Servant Leadership:
Theory & Practice
Volume 1, Issue 1, 16-45
August 2014

Servant Leadership: A Cross Cultural Study Between India and the United States

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Abstract

This study examines cross-cultural differences in the phenomenon of servant leadership by comparing survey data collected from 234 respondents from the United States to data collected from 232 respondents from India. All respondents worked within the information technology (IT) industry. This study specifically examined Patterson's (2003) model of servant leadership, which consists of seven characteristics, namely, agápao love, altruism, humility, trust, vision, empowerment, and service. Six hypotheses examine the causal relationships posited by Patterson's model and seven research questions address cross-cultural differences among the seven characteristics. Factor analysis and regression were utilized for hypothesis testing. Results suggest that the model is appropriate for both cultures and that there are no differences in perceptions of servant leadership cross-culturally except for the characteristic of vision, which represents a leader's focus on the future organizational roles of followers. Discussion of the results and study limitations are included, as well as recommendations of future research opportunities.

Keywords: Servant Leadership, Cross-Cultural, India

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The study of leadership is as diverse as the definitions and descriptions that have been written about it for the last 60 years (Northouse, 2013). Bennis and Nanus (2007) found 350 definitions of leadership arising from thousands of studies conducted this century; in addition, Winston and Patterson (2006) isolated over a thousand leadership constructs and delineated those into 90 clusters to define leadership. This lack of conceptual definition also rings true to those seeking to understand a definition of servant leadership which has become a viable form of leadership, for both practitioners and scholars, over the last 30 years, with increasing interest in the concept and further legitimization within the field of leadership studies (Dickenson, 1996).

Working from the conceptual framework, this study sought to provide a historical and theoretical background from the United States and India, providing context for servant leadership theory by examining Patterson's (2003) servant leadership constructs and their causal relationships. Evidence has indicated that leadership practices and effectiveness vary according to the culture where they are exercised (Hofstede, 1980, 2001; House et al., 2004). This study also examined the role of culture and its influence on leaders' behaviors and choice of leadership style that may or may not be predisposed based on culture as described by the Global Leadership and Organizational Behavior Effectiveness Research Program (GLOBE) study.

Servant Leadership

Servant leadership offers a unique perspective to the leadership literature as it is the one theory that is centered on the leader as a servant; this goes beyond the focus on the organization with the focus on the needs of followers. In other words, servant leadership is about the leader being servant first (Greenleaf, 1977). Adding to this perspective, Liden, Wayne, Zhao, and Henderson (2008) stated, "With confidence shaken in business leadership, interest has been increasing in the development of leaders (globally) who set aside self-interest for the betterment of their followers and organizations" (p. 161), which is congruent with Patterson's (2003) theory of servant leadership containing seven unique constructs: *agápao* love, humility, altruism, vision, trust, empowerment, and service. The establishment of these seven constructs created a base for more precise research on servant leadership.

Patterson's (2003) model of servant leadership was a natural extension of Burns' (1978) transformational leadership theory, but the two theories differ in how and where the leader places his or her focus. Transformational leaders focus on the organization's needs, whereas servant leaders focus on the needs of their followers (Northouse, 2013; Yukl, 2006). While theory development, research, and case studies on servant leadership models in the West are numerous (J. Anderson, 2005; Autry, 2001; Barbuto & Wheeler, 2006; Blanchard, 1998; Blanchard & Hodges, 2003; Blum, 2002; Boyum, 2012; Dennis, 2004; Dennis & Bocarnea, 2005; Dennis & Winston, 2003; Fields & Winston, n.d.; Finch, 2007; Fridell, Newcom Belcher, & Messner, 2009; Galvin, 2001; Hofstede & Hofstede, 2005; Jacobs, 2011; Joseph & Winston, 2005; Laub, 1999; Ledbetter, 2004; Levering & Moskowitz, 2001; Liden et al., 2008; McCann & Holt, 2010; McCuddy & Cavin, 2009; McLaughlin, 2001; Patterson, 2003; Pollard, 1997; Rardin, 2001; Sendjaya,

Sarros, & Santora, 2008; Serrano, 2005; Spears, 1996; Spears & Lawrence, 2002; Taninecz, 2002; Whittington, Frank, May, Murray, & Goodwin, 2006; Winston, 2003; Winston & Ryan, 2008), very little research has been done that contextualizes servant leadership in diverse cultures (Irving, 2010).

As globalization continues to expand at an exponential rate, organizational leaders will have to increasingly understand and cope with culturally diverse environments, where universal truths about leadership and culture are relevant and applicable (Dickson, Den Hartog, & Mitchelson, 2003; Rabotin, 2008). Trompenaars and Voerman (2010) posited that servant leadership is a universal leadership model, because at its core is something that is common to all cultures—humanity. While the needs of the organization are always present, servant leaders invest in the needs of their followers, encouraging, empowering and supporting them, and producing servant leaders at all levels of the organization, which ultimately leads to organizational success (Northouse, 2013). Effective, successful leaders and organizations will have to be able to reconcile these new cross-cultural dilemmas increasing their cross-cultural competence (Trompenaars & Voerman, 2010).

Culture & Leadership

Over the last 20 years, one of the world's fastest growing economies is India (Powell, 2008). With more than a billion citizens, it has become a world player economically, politically, and socially (Nagaraj, 2000; Venkatesan, 2013). India is a vast land with immense resources, chiefly their highly educated workforce (Powell, 2008). Much of this new growth and India's resurgence as a world trade partner has developed just in the last 20 years. However, most of that growth has been at the expense of jobs in the United States and Western Europe. It has even been said that we are "exporting our future" (Kobayashi-Hillary, 2004, p. 4) to India. Capelli, Singh, Singh, and Useem (2010) believed that India's growth has also been fueled by their capacity to lead effectively. Many Indian companies align their business strategy with taking care of the needs of their employees; for instance, the Indian-owned HCL Technology's motto is "Employee first, customer second" (Capelli et al. 2010, p. 53).

While servant leadership theory has been researched and contextualized in the West (as referenced earlier), there are no known research studies testing a model of servant leadership within the cultural context of India (Irving, 2010). The objective of this study is to do the first cross-cultural empirical comparative analysis of Patterson's (2003) servant leadership theory between India and the United States by means of investigating the seven constructs of Patterson's servant leadership model within each culture. According to Patterson, these constructs are virtues and the active vehicles by which a servant leader interacts with followers along a continuum from *agápao* love to service:

1. *Agápao* love is an ancient Greek term that means to treat others in an ethical and respectful way; to love in a social or moral sense.
2. Humility is the ability of the leader to learn from others and to not think that as the leader he or she is somehow greater than his or her followers.

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3. Altruism is the concern for the well-being of followers even to the point of self-sacrifice if needed to accommodate the desires and needs of followers.
4. Vision in a servant leader is directed toward the future state of followers—what the follower's role is within the organizational context based on his or her strengths.
5. Trust is a measure of confidence or faith that one will live up to one's promises, to follow through with actions or deeds based on one's word.
6. Empowerment is the ability to serve followers to achieve their full potential through highlighting their strengths and placing them in opportunities to be successful.
7. Service is about truly focusing on followers; this is the heart of servant leadership.

In Patterson's model of servant leadership behaviors, the leader proactively engages in the preceding behaviors in an effort to serve the follower's best interest, which ultimately is serving the organization's best interest as well. Amy and Honeycutt (2011) supported the idea that serving the interest of your followers' needs first (before the interest of the organization) will ultimately result in a more effective organization. According to their research, leaders who practice servant leadership create an organizational culture that opens up the lines of communication and information exchange, leading to increased trust and loyalty between members of the organization. The researchers also found that this lends to a more collaborative work environment, improved decision making, an increase in productivity, an improvement in overall morale and a decrease in employee turnover.

