Organizational Intervention for nurturing Servant Leadership Effectiveness of Blue Light Mediation, A field experiment

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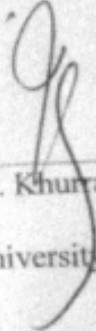
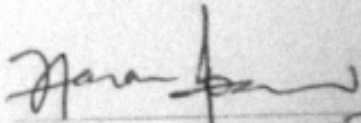**2020**

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CERTIFICATE

This is to certify that this thesis entitled: **"Organizational Intervention for Nurturing Servant Leadership: Effectiveness of Blue Light Mediation, A Field Experiment"** submitted by Ms. Sana Saleem is accepted in its present form by the Department of Business Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree of **Master of Science in Management Sciences**.
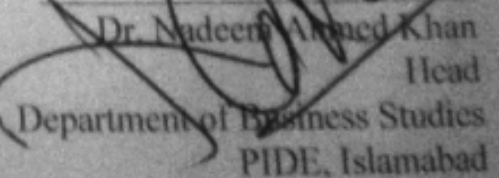
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DEDICATION

I would like to dedicate this report to my most dear parents and respected teachers, who guided me through my studying period and are still doing their best for me. To be here in this institution at this level, I am just because of my parents, especially their training, guidance, love, affection and motivation. I pray that I can serve my parents as best as I can. I am also thankful to my class fellows for their help and suggestion at every step to do the research better.

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How does a person say "Thank You" when there are many people to thank? Firstly, my effort will be meaningless if not grateful to ALLAH for His kindness upon me. His benevolence and blessings have made me capable of performing this task. I am whole-heartedly thankful to ALLAH.

I owe my respected teachers a great deal, whose efforts and prayers were great source of strength to me in every noble venture. Their love inspired me to have higher aim of life. I would also like to thank my class fellows who have continuously challenged my ideas and brought energy, creativity, and joy into my life.

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ABSTRACT

This is a comparative study that focuses at analyzing the effectiveness of Blue light meditation (BLMM) as a training intervention on the servant leadership and employee subjective well-being. The meditation training designed on servant leadership was delivered to the experiment group. A pretest posttest control group field experiment was conducted to empirically test the effectiveness of Blue Light Muraqba Meditation (BLMM) in organizational settings. Empirical evidence confirms that the intervention was effective in improving servant leadership behaviors. As the subjective well-being of the employee was also studied, so analysis show that there has been a positive change in the subjective well-being. Limitations and future research perspectives are discussed.

Key words: Servant leadership. Subjective well-being, Blue Light Muraqba meditation, training.

CHAPTER: 1

INTRODUCTION

1.1 Background

Leadership plays a significant role in every organization's growth. No organization, without effective leadership, can function effectively. Leadership is an important function of management which helps improve productivity and achieve organizational goals. In fact, leadership is an integral part and a key component of effective management that helps to maximize efficiency and achieve organizational objectives. Leadership remains a fairly enigmatic term, following several decades of study (Gupta, McDaniel, & Herath, 2005). Organizational leadership defines and directs the company's overall direction to all employees, so it's important to gain a better understanding of effective leadership for future leadership growth (Gupta et al., 2005). One worthwhile idea originating in leadership studies in the Bible is servant leadership (Sendjaya, & Sarros, 2002). Robert K. Greenleaf first suggested this concept in an article he wrote in 1970, (Greenleaf, 1970). This research aims at developing a relationship of meditation with the skills of servant leaders and effect on employee subjective well-being. It is a pretest-posttest control group design which observed the change in the level of servant leadership knowledge along with the mood of participants after introducing an intervention in the form of blue light meditation. Pretest-posttest design is primarily used for the purpose of comparing groups to measure the change in control group and experimental group behavior as a result of the intervention.

The servant leader is the conversation of the patriarchal, autocratic ruler who is especially concerned with power and money–one who believes in "leader first." Servant leaders are not concerned with personal deifying and self-interest. Rather,

they concentrate on others: they can care for people, they can inspire others and they are facilitators, and they want all their followers to succeed (Greenleaf, 1978; Greenleaf, 1977). Servant authorities are additionally connected to the passionate prosperity of representatives. The supervision of servants is also associated with the emotional well-being of staff. Greenleaf (1977) suggested that servant leaders develop followers into servants who are autonomous moral agents who continue to develop others into servants themselves. Greenleaf explained that servant leaders build followers to grow them as individuals, to become smarter, safer, freer, more autonomous and more likely to become servants themselves. If leaders look to followers' interests and organization above personal ambitions, promote the mutual sharing of responsibility or power with followers, and seek feedback from followers in developing the vision, followers are far more willing to see the leader and group as companion oriented as Laub, (1999) describes it. Parolini,(2005) defines the leadership of servants by valuing and nurturing people, creating positive, inclusive communities and offering leadership and sharing. Even in present time, according to Hojman & Miranda (2018) the concept of human wellbeing and development often departed through conventional extrinsic variables such as income and compensation. Focusing on a more complicated and multifaceted approach involving the role of rights, resources and social inclusion has moved to the center. In addition, Macik-Frey, Quick, & Cooper (2009) recognized certain wellbeing of employees and sudden growth are now the main concerns of the company. Servant leaders feel it is their duty to see those of whom they are connected with the overall psychological and spiritual health).

