

Journey to the Heart of Servant Leadership: Narratives in the Indian Context

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Little has been done to investigate servant leadership in Indian organizations. In light of this void, the present study explores servant leadership from the perspective of leaders and followers in organizations. Data was collected in two phases: first using the Servant Leadership Assessment Instrument (Dennis & Bocarnea, 2005) from followers in five teams. In the second phase, in-depth interviews were conducted with team leaders and followers of four teams in which followers had rated their leaders as above average on all constructs of servant leadership and were also available for follow up. Through narrative analysis, themes reminiscent of servant leadership theory emerged: agapao love for followers, service as a part of leading, visionary perspective, humility and altruistic behavior, follower's empowerment, role modeling, and inspiration from superiors.

Keywords: Servant leadership, Leadership in India, Agapao Love.

Servant leadership is a concept that is attracting a broader audience throughout all kinds of organizations today. The need exists to define servant leadership and offer the academic community, as well as the corporate community, with a concrete perspective on servant leadership. The present research was conducted in this stride, specifically to explore servant leadership from the perspective of leaders and followers in organizational settings.

The term "servant leadership" was coined by Robert Greenleaf back in 1970 in his essay, *The Servant as Leader*. In this work he presents the notion that "the great leader is seen as a servant first, and that a simple fact is the key to his greatness".

Greenleaf's initial premise was as follows:

1. The leader is a servant first.
2. The servant first makes sure that the highest priority needs of others are being met.
3. Success comes when those who are served become healthier, freer, more autonomous, and wiser and as a result become servants themselves.

4. A servant can only become a leader if a leader remains a servant.

The real uniqueness of actions of servant leaders comes in the doing. In the light of such an understanding of leadership, it will increasingly become important for servant leadership researchers to examine servant leadership from the follower perspective. The present research is an attempt to understand both, followers' as well as the leaders' perspective.

Characteristics of a Servant Leader

Several efforts have been made to identify the fundamental behavioral and character attributes of servant leaders. Spears (1996) defined a set of ten characteristics of the servant-leader: Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment to the growth of people, Building community.

According to Patterson (2003), servant leadership encompasses seven virtuous constructs, which work in processional pattern:

Agapao love: This is a Greek term for moral love. According to Winston (2003) it is to do the right thing at the right time and for the right reasons. Agapao, the verb form of the noun "agape," is "a love called out of one's heart by

an awakened sense of value in the object loved that causes one to prize it" (Wuest, 1997).

Humility: To Patterson, humility is a peaceful virtue that rejects self-glorification and is an almost social reversal in that it purports the idea of serving.

Altruism: It is understood as leaders having concern about the welfare of others and going to lengths to care for and improve the welfare of employees even if it means if the leader has to make personal sacrifices.

Vision: Patterson (2003) offers that the servant leader's focus is on the individual member of the organization and the vision component is about how the organizational members view their future state. Servant leaders serve their people by fully concentrating on where things are headed.

Trust: Patterson (2003) states that trust is a building block from where work for servant leaders begins, a trust in the unseen potential of the followers, believing they can accomplish goals, a self-fulfilling prophecy.

Empowerment: In this empowerment-rich model of servant leadership, the leader empowers the followers to find their own paths, and they, in turn, are inspired to help others find their best paths.

Service: This is the heart of servant leadership theory; it is the primary function of a type of leadership that is not based on one's own interests, but rather on the interests of others.

Winston (2003) extended Patterson's model to demonstrate how the leader's service results in a continuous circular motion by positively affecting the followers' agapao love, commitment, self-efficacy, intrinsic motivation and altruistic attitudes towards their leaders. He stated that the follower achieves a higher level of commitment and self-efficacy as a result of the agapao love.

