

# Servant Leadership among Corporate, Bureaucratic, and Political Actors: Implications for Organisational Citizenship Behaviour

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*Abstract- This study examines servant leadership and its associations with organisational citizenship behaviour (OCB) across a composite sample of corporate leaders, bureaucrats, and politicians in India. Drawing on primary data from 350 purposively sampled respondents, the study employs chi-square analysis and Spearman's rank-order correlation to address two objectives: first, to determine whether emotional recognition — a core servant leadership attribute — varies across the three categories; and second, to map associations between servant leadership behaviours and OCB dimensions. Findings indicate that emotional recognition endorsement differs meaningfully across the three groups, with politicians exhibiting the most affirmative distribution and bureaucrats the least — a pattern consistent with the distinct cultural expectations and role demands of each category. Across multiple servant leadership–OCB pairings, consistent positive associations were observed, spanning autonomy support, career mentoring, emotional attunement, ethical integrity, and community engagement. These findings suggest that OCB may serve as a pathway through which servant leadership shapes organisational conduct, though causal and mediating mechanisms remain to be tested. The study extends servant leadership scholarship beyond its predominantly Western-centric foundations and calls for longitudinal, multi-source research to build a more complete picture of how servant leadership operates across India's diverse organisational landscape.*

**Keywords:** servant leadership, organisational citizenship behaviour, India, cross-sectional study

## I. INTRODUCTION

Leadership has always been central to how organisations work. Contemporary leadership scholarship has evolved from trait-based and

hierarchical conceptions of authority towards values-driven frameworks that focus on the growth and well-being of those being led.

Servant leadership, first proposed by Robert K. Greenleaf (1970) and later developed by scholars such as Spears (1995) and Liden et al. (2008), sits firmly within this broader turn. It has received considerable attention for its promise of aligning institutional effectiveness with the well-being of individuals. However, this promise also raises certain queries. Much of the literature tends to present servant leadership in strongly positive terms, often assuming that a focus on service, empathy, and ethical responsibility will naturally translate into better outcomes. In doing so, it sometimes underplays the practical tensions that leaders face, particularly in environments where competing demands, resource constraints, and organisational pressures entangle the idea of “serving” others.

One common assumption is that the leader’s role is to direct, motivate, and guide followers toward organisational goals, this is where Servant leadership comes into the picture and challenges this assumption. Robert K. Greenleaf, writing in 1970, proposed that the most effective leaders are not those who seek power first, but those who have the willingness to serve. As Greenleaf put it, the servant-leader is ‘servant first.’

Instead of asking what the leader wants to achieve, servant leadership asks - are those being led have grown? Are they becoming more capable, more

assured and more selfless in their desire to take responsibility and initiatives?

Greenleaf's central insight was extracted from Hermann Hesse's allegorical figure of Leo, a servant whose quiet presence helped a group of travellers in their sustenance and whose absence caused their journey to fall apart, later revealed as the head of the sponsoring Order, leaving the impression of the deepest authority not claimed from a position but earned through consistent service. This idea was developed into a practical framework by Spears (1995), operationalised for measurement by Liden et al. (2008), and synthesised across the empirical literature by Van Dierendonck (2011).

Organ (1988) defined Organisational Citizenship Behaviour (OCB) as voluntary actions performed by employees that go beyond their formal assigned job responsibilities. These behaviours include helping co-workers without being asked, working extra hours without additional compensation, taking initiative in solving problems, and actively engaging in organisational activities. OCB cannot be enforced by rules, control or policies; rather, it develops when employees feel trusted, heard, appreciated, and emotionally connected to the organisation's purpose. In India, not much attention has been given to how servant leadership functions, especially outside corporate organisations. The existing Indian public administration, democratic political system, and cultural values of service, such as the idea of "Seva Paramo Dharma" - "Service Before Self" and the Bhagavad Gita's lessons of selfless action create a condition where servant leadership may operate differently from Western structure.