In fact, they said this could be achieved by allowing the staff the ability to work creatively. They also include that it can also be achieved through opportunities for

development and the free expression of their feelings and thoughts. It is also stated that objectives could be attained by establishing appropriate environment a particular vision direction or leadership discusses employee concerns. Russell (2001) defined that one of those that could potentially change society and organization the concept of servant leadership. Therefore, he suggested that it activates metaphors both personal and organizational. The growth of a culture of servant leadership happens when followers become the beneficiaries of actions of servant leadership. The followers respond positively for the support they receive by engaging in behaviors which benefit their leaders and fellow members, such as behaviors of citizenship (Ehrhart, 2004). They are also far more likely to encounter high-leader-member exchange (LMX) relationships within certain working groups (Liden, Wayne, Zhao, & Henderson 2008). Because servant leaders try to develop leadership capacity in followers (Greenleaf, 1977 Liden et al. 2008) Subordinates can take on informal leadership roles within certain groups, helping to meet fellow group members' needs or desires. Organizations may help promote effective leadership by educating leaders in these styles — subordinate relationships in wide or diverse communities. Servanthood (Liden, 2008 p. 163) thus creates a working climate which provides employee empowerment sentiments and results better performance. We are expected that create an atmosphere where workers can flourish, unlike authoritarian rulers, who are afraid of their employees ' growth.

Many leaders have also been reported who have failed their organizations, stakeholder groups, other members, and their staff, employees, and communities due to an absolute lack of ethical and successful leadership. Common challenges such as abuse misuse of authority unethical and fraudulent activities negative emotions psychological distress workplace alienation poor work life balance and other issues

relating to employees ' psychological well-being continued to confuse organizational leaders (Gaddis, & Foster 2013, Sendjaya, 2007). Much systemic challenges have been illustrated by the failure of Enron, Arthur Andersen, WorldCom, Tyco, and other corporations across the globe. Through the meditation we can easily overcome all these problems.

Servant leaders have the ability to increase its organizational commitment (Yukl, 2010). Research also suggests that the leadership of staff increases the trust, loyalty and satisfaction of followers with the leader (Yukl, 2010). The goal of a servant leader is to help members become happier, wiser and more able to embrace their responsibilities (Yukl, 2010) and to inspire those subordinates to accomplish to their fullest capacity (Bambale, 2014). The attainment of such a goal will depend on two equally major components. Second, servant leaders focus on establishing one-on-one relationships with colleagues through meaningful and good communication (Bambale, 2014). Leaders listen to followers in this first step to determine the group's needs, expectations and potential (Bambale, 2014; Yukl, 2010). The second step is to use the knowledge learned in the first step to represent the followers better (Bambale, 2014). Among the behaviors seen in the relationship between servant leaders and their subordinates are: (a) honesty, (b) altruism, (c) modesty, (d) empathy and healing, (e) personal development, (F) justice and right, and (g) authorization (Yukl, 2010). Servant leadership has the ability to improve corporate engagement (Yukl, 2010). Research also indicates that the leadership of servants increases the confidence, loyalty and happiness of followers towards the leader (Yukl, 2010).

 Among the criteria that followers use to gage the efficacy of their leader lies in finding the motives of the leader (Yukl, 2010). Leaders who make service their primary objective, who seem to display absolute commitment, who seem to be very

concerned about followers, and who tend to inspire followers are more likely to benefit from the support and appreciation of the latter (Yukl, 2010).

Scientists who research subjective well-being believe that the person enjoys her life as an integral component of the good life. Subjective wellness is described as the cognitive and affective evaluations of a person's entire life. Such measures include both emotional responses to events and rational judgements of enjoyment and satisfaction. Subjective wellbeing is very important because people who are satisfied with their lives and often experience good feelings like happiness, fulfillment and hope are more likely to enjoy a high quality of life. In turn we can better understand how to facilitate its individual and population development (Keyes, 2006) Recent study examined that subjective wellbeing is linked to one's life and one's self including positive emotions. studies also note that the priority here is not on objective or subjective indicators such as efficiency of income and life quality. That focused on self-reported and unreported processes. Subjective well-being (SWB) which is frequently used interchangeably with WB, is described as evaluating a person's existence. SWB is an umbrella term that encompasses the various ways in which people evaluate their lives, including life satisfaction, pleasant emotions, satisfaction with domains such as a work and health, feelings of fulfillment and meaning, and low level of unpleasant emotions (Diener, & Scollon, 2003).

Harter et al. (2003) proposed that clear provisions must be made to promote effective control of emotions and leadership. They identified that such frameworks would provide support for expectations of the result, and physical resource availability. Along with arguing that leadership needs to encourage individual involvement and objective achievement. Nevertheless, utilitarian like Jeremy Bentham suggested that the existence of pleasure and the absence of pain are the distinguishing features of a

healthy life (1789/1948). The Utilitarian were thus the intellectual components of the researchers of subjective health, concentrating on the individual's spiritual, mental, and physical pleasures and pains. Even though there are other attractive personality traits beyond whether a person is satisfied (Ryan, & Deci, 2001 Ryff, & Singer, 1998) one main component of a good life is the individual with sufficient pleasure.

Blue light meditation is very productive in regulating the mood of an individual and enhancing the concentration and attention towards a proposed learning as it is a technique derived from focused meditation. Everything in the world has one or more colors. The order of colors is different in every object. Same rule applies to humans who have a different order of colors whose balance and wave regulates the health of a person. A change in the ratio of colors in human body also becomes a cause of feelings and emotions (Azeemi, 2005). Its history can be traced back to ancient times bound up with the religious context, when people used it to increase the attention on a certain object. Meditation refers to a family of self-regulation practices that focus on training attention and awareness in order to bring mental processes under greater voluntary control and thereby foster general mental well-being and development and/or specific capacities such as calm, clarity, and concentration.

Blue light meditation also changes the mood of an individual. This is because changing colors affects the mood of an individual. Different colors have a totally different impact on human mood. Blue light is helpful in getting rid of mental disorders, depression, and weak will power. This affects the ability of an individual to pay attention and a change in mood also improves the ability to achieve and retain strategic knowledge. As blue light has a positive impact on the mood and learning ability of an individual so Servant leadership (at strategic level) which has been studied in this paper can be learnt in a much better way by blue light meditation.