Scott (1993) contends that Agape is a noun-form of love whereas Agapao is a verb-form of love. As Patterson's (2003) servant leadership model describes, leader's agapao serves as the catalyst for leadership that benefits others. Therefore, the foremost purpose of the servant leader is to place value upon people, to affirm

their worth, with the goal of building them up. Ayers (2008) posit the need for an extensive examination of the term agapao as a foundation for fully comprehending the concept and practice of servant leadership. According to him, this concept is a viable management virtue and if leaders have the character of love, if their inner needs are met in such a way that they are able to express "agapao" love, then many behaviors needed for effective servant-leadership will follow.

Indian Thought

Some approaches have made major recommendations to address the uniquely Indian situation in leadership. The nurturant-task (NT) model by Sinha (1995) is based on similar arguments with two main components: concern for task and nurturant orientation. Pareek (1981) developed the concept of OCTAPACE that emphasizes eight values of a leader: openness, collaboration, trust, authenticity, proactivity, autonomy, confrontation and experimentation. Singh and Bhandarkar (1990) gave the karta model of leadership, which views the leader as the head of a joint/extended family that he facilitates worker's participation in management. The 'Wisdom Leadership' model was proposed by Chakraborty (1999), which is rooted in ancient 'rajrishi' model wherein a leader has a touch of 'rishi' or sacredness of actions: it places the spirit-core of Self in the centre as the most fundamental of all the themes in managerial psychology.

Chakraborty (1987) provided evidence to show that indeed for Indians, motivation has its roots in giving rather than in the needs based theories of the West. Chakraborty said that for Indians the motivation comes from the need to fulfill one's duty towards society and not to fulfill one's individual desires. This can be related to the foundations of servant leadership, which is based on love and caring for all fellow beings and the desire to help them, not to accumulate power or prestige – Servant Leaders are focused on helping others and the society. There has been research on Krishna's leadership style in this regard. Luthar (2005) suggested that using modern theories of leadership, it is suggested that Krishna's leadership style fits both the

servant-leader and the transformational models of leadership based on situational contingencies.

Without getting into the debate on how leadership is different in India due to cultural differences, the research was undertaken to explore servant leadership and to see how it is enacted in Indian organizations.

Cross-Cultural Thought on Leadership

Till date, very few studies have investigated the incidence and acceptability of servant leadership within cultural settings outside the USA. They have been cited below.

Nelson (2003) (cited in Hale and Fields, 2007) studied black leaders in South Africa. They embraced the importance of humility, service and vision. However, female participants in the study perceived that sociocultural constraints inhibit free expression of these behaviors. According to a research conducted by Van Staden (2007), in South African organizational settings, SEM and multiple regression analysis indicated significant relationships between servant leadership, emotional intelligence and trust. Other studies also suggest that servant leadership is positively related with leader effectiveness in various parts of Africa (Hale & Fields, 2007; Koshal, 2005).

McClellan's (2006) research attempted to explore, understand, and profile the leadership experiences of Black male leaders residing in Northwest Ohio. Crippen (2004) examined primary archival and secondary source of information for evidence of servant-leadership characteristics in the life stories of three Manitoba pioneer women. The study of the value and applicability of servant leadership in the Latin American context was attempted by Irving and McIntosh (2008). West and Bocarnea (2008) presented a framework for understanding relationships between servant leadership, and organizational outcomes including commitment and job satisfaction, along with Filipino and US culture differences in higher education settings.

Related conceptual investigations include those by Ndoria (2004), Nwogu (2004), Page (2004), Parolini (2004), Rude (2003), Sendjaya & Sarros (2002), Winston & Hartsfield (2004), Ayers (2008), Christman (2007), Griffith (2007), Anderson (2005), and Rittle (2007).

In addition to the above-noted theoretical investigations, some empirical studies have emerged in the field. Earnhardt's (2008) study validates Patterson's (2003) assertion that the constructs of (a) love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment and (g) service exist within the military context and it further postulates that gender, rank and military service have no effect on the seven constructs, with the exception of vision and rank. In an empirical study by Parolini (2005), using multiple regression analysis, followers' perception of servant leadership behaviors in supervisors was found to be a significant predictor of followers' perception of servant leadership culture. Other empirical studies include Winston & Ryan (2008), Russell (2003), Helland (2004), Winston (2004), Dennis & Bocarnea (2005).

