

Servant-Leadership through Bhagavad Gita: a review and synthesis of servant leadership characteristics and a conceptual model

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Abstract: *Leadership is one of the most comprehensively researched areas of all time. Countless new leadership disciplines are emerging, but the concept of servant leadership recently received more recognition. The term "servant-leadership" was first coined in 1970 by Robert K. Greenleaf. This approach prioritizes the goals and development of followers ahead of leaders. The idea of servant leadership is a primarily Western phenomenon. Even so, thousands of years before its presentation by Greenleaf, lord Krishna had already demonstrated it. No research into Indian scriptures has been done to support their interpretation in this regard. This study bridges the gap to conceptualize SL from the scriptures' perspective. The aim of this study is two-fold. First, it reviews and synthesizes the key characteristics of servant leadership from existing literature combined with a Delphi study to identify the key characteristics. Second, this study proposes a conceptual servant leadership model by employing hermeneutics to explore how Bhagavad Gita can inspire and instruct leaders not only in the Indian context but also globally.*

Keywords: Leadership; Servant leader; Servant leadership; Servant leadership characteristics; Bhagavad Gita; lord Krishna.

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Introduction

Leadership is an individual, group, or organisation's capacity to lead others, groups, and organisations. Leadership is a potent enabler that may propel an organisation to great heights, fame, and a position of credibility among its constituents. Conversely, if the quality of leadership is poor, the group or organisation will face a decline that will ultimately lead to its destruction. Consequently, leadership is one of the essential subjects of considerable interest and concern in organisations, governments, and society. Leadership abilities are required in every field of work, and the right kind of leadership is urgently needed in today's organisations. Some individuals and organisations have declared a leadership crisis due to the absence of the right kind of leadership. As Greenleaf (1977) writes:

"We are in a crisis of leadership in which vast numbers of 'educated' people make ... gross errors in choosing whose leadership to follow, and in which there is ... little incentive for able and dedicated servants to take the risks of asserting leadership (p. 4)."

"We live at a time when holders of power are suspect, and actions that stem from authority are questioned. Legitimize power has become an ethical imperative" (p.5)

Consequently, a new stream of literature begins with Robert Greenleaf's seminal treatise on leadership, which emphasizes the leader as a servant first. In his 1970 work, "The Servant as Leader," Greenleaf portrayed a leader as a servant. Greenleaf attributed his inspiration to German novelist Harman Hesse's "Journey to the East" (1957). Greenleaf's other writings on servant leadership, *The Institution as Servant* (1972) and *Trustees as Servant* (1974), also followed his first work on servant leadership (1972). Greenleaf described servant leadership in his 1977 work as:

"The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first."

After Greenleaf proposed the concept of servant leadership, numerous authors embraced this approach. The quantity of scholarly articles and research studies on servant leadership has increased substantially during the past four decades. Currently, servant leadership has evolved into a recognized leadership model. A comprehensive literature analysis offers an accurate definition of the characteristics and measures of servant leadership. More empirical studies have emerged in recent years demonstrating the effects of servant leadership on individuals, communities, and organisations. Servant leadership is essential for success in today's society and must be cultivated in individuals, institutions, and organisations. Brewer (2010) also supports this claim; according to him, applying servant leadership concepts boosts an organisation's productivity and promotes job satisfaction.

However, the primary problem with this approach became apparent when the question of whether servant leaders are born or built was rephrased as whether servant leadership can be taught. President Lyndon Johnson's secretary of health, education, and welfare, John W. Gardner (1990), answered in affirmation. He found that since many of the elements of leadership are provided in servant leadership, it makes sense to suppose that servant leadership can also be taught since leadership itself can be taught.

The concept of servant leadership was developed and flourished in western nations. Many authors, besides Greenleaf, have emerged to elaborate on this leadership style. But as Sunil kumar (2018) described in his article that the majority of existing research about SL focuses on Western cultural contexts. In this aspect, no comprehensive research into Indian scriptures has been conducted to substantiate their interpretation. Lord Krishna long ago demonstrated SL model. The relevance and significance of the Bhagavad Gita are one of the most influential leadership theories of our time. The Srimad Bhagavad Gita is the ultimate illustration of a servant leadership model. Lord Krishna serves as a charioteer during the Battle of Kurukshetra, guiding the warrior Arjuna in a servant-like manner. Although Lord Krishna is the supreme personification of the godhead, he engaged in the service of his friend Arjuna out of his boundless mercy. As a charioteer, he had to obey Arjuna's command and did so without hesitation. Lord Krishna had accepted the post of charioteer personally. (Bhagwad Gita, 1:21-22) Krishna is constantly looking for ways to help his devotees. Arjuna commanded Krishna to draw up the chariot, and he did so

saiijaya uvaca
evam ukto hrsikeso
gudakesena bharata
senayor ubhayor madhye
sthapayitva rathottamam (Bhagwad Gita, 1:24)

Thus, Krishna exemplifies servant leadership the best. This study attempts to examine the discourse of the Bhagavad Gita in the context of servant leadership.

A methodology called hermeneutics which is the interpretation of ancient or classic literature (Bhagavad Gita), has been adopted for this study. Although servant leadership has been discussed in writing and used by some in recent years, it has

not been systematically researched. That is why through literature and a panel of experts, this study aims to help define servant leadership in terms of its key characteristics and then use those characteristics to design a servant leadership model that can be used within organisations or teams to determine the presence of those characteristics.

This study will investigate the following questions:

What is servant leadership?

What are the key characteristics of servant leadership?

How can these characteristics be learned through Indian scriptures/Shrimad Bhagavad Gita?

Literature Review

Servant Leadership: Historical background

Jesus Christ created the concept of a leader as a servant in response to the dominant leadership style of his time, which was oriented on power and authority.

The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules, like the one who serves ... I am among you as one who serves (Luke 22:25-27).

Apart from this clear definition of servant leadership, Jesus also announced that

"He did not come to be served, but

to serve, and to give his life as a ransom for many" (Matthew 20:28).

The concept of servant leadership holds that leaders should put their followers' needs before their own. It's about not exploiting your leadership position to get people to help you out, but rather using your authority to do the right thing for those you're supposed to lead. This radical philosophy of leadership was largely ignored until it was brought back into the spotlight by Greenleaf.

The term "servant leadership" was first used and underlined by Robert Greenleaf; however, Frederick II the Great, the king of Prussia (reigned from 1740 to 1786), is credited with considering himself to be "the first servant of the state" before the term's modern definition (Jacob, 1969). Frederick himself explains in his article "Anti-Machiavel,"

It is, thus the justice (one would have to say) which must be the main responsibility of a sovereign. Since it is the prime interest of the many people whom they control, they must give it priority over any other interest of their own. What then becomes of Machiavel's recommendations of naked self-interest, self-aggrandizement, unleashed ambition and despotism? The sovereign, far from being the absolute master of the people which are under his domination, is only the first servant [Frederick, (1970)].

Robert Greenleaf's article *The Servant as Leader* was published in 1970 when he was 66 years old. It is the first of a dozen essays, articles, and books on servant leadership that has been authored. He introduced the new leadership concept and popularised the phrase "servant leadership" in this essay. He describes servant leadership 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. The 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 [Greenleaf, (1970), p.13].