Muraqaba is a distinct form of meditation and does not clearly fall within the current classifications of various practices of meditation. A detailed analysis of the Muraqaba Meditation practices (Azeemi, 2005) reveals that all of Muraqaba's meditation includes both concentrative and conscious components. Therefore, the joy of optimistic feelings (pleasure love creed and promise) restore the body's functioning. If emotions are negative on the other hand, they can affect the health of people. SWB's consequences are different.

The servant leader is responsible for helping each person, embracing them as they were, with a network of support to help them resolve their difficulties and recover heal from past traumatic experiences (Spears, 2004).

1.2   Problem Statement:

In the modern time leaders suffer numerus problems like anxiety, self-identification issue, stress problem that can effect the employee well-being and it also target overall productivity of organization. Organizations are focusing efforts towards their productivity by strengthening human resource and this is done in a number of ways including training which has obtain substantial importance as it has been proved a cause of major organizational successes. No research has been found the effect of BLMM on servant leadership and its employee well-being. This study will help us in determining that meditation training can be a great source of bringing about a number of useful benefits e.g. improving leader's mental health, employee well-being and productivity of organization. It will be done by compared control group with experimental group.

Meditation training is a really practical, flexible method of training as it overcomes the individual differences too. Strategic management play vital role in the success of any business carrying from routine affairs to occasional estimable decisions.

Servant leaders ' primary focus varies in that they communicate with followers and focus first on helping them (Patterson et al., 2003; Stone et al., 2003). Organizational goals are not, in fact, a priority or central to the model of servant leadership. Graham (1991) further suggests that servant leadership further transformational leadership by developing the ability of moral reasoning and moral autonomy among followers. Servant leadership produces results such as the intelligence of followers, building independence, and becoming more service-oriented (Greenleaf, 1991) in addition to building their capacity for moral reasoning (Graham, 1991).

1.3 Research Questions:

1. What is the effect of meditation on the servant leadership behavior?

2. How meditation will enhance employee subjective wellbeing?

1.4 Research Objectives:

1. To identify the effectiveness of meditation on enhancing the servant leadership of the participants.

2. To identify the effectiveness of meditation on enhancing the employee subjective wellbeing.

1.5 Significance of the Study:

This study examines the effect of BLMM on the servant leadership as well as on subjective well-being of employee. Meditation improves the attention and concentration of an individual leading to efficient outcomes. The main significance of this study is to serve strategic management of service sector organization by incorporating the usefulness of meditation in changing the servant leadership behavior. So, this study serves a unique purpose by adding a value at the strategic

level which can help strategic management of organizations of all kinds who are mainly responsible for taking complex and significant decisions leading to the success of any business. Meditation reduces anxiety, improves psychological health which helps in attaining and retaining the knowledge. Meditation training including breathing practice can improve attention and concentration level of the participants. As blue light meditation has a strong impact on the attention ability of an individual, so it can change the servant leadership skill of the participants during the training to a greater extent.

1.6   Gap of Study:

No study has been found which collectively indicates the effect of BLMM on servant leadership and subjective well-being. The main gap shown in this study is that there is not much literature review on how to improve servant leadership behaviors (Emotional Healing, Altruism, Empowerment, People's Growth), and we need to examine how blue light meditation affects servant leadership style. Sidra Abid, 2014 conduct study on BLMM and transformational leadership development, and result shows BLMM have positive impact on transformational leadership development. Benefit of this study is that there has not been any gap filled before and if we work on mentioned variables we will definitely find out that is there any positive or negative or no effect existed and private or public organizations will get to take advantage from this study and it is a great benefit for leaders to make their organizations better and build a strong way for moving on the path of profit and innovation. Subjective Well-being (SWB) is referred to as assessing people's lives by itself. They also claimed that the process could be cognitive or emotionally dependent (Diener, Colvin, Pavot, & Allman, 1991.

1.7   Definitions of Study Variables

Servant leadership

Robert Greenleaf's (1970, p. 15). "The servant-leader is servant first" It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions.

Subjective Wellbeing

Subjective well-being could be calculated by positive emotions, dedication, purpose, success, and positive relationships that have as their ultimate goal to thrive (Seligman, 2011).

Subjective well-being is a description of the components that make up the good life.

Meditation/BLMM

BLMM is defined as a process through which an individual gives the mind a freedom (mindfulness component) to focus on a single point (concentrative component) (Azeemi, 2008).

Meditation can explain as a practice that includes a set of repetitive events which relax mind and increases the attention capacity (Cahn & Polich, 2006).

Dimensions of servant leadership

Emotional Healing

Servant leaders recognized that some of the common humanity included things that could harm the self and ultimately the trust in themselves. It was the duty of the servant leader to support each person, embrace them as they were, with a network of

support to help them overcome their struggles and recover — heal from past hurtful experiences (Spears, 2004).

Growth of people

Servant leaders saw each employee as unique, both as a worker and individual, with strengths and potential. Providing the essential resources for continued growth and development was the responsibility of the servant leaders (Spears, 2004).

Altruism

Putting the subordinate first (Altruism) propose that the hireling chief as opposed to working for personal circumstance, picks serving others (Greenleaf, 1977).

Empowerment

Empowerment is the process of improving individuals or groups ' ability to make choices and turn them into desirable actions and results (World Bank, 2002).