Method

The foundation of the research endeavor was laid to explore servant leadership in organizational settings from the perspective of the leader as well as the follower. The research process has both a qualitative as well as quantitative approach. Data was collected at a market research organisation because of the researcher's association with it during the internship period. For this study, a leader is defined by the formal position of the manager, and subordinates who were supervised by these leaders are referred to as followers. The team structure at the division was:

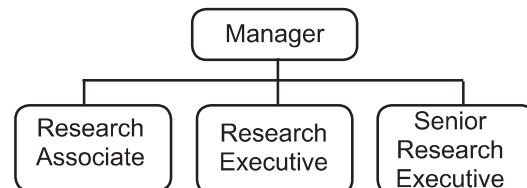


Figure 1: Sample Team Structure

Phase I: Quantitative Method

Servant Leadership Assessment Instrument (Dennis & Bocarnea, 2005) was used to provide data about the servant leadership characteristics of their team leaders, as rated by the followers. SLAI measures followers' perception of their leaders on five constructs of Patterson's (2003) theory: Agapao love ($\alpha = .94$), humility ($\alpha = .94$), vision ($\alpha = .89$), and empowerment ($\alpha = .94$),

trust (The value of Cronbach α for this construct could not be obtained since it is captured by two items only).

Participants: SLAI was administered to five teams out of the nine teams at the consumer research division of the Delhi based office of the organisation. The teams were the ones with whom the researcher had an optimal rapport with and the strength of their knowledge and experience with their manager, which was conducive to attempt to understand the profound underpinnings of servant leadership. Each of the team consisted of three subordinates who had worked under the manager for at least a year. The sample was chosen irrespective of the gender or age.

Procedure: Data from SLAI was analyzed using the score of each of the participant on the constructs as they rated their manager on the five constructs. The score on each of the statements for the constructs was obtained and henceforth, the score of the individual, in terms of descriptive statistics, was calculated on each of the construct.

Phase II: Qualitative Method

Data was collected from the teams after they administered the SLAI. Interviews were conducted with those teams where the followers rated the leader as above average on all the constructs of servant leadership and were also available for follow up. Hence, on the basis of quantitative results (cited in analysis section), data was generated with four teams in this phase.

The themes of the interview were generated and refined after two pilot interviews each, with two employees from different organizations. The semi-structured interview helped in generating

data on which narrative analysis was done. The process included trying to understand the follower's perceptions and their understanding of their leader on the following themes:

- experience in the team
- relations with the team members
- relations with other teams
- conceptualization of growth
- leader's typical way of functioning
- leader's behavior in situations where organization's needs overpower his/her own interests
- changes in self since the time he/she started working with the leader
- description of the leader

An attempt was also made to realize the leader's self reflection on the following themes:

- experience in the team
- relations in the team
- relations with other teams
- leader's typical way of functioning
- changes in the subordinates since the time they started working with him/her
- his/her behavior in situations where organization's needs overpower his/her own interests
- basis of evaluating self and the subordinates
- conceptualization of growth
- self description in the position of a leader

The questions were oriented to the interviewee's position during the course of the

Table 1. Profile of Leaders

Team	Participant	Category			
		Gender	Education	Years of Experience in the organisation	Years of experience as manager
1	M1	Female	Post graduation	3	3
2	M2	Male	Post graduation	3	3
3	M3	Female	Post graduation	6.5	6.5
4	M4	Male	Post graduation	6	3

interview. As interviewees exhibited interest in the research and their willingness to be interviewed, the interviews proved to be free-flowing conversations.

Participants: The team manager and the subordinate who had worked with him/her for the longest time duration was interviewed per team.

Qualitative research “typically focuses on in depth but, relatively small samples, even single cases are selected purposefully” (Patton, 2002). This study used a theory-based sampling strategy. A subject can be participant in the study, despite his or her dissimilarity to others, as long as their data is relevant to a category of import and of relevance- non comparability amongst them is not a issue in theoretical sampling approach.