Greenleaf credited his idea to a German novelist Harman Hesse's (1957) *Journey to the East*. Leo is a part of a band of intrepid travelers. Leo supports the group's requirements while also providing it with strength and stability. When Leo leaves the group one night, the band as a whole disintegrates, and the adventure is ultimately abandoned. Leo, the servant, turns out to be the group's desired leader as the story progresses. Leo's position as a servant leader became the cornerstone of Greenleaf's leadership theory.

In his other three radical articles, Greenleaf provided more detail on this leadership philosophy:

The Servant as Leader (Greenleaf, 1970)

The Institution as Servant (Greenleaf, 1972)

Trustees as Servants (Greenleaf, 1972)

Larry C. Spears (1995), President & CEO of the Larry C. Spears Centre for Servant-Leadership, continued to promote the concept of servant leadership after Greenleaf's description. Spears elaborated on Greenleaf's perspective and provided the following explanation of servant leadership.

"A different way of working- one based on team work and community, one that seeks to involve others in decision making, one strongly based in ethical and caring behaviour, and one that is attempting to enhance the personal growth of workers while improving the caring and quality of our many institutions. This emerging approach to leadership and service is called servant leadership" [Spears, (1995)].

Laub (1999), founder of the Organisational Leadership Assessment (OLA), describes servant leadership as:

...an understanding and practice of leadership that places the good of those led over the self-interest of the leader. Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organisation and those served by the organisation. (p.81)

Ken Blanchard (1996) also points out that When the pyramid is turned on its side, the people take on more responsibility, and management's role is to respond to them. If you serve your people, your role as a leader is to assist them in achieving their objectives.

Additionally, according to Stephan Covey (1998), servant-leadership employees are driven to accomplish a common goal.

Servant Leadership: Characteristics

Greenleaf highlighted the characteristics necessary for a servant leader. These are healing, service, leadership, influence, language, communication, foresight, listening, persuasion, priorities, conceptualization, acceptance, values, vision, authority, power, and trust.

After Greenleaf's introduction, several authors described SL's defining characteristics. In 1991, J.W. Graham released an article whose objective was to identify an inspirational and moral leadership paradigm. Graham explicitly specifies five fundamental elements of servant leadership. He identified humility, relational (mutual) power, vision, autonomy and moral development of followers, and service orientation as key servant leadership characteristics.

In 1992, De Pree published a list of twelve qualities of leadership. Although he did not specifically identify these as servant leadership characteristics, he viewed leadership as a position of service. These 12 characteristics are predictability, breadth, comfort with ambiguity, presence, vulnerability, discernment, awareness of the human spirit, courage in relationships, a sense of humor, intellectual energy, and curiosity. In addition, he possesses care for the future, regard for the present, knowledge of the past, and a sense of humor.

Spears (1995) elaborated on Greenleaf's views and compiled a list of ten essential characteristics of servant leadership from his writings. These characteristics include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to people's growth, and community building.

In his article titled "The goal of leaders is to help others become leaders," Buchen (1998) emphasized four servant leadership characteristics. The four characteristics are capacity for reciprocity, preoccupation with the future, relationship building, and self-identity.

Batten (1998, p. 39) also prepared a list of servant-leaders characteristics. His list includes goal orientation, knowing how to lead a meaningful life based on "faith, hope, love, and gratitude," integrity, teamwork, enriching the lives of others, understanding and respecting others, having grace and forgiveness for others, and being tough-minded.

In 1998 Bottum and Lenz also listed the characteristics of servant leadership. Their list includes the following: self-transcendence, service sensitivity to the needs of others, commitment to values, achievement, productivity, nurturing the positive in people, integrity, team-building, peace-making, growth through adversity, and endurance.

Farling, Stone, and Winston published a theoretical servant leadership model in 1999 that incorporates variables from literature. Those variables are vision, service, influence, credibility, and trust. They urged other researchers to perform empirical research to advance this field.

In the same year, in 1999, Laub completed his Doctoral dissertation entitled "Assessing the servant organisation: Developing the Servant Organisation Leadership Assessment (SOLA) instrument." In this work, he classified servant

leadership into six dimensions: building community, developing people, displaying authenticity, providing leadership, sharing leadership, and valuing people. He also developed a SOLA instrument for assessment.

Page and Wong (2000) gave a conceptual framework of SL, and according to their framework, a character is the center of servant leadership. They concluded that servant leaders were characterized by integrity, humility, servanthood, caring for others, empowering others, developing others, visioning, goal-setting, leading, modeling, team-building, and shared decision-making. They also developed a self-assessment instrument for SL.

Russell and Stone (2000) identified 20 attributes of servant leadership from the literature. They classified these attributes into two categories. Nine functional attributes, namely vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment, and eleven accompanying attributes, namely communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation. This article not only defines the SL characteristic but also incorporates the SL characteristics into a model. This model serves as the foundation for real-life applications.

Abel (2000), in his Doctoral thesis, selected 12 SL characteristics as Integrity, Humility, Servanthood, Caring for Others, Empowering Others, Developing Others, Visioning, Goal-setting, Leading, Modeling, Teambuilding, and Shared Decision-Making.

Wong and Page (2003) Revised Servant Leadership characteristics based on the OP (opponent-process model) and suggested five factors of servant leadership. Those five factors are a servant's heart (humility & selflessness), Serving and developing others, Consulting and involving others, Inspiring and influencing others, and Modeling integrity and authenticity. After this, they discuss its practical implications also.

In 2003, Osmond Carraway Ingram, Jr., in his Doctoral dissertation, described six characteristics of servant leadership, including acceptance, relationship, credibility, influence, vision, and encouragement.

Kathleen Patterson, in her 2003 Doctoral dissertation, presented a theoretical model of SL and identified seven constructs of servant leadership. These seven constructs are love, humility, altruism, vision, trust, empowerment, and service.

In 2006, Barbuto and Wheeler produced five servant leadership factors extracted from 11 potential servant leadership qualities. From these 11 qualities, ten were adapted from Spears, and one 'calling' was added by researchers. The five factors are altruistic calling, emotional healing, persuasive mapping, wisdom, and organisational stewardship.

Irving and Longbotham (2007) described six servant leadership characteristics: engaging in honest self-evaluation, fostering collaboration, providing accountability, supporting and resourcing, communicating with clarity, and valuing and appreciating.

Sendjaya and colleagues (2008) synthesized the servant leadership literature. They developed the Servant Leadership Behavior Scale (SLBS) in this study. They categorized their findings into six different dimensions of leadership behavior: voluntary subordination (Being a servant, Acts of service), authentic self (Humility, Integrity, Accountability, Security, Vulnerability), covenantal relationship (Acceptance, Availability, Equality, Collaboration), responsible morality (Moral reasoning, Moral action), transcendental spirituality (Religiousness, Wholeness, Interconnectedness, Sense of mission), and transforming influence (Vision, Modelling, Mentoring, trust, Empowerment).

In 2011, van Dierendonck in his servant leadership review article, described six characteristics of SL, including Empowering and Developing People, Humility, Authenticity, Interpersonal Acceptance, Providing Direction, and Stewardship. After giving these characteristics, a conceptual model of servant leadership is also introduced.

In 2015, Adam Focht and Michael Ponton conducted a Delphi study on over 100 characteristics by Sendjaya in 2003, and they identified 12 characteristics after three rounds. These characteristics are valuing people, humility, listening, trust, caring, integrity, and service, empowering, serving others' needs before their own, collaboration, love /unconditional love, and learning.