The Globe Study

While countless organizations apply the principles of servant leadership (Spears, 1996), the study of this theory is predominantly concentrated in the West, particularly in North American organizations (Finch, 2007; Galvin, 2001; Hofstede & Hofstede, 2005; Levering & Moskowitz, 2000, 2001; McLaughlin, 2001; McCuddy & Cavin, 2009; Pollard, 1997; Rubin, Powers, Tulacz, Winston, & Krizan, 2002; Serrano, 2005; Spears, 1996; Spears & Lawrence, 2002; Taninecz, 2002). Both Spears (1996) and Nyabadza (2003) traced the practice of servant leadership throughout history and in diverse cultures and found that these practices led to organizations that cared about and therefore valued their employees more, and in turn these organizations were found to be more viable (Fletcher, 1999; Lowe, 1998). As the research and study of servant leadership has grown, so has the focus of cross-cultural studies, seeking out leadership truths that are universal while also understanding the differences in leadership amongst cultures (Dickson et al., 2003). Dickson et al. (2003) noted that while leadership research itself is a "tricky endeavor . . . adding a cross-cultural component to the mix in leadership research makes the whole process even more complex" (p. 731; Shahin & Wright, 2004).

Hofstede (2001) defined culture as a catch phrase that encompasses all of a collective society's normative behaviors and traditions; he also purported that culture is learned and not inherent.

> Culture is to a human collectivity what personality is to an individual. Culture could be defined as the interactive aggregate of common characteristics that influence a human group's response to its environment. Culture determines the uniqueness of a human group in the same way personality determines the uniqueness of an individual (Hofstede, 2001, pp. 550-551).

The idea that culture is derived from one's social environment and not one's genes, lends to the understanding of the complexities of leadership. Culture can act as a form of determinism in that it can predispose a collective society and therefore individuals to act in very specific ways (Carroll, 2010).

Hofstede's (1980, 2001) groundbreaking work on culture and its consequences laid the foundation for how we understand the effect that national values has on individuals and society. Hofstede (1980) conducted a longitudinal study which yielded data showing four distinct universal dimensions of culture: (a) power distance—human inequality, the perceived amount of fear or anxiety a subordinate may have if he or she disagrees with their superior; (b) uncertainty avoidance—the extent to which a society feels threatened by uncertain and ambiguous situations; (c) collectivism versus individualism—this describes the relationship between the individual and the collectivity that prevails in a given society; and (d) masculinity versus femininity—ego versus socially driven goals in society. This framework became the cornerstone for consistent comparative cross-cultural research.

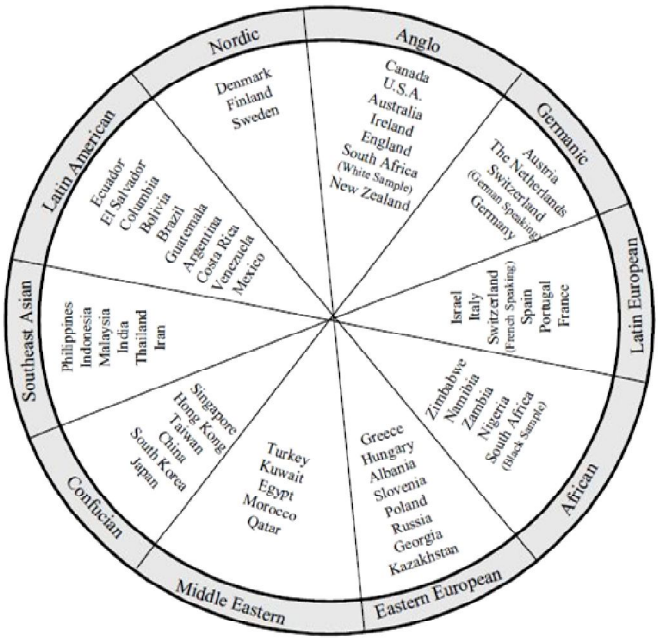
Building on the work of Hofstede and extending it, House et al.'s (2004) Global Leadership and Organizational Behavior Effectiveness Research Program (GLOBE) study research tested 27 different hypotheses, yielding nine universal cultural dimensions: (a) power distance—degree to which members of society expect power to be distributed; (b) uncertainty avoidance—extent to which a society, organization, or group relies on rules and procedures to control unforeseen future events; (c) humane orientation—degree to which a society encourages and rewards individuals for being fair, altruistic, generous, caring and kind to others; (d) collectivism I—degree to which an individual is integrated into groups within the society; (e) collectivism II—degree to which individuals have strong bonds to their small immediate circle; (f) assertiveness—degree to which individuals are assertive, dominant and demanding in their interactions with others; (g) gender egalitarianism—degree to which a society minimizes gender inequality; (h) future orientation—extent to which a society encourages & rewards future-oriented behaviors such as delaying gratification, planning and investing in the future; and (i) performance orientation—degree to which a society encourages and rewards group members for performance improvement and excellence. In doing so, House et al.(2004) discovered that leader effectiveness is contextual or culturally contingent. In other words, the extent to which a leader can be effective is rooted in the

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organizational and societal norms, values, and traditions of the people being led (Northouse, 2013).

After examining 62 societies through the nine cultural dimensions, House et al. (2004) grouped 60 of the 62 countries into country clusters as seen in Figure 1. Country clusters are those societies that are most similar to one another and therefore are grouped together; the further apart a cluster is from one another the further culturally they are from one another. For example, the Anglo cluster is least like the Middle Eastern cluster and vice versa, but the Anglo and the Germanic are very similar to one another.

Figure 1. The 10 Societal Clusters Based on the GLOBE Study.



According to the GLOBE, 60 countries are grouped into 10 clusters, those societies that are most similar to one another and therefore are grouped together; the further apart a cluster is from one another the further culturally they are from one another (adapted from Inglehart, 1997; Ronen & Shenkar, 1985; Schwartz, 1999). From *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (p. 190), by R. House, P. Hanges, M. Javidan, P. Dorman, & V. Gupta (Eds.), 2004, Thousand Oaks, CA: Sage. Copyright 2004 by Sage.

With the spread of globalization, the search for more universally acceptable forms of leadership will intensify (McCullogh, 2011; Morrison, 2000). However, six different accepted CLTs (Cultural Leadership Theory; House, 2004) means there are some forms of leadership that are considered to be more desirable than others. Since there is evidence from the literature that has suggested that there are similarities between charismatic/value-based leadership and servant leadership, this study briefly examines

charismatic/value-based leadership and how it aligns with Patterson's (2003) model of servant leadership cross-culturally.

The main objective of this study is to do the first cross-cultural empirical comparative analysis of Patterson's (2003) servant leadership theory between India and the United States by means of investigating the seven constructs of Patterson's servant leadership model. Equally important is our understanding of the role that culture plays in the style of leadership that it values and therefore is receptive to or deems effective (McCullogh, 2011). According to Hair, Black, Babin, Anderson, and Tatham (2005), causality is defined as the relationship between two variables (the cause) and (the effect), where the second variable is understood as a consequence of the first. If servant leadership is as universally accepted as Greenleaf (1977) posited, then the characteristics of CLT known as charismatic/value-based leadership and Patterson's model should be congruent. This congruency could also be viewed as a causal path or evolution from transformational/charismatic/value-based leadership into a servant leadership style model.