Procedure: The interviews were conducted either in the physical space of the organization or at a location near the participant’s residence, according to the convenience of the participants. The data generated was recorded and nuances during the experience were observed. The responses generated were put through narrative analysis.

The narratives were obtained keeping in mind the profile of the participants. The followers had already given responses to the questionnaire. The discourses, thus, obtained were put through analysis using the data obtained from interviews. The following steps give a glance of the approach used in the analysis:

- data generation, narratives
- transcription of narratives
- explicating what I understood from the narratives of each participant
- looking for coherence in the narratives of each participant
- looking for patterns and themes in the narratives of each participant
- comparison across participants
- creating themes and sub themes

Narrative analysis is an analysis of a chronologically told story, with a focus on how

elements are sequenced, why some elements are evaluated differently from others, how the past shapes the perceptions of the present, how the present shapes the perceptions of the past, and how both shape the perceptions of the future. Thematic analysis, which is also relevant in this context, is an approach to narrative analysis. It is a method for identifying, analyzing and reporting patterns (themes) within the data. It organizes and describes data in rich detail. The present research uses an inductive approach to comprehend the psychological aspects essential to the narratives. Themes or patterns within the data can be identified in one of the two primary ways in thematic analysis: in an inductive or ‘bottom up’ way or in a theoretical or deductive or ‘top down’ way (Boyatzis, 1998). An inductive approach means the themes identified are strongly linked to the data themselves (Patton, 2002).

Results

Phase I (Quantitative)

The analysis was driven to understand the responses of the fragment of the collective in the organization. The score of each participant, depicting their perception of their leader on the servant leadership constructs was obtained. Then, the mean, median and standard deviation of the scores of all the three followers per team were obtained on each construct to depict a picture of perception of the leader by the followers. The combined mean score of the team members was then compared with the normative mean. The scores depict the rating given by each of the follower to his leader on the earlier mentioned constructs.

The detailed analysis for one of the team is given as an example here. This is followed by a very brief summary of scores of the other teams:

The score given by each of the followers, as well as their mean score was more than the normative mean for all the five constructs. High scores on agapao love show that according to them, their leader demonstrated love in a social and moral sense. Above average score on empowerment show that their leader provided positive emotional support, actual experience of task mastery, observing models of success,

Table 2. Scores of Team 1 on SLAI

Construct	Score			Mean Score	Median	Standard Deviation
	Follower 1	Follower 2	Follower 3			
Agapao love	6.67	6.33	5.00	6.00	6.33	0.88
Vision	6.83	6.33	5.07	6.08	6.33	0.91
Empowerment	5.89	5.00	5.00	5.30	5.00	0.51
Humility	6.33	6.17	5.07	5.86	6.17	0.69
Trust	6.00	6.17	5.50	5.89	6.00	0.35

and words of encouragement. Above average score on vision show the leader's incorporation of the participation of all involved followers in creating a shared vision for the organization. The high degree to which the leader kept her accomplishments and talents in perspective, which included self-acceptance, was indicated by the above average scores on humility. The scores on this construct also indicate that she was not self-focused but, rather focused on others. High scores on the construct of trust also show the high confidence in and reliance on team members in terms of their morality and competence. In other words, the followers rated their leader as above average on all the five constructs of servant leadership.

Team 2: In brief, the followers rated their leader as above average on all the five constructs of servant leadership.

Team 3: The followers rated their leader as above average on all the five constructs of servant leadership.

Team 4: The followers rated their leader as above average on all the five constructs of servant leadership.

Team 5: The scores indicated that the leader kept her accomplishments and talents in perspective, and to some degree she was self-focused. Also, the followers perceived that she had lesser confidence in them and did not find them reliable in terms of their morality and competence.

The qualitative phase was initiated after having collected quantitative data from the participants. Only the first four teams were interviewed in the second phase. There were two reasons for not interviewing team five in the qualitative phase. Firstly, all the mean score of participants rating of their leader was lower than

the normative mean on the three constructs: vision, humility and trust. Secondly, the leader was resistant in talking to the researcher about her leading behavior. Despite initial consent, she became increasingly apprehensive and opposed to the notion of being a participant in the process.