## II. LITERATURE REVIEW

2.1. The Development of Servant Leadership Theory  
 Servant leadership theory has developed considerably from Greenleaf's (1970) original philosophical essay arguing that a servant leader is not someone who craves power and coercive authority over followers but someone who serve its subjects, institutions goals and work for those community who always look forward to their leader's guidance, protection reflecting deliberate inversion of conventional thinking about authority.

Spears (1995) pointed out ten characteristics from Greenleaf's writings through which servant leadership is carried out - listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people, and building community. These are not just exemplary; but describe specific behaviours that leaders either demonstrate or do not, either empowers others' growth or does not. Liden et al. (2008) later developed a formal evaluation framework based on these dimensions, which has been widely used in empirical research. Graham (1991) built on Robert K. Greenleaf's original work by emphasising its ethical foundation, arguing that servant leadership is rooted in moral responsibility rather than being tactics-based. Later, Patterson (2003) expanded the framework by introducing qualities such as compassion, humility, and agape love, highlighting that servant leaders are primarily focused on the needs of others.

Further, clarity comes from Russell and Stone (2002), who distinguished between core behaviours essential to servant leadership and additional attributes that enhance its effectiveness. Together, these contributions helped transform servant leadership from an abstract, value-centric idea to a more practical and observable concept. Liden et al., who not only worked toward empirical validation but also identified seven dimensions of servant leadership, including emotional support, ethical behaviour, empowering followers, and contributing to the wider community. In support of this, Dirk van Dierendonck (2011), through a review of 60 studies, found interconnection between servant leadership and its positive outcomes such as higher job satisfaction, stronger commitment, trust, and employee's physical and psychological well-being and safety. Overall, the evolution showcases how servant leadership has advanced into a concept that is theoretically grounded and practically applicable.

Table 1: Key Servant Leadership Frameworks

Scholars	Year	Key Contributions	Relevance to the study
Robert k. Greenleaf	1970	Servant-first orientation;	Foundational framework
Spears	1995	Ten observable	Coding

		characteristics of servant leadership	framework for interviews
Graham	1991	Moral and, humility, agape love	Ethical grounding
Patterson	2003	Compassion, humility, agape love	Emotional dimensions
Liden et al.	2008	Seven-dimension measurement scale	Primary analytical framework
Van Dierendonck	2011	Synthesis of 60 empirical studies	Validates cross-sector application
Note: All frameworks above inform the analytical approach used in this study.			

	problems for others	roles to prevent burnout
Civic virtue	Responsible participation in organisational life	Voluntarily, Citizens joining drives, local committees.

## 2.2. Organisational Citizenship Behaviour: The Voluntary Performance Surplus

Organ's (1988) notion of OCB emerged from a dissatisfaction with performance metrics that captured only what employees were officially obliged to produce. The five-factor model by Organ, which encapsulates of altruism, conscientiousness, sportsmanship, courtesy, and civic virtue, captures the different ways employees go beyond their specified duties. These behaviours cannot be forced through remittances, yet they play a significant role in how well an organisation functions.

Table 2: OCB Dimensions and Their Observable Expressions in Case Study

OCB Dimensions	Definition (Organ, 1988)	Examples from Research Data
Altruism	Voluntarily helping colleagues	Workers managing production crisis without instruction
Conscientiousness	Effort beyond minimum required Selfless action	Staff extending hours during COVID-19 without extra pay
Sportsmanship	Tolerating difficulties without complaint	Child protection staff sustaining effort under emotional strain
Courtesy	Solution to work-related	Volunteers redistributing

OCB distinctiveness comes from personal choices, not coercion. It reflects the extra work people are willingly putting in, which cannot be created even if stringent rules exist for an employee's inclination towards incentives.

Ariani's (2012) study of 636 bank tellers across 128 branches in Indonesia showed, using Structural Equation Modelling, that certain aspects of OCB, especially volunteering traits with positive attitude and respect, create a clear impression on individual performance. However, one must not confuse, as OCB does not improve performance only through direct actions. Its real power lies in the kind of work environment it creates, where employees trust each other, and cooperate without being asked, without ulterior motives, making tasks smoother and efficient. It highlights how OCB acts like an outcome but more like a building block that strengthens organisation and its community internally.