CHAPTER: 2

LITATURE REVIEW

2.1   Servant Leadership

Servant leadership is the ability to motivate and direct followers to give hope and by developing quality relationships to provide a more loving environment (Greenleaf, & Spears 2002). Servant leadership has a strong ethical basis and care through encouraging and cultivating followers to improve the quality of organizational life (Spears, 2010). Admittedly, there are close two concepts of spiritual leadership and servant leadership. Scholars have pointed out that the literature has little to say about motivations, principles and circumstances that contribute to one becoming a servant leader (Yukl, 2010, Freeman, 2011). Spiritual individuals have been suggested to become servant leaders much more likely than non-servants (Freeman, 2011). This hypothesis is quite possible because it is thought to promote servant leadership by having spiritual values such as modesty, honesty, and empathy / compassion (Freeman, 2011). For all organizations servant leadership is the difference nonprofit in profit as well as public sector. Servant Leaders will help encourage others to volunteer action in the nonprofit community. Servant Leaders build teams in the for-profit organization that maintain competitive differentials. Servant Leaders should turn multiple personal goals into collective action for good in the public sector. Although servant leaders may seem to be in the spotlight, they are in fact figures of history. Its efforts provide the organization with a solid, dexterous backbone because the organization's success depends on the individuals directed by the servant leaders, not on the servant leaders themselves. In order to have an overall view of the organization servant leaders remain in the background. At this point of view, they have the right to step away from seeing bigger picture and move in and get involved

more thoroughly. Servant Leaders would thus recognize powers, emotions and stresses from this position. From this understanding servant leaders will drive individuals forward and thus move the organization forward.

The symbiotic relationship in between servant leader and the individuals within the organization provides an interdependence that allows for acceptable reactions to a continually evolving business environment and market competition. Servant leadership produces better results such as the intelligence of followers, building independence, and becoming service-oriented (Greenleaf, 1991) in addition to building their capacity for logical reasoning (Graham, 1991). Even so, servant leadership's fundamental flaw is that servant rulers assume to some extent that followers will behave in alignment with the corporation. We trust followers to take steps that are in the organization's best financial interest (Patterson et al., 2003), while servant leaders place other people's attention before the organizational interests. Furthermore, servant leadership focuses on the goals of the followers to align with the organization.

Although servant leadership reaches above transformative leadership, as it contributes to the creation of servant leaders who openly choose to be committed rational actors at work and in society (Graham, 1991), it does not mean that they should mainly focus on helping the company achieve its goals. Page and Wong (2000) describe servant leadership as helping others by working for their growth and well-being in order to achieve priorities for the greater good. Another definition that is evident in the servant leadership literature describes servant leadership as "distancing oneself from using power, influence and position to serve self, and instead gravitating to a position where these instruments are used to empower, enable and encourage those who are within one's circle of influence" (Rude, 2003 in Nwogu, 2004, p.2). Servant

leaders trust followers to act in the best interests of the organization and focus on those followers rather than the organizational objectives (Stone, Russell & Patterson, 2004).

For better grasp the attributes of Servant Leadership, take as an example of coach and a sports team. A manager sees the squad, but also sees the players ' differences. A coach works to create harmony by using those variations. You are familiar with listening and speaking both for the individual player and the team. You are paying enough attention for non-verbal signals, learning to interpret them and interpreting them. Servant Leaders do not do the players ' job, like coaches. Rather, they perceive the play from only a clear point of view to recognize what is brought to the organization by each individual team member. We clearly communicate what needs to be addressed, provide players with the tools to follow the plan, and take great pride in a team sport. The Singapore Compact founded in 2005, supports social responsibility here in Singapore. Today it has 400 individuals concentrated on the triple primary concern—benefit, individuals, and planet. For reality consider the Servant Leadership principle. If you are polite or respectful toward individual within your organization you are building safe environment to establish strong bonds. You re showing by listening to the individual that you re responsive and actively helping people in your organization. Through getting to know a person you get good and insightful insight into the inner workings of the company. With this comes awareness of what needs to be achieved, and the skills that each person may bring to the solution. If you explain clearly what needs to be discussed and by whom, then you encourage group interaction that contributes to teamwork. The team provides the solution, and the team reports the result It creates a community that is committed to the company as well as

its Servant Leaders, helping to turn the organization into something greater than what had existed before (even in small ways).

Servant Leadership is positive approach to life and work in the long term. That starts with someone who wants to help someone else do better, fix a problem or achieve a goal. It's not easy it needs a lot of compromises about what we love-our time, our resources and our personal interests. Servant Leadership, however, has important advantages for the manager, the organization, and shareholders and consumers of the company when put into practice. Greenleaf (1977) developed the leadership of the servant in such a way that the purpose of the servant-leader is to provide services first as servant. Hollander (1992) points out that follower's grant or withdraw support to leaders and thus contribute or fail to the success of that leader.

They also play a significant role in identifying and influencing the behavior of the leader through their assumptions about leader success (Nwogu, 2004) (with expectations and attributions. If employees consider their managers to represent them, inspire them and give them hope, they will be more likely to view the company as one of the leadership of servants (Parolini, 2005). Smith et al (2004) suggest that the leaders of transformation and servants work for different motives and missions to create distinct cultures. They define servant leaders as to being driven by an egalitarianist underlying mentality (p. 85) where individual development and advancement are priorities in and of themselves. That motivation creates a distinct spiritually generative culture. Spears began developing a description of the unique characteristics of a servant leader in 1999. He listed the main ten essential characteristics of servant leaders as the basis for a servant leadership model: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, human growth and community building. The Spears (1995) model was developed by

both Nwogu (2004) and Russell and Stone (2002) with the following traits vision honesty integrity trust service modeling pioneering appreciation of others empowerment and delegation.