Phase II (Qualitative)

The analysis of the narratives is presented in the form of convergent themes (pattern across the narratives) & understanding the underpinnings of servant leadership reflected in the discourses of some of the followers.

Frame of reference: This situation of the researcher bears importance in locating the perspective of this research. This research was a kind of 'lived' research. As mentioned in the method section, the researcher had a prior association with the organization and the participants as an intern. During the interview process, there was a relation where the emotions of one shaped those of the other. In fact, because of the trust they bestowed on the researcher, one could delve deeper into the participants' lives, as they shared more secrets of their professional and personal life. Hence, the questions and the way of questioning were modified in the process.

However, an earnest attempt has been made to remain unbiased by any preconceived notions. Each narrative was analyzed as a story from the framework, which allowed examining all requirements of the story: setting, beginning, characters, action directed towards the goals, and the end.

Convergent themes: The convergent themes that emerged from the data have been shown in Table 3. The themes represent the patterns that emerged from the narratives provided by the participants that give a profound understanding of the realities of servant leadership. The sub

Table 3. Convergent Themes and Sub Themes

THEME	SUBTHEME
Agapao love	Respecting the individuality
	Adaptability
	Concern for well-being
	Active listening and empathy
	Coexisting employee focus and organisation focus
	Valuing followers
Service as a part of leading	Meeting needs
	Commitment to growth
	Service as a basis for self evaluation
	Seeking partnership
	Alignment with organisational values
	Vision component: career focus and person focus
Visionary perspective	Formulating a developmental path
	Sharing the dream
	Discerning expectations
	Sacrificial behavior
Altruism	Equal Treatment
	Participative decision making
Empowerment	Granting independence within defined boundaries
	Culture of teamwork
	Other focused
Humility	Awareness of limitations and receptivity to suggestions
	Leaders as learners
	Consensus Seeking
	Inculcating work-life balance
Role modeling	Teaching the work details
	Fostering relations
Inspiration from superiors	

themes refer to the processes invoked within them - they were either already present, or their absence made their importance conspicuous to the followers and to the researcher. The absence or the sufficient paucity of an approach leading to the desire for its presence has been accounted for in the analysis.

It is important to note that even though each one of the processes has been presented in a discrete format in the analysis section, the processes are interrelated.

Agapao Love

The participants provided examples of agapao love for the follower as underlying their leadership. They showed respectful consideration for them, underlined by moral love. A leader possesses a certain innate quality: namely, the disposition to love (Ayers, 2008).

Respect for the follower's individuality underlined the narratives of the leaders. Hence, the leader's efforts were directed at doing what is right for the followers, while accepting them for the person they are. As an example, here the leader acknowledges learning by shared

experiences while retaining their uniqueness.

M2: "I don't want to... I don't want to change them as a person. Every individual is special. Every individual has his own way. I don't want to change the way they are. In that, in that you know, being with me I would like to share my, you know experience, because you know I am just few years more experienced than them in terms of you know the training which is there."

All the leaders expressed that it was of utmost importance for them to show malleability in their approach to the followers.

In all the narratives of the leaders, it also comes across very clearly and strongly as to how they take responsibility of ensuring a work-life balance for them. This concern for subordinate's well-being can be substantiated by Winston's (2003) description that the well-being of the followers serves as a background value for agapao love.

The concern fostered listening actively and being empathetic towards the followers. It was their receptivity to even outlandish ideas, which

gave the followers the freedom to give their ideas and suggestions.

The leader's focus on the employee and on the organizational values coexisted. There were instances, concerning the follower's growth, where leaders' primary focus was the employee, and then the organization. However, the subordinate as the primary focus was not the case always. The leaders cite situations and instances when the organization's goals were at an equal priority along with the follower.