## 2.3. Servant Leadership, Productivity and the Indian Institutional Context

Productivity here is not treated as a ratio of outputs to inputs, but as something more contingent particularly when organisations operate under disruption or reduced oversight. In such situations, adaptive output capacity becomes critical, yet this is precisely where formal control systems tend to weaken, as they rely on compliance rather than initiative. The argument that servant leadership fills this gap rests on its assumed ability to cultivate intrinsic motivation and psychological ownership, though this assumption requires careful empirical scrutiny. It is equally plausible that high-performing environments elicit both stronger OCB and more favourable perceptions of leadership, rather than servant leadership acting as the primary driver.

Methodologically, the study relies on perceptual measures and limited sectoral samples, which restrict

generalisability. The manufacturing focus, in particular, may not capture the variability present in less structured or more knowledge-intensive settings, where adaptive productivity is arguably more critical. The Indian organisational context reflects a mix of cultural values and institutional structures, where ideals of service (*seva*) and duty coexist with hierarchical and bureaucratic systems.

The principle of *nishkama karma* in the *Bhagavad Gita*, which emphasises action performed as duty without any personal motive, along with the portrayal of Hanuman in the *Ramayana*, where strength of one is consistently directed toward a higher purpose, points to the presence of culturally embedded ideas that resonate with servant leadership, yet remain underexplored in mainstream Western frameworks.

Studies indicate a positive channel between value-based leadership and employee commitment, but their findings are limited by self-reported data and slim samples. Sinha (1990) highlights the continued dominance of authority-driven relationships in Indian organisations, suggesting a gap between cultural ideals and organisational reality.

The relationship between servant leadership and outcomes in India appears context-dependent, with organisational frameworks and structural factors shaping whether culturally rooted values are enacted in practice. Existing research is restricted by methodological constraints, namely cross-sectional designs and limited sample diversity.

### III. THE PRESENT STUDY

The present study aims (a) to describe the distribution of respondents across leader categories and examine whether emotional recognition—a core servant leadership attribute—varies significantly across those categories; (b) to map the item-level correlational structure between servant leadership behaviours and specific OCB dimensions; and (c) to assess the pattern and strength of positive associations between servant leadership and OCB.

### IV. DATA AND METHODS

#### 4.1. Data

The study draws on primary data collected from a composite sample of 350 respondents across three institutional sectors in India — corporate leaders ( $n = 146$ , 41.70%), bureaucrats ( $n = 107$ , 30.60%), and politicians ( $n = 97$ , 27.70%). Participants were selected using purposive sampling based on demonstrable performance criteria up to December 2022. Corporate sector respondents were drawn from top management of high-performing organisations; political respondents were Members of Parliament or Members of Legislative Assemblies with identifiable constituency contributions; and bureaucratic respondents were recognised administrators with established records of public-service delivery. No missing values were recorded across any variable in the final dataset ( $N = 350$ ).

#### 4.2. Measures

All items were measured on a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). Servant Leadership was measured using items drawn from Liden et al.'s (2008) multidimensional servant leadership scale. Items assessed dimensions including emotional recognition, autonomy-granting behaviour, career goal support, ethical integrity, community involvement, and complex problem-solving capacity. Organisational Citizenship Behaviour was measured using items adapted from Organ's (1988) OCB framework, capturing discretionary prosocial behaviours such as volunteering for extra assignments, compassionate listening, helping overloaded colleagues, encouraging co-workers, and contributing to the shared work environment.

#### 4.3. Analysis

Descriptive statistics and frequency distributions were used to profile the sample across the three leader categories (see Table 3; Figure 1). A chi-square test of independence ( $\chi^2$ ) was conducted to examine whether endorsement of emotional recognition — a core servant leadership attribute — varied significantly across the three institutional categories (see Table 4). Spearman's rank-order correlation was used to assess item-level associations between servant leadership and OCB items, given the ordinal nature of the Likert-scale data. Statistical significance was evaluated at  $p < .05$  across all analyses.