In 2017, Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys conducted a systematic literature review and identified eight servant leader characteristics: Authenticity, Humility, Compassion, Accountability, Courage, Altruism, Integrity, and Listening.

In 2019, Latif and Marimon analyzed the perception of servant leadership in higher education and formed seven factors: behaving ethically, development, emotional healing, empowerment, pioneering, relationship building, and wisdom.

Research Methodology

Study Design

Identification of the servant leader characteristics from the literature-

A literature review of SL characteristics was performed to learn about the already existing SL characteristics in the literature.

Review the 22 SL characteristics-oriented papers to identify the key characteristics of the servant leader. Initial clustering of SL characteristics has been done to discover 77 SL characteristics.

Following the initial clustering, the characteristics highlighted by a single author are discarded. There are 42 attributes remaining after this method.

Identification of the servant leader characteristics through a Delphi survey-

Delphi study adapted to discover servant leadership's essential characteristics through a panel of experts. The Delphi method was developed to gather a collection of experts' most trustworthy opinions when proper knowledge is unavailable. (Guglielmino, 1977).

Selection of SL experts- University professors and research scholars related to this area were selected for this study.

Data on the SL characteristics were gathered- An online survey was conducted to gather the information.

Analysis of the data- The data of the survey was measured on the statistical software SPSS ver. 26.

Introduction of the servant leadership model through Hermeneutics

Hermeneutics methodology is applied to interpret several verses of the Bhagavad Gita to draw SL characteristics. Following Muniapan (2010), this study follows a four-stage approach to interpretation. These four stages are identification, investigation, analysis, and integration.

Identification of the SL characteristics

Investigate the selected chapters and verses in detail concerning their context.

Analysis of the selected verses towards their modern relevance

Integration of verses into a modern context

research Instrument

A questionnaire has been designed for the study

Servant Leadership Characteristics Questionnaire

A compiled list of 42 items was designed. The questionnaire consists Five-point Likert scale. This scale consists of the range from strongly disagree to strongly agree. This range consists of five categories such as strongly disagree, disagree, neutral, agree, and strongly agree.

This questionnaire formulated by the researchers has two parts. Part A comprises the demographic data: Designation. Part B shall consist of 42 SL characteristics with their explanations.

Data Collection

The Delphi Survey Consensus of the Expert Panel- A comprehensive and prioritized list of the characteristics of the servant leader was developed through a Delphi survey with 36 experts in the field. Out of 36 participants, 16 were faculty members, and 20 were research scholars from different universities.

Data Analysis

Instrument Measurement

Reliability Test- Questionnaire

Table 1 indicates the reliability measurements of the instrument. An alpha value of 0.989 designates a good level of reliability. (reference)

Table 1: Reliability Measurement

Cronbach's Alpha	N of Items
.989	42

Kendall's coefficient of concordance (W)

A Delphi survey was performed to know the expert's opinions. The results are measured through Kendall's coefficient of concordance (W).

Results

Analysis of Demographic Data

Table 1 reflects the demographics of the respondents. Thirty-six participants (16 faculty members and 20 research scholars) from different universities were selected for the study.

Table 2: Demographics of Respondents

Designation	Frequency	Percent	Valid Percent	Cumulative Percent
Research scholar	20	55.6	55.6	55.6
Faculty member	16	44.4	44.4	100.0
Total	36	100.0	100.0	

Kendell's coefficient of concordance (W test)

A Kendall's W was calculated to measured the agreement among the judges ($N=36$). There was a significant difference in rating of judges if we take all forty-two characteristics ($w = .64$, $X^2 = 957.03$, $p < .001$).

Table 3: Hypothesis Test Summary

S.N.	Null Hypothesis	Test	Sig.	Decision
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1.	The distributions of V2(Healing), V3(Service), V4(Leading), V5(Influence), V6(Communication), V7(Foresight), V8(Listening), V9(Persuasion), V10(Priorities), V11(Conceptualizing), V12(Acceptance), V13(Values), V14(Vision), V15(Power), V16(Trust), V17(Humility), V18(Autonomy and moral development), V19(Awareness), V20(Relationship building), V21(Wisdom), V22(Empathising), V23(Stewardship), V24(Commitment to people's growth), V25(Community building), V26(Interpersonal Acceptance), V27(Goal-orientation), V28(Integrity), V29(Team work), V30(Credibility), V31(Authenticity), V32(Servanthood), V33(Caring for others), V34(Empowerment), V35(Modelling), V36(Shared decision-making), V37(Honesty), V38(Pioneering), V39(Encouragement), V40(Love), V41(Altruism), V42(Fostering collaboration) and V43(Accountability) are the same.	Related-Samples Kendall's Coefficient of Concordance	.000	Reject the null hypothesis.
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Table 4: Related-Samples Kendall's Coefficient of Concordance Summary

N	36
Kendall's W ^a	.648
Chi-Square	957.035
df	41
Asymp. Sig.	.000

After the experts' opinions, the ten most important ten key characteristics are identified. These ten characteristics are Healing, Service, Influence, Listening, Trust, Relationship building, Commitment to people's growth, Servanthood, Caring for others, and Shared decision-making.

Servant leadership exhibited by lord Krishna in Bhagavad Gita

Many researchers have recently looked to religious texts for effective leadership and management insights. These texts include the Jain canon, the Buddhist canon, the Islamic canon, and the Sanatan Dharma canon. While many studies have been conducted on this topic, especially concerning Sanatan dharma, there is still much to learn about the field as a whole. This research, therefore, delves through the Bhagavad Gita, the most revered text in Santana Dharma, to uncover lessons on servant leadership. One of the essential texts in Sanatan Dharma, the Bhagavad Gita, is a summary of the fundamental essence of the Vedas. The precise date the Bhagavad Gita was written is unknown. Some academics have hypothesized that it dates back to 3000 BC. The Bhagavad Gita has persisted as a revered book of proverbial knowledge throughout these countless years. It continues to be regarded as a literary masterpiece. Arjuna and Krishna converse in the Bhagavad Gita, which serves as the backdrop for Arjuna's leadership appeal. Before the events described in the Bhagavad Gita, Arjuna had already held a number of positions of leadership, but in the battle of Kurukshetra, Krishna's teachings are intended to prepare him for a new kind of position. Even today, many centuries later, we can still relate to this leadership approach as servant leadership. It can be shown that servant-leadership principles are indeed based on scriptural concepts.

Krishna speaks 574 of the entire 700 verses in the Bhagavad Gita, Arjuna speaks 84 verses, Sanjaya speaks 41 verses, and Dhritarashtra speaks one verse. Thus, in the Bhagavad Gita, Krishna spoke the most and demonstrated the key characteristics of SL. The most important servant leadership characteristics in Bhagavad Gita are:

Healing- Healing effectively manages agonising thoughts, feelings, and emotions so that they do not disrupt the present.

arjuna uvaca
drstvemam svajanam krsna
yuyutsum samupasthitam
sidanti mama gatrani
mukham ca parisusyati (Bhagavad Gita, 1.28)

vepathus ca Sarire me
roma-harsas ca jayate
gandivarh sransate hastat
tvak caiva paridahyate (Bhagavad Gita, 1.29)

sri bhagavan uvaca
aSocyan anvasocas tvam
prajia-vadams ca bhadsase
gatasiin agatasims ca
ndnusocanti panditah (Bhagavad Gita, 2.11)

matra-sparsas tu kaunteya
Sitosna-sukha-duhkha-dah
agamapayino'nit yas
farms titiksasva bharata (Bhagavad Gita, 2.14)

Emotional weakness	Healing by Krishna	Servant Leader
The heart was on fire, the hair stood on end, the body shook, and a searing sensation spread throughout the body. (Bhagavad Gita, 1.28,29)	You are lamenting something that is not worthy of grief; the wise do not lament for the living or the deceased. The temporary presence of pleasure and misery and their eventual disappearance are analogous to the arrival and departure of winter and summer. One must cultivate the capacity to endure them without becoming annoyed. (Bhagavad Gita, 2.11,14)	On the battlefield of Kurukshetra, Krishna, in his role as a leader who serves others, heals Arjuna of all of his emotional flaws.