The leaders valued their followers and felt that they were important to the team and to them. It is also understood from the narratives that the leaders genuinely appreciated followers. The appreciation was seen as a means to encourage the followers and increase their self-worth while giving them feedback.

Appreciation as a means of valuing followers finds resonance in the literature. Servant leaders visibly appreciate, value, encourage, and care for their constituents (Kouzes and Posner, 1993).

Service as a Part of Leading

The narratives generated from the leaders and the followers lead to the understanding that leading is about providing service to the followers. Their role as a leader was embedded in the service, working for the good of the followers.

Leading existed in the context of service and hence, this forms a basis on which they assessed themselves. This intention to serve induced the desire to take responsibility of the employees to meet their needs, whether personal or professional. While emphasizing strongly on the holistic growth, they sought partnership from them in the process, to create developmental opportunities. For example, the leaders mentioned that though they did not have control over the wages, they were in a position to create a working environment that was conducive for the followers.

M1: And there are three different departments for all of these. Position, HR has control; finance, the finance department has control; and exposure and learning, the organisation and I have control.

They exhibited unvarying commitment in this direction; however, this was not the sole motive of leadership, not excluding their alignment with organization's values as well.

Service is the heart of servant leadership theory; it is the primary function of a type of leadership that is not based on one's own interests but, rather on the interests of others (Farling, Stone, & Winston, 1999; Block, 1993; Fairholm, 1997; Kouzes and Posner, 1993; Pollard, 1996; Winston, 2003). It is not that the leader needs to be served but, rather his/her privilege to serve (Neuschel, 1998). This calling to serve is seen as a life mission and induces an acceptance of the responsibility for others (Wis, 2002).

In Indian literature, references to servanthood of Gandhi can be seen. According to Nair (1994), there is a strong connection between service and leadership, because service is an important component of leadership, as leaders have acknowledged and practiced it over the centuries. He described Mahatma Gandhi as a leader who set higher standards of leadership centered on an enduring spirit of personal service.

Visionary Perspective

As gained from the narratives of the leaders and followers, having a vision for the followers was the foundation of perspective on leading. It is vital to consider that none of the leaders stated their vision for the organization, but that for the followers and their team was prominent. It was about their conceptualization of the future for the follower, looking at what they want to be; seeing them as credible persons, identifying the developmental path and assisting them in reaching the stage. This can be understood by the following narrative of a leader:

M3: And I have been very open with him on it, I have told him that this is where you need to carry on, exactly where what you need to do. And it's not been, may be a 6 monthly feedback, it's been a feedback on every job.

Greenleaf (1977) spoke of the primary question leaders must ask themselves, "Do the people they serve grow?" The futuristic state was very important to Greenleaf and he asserted

that servant leaders must also be preoccupied with the future.

Altruism

From the vantage point of followers, the leaders were altruistic in their leading. The commitment and concern for follower's growth led them to sacrifice for facilitating the growth process. The sacrifice came in respect to their time and resources for helping the followers trace their development path. Barbuto and Wheeler (2006) argued that a servant leader is willing to sacrifice self-interests for the sake of others. Also, this characteristic cannot be taught, so unless a person has a natural calling to serve, servant leadership is not realistic or a compatible style. Ayers (2008) and Anderson (2008) asserted that sacrifice for the followers formed the core of servant leadership.

Another aspect of the leadership behavior that exemplifies altruism is the emphasis on treating all followers equally and fairly.

Humility

The narratives of both the leaders and followers reveal that the leader is being essentially focused on the follower's learning and growth and not being self-focused. In generating the narratives, it became explicit that the heart of leadership behavior lies in the concern for the followers and the team. Below is an example of a narrative from one of the followers in team 1:

I report to her, in any and everything that she has given. Be it work, is what I know it's not for her selfish interest. Is for my growth...

Being aware and accepting of their limitations, they are receptive to criticism from their followers and listen to their suggestions. Decisions were made by achieving a consensus with the follower. Also, in the process of leading and serving, they are themselves wanting to learn throughout. They were learning, either through their followers and colleagues, or through the work projects.