One reason for the success of servant leadership theory in Western and/or Anglo cultural clusters may be that it is based in a Judeo-Christian style of leadership that emphasizes the follower's needs and demands, not just the needs of the leader (Finch, 2007; McCuddy & Cavin, 2009). Anglo cultural clusters tend to desire leaders who are charismatic/value-based, participative, humane, and team-oriented and who are not self-protective and/or self-serving, overly prone to saving face, and status conscious (Northouse, 2013). Hannay (2009) also posited that servant leadership will be welcomed by cultures that have low power distance, low to moderate individualism, and low to moderate masculinity and rank low on uncertainty avoidance and moderate to high on future orientation.

Countries in the southern Asian cultural clusters, like India, are accepting of a leader who exhibits charismatic/value-based leadership; however, they also tend to place a high value on a self-protective style of leader who is concerned with status and saving face (House et al., 2004; Northouse, 2013). As a result of this disparity, Patterson's (2003) servant leadership theory might, in fact, be dependent upon cultural contexts and therefore contingent (House et al., 2004). Further research in varied contexts could determine its application in multicultural settings, such as those in India. However, Greenleaf (1977) also stated that the basic tenets of servant leadership might be more universal than we suppose:

> The spiritual or moral nature of people is also independent of religion or of any particular religious approach, culture, geography, nationality, or race. Yet all of the enduring major religious traditions of the world are unified when it comes to certain basic underlying principles or values (p. 99).

The GLOBE study found that charismatic/value-based leadership was universally accepted as a highly effective form of leadership (House et al., 2004). Charismatic/value-based leadership has often been compared to transformational leadership and is considered an extension of Bass' (1985) theory (House et al., 2004). Additionally, servant

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leadership has been compared to transformational leadership and is considered by many researchers to be an extension of transformational leadership (Irvin, 2007; Northouse, 2013; Patterson, 2003; Smith, Montagno, & Kuzmenko, 2004; Stone, Russell, & Patterson, 2003; Yukl, 2006). It is logical to infer that servant leadership is not only an extension of transformational leadership but also charismatic/value-based leadership and therefore would be accepted not only in the United States (Anglo cluster) but in India (southern Asian cluster) as well. In fact, Winston and Ryan (2008) stated that the servant leadership model should be viewed more as a global leadership model than a Western one.

Hypotheses & Research Questions

Due to the cross-cultural nature of this study, two sets of research hypotheses have been proposed—one for each country (United States and India). Based on the literature review on servant leadership as well as the GLOBE data on Anglo and southern Asia clusters and CLTs, the following hypotheses are constructed for the U.S. and Indian sample in support of the causal relationships posited by Patterson's (2003) model of servant leadership:

Hypotheses related to both the United States and India follow:

H_1: A leader's agápao love is positively related to his or her humility.

H_2: A leader's agápao love is positively related to his or her altruism.

H_3: A leader's humility and altruism are positively related to the leader's vision for the follower.

H_4: A leader's humility and altruism are positively related to the leader's trust in his or her follower.

H_5: A leader's vision and trust are positively related to his or her empowerment of the followers.

H_6: A leader's empowerment of the followers is positively related to the leader's service to the followers.

Additionally, this research study empirically answers the following research questions:

RQ_1: Is there a difference in agápao love by culture (United States; India)?

RQ_2: Is there a difference in humility by culture (United States; India)?

RQ_3: Is there a difference in altruism by culture (United States; India)?

RQ_4: Is there a difference in trust by culture (United States; India)?

RQ_5: Is there a difference in vision by culture (United States; India)?

RQ_6: Is there a difference in empowerment by culture (United States; India)?

RQ_7: Is there a difference in service by culture (United States; India)?

Cross-cultural validation of Patterson's (2003) theory helps to generalize the theory by considering the effects that both culture and values have on people, and in addition how culture relates to the workplace (Hofstede, 2001; House et al., 2004). This research fills a gaping hole in cross-cultural research on servant leadership, specifically by looking at India and the United States (Irving, 2010; K. Patterson, personal communication, May 26, 2011).

METHOD

In this study both Indian and American workers in the information technology (IT) industry were surveyed for their perception of servant leadership as measured by the Dennis and Bocarnea (2007) modified Servant Leadership Assessment Instrument (SLAI), which is discussed in the proceeding section. This research employed a survey design by means of a questionnaire. Permission to use the SLAI by Dennis and Bocarnea (2007) was obtained, and there was no need to translate the SLAI from English as both samples read and write fluently in English (A. Barnabas, personal communication March 15, 2013; K. Rolandrajan, personal communication, February 8, 2013).

An electronic distribution method was selected to distribute the survey directly to each individual in the sample groups using SurveyMonkey—an online survey website. This particular approach was selected due to the convenience, timeliness, standardization, and expected increased participation level. In addition to the SLAI, respondents were asked to answer basic demographic questions such as age, race, gender, education level, religious affiliation, and compensation.

Participants were asked to use a 0-6 scale to indicate their agreement or disagreement with each of the 42 items of the SLAI. They were provided a response to each statement by selecting one of the seven numbers—the higher the number the stronger the agreement with the statement. The selection is a continuum along which 0 equals zero agreement and the highest number 6 equals the maximum amount possible. Their response to each statement indicates the way in which they believe their leader would behave, act, or think.

Research Instrument

The SLAI was originally developed by Dennis (2004) and later refined by Dennis and Bocarnea (2005, 2007). Dennis and Bocarnea (2005) show three separate data collections were used for the development of this instrument. Because there were seven unique constructs that need to be tested in Patterson's (2003) model, the first survey contained a 71-item scale and required a minimum of 355 participants (Dennis & Bocarnea, 2005). The second and third data samples required a minimum of 210 participants because the instrument had been reduced to a 42-item scale. Dennis and Bocarnea (2005) empirically established the construct-related and criterion-related validity of the instrument.

The items of the SLAI mirror characteristics or behaviors of servant leaders that would be observed by followers. The SLAI asks respondents to review a statement and then indicate their agreement or disagreement with each of those statements on a Likert scale from 0 to 6, where 0 equals zero amount or zero agreement and the highest number or 6 equals the maximum amount of agreement possible (Dennis & Bocarnea, 2007). Each statement in the SLAI is a reflection of how respondents believe the leader they are rating would act or behave. Table 5 provides an overview of each of the constructs in Patterson's (2003) model as well as the corresponding α and items of the 2005 SLAI.

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Table 1 provides an overview of the 466 respondents, SLAI scales, their related α coefficient score, and the accompanying items that loaded together in the factor analysis in this study broken into three categories: combined, Indian, and United States. Hair et al. (2005) stated that the use of correlation matrixes are an efficient way to display the intercorrelations among constructs. Tables 2, 3, and 4 provide a summary of these intercorrelatations among the combined SLAI sample, Indian sample, and the U.S. sample, respectively.

Table 1. 2007 SLAI with Coefficient *α* Scores by Sample (Combined, Indian, U.S.).

Construct	*Combined α*	*Indian α*	*United States α*
Love	.80	.73	.86
Humility	.70	.63	.81
Altruism	.70	.63	.76
Vision	.77	.73	.81
Trust	.78	.64	.76
Empowerment	.77	.72	.81
Service	.74	.67	.80

Table 2: 2007 SLAI with Inter-item Correlation Matrix Combined Sample.