Service- A person renders service when they lend a helping hand to another or perform labour for the advantage of another individual.

arjuna uvaca
senayor ubhayor madhye
ratham sthapaya me'cyuta
yavad etan nirikse*ham
yoddhu-kaman avasthitan
kair mayd saha yoddhavyam
asmin rapa-samud yame (Bhagavad Gita, 1.21,22)

saiijaya uvaca
evam ukto hrsikeso
gudakesena bharata
senayor ubhayor madhye

sthapayitva rathottamam (Bhagavad Gita, 1.24)

Arjuna commands	Krishna leads as a servant	Servant Leader
Please situate my chariot between the two armies so I can observe those who wish to fight and those I must fight with in this massive battle. (Bhagavad Gita, 1.21,22)	Following the instruction given by Arjuna, Krishna moved the majestic chariot into position between the two opposing armies. (Bhagavad Gita, 1.24)	In his role as Arjuna's charioteer, Krishna was required to obey all of Arjuna's commands without question. Even if a leader is in the position of controlling the situation, he or she should always be eager to put the needs of the followers first and be their supporter for the rest of their lives.

Influence- influence is the effect of having an impact on someone's character or development.

na ca Saknomy avasthatum
bhramativa ca me manah
nimittani ca pasyami
viparitani kesava (Bhagavad Gita, 1.30)

sanjaya uvadca
evam uktvarjunah sankhye
rathopastha upavisat
visr}ya sa-Saram cdpam
§oka-samvigna-manasah (Bhagavad Gita, 1.46)

rt bhagavan uvaca
kutas tud kaSmalam idam
vigsame samupasthitam
anarya-justam asvargyam
akirti-karam arjuna (Bhagavad Gita, 2.2)

kiaibyam ma sma gamah partha
naitat tvayy upapadyate
ksudram hrdaya-daurbalyam
tyaktvottistha parantapa (Bhagavad Gita, 2.3)

The powerlessness faced by Arjuna	Influenced by Krishna	Servant Leader
Because his mental state was so distressed, he was unable to stand, forgot who he was, and could only focus on the disaster that befell him. He was unable to stand, so he gave up his responsibility and sat down on the chariot. (Bhagavad Gita, 1.30,46)	Impurities have no place in the life of a man who appreciates the worth of human life since they do not contribute to a higher calling or purpose in this world. Do not give in to the humiliating powerlessness you feel; instead, cast aside the fragility of your heart and rise above this. (Bhagavad Gita, 2.2,3)	When a follower is in difficulty, the leader exerts influence to help him escape. When Arjuna lost his will to fight and demonstrated his inability to do so, Krishna addressed him and influenced him as a leader.

Listening- Listen with empathy to those who follow him.

sanjaya uvadca
evam uktvd hrsikesam
gudakesah parantapah
na yolsya iti govindam
uktvd tisnim babhiiva ha (Bhagavad Gita, 2.9)

ri bhagavan uvaca
bhitya eva maha-baho
Smu me paramam vacah
yat te'ham priyamanaya
vaksyami hita-kamyaya (Bhagavad Gita, 10.1)

vaktum arhasy aSesena
divya hy atma-vibhitayah
yabhir vibhitibhir lokan
imams tvam vydpya tisthast (Bhagavad Gita, 10.16)

Arjuna's doubts	Active Listener Krishna	Servant Leader
After making these remarks, Arjuna, the punisher of foes, told Krsna, "Govinda, I will not fight," and fell mute. (Bhagavad Gita, 2.9)	The Supreme Lord said: My dear friend, mighty-armed Arjuna, listen again to My supreme word, which I shall impart to you for your benefit and which will give you great joy. (Bhagavad Gita, 10.1)	A servant leader is someone who is not just an effective communicator but also an attentive listener. He pays close attention to the inquiries and concerns raised by his followers and provides answers to their concerns. Arjuna has a lot of questions, and Krishna patiently listens and answers all of them again and again.
Kindly explain to me in greater depth Your divine qualities, which allow You to permeate all of these realms and remain in each one of them. (Bhagavad Gita, 10.16)		

Trust- Trust is the belief in someone's or something's dependability, integrity, or ability.

na ca Saknomy avasthatum
bhramativa ca me manah
nimittani ca pasyami
viparitani kesava (Bhagavad Gita, 1.30)

tani sarvani samyam-ya
yukta asita mat-parah
vase hi yasyendriyani
tasya prajna pratisthita (Bhagavad Gita, 2.61)

yo mam pasyati sarvatra
sarvam ca mayi pasyati
tasyaham na pranasyami
sa ca me na pranasyati (Bhagavad Gita, 6.30)

Arjuna's doubt	Trust in Krishna	Servant Leader
I am now unable to continue standing here. My memory is failing and my mind is jumbled. I only foresee evil, O slayer of	A man of steady intelligence is one who can keep his senses under tight control and focus his attention on me. (Bhagavad Gita, 2.61)	Leaders that put others first instill trust. They do so voluntarily in the name of the people they are sworn to protect. They are reliable and

the demon Kesi. (Bhagavad Gita, 1.30)	I am never lost, and neither is the one who sees Me everywhere and sees everything in Me. (Bhagavad Gita, 6.30)	genuine, therefore people put their faith in them.
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Relationship building- Servant leader exhibit bravery in fostering positive relationships with people.

karpanya-dosopahata-svabhavah
prechami tvam dharma-sammidha-cetah
yac chreyah syan niscitam brithi tan me
Sisyas te'ham Sadhi mam tvarh prapannam (Bhagavad Gita, 2.7)

yoga-yukto visuddhatma
vijitatma jitendriyah
sarvabhiitmatmabhitatma
kurvann api na lipyate (Bhagavad Gita, 5.7)

pitaham asya jagato
mata dhata pitamahah (Bhagavad Gita, 9.17)

gatir bharta prabhuh saksi
nivasah Saranam suhrt (Bhagavad Gita, 9.18)

Arjuna's doubts	Relationship building, defined by Krishna	Servant Leader
Disoriented by guilt for failing to do his duty, he completely lost his temper. So he went to Krishna and asked him to help him out. (Bhagavad Gita, 2.7)	<p>One who works with devotion, has a pure soul, and exercises control over his mind and sensibilities is beloved by all, and all are beloved by him. Even though he is always working, he is never entangled. (Bhagavad Gita, 5.7)</p> <p>I am the creator, the nurturer, and the backbone of the entire cosmos. (Bhagavad Gita, 9.17)</p> <p>I am the destination, the source of sustenance, the ruler, the eyewitness, the safe haven, the best friend, and the closest confidant. (Bhagavad Gita, 9.18)</p>	<p>Relationship-building abilities enable you to form connections with others. With these skills, you may find that you are better able to get along with coworkers, work effectively as a team member, and establish solid relationships. Relationship-building abilities can assist you in listening to others and making decisions that benefit all parties. Avoiding power struggles and managing conflicts with civility contributes to the development of strong relationships. When individuals have mutual comprehension, relationships can flourish.</p>