They introduced a number of other characteristics: partnership, credibility, ability stewardship visibility strength motivation listening support and teaching. Servant leadership is a concept that can potentially change societies and organizations because it stimulates both personal and organizational metamorphoses. Nonetheless, if it is a particular kind of leadership, it would have distinctive traits and behaviors; work on these issues remains unclear to date (Russell & Stone, 2002). Each servant leadership attribute needs research to clarify the nature and significance of the attribute. Appropriate research could also change the list of functional and accompanying attributes of the servant leaders. Researchers can not only refine the characteristics of genuine servant leadership but should also take the next step of analyzing the impact on organizations of servant leadership (Russell & Stone, 2002).

The study findings endorsed the idea that the leadership of servants has a major effect on the efficiency of the staff. Servant leadership literature also shows a number of implications (Irving, 2004), including increased confidence between leader and follower (Errol & Winston, 2005), followers development (Rowe, 2003; Whetstone, 2002), followers empowerment (Bowie, 2000; Lloyd, 1996; Wilson, 1998), followers service reproduction (Choi & Mai-Dalton, 1998; Stone, Russell, & Patterson, 2003), and enhanced individual, team, and organizational performance (Bennett, 2001).

Although such discussions about values, behaviors, and outcomes further the practical application of servant leadership, they do not suggest clear causal relationships between those variables (Irving). Moreover, the literature also includes leader-

organization servant and leader-follower models which attempt to describe the causal

relationships of variables in servant leadership.

Altruism:

The ultimate choice of servant leaders is altruism or altruistic calling, where he / she deliberately chooses to serve others (Greenleaf 1977). Here the leaders' aspiration to serve others is innate, since the ultimate goal of leaders is to create positive difference in other lives (Barbuto, & Wheeler, 2006). The role of altruism in servant leadership is very critical as it affects organizations and corporate leaders (Avolio and Locke, 2002). Indeed, servant leader wants to pursue chances of serving people without selfish ambition, thereby lacking self-interest (Barbuto, & Wheeler, 2002). Thus, the leader 's focus in servant leadership is on openness and persuasion, rather than controlling followers. In addition, a study result endorsed the idea that both male and female servant leaders use altruistic calling equally in agentic and collective positions. Furthermore, this trait has a major positive association with organizational performance. In addition, servant leader has excitement in evolving societies, culture, company and individuals (Liden et al., 2008). As the leader leaves self-interest aside to grow supporters, he strives tirelessly to meet the desires of his supporters (Bass, 2000; Graham, 1991; Barbuto, & Wheeler, 2006).

Empowerment:

Sharing power is known as empowerment with subordinates and followers (Bass & Stogdill, 1990). The most important feature of servant leadership is empowerment (Buchen, 1998; Russell & Stone, 2002). In a certain sense, approving authority is transferred to others (Patterson, 2003.). Power is transferred in parts, rather than at once delegated (Winston, 2003). The aim of empowerment is to build potential leaders by sharing power so as to improve their abilities (Russell, 2001). Inspiration therefore stands for the support and assistance not only of immediate supporters but

also of those within the organization. It will also help them find and recognize solutions to problems. It will also help them recognize out when and how their assigned tasks can be completed (Liden et al., 2008). Therefore, by empowerment followers are prompted to adopt a preventive and self-reliant attitude that offers them a sense of personal power (Laub, 1999). Moreover, the emphasis on leadership fosters the positive climate of a servant leader. Where the workers feel confident to share their expertise and experience. Hence, professional development and lifelong learning are key problems (McGee-Cooper & Looper, 2001).

Growth of people:

The role of the servant leader is to recognize the increasing needs of followers, and then provide growth opportunities adequately. They can also help followers make use of their self-actualization to focus completely on their talents (Barbuto and Wheeler, 2006; Nothouse, 2010). Accordingly, servant leader has the duty of figuring out his / her followers' secret potential so that they can get the most out of it. He does not punish followers on the failure servant leader but rather forgives them and gives them the opportunity to learn from their own failure (Page and Wong, 2000). The servant leader must deal with his / her own ego to create and help others develop (Buchen, 1998). Correspondingly the servant leader's purpose is to inspire followers to activate their inner energies and manipulate their own power. This act therefore creates meaning and excitement among the followers (Wong and Davy, 2007; Liden et al, 2008. Many studies of science have found links between the growth of people and various outcomes. Like Liden and others. (2008), a positive link has been established between helping people to grow and succeed, organizational commitment, in-role performance and citizenship behavior.

Emotional healing:

A leader's ability to recognize followers' emotional difficulties and assist in healing process can also be helpful in addressing emotional issues. This servant-leader trait is called Emotional Healing (Barbuto, & Wheeler, 2006). In addition, it has been suggested that a servant leader displays great responsiveness to others, because he is deeply concerned with others (Liden et al., 2008). The emotional service leader has the potential to help people overcome adversity and help them heal from trauma (Barbuto, & Wheeler 2006). Fosters support and mental wellbeing within the organization, and through promoting members in the relational rehabilitation sector. (Dacher, 1999; Weymes, 2003; Wheeler, and Barbuto, 2006). Subsequently it was obvious that emotional healing was used similarly by both male and female leaders (Burbuto, & Gifford 2010). In addition, emotional healing also has a strong relationship with transformative leadership, additional struggle, commitment to work, job performance and organizational efficiency (Burbuto, & Wheeler, 2006; Liden et al., 2008).

2.2   Subjective well-being:

Empirical Subjective Research wellbeing began to take shape early in the 20th Century. As early in 1925, Flugel studied moods by making people report certain emotional experiences and then summarizing emotional reactions over moments. Flugel 's work has been the precursor to existing observational interactions to determine subjective online well-being as people go about their everyday lives. Survey researchers began using simple global survey questionnaires after World War II to survey people about their happiness and satisfaction with life. Although very small scales separated early subjective studies on health, many important findings were made. For example, in 1969, Norman Bradburn revealed that the good and

negative effects are somewhat distinct and have different correlations — they are not only opposites. Therefore, the two results have to be analyzed independently to get a full understanding of the well-being of individuals.