Item	*Love*	*Altruism*	*Humility*	*Vision*	*Trust*	*Empmt*	*Service*
Love	–						
Altruism	.89	–					
Humility	.90	.87	–				
Vision	.84	.83	.82	–			
Trust	.91	.79	.85	.80	–		
Empowerment	.92	.82	.85	.84	.92	–	
Service	.90	.87	.89	.89	.85	.87	–

Table 3. 2007 SLAI with Coefficient *α* for Indian Sample.

Item	*Love*	*Altruism*	*Humility*	*Trust*	*Vision*	*Empmt*	*Service*
Love	–						
Altruism	.86	–					
Humility	.88	.88	–				
Trust	.89	.78	.84	–			
Vision	.88	.80	.82	.87	–		
Empowerment	.91	.79	.82	.90	.90	–	
Service	.90	.82	.88	.87	.88	.88	–

Table 4. 2007 SLAI with Coefficient α: U.S. Sample.

Item	*Love*	*Altruism*	*Humility*	*Trust*	*Vision*	*Empmt*	*Service*
Love	–						
Altruism	.91	–					
Humility	.92	.87	–				
Trust	1.00	.91	.92	–			
Vision	.83	.84	.82	.83	–		
Empowerment	.93	.84	.87	.93	.82	–	
Service	.89	.90	.89	.89	.90	.86	–

Sample & Population

The experimentally accessible population for this study was a composition of two separate data sets collected from respondents in the IT industry in both the United States and India. The IT industry in India is growing exponentially, as IT companies begin to form megaclusters around major metropolitan areas like Mumbai, Bangalore, Chennai, and Hyderabad (Abraham, 2010). This clustering of many large and growing IT and software firms around a major metropolitan area means that Indians with the specialized skills and education to perform these roles from all over the country are relocating to these cities in search of jobs and new opportunities (Abraham, 2010). As expected, both target samples contained respondents who are highly skilled within the IT field and have at least some formal college education (Abraham, 2010; Gartner, 2013). Additionally, participants in both data sets read, write, and speak English fluently; therefore the SLAI did not have to be translated (A. Barnabas, personal communication, March 15, 2013; K. Rolandrajan, personal communication, February 8, 2013).

DeVellis (2012) recommended that the size of the sample for a research study utilizing confirmatory factor analysis should be based on a ratio of 5 to 10 respondents per item on the scale. Confirmatory factor analysis is the method used by researchers to confirm the theorized or predicted patterns within relationships or on prior analytic data (DeVellis, 2012). In the case of the current study, utilizing the 42-item modified SLAI, a minimum sample of 210 respondents was necessary for each sample from each country to establish validity. Baruch (1999) found that on average the response rate among research subjects is only 36%. Using SurveyMonkey, this study received 466 completed surveys—232 respondents from India and 234 from the United States.

Data Collection & Analysis

Evans and Mathur (2005) found that online and electronic survey methods have considerable advantages over traditional survey methods, including speed, affordability and reduction of data entry time and transcription errors. SurveyMonkey automatically filtered respondents identified for this study based on their profession (i.e., IT industry) and their geographic location (i.e., India or the United States). The survey also had a brief explanation and several demographic questions. To facilitate more open and honest responses, the respondents were reassured of their anonymity and confidentiality regarding any information they provided. The web-based format allowed for electronically mediated collection of the data, thus providing subjects of the sample frame increased convenience and anonymity. Additionally, respondents were further induced to complete the SLAI by offering the chance to win a gift card, redeem points for cash, or donate 50 cents to a charity of their choosing. The instrument was made available for a 10-day period, at which point amount of surveys needed was received and the URL was automatically closed.

The data in this study was analyzed using SPSS Version 21.0, testing the causality of the proposed relationships between the seven constructs of Patterson's (2003) servant leadership model by utilizing multiple regression analysis. The hypotheses in this study revolve around the central theme of cause and effect between the seven constructs of Patterson's model, which has been firmly established in the literature (Dennis, 2004;

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Dennis & Bocarnea, 2005; Dimitrova, 2008, Hirschy, 2011). Posteriori research has indicated that the data from the SLAI would produce a correlation matrix for the items that are hypothesized to have positive correlations (H_1-H_6).

Factor analysis is used to explain the variance between single dependent variables and multiple independent variables within one equation (Brown, 2009; Hair et al., 2005). Brown noted that in addition to performing a factor analysis on a given set of data, the researcher may wish to further test the pattern of the causation using another statistical method known as rotation. Rotation methods are differentiated between orthogonal and oblique (oblomin). "Orthogonal rotation methods assume that the factors in the analysis are *uncorrelated* . . . In contrast *oblique* rotation methods assume the factors are correlated" (Brown, 2009, p. 21). Since the items were positively correlated, the data employed an oblimin (oblique) rotation method for the factor analysis. Based on the work of Dennis (2004), Dennis and Bocarnea (2005), and Dimitrova (2008), a simple structure of the correlations of the model was revealed for each country.

The current study's research questions sought to answer a simple question: Is there a difference in the perception of Patterson's (2003) model of servant leadership among differing cultures (United States and India); in order to answer this central question, seven research questions were posed. Each of the questions asked, "Is there a difference between the mean sample scores of the two culture samples using a single dependent variable?" In the case of this study, this meant looking to see if the statistical difference between each country's mean score in the SLAI per each of the seven constructs of Patterson's model of servant leadership is significant. Hair et al. (2005) stated that a *t*-test should be used when determining "the statistical significance of the difference between two sample means for a single dependent variable" (p. 388).

Tables 5, 6, and 7 present the mean scores, standard deviations, and standard error means of the study. These are important statistics to track because they provide a glimpse of the respondents' ratings on each of the constructs as an average score, the variation or dispersion between participants' scores on each construct, and the inference that can be made as a result of the dispersion (Green & Salkind, 2008).

Table 5. Number of Respondents, Means, Standard Deviations, and Mean Standard Error of the Combined Sample.

Construct	*N*	*M*	*SD*	*SE*
Altruism	466	3.80	1.65	.07
Love	466	4.19	1.54	.07
Humility	466	4.02	1.57	.07
Vision	466	4.04	1.62	.07
Trust	466	4.32	1.56	.07
Empowerment	466	4.25	1.52	.07
Service	466	4.10	1.54	.07

Table 6. Number of Respondents, Mean Scores, Standard Deviations, and Standard Error Mean on the Indian Sample.

Construct	*N*	*M*	*SD*	*SE*
Altruism	232	3.96	1.52	.10
Love	232	4.22	1.41	.09
Humility	232	4.04	1.45	.09
Vision	232	4.23	1.44	.09
Trust	232	4.28	1.51	.09
Empowerment	232	4.28	1.41	.09
Service	232	4.17	1.45	.09

Table 7. Number of Respondents, Mean Scores, Standard Deviations, and Standard Error Mean on the U.S. Sample.

Construct	*N*	*M*	*SD*	*SE*
Altruism	234	3.69	1.75	.11
Love	234	4.15	1.66	.10
Humility	234	4.01	1.66	.10
Vision	234	3.85	1.75	.11
Trust	234	4.35	1.59	.10
Empowerment	234	4.21	1.62	.10
Service	234	4.02	1.62	.10

Hypotheses Testing of U.S. Sample

The simple and multiple regression models were significant for all six hypotheses for the U.S. sample and therefore supported. As seen in Tables 8, 9, 10, 11, 12, and 13, the models were statistically significant:

$H_1{}^a$: A leader's *agápao* love is positively related to his or her humility.

R^2 =.85, $F(1,232) = 1269.47$, $p = .000 < 0.05$, β (love) = .92

Table 8. Summary of Regression Analysis for Leader's *Agápao* Love Predicting His or Her Humility to the Follower.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	2.28	.65		3.50	.00
Love	.88	.03	.92	35.63	.00

$H_2{}^a$: A leader's *agápao* love is positively related to his or her altruism.