Commitment to people's growth- committed to the personal and professional growth of every member of their organisations.

dosair etaih kula-ghndnam
varna-sankara-karakaih
utsddyante jati-dharmah
kula-dharmdé ca sdsvatah (Bhagavad Gita, 1.42)

athava bahunaitena
kim jfidtena tavarjuna
vistabhyaham idarh krtsnam
ekamsena sthito jagat (Bhgavad Gita, 10.42)

Arjuna's problem	Commitment to people's growth by Krishna	Servant leader
All types of community initiatives and family welfare activities are destroyed as a result of the evil deeds of those who destroy family tradition (Bhgavad Gita, 1.42)	But what use is there for such in-depth understanding, Arjuna? Just a little bit of Me is all it takes to penetrate and sustain the entire cosmos. (Bhgavad Gita, 10.42)	The servant leader cares deeply about the development of every member of the team. The servant leader understands the gravity of his or her duty to foster the professional and personal development of subordinates and peers.

Servanthood- Servanthood refers to the role, status, or character trait of someone who maintains a servile lifestyle.

anjaya uvadca
evam uktvarjunah sankhye
rathopastha upavisat
visr}ya sa-Saram cdpam
§oka-samvigna-manasah (Bhgavad Gita, 1.46)

apiiryamanam acala-pratistham
samudram dpah pravisanti yadvat
tadvat kama yarn pravisanti sarve
sa Santim apnoti na kama-kami (Bhgavad Gita, 2.70)

sri bhagavan uvadca
sannydsah karma-yogas ca
nihsreyasa-karav ubhau
tayos tu karma-sannyasat
karma-yogo visisyate (Bhgavad Gita, 5.2)

na ca mam tani karmani
nibadhnanti dhanafijaya
udasinavad asinam
asaktam tesu karmasu (Bhagavad Gita, 9.9)

Arjuna seeking help	Servant Qualities in Krishna	Servant Leadership
After making these remarks on the battlefield, Arjuna threw down his bow and arrows and sank down in the chariot, overcome with sorrow. (Bhgavad Gita, 1.46)	Peace can only be attained by one who is unruffled by the never-ending stream of desires, which come in like rivers into an ocean that is constantly being replenished but remains calm. Both renunciation of employment and work done with passion contribute to freedom. Renunciation of	A servant leader constantly maintains a healthy distance from the temptations of the material world and the environment around him.

	works is preferable, but work done in devotional service is preferable. I remain disengaged from all of these earthly pursuits, remaining sitting as though unaffected by them. (Bhagavad Gita, 9.9)	
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Caring for others- caring for other individuals with the goal of assisting them in their growth

anjaya uvadca
evam uktvarjunah sankhye
rathopastha upavisat
visr}ya sa-Saram cdpam
§oka-samvigna-manasah (Bhagavad Gita, 1.46)

karmanaiva hi samsiddhim
asthita janakddayah
loka-sangraham evapi
sampasyan kartum arhasi (Bhagavad Gita, 3.20)

yad yad dcarati Sresthas
tat tad evetaro janah
sa yat pramanarm kurute
lokas tad anuvartate (Bhagavad Gita, 3.21)

nayam loko'sty ayajiiasya
kuto'nyah kuru-sattama (Bhagavad Gita, 4.31)

yada yada hi dharmasya
glanir bhavati bharata
abhyutthaénam adharmasya
taddtmanam srjamyaham (Bhagavad Gita, 4.7)

Arjuna in need	Krishna as a Caring leader	Servant Leader
After finishing his speech on the battlefield, Arjuna threw away his bow and arrows and sat down on the chariot, his mind completely consumed by the anguish of losing his friend. (Bhagavad Gita, 1.46)	The story of King Janaka is told by Krishna as an example. He achieved perfection merely by carrying out the tasks that were assigned to him. As a result, you ought to carry out your task if for no other reason than to further people's knowledge in general. The actions of a great man are imitated by common individuals. And whatever standards he establishes	People require a leader who can instruct their adherents through practical behaviour. A servant leader confronts the situation himself before prescribing the appropriate actions for his followers. A leader who sacrifices for their adherents. Whenever the adherents require leadership, a leader assists them.

	<p>through exemplary behaviour, the entire universe pursues.</p> <p>Best of the Kuru dynasty, one cannot exist happily on this planet or in this life without making sacrifices; what then of the next?</p> <p>O descendant of Bharata, whenever and wherever there is a decline in religious practise and a predominant rise in irreligion, I descend. (Bhgavad Gita, 4.7)</p>	
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Shared decision making- Individuals are supported in making decisions that are best for them when there is shared decision-making.

anjaya uvadca
evam uktvarjunah sankhye
rathopastha upavisat
visr}ya sa-Saram cdpam
§oka-samvigna-manasah (Bhgavad Gita, 1.46)

arjuna wvaca
nasto mohah smrtir labdha
tvat prasadan mayacyuta
sthito'smi gata-sandehah
karisye vacanam tava(Bhgavad Gita, 18.73)

<i>Confused Arjuna</i>	<i>Krishna helps Arjuna</i>	<i>Servant Leader</i>
After making these remarks on the battlefield, Arjuna laid down his bow and arrows and sat on his chariot, overcome with sorrow. (Bhgavad Gita, 1.46)	My illusion has now dissipated, said Arjuna to Lord Krishna. By Your grace, I have regained my memory, and I am now confident, free of doubt, and prepared to act in accordance with Your instructions. (Bhgavad Gita, 18.73)	Arjuna was unable to make a decision at the beginning of the conflict, and Krishna was unable to do so by himself. After 18 chapters of discussion, both parties exchanged their perspectives and determined the battle's outcome. A servant leader is always committed to collaborative decision-making.

Conclusion

"The servitor is always ready to render service to the lord, and, similarly, the Lord is always seeking an opportunity to render some service to the devotee." (Prabhupada, 1986)

The modern world is fraught with challenges at every turn. The responsibilities of a leader in this day and age are becoming more challenging to fulfill. These days, there are a great number of new subfields of leadership that are emerging to

address the issues that are now confronting organisations. The aspect of servant leadership that succeeds in gaining popularity and attracting the attention of the leader stands out among the rest.

Therefore, Using the existing literature and a Delphi study, this study identifies the ten most essential characteristics of servant leadership. These characteristics are healing, service, influence, listening, trust, relationship building, commitment to people's growth, servanthood, caring for others, and shared decision-making. Then provides a conceptual model for developing these characteristics in a relatable and feasible way. This model is based on Bhagavat Gita and shows the relevance and significance of Bhagavat Gita to one of the most influential leadership theories of our time. By adhering to the Bhagavad Gita's teachings on leadership values, leaders can modify their personalities and influence the external world. The Bhagavad Gita's leadership principles are quite applicable in this regard.