V. FINDINGS

The study drew on a total sample of 350 respondents, with no missing values recorded across any variable (see Table 3). Corporate leaders constituted the largest sub-group (n = 146, 41.70%), followed by bureaucrats (n = 107, 30.60%) and politicians (n = 97, 27.70%). The near-proportional representation across the three categories reflects the purposive sampling strategy adopted and provides a basis for comparative cross-institutional analysis (see Figure 1).

Table 3: Distribution of Respondents by their category

Category	Frequency (N)	Percent (%)
Bureaucrat	107	30.60
Corporate Leader	146	41.70
Politician	97	27.70
Total	350	100.0

Note. N = 350. No missing values were recorded across any variable.

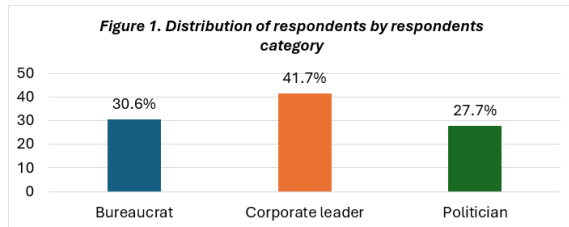


Table 4: Recognizes others' emotions by Leader Category

Category	SD	D	N	A	SA	Total
Bureaucrat	15	16	21	33	22	107
Corporate Leader	9	12	31	49	45	146
Politician	2	9	21	34	31	97
Total	26	37	73	116	98	350

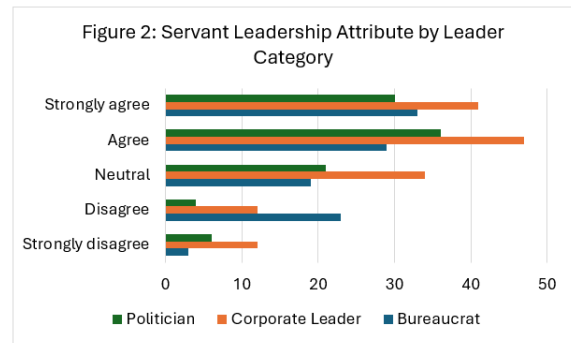
$\chi^2 = 16.667$ ,  $df = 8$ ,  $p = .034$

Note: SD= Strongly disagree, D= Disagree, N= Neutral, A= Agree, SA= Strongly agree

Table 4 presents the cross-tabulation of responses to the servant leadership item 'recognises others' emotions' across the three leader categories. The chi-square test of independence yielded a statistically significant result ( $\chi^2 = 16.667$ ,  $df = 8$ ,  $p = .034$ ), indicating that the distribution of emotional

recognition endorsement differs meaningfully across corporate leaders, bureaucrats, and politicians.

Examining the response distributions, bureaucrats showed a comparatively higher frequency of strongly disagree and disagree responses (15 and 16, respectively, out of 107), with only approximately 51% (n = 55) falling in the agree or strongly agree range. Corporate leaders exhibited a markedly more affirmative pattern: 49 agreed and 45 strongly agreed out of 146 respondents (approximately 64.4% in the positive range), with only 9 strongly disagreeing. Politicians displayed the most positively skewed distribution among the three groups, with 34 agreeing and 31 strongly agreeing out of 97 respondents (approximately 67.0%), and only 2 strongly disagreeing.



These results indicate that, while emotional recognition is broadly endorsed as a servant leadership attribute across all three categories, bureaucrats report comparatively lower levels of this behaviour. The stacked bar representation of response distributions (see Figure 2) makes the cross-group gradient visually evident. This variation is substantively meaningful: bureaucratic structures in India are historically characterised by hierarchical rigidity and professional emotional distance, which may suppress the expression of emotionally attuned leadership behaviour even when it exists as a latent disposition.