R^2 = .82, $F(1,232) = 1065.62$, $p = .00 < 0.05$, β (love) = .91

Table 9. Summary of Regression Analysis for Leader's *Agápao* Love Predicting His or Her Altruism to the Follower.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	-.33	.73		-.45	.65
Love	.90	.03	.91	32.64	.00

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H_3^a: A leader's humility and altruism is positively related to his or her vision for the followers.

$R^2 = .75$, $F(2, 231) = 335.02$, $p = .00 < 0.05$, β (humility) = .36; $p < .05$; β (altruism) = .53, $p < .05$

Table 10. Summary of Regression Analysis for Leader's Humility and Altruism is Positively Related to His or Her Vision for the Followers.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	1.66	.92		1.80	.07
Humility	.39	.07	.36	5.29	.00
Altruism	.55	.07	.53	7.79	.00

H_4^a: A leader's humility and altruism is positively related to his or her trust for the followers.

$R^2 = .89$, $F(2, 231) = 943.87$, $p = .00< 0.05$; β (humility) = .54; $p < .05$; β (altruism) = .44, $p < .05$

Table 11. Summary of Regression Analysis for Leader's Humility and Altruism is Positively Related to His or Her Trust for the Followers.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	1.57	.56		2.68	.00
Humility	.57	.05	.54	12.16	.000
Altruism	.44	.05	.44	9.82	.000

H_5^a: A leader's vision and trust are positively related to his or her empowerment of the followers.

$R^2 = .88$, $F(2, 231) = 805.42$, $p = .00 < 0.05$, β (vision) = .14, $p < .05$; β (trust) = .81, $p < .05$

Table 12. Summary of Regression Analysis for a Leader's Vision and Trust are Positively Related to His or Her Empowerment of the Followers.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	2.93	.59		4.93	.00
Vision	.13	.04	.14	3.48	.00
Trust	.77	.04	.81	19.61	.00

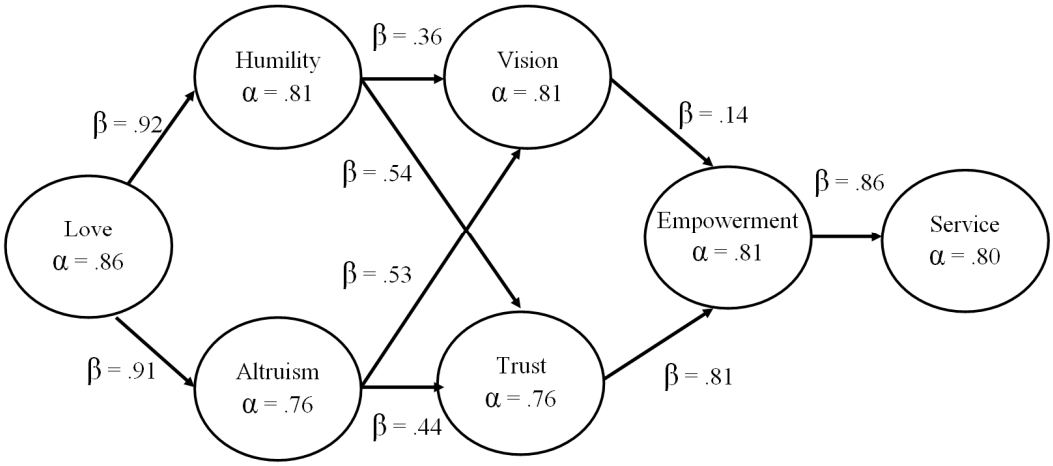
H_6^a: A leader's empowerment of the followers is positively related to the leader's service to the followers.

$R^2 = .74$, $F(1, 232) = 659.72$, $p = .000 < 0.05$, $\beta = .86$

Table 13. Summary of Regression Analysis for a Leader's Empowerment of the Followers is Positively Related to the Leader's Service to the Followers.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	2.63	.86		2.93	.003
Empowerment	.85	.03	.86	25.69	.000

Figure 2. Results from H1a-6a (U.S. sample) in Patterson's (2003) servant leader model.



H1a: $F(1,232) = 1269.47$, $p \leq .05$, $R^2 = .85$; β (love) = .92
H2a: $F(1,232) = 1065.62$, $p \leq .05$, $R^2 = .82$; β (love) = .91
H3a: $F(2,231) = 335.02$, $p \leq .05$, $R^2 = .75$; β (humility) = .36, β (altruism) = .53
H4a: $F(2,231) = 943.87$, $p \leq .05$, $R^2 = .89$; β (humility) = .54, β (altruism) = .44
H5a: $F(2,231) = 805.42$, $p \leq .05$, $R^2 = .88$; β (vision) = .14, β (trust) = .81
H6a: $F(1,232) = 659.72$, $p \leq .05$, $R^2 = .74$; β = .86

Hypotheses Testing of Indian Sample

The simple and multiple regression models were significant for all six hypotheses for the Indian sample and therefore the hypotheses were supported. As seen in Tables 14, 15, 16, 17, 18, and 19, the models were statistically significant.

H_1^b: A leader's *agápao* love is positively related to his or her humility

$R^2 = .77$, $F(1,230) = 755.40$, $p = .000 < 0.05$, β (love) = .88

Table 14. Summary of Regression Analysis for Indian Leader's *Agápao* Love Predicting His or Her Humility to the Follower.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	3.15	.80		3.95	.000
Love	.83	.03	.88	27.49	.000

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H_2^b: A leader's *agápao* love is positively related to his or her altruism.

$R^2 = .74$, $F(1,230) = 663.80$, $p = .000 < 0.05$, β (love) = .86

Table 15. Summary of Regression Analysis for Indian Leader's *Agápao* Love Predicting His or Her Altruism to the Follower.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	1.67	.88		-1.90	.06
Love	.86	.03	.86	25.76	.00

H_3^b: A leader's humility and altruism is positively related to his or her vision for the followers.

$R^2 = .70$ $F(2, 229) = 269.73$, $p = .000 < 0.05$, β (humility) = .50; $p < .05$; β (altruism) = .37, $p < .05$

Table 16. Summary of Regression Analysis for Indian Leader's Humility and Altruism is Positively Related to His or Her Vision for the Followers.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	3.77	.98		3.86	.00
Humility	.53	.08	.50	6.50	.00
Altruism	.38	.08	.37	4.82	.00

H_{4b}: A leader's humility and altruism is positively related to his or her trust for the followers.

$R^2 = .72$, $F(2, 229) = 292.31$, $p = .000 < 0.05$; β (humility) = .68; $p < .05$; β (altruism) = .18, $p < .05$

Table 17. Summary of Regression Analysis for an Indian Leader's Humility and Altruism is Positively Related to His or Her Trust for the Followers.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	4.23	.92		4.58	.00
Humility	.71	.08	.68	9.22	.00
Altruism	.18	.07	.18	2.44	.02

H_5^b: A leader's vision and trust are positively related to his or her empowerment of the followers.