Fairholm (2000) corresponds with the notion that the servant leader's concentration on service limits the negative effects of self-interest, and humility counteracts that self-interest.

Empowerment

The importance of empowering followers was alluded in the data, with the best interest of those served in mind. They entrusted them to invest power with them when required and as appropriate. In this direction, the leaders sought their participation in decision making. Also, after having taught them to proficiency, they made an effort of giving up control and letting the followers take charge as required. They entrusted the followers to the extent of complete reliance on them, and only a final supervision of the work with an intention to make them independent was done. They inculcated a culture of team work as well and they invested in building the team into a cohesive unit. As an example, the below narrative:

M2: If I say it will be abc, and you say no it will be xyz, you know then we talk, we discuss and finally we come to a conclusion. We work in a team. We work in a single, one single output organisation.

Role Modeling

Modeling, in the form of a visible personal example, is an important part of servant leadership (Kouzes and Posner, 1993). Leaders believed that they were better understood when they lead by example. They mentioned instilling standards as much through action as through words. These standards included inculcating work-life balance through time management, making them learn the intricacies of work and building relations amongst the leader and follower. The leaders insisted that they liked leading by example because if they wanted the followers to do something in a specific manner, they should be the first person to do it that way.

Inspiration from Superiors

The purpose and certain aspects of behavior repertoire of the leaders were shaped by referencing the inspiring standards of their superiors, i.e. their present Executive Directors or their previous managers. The data highlights the relevant social influence process as one in which the leaders draw on a constellation that influences in creating meaning with implications for their leadership. The following narrative of the leader depicts the influence of their superiors on

them in encouraging innovative thoughts and suggestions from the subordinates:

M2: probably I have given them that (freedom to disagree). And I think, I always welcome...I also get the same kind of freedom from my seniors as well. I also, any day I can go to J's table and say that I disagree with this, why did you do this?

Scope and Limitations of Research

The specificity of the approach was desired to understand the concept of servant leadership. As the present research shows, leadership of Indian leaders, from their standpoint as well as that of the followers is suggestive of the phenomenon of servant leadership. Gaining an insight into both the leader's and follower's perspectives gave the possibility of looking into shared meanings created by the follower and the leader, or the lack of it. This research can also help in an attempt to better inform the leaders of what their followers expect from them, and with further enrichment, it can serve as a valuable guideline to understand and improve the overall leadership situation in India.

The research does not claim to show a complete picture of reality. Based on the limitations and the scope of this research, there are further possibilities. Servant leadership can be explored in varied settings like education, non-profit sector, government sector etc. to understand the influence of the contextual factors on servant leadership. In order to develop a theory of servant, there exists a need to explore the following questions: What does it take for a would-be servant leader to play the role of a servant leader? Are certain types of people likely to feel more comfortable with the role and the nature of a servant leader? Does the practice of servant leadership produce results that differ from other models/paradigms of leadership? Triangulation from further data collection methods needs to be done, before we conclusively accept the "Indian" dimensions. Review of the Indian ethos on leadership is also suggested to further look into the emanation of the ideal of service.

Conclusion

It can be concluded that the leader, moved with agapao love, and expressing it with humility

and altruism, intentionally moves toward assessing the follower's needs for his future in the context of the organization thus, serving the follower with respect to organizational goals. Through various processes, including empowerment and modeling, he assists them to reach a state in future. This service in commitment to fulfilling those needs underlies his leadership behavior.

The present data also shows that though the service was a part of leading, it was not the primary function always. The process of serving did not occur in the absence of concern for the organizational values and mission. The leaders did not feel the necessity to negotiate on one for the other. As the theory of servant leadership emphasizes that leaders are leaders because they are servants, which does not say that the servant-leader ignores performance standards (Hannay, 2009). While emphasizing on empathy, Greenleaf makes this important distinction between accepting the person and not accepting the effort or performance, thus indicating that quality performance is still important, and when the servant-leader builds an environment of trust, he or she is better able to bring about change to enhance effort or boost performance.

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