This result had major consequences in the field of subjective well-being: it revealed that efforts by clinical psychology to eradicate negative states would not automatically encourage positive states. Eliminating suffering does not result in a corresponding rise in pleasure; doing away with the world of depression and anxiety does not automatically make it a happier place. Wilson reviewed the relatively small amount of "avowed happiness" research in 1967 and Diener (1984) provided an overview of the much larger subjective well-being database that had accumulated by the mid-1980s. By that time the field became a science. There are a number of reviews on specific aspects of subjective wellbeing and its correlations: Personality (DeNeve, & Cooper, 1998; Steel, Schmidt, & Shultz, 2008), goals (Klug & Maier, in press), career fulfillment (Bowling, Eschleman, & Wang, 2010), economic condition (Howell & Howell, 2008), life activities (Luhmann, Hofmann, Eid, & Lucas, 2012), and parenting (Nelson, Kushleve, & Lyubomirsky, 2014 Since the mid-1980s, the scientific discipline of subjective well-being has increased rapidly. It is also worthy of note that many economists are now investigating subjective well-being, particularly income (Stevenson & Wolfers, 2008), unemployment (Clark, Georgellis, & Sanfrey, 2001; Helliwell & Huang, 2011), commuting (Frey & Stutzer, 2007), financial crisis (Deaton, 2011), mental illness (Layard, 2012), pollution (Luechinger, 2009), government (Helliwell & Huang, 2008; cf. Easterlin, 2000; Di Tella, MacCulloch, & Oswald, 2003). Finally, these results have given rise to many articles and books on how to use self-reported subjective well-being for policy objectives (Diener, Lucas, Schimmack, & Helliwell, 2009; Diener, Oishi, & Lucas, 2014). One big explanation

for this is that it has become difficult for researchers to establish quantitative approaches for researching psychological well-being.

2.3   Meditation and Theory of color & beyond:

Barnes & Bloom (2007) states meditation is a mind-body activity that could be used for many purposes such as promoting calmness and physical relaxation, improving mental health and increasing an individual's overall well-being. It is carried out in such a way that it minimizes the number of distractions which leads towards increased attention on a certain point. Davidson et al (2002) used an 8-week meditation training program to determine its impact on brain. A short training program brings observable positive changes in brain along with a positive change in mood too. A rapid increase in the anti-body titers also occurred in the experimental group as compared to the placebo control group.

Kenneth et al (2009) gave the working definition of meditation. A finalized definition of meditation has not been given but three main criterions have been given to define meditations which include the use of a specific technique, logical relaxation and a self-induced state. This defines mediation as a complete technique which on completion leads to a specific psychological state relaxing mind and soul enhancing alertness.

Lutz and slagter (2008) identified two styles of meditation. One of the two styles is focused attention meditation and the other one is open monitoring meditation. Meditation has a long-term impact on brain, behavior and strategic learning. This was a neuroscientific study of meditation. Open meditation training was positively associated with strategic learning.

Travis and shear (2010) studied a relationship between focused attentions; open monitoring and automatic-self transcending. Focused attention was intended to keep attention focused on the particular task for which meditation was being done. If the leaders are provided with meditation training, their attention gets more focused and inspirational and servant leadership will ultimately get improved. Meditation practices were used to enhance the development of mind and body. Involves a non-judgmental and companionate attitude. In spiritualism, Theory of color & beyond (Azeemi, 1995) proposes that we live in a world where colors are the ultimate projection of reality. Any matter's building blocks or even perceptions are focused on certain shades of light from a colorless background. Every human being himself is a composition of certain light colors, arranged in a divine proportion. Blue light muraqaba meditation (BLMM) is recommended for mental healing specially to reduce stress. It's done in practice by thousands of people all over the world.

In a meta-analytic review of randomized control group experiments, Wirz-Justice (1998) identified that bright light has better effect on the reduction of depression as compared to a medication placebo control group. He curing capacity of light therapy cannot be limited to depressive disease, it can also overcome attention deficit disorder (Rybak et al., 2006; van der Heijden, 2007) Parkinson's disease, which is particularly helpful in reducing bradykinesia and stiffness (Willis & Turner, 2007), dementia, disrupted rest-activity pattern that accompanies dementia, Alzheimer's disease improved rest-activity patterns. (Dowling et al., 2005).

Schmidt (2000) conducted a research Case studies of International team management team were used for the consciousness-based management development. This approach has been used for an effective plan of management and team development. The study showed that managers who frequently exercise transcendental meditation are more

likely to experience a concentrated learning and management / leadership skills in a holistic manner and will improve team strengths for greater confidence. Strickland (2010) conducted a study in which meditation model were used to connect the charisma of the leader to the actions of organizational citizenship through job engagement. The framework reported showed positive relationships between charismatic leadership and actions of organizational leadership. Yi-Yuan (2007) gave the meditation training a different perspective. Short-term mindfulness practice, according to the researchers, increases concentration and self-regulation. The team of integrative body-mind meditation training method was given 5 days of meditation practice. Meditation and awareness training control group showed great progress in the network focus study. A research was conducted by Schmidt (2000). International team management team case studies have been used for the advancement of consciousness-based management.