Appendix:

Servant Leader Characteristics in Literature

SN.	Authors	Characteristics
	Robert K. Greenleaf (1977)	(1) Healing, (2) Service, (3) Ability to lead, (4) Influence, (5) Language and Communication, (6) Foresight, (7) Listening, (8) Persuasion, (9) Priorities, (10) Conceptualizing, (11) Acceptance, (12) Values, (13) Vision, (14) Authority, (15) Power, (16) Trust
	J.W. Graham (1991)	(1) Humility, (2) Relational (Mutual) Power, (3) Vision, (4) Autonomy and Moral Development of Followers, (5) Emulations of Leaders' Service Orientation
	De Pree (1992)	(1) Integrity, (2) Vulnerability, (3) Discernment, (4) Awareness of The Human Spirit, (5) Courage in Relationships, (6) Sense of Humor, (7) Intellectual Energy and Curiosity, (8) Respect of The Future, Regard for The Present, Understanding of The Past, (9) Predictability, (10) Breadth, (11) Comfort with Ambiguity, (12) Presence
	Spears (1995)	(1) Listening, (2) Empathy, (3) Healing, (4) Awareness, (5) Persuasion, (6) Conceptualization, (7) Foresight, (8) Stewardship, (9) Commitment to the Growth of People, (10) Building Community
	Buchen (1998)	(1) Capacity for Reciprocity, (2) Preoccupation with Future, (3) Relationship Building, (4) Self-Identity
	Batten (1998)	(1) Goal-orientation, (2) Knowing how to lead a significant life based on "faith, hope, love and gratitude", (3) Integrity, (4) Team work, (5) Enriching the lives of others, (6) Understanding and respecting others, (7) Having grace and forgiveness for others, (8) Being tough-minded
	Bottum and Lenz (1998)	(1) Self-transcendence, (2) Service-sensitivity to the needs of others, (3) Commitment to values, (4) Achievement, productivity, (5) Nurturing the positive in people, (6) Integrity, (7) Team-building, peace-making, (8) Growth through adversity, endurance
	Farling, Stone, and Winston (1999)	(1) Vision, (2) Service, (3) Influence, (4) Credibility, (5) Trust
	Laub (1999)	(1) Building Community, (2) Developing People, (3) Displaying authenticity, (4) Providing Leadership, (5) Sharing Leadership, (6) Valuing People
	Page and Wong (2000)	(1) Integrity, (2) Humility, (3) Servanthood, (4) Caring for Others, (5) Empowering Others, (6) Developing Others, (7) Visioning, (8) Goal-

		Setting, (9) Leading, (10) Modeling, (11) Team-Building, (12) Shared Decision-Making
	Russell and Stone (2000)	(1) Vision, (2) Honesty, (3) Integrity, (4) Trust, (5) Service, (6) Modeling, (7) Pioneering, (8) Appreciation of Others, (9) Empowerment, (10) Communication, (11) Credibility, (12) Competence, (13) Stewardship, (14) Visibility, (15) Influence, (16) Persuasion, (17) Listening, (18) Encouragement, (19) Teaching, (20) Delegation
	Abel (2000)	(1) Integrity, (2) Humility, (3) Servanthood, (4) Caring for Others, (5) Empowering Others, (6) Developing Others, (7) Visioning, (8) Goal-setting, (9) Leading, (10) Modeling, (11) Team-building, (12) Shared Decision-Making
	Wong and Page (2003)	(1) A Servant's Heart (Humility & Selflessness), (2) Serving and Developing Others, (3) Consulting and Involving Others, (4) Inspiring and Influencing Others, (5) Modeling Integrity and Authenticity
	Osmond Carraway Ingram, Jr. (2003)	(1) Acceptance, (2) Relationship, (3) Credibility, (4) Influence, (5) Vision, (6) Encouragement
	Kathleen Patterson (2003)	(1) Love, (2) Humility, (3) Altruism, (4) Vision, (5) Trust, (6) Empowerment Service
	Barbuto and Wheeler (2006)	(1) Altruistic calling, (2) Emotional Healing, (3) Persuasive mapping, (4) Wisdom, (5) Organisational stewardship
	Irving and Longbotham (2007)	(1) Engaging in honest self-evaluation, (2) Fostering collaboration, (3) Providing accountability, (4) Supporting and resourcing, (5) Communicating with clarity, (6) Valuing and appreciating
	Sendjaya and colleagues (2008)	(1) Voluntary subordination (Being a servant, acts of service), (2) Authentic self (Humility, Integrity, Accountability, Security, Vulnerability), (3) Covenantal relationship (Acceptance, Availability, Equality, Collaboration), (4) Responsible morality (Moral reasoning, Moral action), (5) Transcendental spirituality (Religiousness, Wholeness, Interconnectedness, Sense of mission), (6) Transforming influence (Vision, Modelling, Mentoring, trust, Empowerment)
	Van Dierendonck (2011)	(1) Empowering and Developing People, (2) Humility, (3) Authenticity, (4) Interpersonal Acceptance, (5) Providing Direction, (6) Stewardship
	Adam Focht and Michael Ponton (2015)	(1) Valuing people, (2) Humility, (3) Listening, (4) Trust, (5) Caring, (6) Integrity, (7) Service, (8) Empowering, (9) Serving others' needs before their own, (10) Collaboration, (11) Love /unconditional love, (12) Learning
	Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)	(1) Authenticity, (2) Humility, (3) Compassion, (4) Accountability, (5) Courage, (6) Altruism, (7) Integrity, (8) Listening
	Latif and Marimon (2019)	(1) Behaving ethically, (2) Development, (3) Emotional Healing, (4) Empowerment, (5) Pioneering, (6) Relationship building, (7) Wisdom

Initial Clustering of Servant Leader characteristics by Authors

SN.	Characteristic	Researchers
	Healing/ emotional healing	Greenleaf (1977), Spears (1995), Barbuto and Wheeler (2006), Latif and Marimon (2019)
	Service/ service-sensitivity to the needs of others/ Emulations of leaders' service orientation	Greenleaf (1977), Bottum and Lenz (1998), Farling, Stone, and Winston (1999), Russell and Stone (2000), Kathleen Patterson (2003), Adam Focht and Michael Ponton (2015), J.W. Graham (1991)
	Ability to lead/ Leading	Greenleaf (1977), Page and Wong (2000), Abel (2000)
	Influence/ transforming influence (Vision, Modelling, Mentoring, trust, Empowerment)/ Inspiring and influencing others	Greenleaf (1977), Farling, Stone, and Winston (1999), Russell and Stone (2000), Sendjaya and colleagues (2008), Wong and Page (2003), Ingram (2003)
	Language and communication/ Communication/ Consulting and involving others/ communicating with clarity	Greenleaf (1977), Russell and Stone (2000), Wong and Page (2003), Irving and Longbotham (2007)
	Foresight	Greenleaf (1977), Spears (1995)
	Listening	Greenleaf (1977), Spears (1995), Russell and Stone (2000), Adam Focht and Michael Ponton (2015), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
	Persuasion/ persuasive mapping	Greenleaf (1977), Spears (1995), Russell and Stone (2000), Barbuto and Wheeler (2006)
	Priorities/ serving others' needs before their own	Greenleaf (1977), Adam Focht and Michael Ponton (2015)
	Conceptualizing	Greenleaf (1977), Spears (1995)
	Acceptance	Greenleaf (1977), Ingram (2003)
	Values/ commitment to values/ valuing people/ valuing and appreciating/ valuing people	Greenleaf (1977), Bottum and Lenz (1998), Laub(1999), Irving and Longbotham (2007), Adam Focht and Michael Ponton (2015)
	Vision/ visioning	Greenleaf (1977), J.W. Graham (1991), Farling, Stone, and Winston (1999), Page and Wong (2000), Russell and Stone (2000), Abel (2000), Ingram (2003)
	Authority	Greenleaf (1977)
	Power/ Relational (mutual) power	Greenleaf (1977), J.W. Graham (1991)
	Trust	Greenleaf (1977), Farling, Stone, and Winston (1999), Russell and Stone (2000), Kathleen Patterson (2003), Adam Focht and Michael Ponton (2015)
	Humility/ a servant's heart (humility & selflessness),	J.W. Graham (1991), Page and Wong (2000), Abel (2000), Wong and Page (2003), Kathleen Patterson (2003), van Dierendonck (2011), Adam Focht and