Table 5 presents the twelve statistically significant positive correlations between servant leadership (SL) items and OCB items, derived using Spearman's rank-order correlation method. All associations reached  $p < .05$  and ranged from  $r = +0.106$  to  $r =$

+0.137, indicating consistent, albeit modest, positive relationships across a diverse range of servant leadership and OCB behaviours.

Table 5: Positive Correlations Between Servant Leadership and Organisational Citizenship Behaviour Items- A

#	SL Item	OCB Item	r	p
1	A leader gives others the freedom to handle difficult situations in the way they feel is best	A leader volunteers for extra work assignments	+0.137 13 7	0.01 0
2	A leader is interested in making sure others reach their career goals	A leader volunteers to attend meetings or work on committees on own time	+0.125 12 5	0.01 9
3	A leader can recognize when others are feeling down without asking them	A leader lends a compassionate ear when someone has a personal problem	+0.122 12 2	0.02 3
4	A leader sacrifices their own interests to meet others' needs	A leader goes out of the way to give co-workers encouragement or express appreciation	+0.122 12 2	0.02 2
5	A leader is involved in community activities	A leader offers suggestions for improving the work environment	+0.121 12 1	0.02 4
6	A leader encourages others to volunteer in the community	A leader volunteers for extra work assignments	+0.121 12 1	0.02 4
7	A leader would not compromise ethical principles in order to achieve success	A leader takes phone messages for absent or busy co-workers	+0.121 12 1	0.02 3
8	A leader wants to know about others' career goals	A leader lends a compassionate ear when someone has a personal problem	+0.121 11 8	0.02 7
9	A leader is able to think through complex problems	A leader helps a co-worker who has too much to do	+0.121 11 5	0.03 2
10	A leader wants to know about others' career goals	A leader contributes or sends cards/flowers for co-worker birthdays and special	+0.121 11 2	0.03 7

		occasions		
1	A leader is able to think through complex problems	A leader decorates, straightens up, or otherwise beautifies the common work space	+0.109	0.041
1	A leader encourages others to volunteer in the community	A leader lends a compassionate ear when someone has a work problem	+0.106	0.048

Note: Method= Spearman correlation

The strongest association ( $r = +0.137$ ,  $p = .010$ ) was observed between the SL item ‘a leader gives others the freedom to handle difficult situations in the way they feel is best’ and the OCB item ‘a leader volunteers for extra work assignments.’ This pairing suggests that autonomy-granting leadership—a hallmark feature of servant leadership—is associated with followers’ willingness to assume discretionary responsibilities beyond formal role expectations.

The second strongest association ( $r = +0.125$ ,  $p = .019$ ) linked the SL item regarding leaders’ interest in ensuring others reach their career goals with the OCB item describing voluntary attendance at meetings or committee work on personal time. This pairing is theoretically coherent: when followers perceive their leaders as invested in their long-term development, they are more likely to reciprocate with discretionary prosocial behaviours.

Multiple SL items related to emotional attunement and ethical consistency were associated with OCB items reflecting interpersonal care. A leader’s ability to recognise others’ emotional distress without being told (SL item 3) was significantly associated with providing a compassionate ear to a colleague with a personal problem ( $r = +0.122$ ,  $p = .023$ ). A leader’s self-sacrifice to meet others’ needs (SL item 4) correlated with going out of the way to encourage or appreciate co-workers ( $r = +0.122$ ,  $p = .022$ ). These associations are consistent with a relational interpretation of servant leadership, wherein leader modelling of prosocial conduct elicits analogous follower behaviours.

Community-oriented SL behaviours were also associated with OCB. A leader's involvement in community activities (SL item 5) correlated with offering suggestions for improving the work environment ( $r = +0.121$ ,  $p = .024$ ), and a leader's encouragement of others' community volunteering (SL item 6) was associated with willingness to take on extra assignments ( $r = +0.121$ ,  $p = .024$ ). The association between ethical integrity—not compromising principles for success (SL item 7)—and taking phone messages for absent colleagues ( $r = +0.121$ ,  $p = .023$ ) further suggests that values-driven leadership generalises to everyday organisational helpfulness.

