mr. Akhil S. Paul; Website: www.senseintindia.org. Works with deafblind people throughout India. Deafblindness is a unique disability, it is a combination of vision and hearing impairments in an individual. This organisation provides education for deafblind children, vocational training and livelihood support to adults, training for families and professionals, and help other NGOs to work with deafblind people. Also advocate for the rights of deafblind people with communities and government.

33. **Siksha Mehak Foundation**; Headed by Smt. Padmaja Vaswani; Website: www.sikshamehak.in. This organisation provides therapeutic and medical treatment of cancers that affect children of needy families.

34. **SMART Mini Health Center**; Headed by Dr.K.Jeyachandran; Website: www.smartcare.org. The medical centre run by Samaritan Medical Aid and Research Trust, provides health care services to the poor in re mote villages. Surgical camps are conducted regularly

35. **Society for People's Action for Development (SPAD);** Headed by Mr. Augustine C Kaunds. Provision of Health care services.

36. **Srushti Foundation**; Headed by: Daniel Koti; Provides care for the aged and destitute.

37. **The Karuna Charitable Trust**; Headed by: Michael D'Costa; Website: www.karunaleprosyministries.org . Rehabilitating leprosy affected people and give them a sense of worth & dignity, through acceptance and self reliance. Integrate them into society & church.

38. **World Vision India**; Headed by: Dr Jayakumar Christian; Website: www.worldvision.in. Works to create lasting change in the lives of children, families and communities living in poverty and injustice. All development work the organisation carries out is focused on building the capacity and ability of communities and families to ensure the wellbeing of children. The wellbeing of children includes ensuring children have access to education, health, protection and participation.

39. **YuvaLok Foundation**; Headed by: Sam Rajshekhar; Website: www.yuvalok.org . Works with underprivileged street and slum children, rescued child labourers, girl child and disadvantaged women. Provides both formal and non-formal education, vocational training, nutrition, and healthcare