		Michael Ponton (2015), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
	Autonomy and moral development of followers/ developing people	J.W. Graham (1991), Laub (1999)
	Predictability	De Pree (1992)
	Breadth	De Pree (1992)
	Comfort with ambiguity	De Pree (1992)
	Presence	De Pree (1992)
	Vulnerability	De Pree (1992)
	Discernment	De Pree (1992)
	Awareness of the human spirit/ Awareness	De Pree (1992), Spears (1995)
	Courage in relationships/ Relationship building/ covenantal relationship (Acceptance, Availability, Equality, Collaboration),	De Pree (1992), Buchen (1998), Ingram (2003), Sendjaya and colleagues (2008), Latif and Marimon (2019)
	Sense of humour	De Pree (1992)
	Intellectual energy/ Wisdom	De Pree (1992), Barbuto and Wheeler (2006), Latif and Marimon (2019)
	Curiosity	De Pree (1992)
	Empathising/ behaving ethically	Spears (1995), Latif and Marimon (2019)
	Stewardship/ organisational stewardship	Spears (1995), Russell and Stone (2000), Barbuto and Wheeler (2006), van Dierendonck (2011)
	Commitment to people's growth/ Growth through adversity	Spears (1995), Bottum and Lenz (1998)
	Community building	Spears (1995), Laub (1999)
	Capacity for reciprocity/ Interpersonal Acceptance	Buchen (1998), van Dierendonck (2011)
	Preoccupation with future	Buchen (1998)
	Self-identity	Buchen (1998)
	Goal-orientation/ goal-setting	Batten (1998), Page and Wong (2000), Abel (2000),
	Integrity/Modeling integrity and authenticity/ authentic self (Humility, Integrity, Accountability, Security, Vulnerability),	Batten (1998), Bottum and Lenz (1998), Page and Wong (2000), Russell and Stone (2000), Abel (2000), Wong and Page (2003), Sendjaya and colleagues (2008), Adam Focht and Michael Ponton (2015), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)

	Team work/ team-building	Batten (1998), Bottum and Lenz (1998), Page and Wong (2000), Abel (2000)
	Enriching the lives of others	Batten (1998)
	Understanding and respecting others	Batten (1998)
	Having grace and forgiveness for others	Batten (1998)
	Being tough-minded	Batten (1998)
	Self-transcendence	Bottum and Lenz (1998)
	Achievement	Bottum and Lenz (1998)
	Productivity	Bottum and Lenz (1998)
	Nurturing the positive in people	Bottum and Lenz (1998)
	Peace-making	Bottum and Lenz (1998)
	Endurance	Bottum and Lenz (1998)
	Credibility	Farling, Stone, and Winston (1999), Russell and Stone (2000), Ingram (2003)
	Displaying authenticity/ Authenticity	Laub (1999), van Dierendonck (2011), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
	Providing leadership	Laub (1999)
	Sharing leadership	Laub (1999)
	Servanthood/ voluntary subordination (Being a servant, Acts of service),	Page and Wong (2000), Abel (2000), Sendjaya and colleagues (2008)
	Caring for others	Page and Wong (2000), Abel (2000), Adam Focht and Michael Ponton (2015)
	Empowering others/ empowerment/ Empowering and Developing People, developing others/development	Page and Wong (2000), Russell and Stone (2000), Abel (2000), Kathleen Patterson (2003), Kathleen Patterson (2003), van Dierendonck (2011), Adam Focht and Michael Ponton (2015), Latif and Marimon (2019), Wong and Page (2003), Latif and Marimon (2019)
	Modelling	Page and Wong (2000), Russell and Stone (2000), Abel (2000)
	Shared decision-making	Page and Wong (2000), Abel (2000),
	Honesty/ Engaging in honest self-evaluation	Russell and Stone (2000), Irving and Longbotham (2007)
	Pioneering	Russell and Stone (2000), Latif and Marimon (2019)
	Appreciation of Others	Russell and Stone (2000)
	Competence	Russell and Stone (2000)
	Visibility	Russell and Stone (2000)

	Encouragement	Russell and Stone (2000), Ingram (2003)
	Teaching	Russell and Stone (2000)
	Delegation	Russell and Stone (2000)
	Love, love /unconditional love,	Kathleen Patterson (2003), Adam Focht and Michael Ponton (2015)
	Altruism/ altruistic calling/ knowing how to lead a significant life based on "faith, hope, love and gratitude	Kathleen Patterson (2003), Barbuto and Wheeler (2006), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017), Batten (1998)
	Fostering collaboration/ Collaboration	Irving and Longbotham (2007), Adam Focht and Michael Ponton (2015)
	Providing accountability/ Accountability	Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
	Supporting and resourcing	Irving and Longbotham (2007)
	Responsible morality (Moral reasoning, Moral action),	Sendjaya and colleagues (2008)
	Transcendental spirituality (Religiousness, Wholeness, Interconnectedness, Sense of mission),	Sendjaya and colleagues (2008)
	Providing direction	van Dierendonck (2011)
	Learning	Adam Focht and Michael Ponton (2015)
	Compassion	Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
	Courage	Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)

Characteristics after Excluding Single Author's Recommendation

SN.	Characteristic	Researchers
	Healing/ emotional healing	Greenleaf (1977), Spears (1995), Barbuto and Wheeler (2006), Latif and Marimon (2019)
	Service/ service-sensitivity to the needs of others/ Emulations of leaders' service orientation	Greenleaf (1977), Bottum and Lenz (1998), Farling, Stone, and Winston (1999), Russell and Stone (2000), Kathleen Patterson (2003), Adam Focht and Michael Ponton (2015), J.W. Graham (1991)
	Ability to lead/ Leading	Greenleaf (1977), Page and Wong (2000), Abel (2000)
	Influence/ transforming influence (Vision, Modelling, Mentoring, trust, Empowerment)/ Inspiring and influencing others	Greenleaf (1977), Farling, Stone, and Winston (1999), Russell and Stone (2000), Sendjaya and colleagues (2008), Wong and Page (2003), Ingram (2003)