This approach has been used for the efficient process of management and management development. The study showed that managers which practice transcendental meditation on such a regular basis are more likely to develop a focused learning and management / leadership skills in a holistic way and improve group values in the context of greater confidence. Meditation is a state of mind that is now a day used as a technique of relaxation. Meditation is known have the potential to reduce stress. The experiments show that the effect of meditation on experimental group is more predominant as compared to that of control group. Mediation has positive effect on change of mood. Level of concentration gets enhanced during meditation. Meditation is a physiological measure to study mental states. In previous studies a systematic classification of meditation behaviors is indecisive (Fell et al., 2010; Wachholtz, Malone & Pargament, 2017). Mindfulness meditation (Vipassana

Zen MBSR and Mindful cognitive behavioral therapy), meditation on Yoga, Tai Chi & Qi Gong. Reavley, & Pallent, (2009) propose that meditation methods can also be divided into two different approaches to focus and consciousness meditation. Concentration-based approaches include focusing on a specific stimulus, such as mantra, tone, object, or feel. Method to meditation carefulness stresses the commitment without judgment to the present time. (Bishop et al., 2004; Margolin, Pierce & Wiley, 2003; Zinn-Kabat, 2011). Generally, both forms of meditation practice last 15 to 30 minutes (McLean, 2010). Recent conceptual frameworks also prove that no similar results are produced by all meditations. (Schmidt-Wilk, 2000).

Nevertheless, explicitly recommended for stress reduction and other psychological problems are some Muraqaba meditation exercises such as Blue Light Muraqaba meditation. Blue light Muraqaba meditation (BLMM) is beginner level meditation practice focused on the theory of color and beyond. Color theory & beyond (Azeemi, 1995) indicates that blue light acts to be a source of power, and through meditation the energy can be retained and even enhanced. It gives meditators a greater reserve of resources in stressful conditions.

2.4   Effects of Meditation

Previously, meditation effects are thought to be similar to passive relaxation, but new experimental findings suggest that there are more effective effects involving mental development and training. (Fell and others, 2010). Practices of meditation can be divided into three groups: I concentrative meditation, meditation of consciousness. (Birnbaum, 2008), and reflection on muraqaba. Concentration includes transcendental meditation, while vipassana and mindfulness-based stress reduction (MBSR) are included in the attention. (Pallant & Reavley,2009; Germer, 2005 a). Birnbaum, 2004, 2008) while mindfulness doesn't really restrict the focus to a given time and allows

awareness of thoughts, imagery, physical sensations, or feelings as they occur. (Kabat,1994). Though both types are considered to have a different methodology, they are similar at their base., Individuals focus on a single topic in the first form while the attention of mindfulness meditation is on −not focus. While the concentration problem is different, but all forms of therapy follow the same methodology and the emphasis is on the two. Meditation with Muraqaba, On the other hand (Meditation) cannot be restricted to any particular posture or procedure, since it is essentially a mental practice. (Azeemi, 55). It is characterized as a mechanism whereby a person gives the mind a freedom (component of mindfulness) to concentrate on a single point (component of concentration) (Azeemi, 2008).

This form of meditation is a combination of the concentrative and mindfulness aspects of the various practices of meditation. Muraqaba is a ritual, bent of mind and a mental activity from which sleeping abilities come alive and healthy. It gives absorption in congestion of thoughts in human mind and protects against various psychological ills. (Azeemi, 2008). The fundamental purpose of meditation is to understand neutrally the concept (Rooh) of anything, whether physical or non-physical (Azeemi, 2005). Among various types of muraqaba (see Azeemi, 2005, 2008 for a review), blue color meditation is suggested for meditators of the beginning level. The effectiveness of muraqaba meditation in resolving stress & related concerns is claimed, and the initial process of experimental research study on the practice is underway. Concentrative meditation focus on specific object of attention like breath, an image, a word or an emotion (Birnbaum &A test is developed to research the effectiveness of Blue Light Muraqaba Meditation based on the known effects of mindful and concentrative meditation combined with in-depth interviews with BLMM meditators and scholars. Thirty minutes of exercise decreases individuals' sleep-time allowance by 3 hours and

individuals will have 21 additional hours of work available in a given week. Yousaf, s.d. Lutz, Slagter, Dunne & Davidson (2009) underlined that meditation increases the processing of attention. Trait and affect fear are minimized by daily exercise and it can also improve the brain and immune system in supportive ways (Davidson et al., 2003). There is still a lack of definite understanding of how meditation exerts its effects upon meditators. (Bishop et al., 2004; Shapiro, Astin, Carlson, & Freedman, 2006).

2.5   Subjective Wellbeing and Servant Leadership:

Employee well-being is an important outcome that goes beyond motivation on the positive well-being of the workers, rather it pays attention. Researchers have found that the purpose of servant leadership is to improve the well-being of followers, so subjective well-being is another aspect of interest in research (Bass, 2000; Page & Wong, 2000). Subjective well-being (SWB) is referred to as the assessment of people's lives on its own, according to scholars. They also claimed that process could be cognitive or emotionally dependent (Diener, Colvin, Pavot, & Allman, 1991).

Likewise, researchers have worked out that SWB are important in the context that a person's frustration, depression, and stressful events will never allow him / her to mark his / her ideal life. The sense of wellbeing has been seen as an important indicator of the SWB of a person's life (Dolan Peasgood, & White, 2008; Klonowicz, 2001). In SWB Affect, it was described as having a wide range of feelings; affect has two components of moods and emotions. Neubert, Hunter, and Tolentino (2016) have theorized that while servant leadership is seen as beneficial to a society in which it works, there is a great need to develop relations that may or may not be used to facilitate the well-being of followers, organization, and community. In addition, Maula-Bakhsh and Raziq (2013) also developed positive links between servant

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leadership and SWB. Past studies have found that work-life satisfaction accounts for a fourth of the total variance in human life satisfaction overall (Marzuki, 2013; Spector, 2012). Previously, it was argued that workers spend most of their time on the job.