The remaining significant associations involved servant leaders' attention to career goals (SL item 8) and complex problem-solving capacity (SL items 9 and 11), each linked to distinct OCB outcomes: compassionate listening for a personal problem ( $r = +0.118$ ,  $p = .027$ ), helping an overloaded colleague ( $r = +0.115$ ,  $p = .032$ ), contributing to birthday or special occasion recognition ( $r = +0.112$ ,  $p = .037$ ), and maintaining the shared workspace ( $r = +0.109$ ,  $p = .041$ ). The final and lowest significant association ( $r = +0.106$ ,  $p = .048$ ) linked a leader's community volunteering encouragement with lending a compassionate ear to a colleague experiencing a work-related problem. Though the coefficients toward the lower end are modest, they remain statistically significant and collectively reveal a coherent pattern: servant leadership behaviours spanning autonomy, emotional intelligence, career mentoring, community involvement, and ethical conduct are each associated with different yet complementary forms of organisational citizenship behaviour (see Table 5).

## VI. DISCUSSION

The findings of the present study contribute empirical evidence to the growing literature on servant leadership in non-Western, multi-institutional contexts. Taken together, they affirm three interconnected propositions: that servant leadership behaviours vary meaningfully across institutional sectors in India; that servant leadership is positively associated with diverse dimensions of OCB at the item level; and that these associations are

theoretically grounded in relational and cultural dynamics that are consonant with the Indian work context.

The statistically significant chi-square result for emotional recognition across the three leader categories ( $\chi^2 = 16.667$ ,  $df = 8$ ,  $p = .034$ ; see Table 4) establishes that how servant leadership manifests—or is perceived—is not uniform across corporate leaders, bureaucrats, and politicians. This finding aligns with institutional theory perspectives, which hold that sector-specific norms, rules, and cultural logics shape the behavioural expectations placed on leaders (Scott, 2008). Bureaucratic structures in India are historically characterised by strict hierarchy, rule-boundedness, and professional emotional neutrality (Sinha, 1990). The comparatively lower endorsement of emotional recognition among bureaucrats is therefore consistent with an institutional context in which expressive attentiveness toward subordinates may be constrained by role expectations rather than by the leader's intrinsic orientation.

Corporate leaders, by contrast, operate within institutional logics that increasingly emphasise emotional intelligence and relational management as sources of competitive advantage (Goleman, 1995). The higher endorsement of emotional recognition in this group reflects broader trends in human resource management discourse that have permeated Indian corporate culture, particularly in post-liberalisation organisations. Politicians, who showed the most positively skewed distribution, may do so partly because political survival in India's democratic system depends heavily on constituency-level emotional engagement and interpersonal responsiveness—skills that naturally translate into recognising and responding to others' emotional states.

All twelve item pairs in Table 5 yielded statistically significant positive Spearman correlations, supporting the proposition that servant leadership behaviours are associated with OCB dimensions across the composite sample. The direction and pattern of these associations are theoretically grounded and merit careful interpretation.

The strongest association—between autonomy-granting leadership and volunteering for extra work ( $r = +0.137$ )—resonates with self-determination theory (Deci & Ryan, 2000), which posits that autonomy support enhances intrinsic motivation and, in turn, discretionary effort. When leaders trust followers to handle difficult situations independently, they signal respect for follower competence, which reciprocally motivates followers to extend beyond contractual obligations. This mechanism has been documented in servant leadership research in Western contexts (Liden et al., 2008) and appears operative in the present Indian composite sample as well.

The association between career-oriented servant leadership and voluntary committee attendance ( $r = +0.125$ ) is consistent with social exchange theory (Blau, 1964), which suggests that followers reciprocate perceived leader investments with discretionary contributions. In the Indian context, where career advancement is closely tied to senior sponsorship and mentoring relationships, a leader's expressed interest in followers' career goals may carry exceptional motivational weight. This observation echoes findings by van Dierendonck (2011), who identified follower development as a central mechanism through which servant leadership generates citizenship behaviour outcomes.