	Language and communication/ Communication/ Consulting and involving others/ communicating with clarity	Greenleaf (1977), Russell and Stone (2000), Wong and Page (2003), Irving and Longbotham (2007)
	Foresight	Greenleaf (1977), Spears (1995),
	Listening	Greenleaf (1977), Spears (1995), Russell and Stone (2000), Adam Focht and Michael Ponton (2015), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuis (2017)
	Persuasion/ persuasive mapping	Greenleaf (1977), Spears (1995), Russell and Stone (2000), Barbuto and Wheeler (2006)
	Priorities/ serving others' needs before their own	Greenleaf (1977), Adam Focht and Michael Ponton (2015)
	Conceptualizing	Greenleaf (1977), Spears (1995)
	Acceptance	Greenleaf (1977), Ingram (2003)
	Values/ commitment to values/ valuing people/ valuing and appreciating/ valuing people	Greenleaf (1977), Bottum and Lenz (1998), Laub(1999), Irving and Longbotham (2007), Adam Focht and Michael Ponton (2015)
	Vision/ visioning	Greenleaf (1977), J.W. Graham (1991), Farling, Stone, and Winston (1999), Page and Wong (2000), Russell and Stone (2000), Abel (2000), Ingram (2003)
	Power/ Relational (mutual) power	Greenleaf (1977), J.W. Graham (1991)
	Trust	Greenleaf (1977), Farling, Stone, and Winston (1999), Russell and Stone (2000), Kathleen Patterson (2003), Adam Focht and Michael Ponton (2015)
	Humility/ a servant's heart (humility & selflessness),	J.W. Graham (1991), Page and Wong (2000), Abel (2000), Wong and Page (2003), Kathleen Patterson (2003), van Dierendonck (2011), Adam Focht and Michael Ponton (2015), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuis (2017)
	Autonomy and moral development of followers/ developing people	J.W. Graham (1991), Laub (1999)
	Awareness of the human spirit/ Awareness	De Pree (1992), Spears (1995)
	Courage in relationships/ Relationship building/ covenantal relationship (Acceptance, Availability, Equality, Collaboration),	De Pree (1992), Buchen (1998), Ingram (2003), Sendjaya and colleagues (2008), Latif and Marimon (2019)
	Intellectual energy/ Wisdom	De Pree (1992), Barbuto and Wheeler (2006), Latif and Marimon (2019)
	Empathising/ behaving ethically	Spears (1995), Latif and Marimon (2019)
	Stewardship/ organisational stewardship	Spears (1995), Russell and Stone (2000), Barbuto and Wheeler (2006), van Dierendonck (2011)

	Commitment to people's growth/ Growth through adversity	Spears (1995), Bottum and Lenz (1998)
	Community building	Spears (1995), Laub (1999)
	Capacity for reciprocity/ Interpersonal Acceptance	Buchen (1998), van Dierendonck (2011)
	Goal-orientation/ goal-setting	Batten (1998), Page and Wong (2000), Abel (2000)
	Integrity/ Modeling integrity and authenticity/ authentic self (Humility, Integrity, Accountability, Security, Vulnerability),	Batten (1998), Bottum and Lenz (1998), Page and Wong (2000), Russell and Stone (2000), Abel (2000), Wong and Page (2003), Sendjaya and colleagues (2008), Adam Focht and Michael Ponton (2015), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
	Team work/ team-building	Batten (1998), Bottum and Lenz (1998), Page and Wong (2000), Abel (2000)
	Credibility	Farling, Stone, and Winston (1999), Russell and Stone (2000), Ingram (2003)
	Displaying authenticity/ Authenticity	Laub (1999), van Dierendonck (2011), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
	Servanthood/ voluntary subordination (Being a servant, Acts of service),	Page and Wong (2000), Abel (2000), Sendjaya and colleagues (2008)
	Caring for others	Page and Wong (2000), Abel (2000), Adam Focht and Michael Ponton (2015)
	Empowering others/ empowerment/ Empowering and Developing People, developing others/development	Page and Wong (2000), Russell and Stone (2000), Abel (2000), Kathleen Patterson (2003), Kathleen Patterson (2003), van Dierendonck (2011), Adam Focht and Michael Ponton (2015), Latif and Marimon (2019), Wong and Page (2003), Latif and Marimon (2019)
	Modelling	Page and Wong (2000), Russell and Stone (2000), Abel (2000)
	Shared decision-making	Page and Wong (2000), Abel (2000)
	Honesty/ Engaging in honest self-evaluation	Russell and Stone (2000), Irving and Longbotham (2007)
	Pioneering	Russell and Stone (2000), Latif and Marimon (2019)
	Encouragement	Russell and Stone (2000), Ingram (2003)
	Love, love /unconditional love/ knowing how to lead a significant life based on "faith, hope, love and gratitude	Kathleen Patterson (2003), Adam Focht and Michael Ponton (2015), Batten (1998)
	Altruism/ altruistic calling	Kathleen Patterson (2003), Barbuto and Wheeler (2006), Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
	Fostering collaboration/ Collaboration	Irving and Longbotham (2007), Adam Focht and Michael Ponton (2015)

	Providing accountability/ Accountability	Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys (2017)
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Servant Leadership Characteristics Questionnaire

Dear participant,

Your expert participation is requested for a special study being conducted on the vital subject of Servant Leadership. This questionnaire is to find out the most important characteristics of servant leadership. You are urged to give your free ratings, and it is assured that the responses will be used only for the research purpose and the confidentiality will be maintained.

Servant Leadership- Servant leadership is when you focus on the needs of others before you consider your own.

Listed below are the characteristics which were collected from the literature. Please give rating for each characteristic on the scale provided.

S.N.	Characteristics	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	Healing (Brings Healing to people in relationships)					
	Service (Denies him or herself and leads for the sake of the led rather than to benefit the leader)					
	Leading (Uses his or her power and authority to benefit others)					
	Influence (Leads from personal influence rather than positional authority)					
	Communication (Promotes clear and open communication and sharing of information)					
	Foresight (Uses foresight to see the unforeseeable)					
	Listening (Is a receptive listener)					
	Persuasion (Uses persuasion to influence others instead of coercion)					

	Priorities (Prioritise other's needs before their own)					
	Conceptualizing (Is a conceptual thinker)					
	Acceptance (Admits personal limitations & mistakes)					
	Values (Appreciating and valuing people)					
	Vision (Has a vision of the future)					
	Power (Demonstrate relational/ mutual power)					
	Trust (Is trustworthy)					
	Humility (Has a deep sense of humility)					
	Autonomy and moral development (Believes in moral development of followers)					
	Awareness (Displays awareness of the human spirit)					
	Relationship building (Demonstrate courage in good relationship with others)					
	Wisdom (Displays intellectual energy)					
	Empathising (Has the ability to empathize with people)					
	Stewardship (Is responsible to look after the organisation)					
	Commitment to people's growth (Has committed to people's growth)					
	Community building					

	(Facilitates the building of community and team)					
	Interpersonal Acceptance (Has the capacity for reciprocity)					
	Goal-orientation (Is clear on goals and good at pointing the direction)					
	Integrity (Demonstrates high integrity)					
	Team work (Works with others instead of apart from Them)					
	Credibility (Demonstrate high credibility)					
	Authenticity (Displays authenticity)					
	Servanthood (Leads with a mindset that servant leadership is the only way to lead rather than one style among many)					
	Caring for others (Is concerning the needs of others)					
	Empowerment (Empowers others by sharing power)					
	Modelling (Leads by example of modeling appropriate behaviour)					
	Shared decision-making (Shares decision-making with followers)					
	Honesty (Engage in honest self-evaluation)					
	Pioneering (Pioneers work with followers)					
	Encouragement					

	(Builds people up through encouragement)					
	Love (Demonstrates love, gratitude and compassion toward others)					
	Altruism (Shows an unselfish concern for the welfare of others)					
	Fostering collaboration (Increase foster collaboration to improve the efficacy of numerous initiatives)					
	Accountability (Provides accountability)					

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