$R_2 = .72$, $F(2, 229) = 707.23$, $p = .00 < 0.05$, β (vision) = .49, $p < .05$; β (trust) = .47, $p < .05$

Table 18. Summary of Regression Analysis for an Indian Leader's Vision and Trust are Positively Related to His or Her Empowerment of the Followers.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	1.48	.67		2.21	.03
Vision	.48	.05	.49	9.86	.00
Trust	.48	.05	.47	9.37	.00

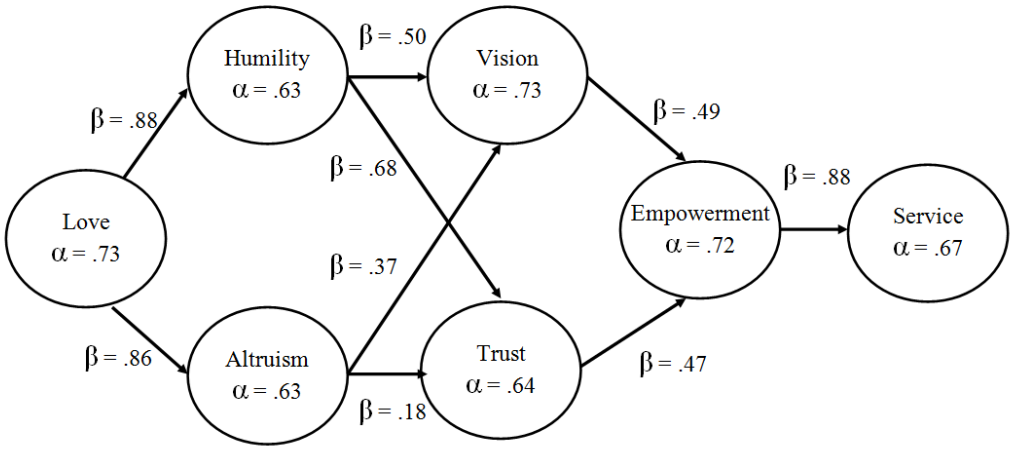
H_6^b: A leader's empowerment of the followers is positively related to the leader's service to the followers.

$R^2 = .77$, $F(1, 230) = 749.82$, $p = .00 < 0.05$, $\beta = .88$

Table 19. Summary of Regression Analysis for an Indian Leader's Empowerment of the Followers is Positively Related to the Leader's Service to the Followers.

Variable	*B*	*SE*	*β*	*t*	*p*
(Constant)	2.77	.85		3.23	.00
Empowerment	.87	.03	.88	27.38	.00

Figure 3. Results from H1b-6b (Indian sample) in Patterson's (2003) servant leader model.



H1b: $F(1,230) = 755.50$, $p \leq .05$, $R^2 = .77$; β (love) = .88
H2b: $F(1,230) = 663.80$, $p \leq .05$, $R^2 = .74$; β (love) = .86
H3b: $F(2,229) = 269.73$, $p \leq .05$, $R^2 = .70$; β (humility) = .50, β (altruism) = .37
H4b: $F(2,229) = 292.31$, $p \leq .05$, $R^2 = .72$; β (humility) = .68, β (altruism) = .18
H5b: $F(2,229) = 707.23$, $p \leq .05$, $R^2 = .72$; β (vision) = .49, β (trust) = .47
H6b: $F(1,230) = 749.82$, $p \leq .05$, $R^2 = .77$; $\beta = .88$

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Research Questions Results

This research answers the following cross-cultural research questions in this study. In doing so, cross-cultural validation of Patterson's (2003) theory helps generalize the theory by considering the effects that national culture and values have on people and how culture relates to the workplace (Hofstede, 2001; House et al., 2004). The researcher executed seven *t*-tests as presented in Table 20.

RQ1: Is there a difference in *agápao* love by culture (United States; India)?

RQ2: Is there a difference in humility by culture (United States; India)?

RQ3: Is there a difference in altruism by culture (United States; India)?

RQ4: Is there a difference in trust by culture (United States; India)?

RQ5: Is there a difference in vision by culture (United States; India)?

RQ6: Is there a difference in empowerment by culture (United States; India)?

RQ7: Is there a difference in service by culture (United States; India)?

Table 20. *t*-Test for Equality of Means Between the Indian and the U.S. Sample.

Construct	*t*	*df*	*p* (2-tailed)	Δ*M*	Δ*SE*
Love	.61	464	.54	.47	.77
Altruism	1.65	464	.10	1.26	.77
Humility	.20	464	.84	.15	.73
Vision	2.91	464	.00	2.29	.79
Trust	-.60	464	.55	.43	.72
Empowerment	.58	464	.56	.43	.74
Service	1.26	464	.21	.92	.74

Hair et al. (2005) stated that when utilizing a *t*-test to examine the statistical significance between two sample means, interval data must first be collected. To answer $RQ_{1\text{-}7}$, the researcher used the interval data collected from the SLAI on both the U.S. and Indian samples in order to determine if there was a perceptual difference in servant leadership based on the differences in these two cultures. Seven *t*-tests were run to check for the differences or similarities in Patterson's (2003) servant leader constructs. A *p*-value of $< .05$ was set for ascertaining the statistical significance of the data. The *t*-statistic is the ratio of the difference between the sample means to their standard error (SE; Hair et al., 2005). The SE is the estimated difference between the means to be expected because of sampling error. The *p* (2-tailed) statistic is the indicator of probability that the difference in relationship is significant or not. Any score that is $p < .05$ is therefore a predictor of significance.

Love

The *t*-statistic for Patterson's (2003) servant leadership construct of love (SLAI, Dennis & Bocarnea, 2007) was .62. The *t*-test indicated that no significant differences existed between the means of Indian sample and those of the U.S. sample on love. The difference for the love variable was not significant at the .61 level with $p > .05$. There

was a 54% probability that the difference between the groups on this variable occurred by random chance. India also had a higher mean score for the construct of love with a mean differential of .77. The 95% confidence interval indicated that the difference between the groups on love was at least -1.04. Therefore, the results of this *t*-test answered negatively to the research question in regard to the construct of love.

Altruism

The *t*-statistic for Patterson's (2003) servant leadership construct of altruism (SLAI, Dennis & Bocarnea, 2007) was 1.65. The *t*-test indicated that no significant differences existed between the means of the Indian sample and those of the U.S. sample on altruism. The difference for the construct of the altruism variable was not significant at the 1.65 level with $p > .05$. India also had a higher mean score for the construct of altruism with a mean differential of 1.26. There was a 10% probability that the difference between the groups on this variable occurred by random chance. The 95% confidence interval indicated that the difference between the groups on altruism was at least -.24. Therefore, the results of this *t*-test answered negatively to the research question in regard to the construct of altruism.

Humility

The *t*-statistic for Patterson's (2003) servant leadership construct of humility (SLAI, Dennis & Bocarnea, 2007) was 0.20. The *t*-test indicated that no significant differences existed between the means of the Indian sample and those of the U.S. sample on humility. The difference for the humility variable was not significant at the .20 level with $p > .05$. India also had a higher mean score for the construct of humility with a mean differential of 0.15. There was an 84% probability that the difference between the groups on this variable occurred by random chance. The 95% confidence interval indicated that the difference between the groups on humility was at least -1.29. Therefore, the results of this *t*-test answered negatively to the research question in regard to the construct of humility.

Vision

The *t*-statistic for Patterson's (2003) servant leadership construct of vision (SLAI, Dennis & Bocarnea, 2007) was 2.91. The *t*-test indicated that a significant difference existed between the means of the Indian sample and those of the U.S. sample on vision. The difference for the vision variable was significant at the 2.91 level with $p < .05$. India also had a higher mean score for the construct of vision with a mean differential of 2.29. There was essentially a 0% probability that the difference between the groups on this variable occurred by random chance. The 95% confidence interval indicated that the difference between the groups on vision was at least .75. Therefore, the results of this *t*-test answered positively to the research question in regard to the construct of vision.