Several associations cluster around emotional and interpersonal themes. Emotional recognition predicting compassionate listening ( $r = +0.122$ ), and self-sacrifice predicting co-worker encouragement ( $r = +0.122$ ), are consistent with the emotional contagion hypothesis in organisational behaviour, which holds that leader affect and prosocial conduct are modelled and mirrored by followers (Sy et al., 2005). Greenleaf's (1977) original conceptualisation of the servant leader as one who puts others first and fosters community within organisations captures this dynamic: when leaders demonstrate empathy and self-sacrifice, they cultivate an organisational climate in which similar behaviours become normative for all members.

The associations linking community-oriented servant leadership with workplace improvement suggestions and volunteering ( $r = +0.121$ ) are particularly notable given India's culturally salient collectivist

orientations (Hofstede, 2001). Leaders who visibly participate in and champion community activities signal value alignment with collectivist norms, which may activate followers' sense of collective responsibility and translate into OCB directed at improving the shared work environment. Even weaker but significant associations ( $r = +0.106$  to  $+0.112$ ) linking servant leaders' complex problem-solving orientation to affective OCB items—such as celebrating colleagues' birthdays or maintaining shared spaces—point to a diffuse prosocial climate effect generated by intellectually thorough and engaged leadership.

Some limitations of the present study warrant acknowledgement. First, the cross-sectional self-report design precludes causal inference: the observed associations are consistent with the proposed servant leadership  $\rightarrow$  OCB pathway but cannot confirm it. Longitudinal or experimental designs are needed to establish temporal precedence. Second, the composite cross-sector sample introduces heterogeneity in organisational contexts, hierarchical levels, and reporting relationships that could confound cross-group comparisons; future research should employ sector-specific samples with matched comparison designs. Third, the modest correlation coefficients, while statistically significant at  $N = 350$ , indicate that servant leadership explains only a small portion of variance in individual OCB items; moderating variables—such as organisational culture, power distance orientation, or leader-member exchange quality—deserve attention in future studies. Fourth, the study relied on leader self-perceptions of servant leadership rather than follower-rated assessments; multi-source designs would strengthen construct validity. Future research could extend this framework to other Indian institutional sectors—the military, educational institutions, and civil society organisations—and explore whether OCB mediates the servant leadership-productivity relationship differently across the high- and low-power-distance sub-cultures found within India's diverse regional contexts.

## VII. CONCLUSION

The present study set out to examine servant leadership as an input variable and its implications

for organisational citizenship behaviour across a composite sample of corporate leaders, bureaucrats, and politicians in India. The findings confirm that servant leadership is not a uniform construct across institutional sectors: emotional recognition—a core servant leadership attribute—varied significantly across the three categories ( $\chi^2 = 16.667$ ,  $p = .034$ ), with politicians endorsing it most strongly and bureaucrats least, a pattern consistent with the distinct institutional logics and cultural expectations that govern each sector. The item-level Spearman correlations further established that specific servant leadership behaviours are positively and significantly associated with specific OCB dimensions, with coefficients ranging from  $r = +0.106$  to  $r = +0.137$  across twelve significant pairs.

Taken together, these findings support the proposition that servant leadership generates organisational citizenship behaviour through relational and values-based mechanisms—autonomy support, career investment, emotional attunement, ethical integrity, and community engagement each activating distinct forms of discretionary prosocial conduct. OCB, in this reading, functions not merely as an individual performance variable but as a culturally embedded mediating relay through which servant leadership influence propagates within organisations. In India's institutional landscape, where collectivist values and hierarchical structures coexist, this mediation carries particular theoretical significance.

The study contributes to a growing body of scholarship that challenges the Western-centric assumptions of mainstream servant leadership research by demonstrating its cross-sector relevance in a non-Western context. At the same time, the cross-sectional design, modest effect sizes, and self-report measures call for interpretive caution. Future research should employ longitudinal and multi-source designs, examine moderating conditions such as power distance and organisational culture, and extend this framework to other institutional sectors to build a more complete picture of how servant leadership operates across India's diverse organisational landscape.

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