Trust

The *t*-statistic for Patterson's (2003) servant leadership variable of trust (SLAI, Dennis & Bocarnea, 2007) was -.60. The *t*-test indicated that no significant differences existed between the means of the Indian sample and those of the US sample on trust. The difference for the trust variable was not significant at the -.60 level with $p > .05$. The U.S. sample also had a higher mean score for the construct of trust with a mean differential of

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0.43. There was essentially a 55% probability that the difference between the groups on this variable occurred by random chance. The 95% confidence interval indicated that the difference between the groups on trust was at least -1.86. Therefore, the results of this *t*-test answered negatively to the research question in regard to the construct of trust.

Empowerment

The *t*-statistic for Patterson's (2003) servant leadership construct of empowerment (SLAI, Dennis & Bocarnea, 2007) was .58. The *t*-test indicated that no significant differences existed between the means of the Indian sample and those of the U.S. sample on empowerment. The difference for the empowerment variable was not significant at the .58 level with $p > .05$. India also had a higher mean score for the construct of empowerment with a mean differential of 0.43. There was essentially a 56% probability that the difference between the groups on this variable occurred by random chance. The 95% confidence interval indicated that the difference between the groups on empowerment was at least -1.03. Therefore, the results of this *t*-test answered negatively to the research question in regard to the construct of empowerment.

Service

The *t*-statistic for Patterson's (2003) servant leadership construct of service (SLAI, Dennis & Bocarnea, 2007) was 1.26 The *t*-test indicated that no significant differences existed between the means of the Indian sample and those of the U.S. sample on service. The difference for the service variable was not significant at the 1.26 level with $p > .05$. India also had a higher mean score for the construct of service with a mean differential of 0.92. There was essentially a 21% probability that the difference between the groups on this variable occurred by random chance. The 95% confidence interval indicated that the difference between the groups on service was at least -.52. Therefore, the results of this *t*-test answered negatively to the research question in regard to the construct of service.

THEORETICAL & PRACTICAL IMPLICATIONS

One of the central themes in this study was the cultural influence on leadership styles and the practice of servant leadership in diverse cultures. This study answered the research question: Is there a difference in perception of Patterson's (2003) model of servant leadership based on culture? Dennis and Bocarnea' s (2007) SLAI served as a reliable instrument for providing the data necessary to evaluate the means of the seven constructs of Patterson's (2003) model. The goal of the analyses was to determine if there was any statistical significance between the cultural samples—the United States and India. The findings of this study revealed that there was no statistically significant difference in the perception of Patterson's model of servant leadership among the two cultural samples for all but one of the seven constructs—vision. The perceived difference between the two cultural samples on the construct of vision is interesting, particularly since both cultural samples found the construct of vision to be positively related to the other constructs in Patterson's (2003) model of servant leadership. The difference between the cultural groups on the perception of vision may be due to one of several

reasons, including each particular country's cultural cluster as well as their particular bias or receptivity toward a CLT as outlined in House et al.'s (2004) GLOBE study.

The GLOBE study found that both the southern Asian and Anglo cultural clusters were open and receptive to charismatic/value-based leaders, and countries within the southern Asian cluster were more likely to prefer self-protective leadership than were their Anglo counterparts. Self-protective leaders tend to be self-centered and status conscious, instigate conflict, and be very procedural (House et al., 2004). Additionally, the United States and India differ along several key areas of the GLOBE study's nine cultural constructs: performance orientation, humane orientation, and in-group collectivism.

It is unlikely that a difference between the United States and India on House et al.'s (2004) GLOBE study's cultural constructs of performance orientation or humane orientation would explain the difference between the two cultures in Patterson's (2003) construct of vision. The Anglo cluster ranks high on the performance orientation scale, while the southern Asian cluster has an average rating on the scale. Conversely, southern Asia ranks high on the humane orientation scale, and the Anglo cluster has an average score. According to the GLOBE study, performance orientation cultural value scores are positively related to the charismatic/value-based leadership dimension. Performance orientation cultural value scores are also positively related to the construct of the humane orientation dimension.

Additionally, the GLOBE study showed there is a significant relationship between performance-oriented societies and the telecommunications industries, which is inclusive of the IT industry. This current study was comprised of two different cultural samples—the United States and India—and these samples were totally comprised of targeted respondents from the IT industry. Therefore, because of the similarities in the two samples, neither performance orientation nor humane orientation would explain the variance between the two cultures in this study on the construct of vision in Patterson's (2003) model of servant leadership.

The final cultural dimension that the two societal clusters differ in is the in-group collectivism dimension. The Anglo cluster ranks low on the in-group collectivism scale, while the southern Asian cluster rates high. According to the GLOBE study, an inverse relationship exists between in-group collectivism and future orientation. While both the Anglo and southern Asian clusters may have an average rating on the future orientation scale, they differ among whose future the scale is referring to. According to House et al. (2004), the differential on future orientation in relation to in-group collectivism is also compounded by the telecommunications industry. Unlike telecoms in the Anglo cluster, the telecom industry in southern Asia has been dominated by governmental controls as such few telecommunications corporations have entered the telecom industry. The corporations that have entered this segment within the southern Asia cultures have become monopolies and have "adopted the monopolistic practices of the public sector with few incentives for efficiency" (Blasko, 1998, as cited in House et al., 2004, p. 307). Because these telecoms are essentially monopolies, there is very little fear of outside threats; therefore, they view their future differently than their Anglo counterparts. This

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difference in future orientation may in fact be a moderating influence on the difference in the perception of vision between the two cultural samples.

This research study presented new findings and data on servant leadership cross-culturally and is the first to study Patterson's (2003) model of servant leadership in India. This study introduces new and additional research to the field of leadership studies as it further supports the servant leadership model theorized by Patterson. This research study also confirms the causal relationships among the seven constructs of Patterson's servant leadership model. Additionally, the study found no significant difference between two cultural samples—the United States and India—among six of the seven constructs of Patterson's model of servant leadership. However, this study did find that both cultural samples validated the relationship that exist among all seven constructs of Patterson's model and confirmed the causal path. Furthermore, this study validates the theory of servant leadership as offered by Patterson within an Indian context.

The fact that this study has shown that there is a positive relationship between Patterson's (2003) model of servant leadership and Indians working within the IT industry should serve as an example to entrepreneurs, other organizations, and organizational leaders to follow. The lack of difference between the U.S. and Indian samples on the SLAI is also relevant for organizations and organizational leaders to fully understand. The implication for organizational leaders is that while there may exist major cultural differences between two countries like the United States and India, servant leadership transcends these differences and may act as a bridge that leadership can use where behaviors are congruent within both cultures.

Additionally, this research study sought to connect the culturally endorsed theory of leadership known as charismatic/value-based leadership to servant leadership, therefore supporting the claim that servant leadership is also a universally acceptable form of leadership. Both of these leadership theories have been called extensions of transformational leadership and therefore share a common ethos (Irvin, 2007; Northouse, 2013; Patterson, 2003; Smith et al., 2004; Stone et al., 2003; Yukl, 2006). Winston and Ryan (2008) also believed that servant leadership should be viewed more as a globally acceptable leadership model for organizations to embrace. The implication of connecting servant leadership, charismatic/value-based leadership, and transformational leadership could lead to servant leadership being recognized as a universal form of leadership as well as inducing other researchers to execute new research testing the relationship between the two.

Transformational leadership has been linked to better organizational performance, as followers are motivated and inspired to work beyond the expectations of their job and in doing so increase organizational performance (Bass, 1985; Howell & Avolio, 1993). Yukl (2006) posited that smaller firms, especially entrepreneurial ventures with fewer employees, tend to depend on their leader for direction, innovation, drive, and inspiration for the organization's success. Schein (1992) found that organizational leaders of small entrepreneurial start-ups with few employees are able to shape organizational culture with much less effort than larger and more mature ones. Because organizational leaders of entrepreneurial or innovative organizations are better suited to shape culture, their

impact for transformational change cannot be understated (Kang, Park, & Tarabishy, 2010). The implication of this connection between servant leadership and transformational leadership, for entrepreneurs and organizational leaders, is that servant leadership is a form of transformational leadership that focuses on creating a cultural environment of performance through focusing on the needs of followers through service, empowerment, trust, vision, humility, altruism, and love.

This study has practical implications for entrepreneurs, start-ups, and organizational leaders who want to compete in India or other global markets. The following quote from Stephen Elop the CEO of Nokia, one of the world's largest telecoms, should serve as a wake-up call to any organization or organizational leader hoping to succeed in an ever-shrinking global economy:

> India should be viewed less as a difficult market where strange things are happening, and more as a market that is simply ahead of many other markets in its evolution . . . If we don't figure out how to win in India, we could end up losing in a lot of other geographies around the world. Conversely, if we can win in India, we can win everywhere. (Venkatesan, 2013, Kindle location 100-103)

Entrepreneurs and organizational leaders who can become culturally literate in their leadership style and systems will be the real winners in the 21st-century economy. A global-minded organization or organizational leader will be essential for the ever-growing diversity among our organizations and the organizations we work with. The predicted growth for the world's emerging economies over the next 10 years is expected to be 40% larger than it is today with the development of infrastructure and human capital driving the majority of that growth (Harris, Schwedel, & Kim, 2011). It is also expected that over the next decade, firms like Microsoft India will grow at 20% to 25% compounded annual growth rate. India is also one of the world's largest talent pools for outsourcing knowledge-based jobs like IT, software design, and engineering (Venkatesan, 2013). Trompenaars and Voerman (2010) posited that in order for organizations and organizational leaders to be successful, they will have to be able to reconcile these new cross-cultural dilemmas increasing their cross-cultural competence. With firms looking for ways to compete in the fast pace of growing industries and emerging global markets, the philosophy of transformational leadership models like servant leadership offer a compelling argument for their implementation.

Limitations to the Research

This was the first research study to test Patterson's (2003) model of servant leadership in India. The cross-cultural nature of this study only served to compound the complexity of performing this type of research. One limitation to the study was gaining access to the target sample needed in India. With more than a billion residents, India is one of the most culturally diverse nations on the planet. According to Nagaraj (2000), there are more than 850 languages and dialects spoken on a daily basis in India; it would have been nearly impossible to translate the SLAI and then distribute it accordingly based on the native languages and dialects. Because of the language barrier, it was determined

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that the best course of action was to limit the target sample to respondents who could read and write fluently in English. This could have possibly narrowed the sample population to a specific group of respondents who were better educated than a random sample of the population. This could also be the reason that nearly 100% of the combined sample had at least some college or technical training beyond high school.

While the respondents for the Indian sample were guaranteed their anonymity, they did provide some demographic information regarding their place of birth as well as their current location. Abraham (2010) and Gartner (2013) both suggested that while the IT industry has ballooned in India over the last couple of decades, this growth has been concentrated in major metropolitan hubs. This growth has caused many IT professionals or those looking to move into this industry to relocate to these areas. The 232 respondents in the Indian sample hailed from 68 different regions within India. However, according to the current physical location reported, the majority of the respondents in the sample were grouped into just a dozen or so major regions with a few in outlying provinces. Another limiting factor for the Indian sample could have been the lack of diversity amongst the religious faith traditions. While the researchers did predict a positive relationship between Hindu beliefs and teachings and the exhibition of Patterson's (2003) model of servant leadership, this may limit the generalizability of the theory to those who do not come from a faith tradition.

Recommendations for Future Research

The researchers suggest several directions for future research that would build upon and extend the current study of servant leadership. First, while the present research study on Patterson's (2003) model of servant leadership focused on just two of the 62 countries featured in House et al.'s (2004) GLOBE study, future research should be conducted on servant leadership cross-culturally among other countries tested in the GLOBE study. Further testing of servant leadership cross-culturally will provide additional validation of servant leadership as a universally acceptable form of leadership.

The second recommendation for future research is that more research should be conducted on the relationship between servant leadership and the CLT charismatic/value-based leadership. Future research should include both a servant leadership instrument like the SLAI and a charismatic/value-based assessment like the one used in the GLOBE study. By having target samples respond to both instruments at the same time, the relationship, if any, between charismatic/value-based leadership and servant leadership could be more accurately assessed through the use of factor analysis.

There is a lack of research on the relationship between the intersection of faith, culture, and servant leadership. According to Dierendonck and Patterson (2010) and Sendjaya (2010, as cited in Dierendonck & Patterson, 2010), there have been numerous servant leadership studies on organizations that are linked to religious teachings. However, this link has not been fully explored. As Greenleaf (1980) posited that the ethos of servant leadership is rooted in Judeo-Christian beliefs, there seems to be a connection between servant leadership philosophy and an ethical value-based philosophy that is congruent with the major religions of the world. The exploration of these relationships may help researchers better understand culturally endorsed leadership theories through

the influence of religious faith traditions and in doing so lead to servant leadership as a universally acceptable form of leadership. Future researchers who perform a study utilizing the preceding recommendations would create a more holistic universal understanding of servant leadership in a global context.

Finally, future research should be conducted to measure the relationship between servant leadership, organizational performance, and entrepreneurial orientation. Because servant leadership has been linked to transformational leadership (Irvin, 2007; Northouse, 2013; Patterson, 2003; Smith et al., 2004; Stone et al., 2003; Yukl, 2006) and transformational leadership has been shown to increase organizational performance (Bass, 1985; Howell & Avolio, 1993), research on servant leadership could also show similar improved organizational performance. It is also reasonable to infer that entrepreneurs and leaders of start-ups are exhibiting servant leader behaviors as described in Patterson's (2003) model of servant leadership. Kang et al. (2010) found a positive relationship between a leader's transformational leadership style and shaping the organizational perception of entrepreneurship based on the entrepreneurial orientation scale. These transformational leadership behaviors included creating a collaborative environment, which is the byproduct of trust, empowerment, and service, all of which are servant leader behaviors. Research contextualizing servant leadership as a relevant tool for creating a collaborative entrepreneurial environment would further extend the base of knowledge on leadership studies.

Conclusion

This study conducted the first cross-cultural empirical comparative analysis of Patterson's (2003) servant leadership theory between India and the United States by investigating the seven constructs of Patterson's servant leadership model within two differing cultures. The data collected by the SLAI supported the causal path of the seven constructs theorized by Patterson's model of servant leadership. This study also supported the acceptance and exhibition of Patterson's servant leadership model in both India and the United States. This study empirically answered the research question: Why or what similarities and/or differences exist between the two cultures in question? Finding no significant difference between the cultures on all of the constructs of Patterson's model but vision, the researcher theorized that the difference between the two cultures on the construct of vision are based in the differing philosophies by the two cultures within the telecom industry on the cultural dimension of future orientation. The cross-cultural validation of Patterson's theory should help to generalize the theory among other industries and countries, adding to the relevant literature and research on cross-cultural leadership. This study also laid a foundation for further research to be conducted to test the relationship between the CLT known as charismatic/value-based leadership and servant leadership, which may lead to servant leadership becoming a universally acceptable form of leadership.

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