A life satisfaction is therefore greatly influenced by the happiness of working life (Campbell, Converse, & Rodgers, 1976). A number of factors contribute to the worker's well-being, including training, work fatigue and task-related difficulty (Bastian, Kuppens, De Roover, & Diener, 2014; Griffin et al., 2001). Joshanloo (2017) investigated the relation between externality of happiness, SWB and mediation of personality and psychological tolerance. In this research, the findings partially supported its hypothesis that this externality of happiness is negatively associated with SWB while maintaining personality and psychological resilience mediators when personal growth initiatives are believed to be created externally. In addition, positive feelings were observed as the key drivers of producing life satisfaction, which also is accounted for by the total SWB of the employees (Bastian et al., 2014).

2.6   Servant Leadership and Meditation/spritualty:

Bill George (2010, 2012), suggests that meditation practice helps leaders to pay attention to the present moment, identify their emotions and feelings and hold them under control. Dunoon and Langer took a different perspective of the analysis, which looked at the complex level of leadership knowledge (2011). Researchers claim that meditation helps leaders to see new or different things, whether in the external world or in their own responses, in the individual sense. A study by Chan (2011) on young adults shows the connection between the attitude of meditation and servant leadership, (Reb,2015) says the most effective use of meditation is for the people who want to be servant leaders. According to Neal (2000), practicing meditation is taking time for individual self-examination and communicating with meditation, spiritual reading,

and journaling. Reave (2005) conducted an exhaustive literature review on the effects of meditation, on leadership effectiveness. According to Reave, higher levels of meditation practice activity result in higher leader motivation, strengthen leader-follower relationships, increase leader resilience, and improve group performance.

Considering the similarities in the building of spirituality and servant leadership, one may argue that servant leadership is contained within the building of spirituality, and that servant leadership is a type of altruistic love seeking transcendent vision (Sendjaya et al., 2008). Some may argue the contrary, however, by which spirituality is the motivating foundation for servant leaders to involve others in meaningful and profound ways that will turn them into what they will become.

Our current global woes and conditions provide the crucible that will trigger this transition, as the breakdowns of personal, regional and international realms offer a strong roadmap for a paradigm shift on a new direction. Currently, leaders and statesmen try to govern others with rules that do not reflect any internal set of ethics, but they know full well in their hearts that they cannot even govern themselves. The greatest power rests in the hands of an individual who, by an examination into their own existence, has penetrated to its innermost depths.

2.7   Subjective Well-being and Meditation:

Diener 's definition of subjective well-being as a positive view of life and a sense of goodness: "So a person is said to have high [subjective well-being] if he or she experiences life satisfaction and regular happiness, and only rarely experiences negative emotions like sorrow or anger. In contrast, if a person is dissatisfied with life, experiences little joy and affection, and frequently feels negative emotions such as anger or anxiety, a person is said to have low [subjective well-being] "(Diener, Suh, &

Oishi, 1997, p. 25). Subjective wellbeing (SWB) is the cognitive and emotional assessment of one's own life. Generally, it is considered to consist of three factors: satisfaction with life, positive emotion, and negative emotion (Diener and Suh, 2000; Feng et al., 2012). Life satisfaction refers to the abstract measurement of quality of life by a person whereas positive emotions and negative emotions relate to the subjective emotional quality of life experience of an individual (Diener and Suh, 2000). Carefulness increases emotional control and executive performance (Ortner et al., 2007; Friese et al. , 2012; Short et al . , 2016; Guendelman et al., 2017), Which could improve SWB effectively for individuals (Schoormans, & Nyklicek, 2011; Chang et al., 2015). Meditation requires deliberately maintaining a non-judgmental and tolerant perspective on internal and external interactions at the present moment (Brown, and Ryan, 2003; Kabat-Zinn, 2003). Methods such as meditation on mindfulness were used to promote and improve the level of individual consciousness (Baer, 2003; Creswell et al., 2014; de Castro, 2015; Bianco et al., 2016). A great number of studies have shown that meditation on consciousness reduces stress significantly, enhances physical and mental health, and produces satisfactory life changes (Krygier et al., 2013; Creswell et al., 2014; de Jong et al., 2016; Lomas et al., 2017).

Studies on prevention have found that human qualities such as bravery, resilience, interpersonal skills, confidence and hope serve as defenses toward mental illness. In other words, it can be encouraged by reducing the negative state of mind and improving the positive states of mental health. Low self-esteem, containing negative emotions, jealousy, compassion jacket and the inability to have close interpersonal relationships are destructive mental states.

Constructive mental states include self-respect, self-esteem, sense of integrity, compassion, goodness, generosity, truth, goodness, right, love, and friendship. Assessment of the levels of subjective well-being and anxiety following a brief lifestyle change educational program based on yoga principles showed improvement of both parameters in two separate studies (Sharma R, Manjunatha S, Bijlani 2004). A recent study of 38 patients found that the therapy was effective in reducing male state anxiety, but anxiety as a function was reduced in females more effectively (Singh Y, RP Vempati, R Sharma, RK Yadav, RL Bijlani 2003; 18–21.). Serum lipids and fasting plasma glucose levels have been found to be improved in 98 subjects with the same lifestyle intervention (Bijlani RL, Vempati RP, Yadav RK, Ray RB, Gupta V, Sharma R, Mehta N, Mahapatra SC 2005; 11: 267–274). These researches suggest a yoga-based short educational program has a positive effect on the subjective well-being and anxiety levels of the people. Psychological stress is a significant risk factor for many illnesses (Bruce DG, Chisholm DJ, Storlien LH, Kraegen EW, Smythe GA 1992; 35: 835–843) and thus the above-mentioned changes seem important in terms of primary prevention.

CHAPTER: 3

3.1 HYPOTHESIS

H1: Blue light Muraqaba Meditation of 20 minutes daily for three weeks will significantly improve the altruism in leaders.

Putting the subordinate first (Altruism) implies that the servant leader wants to support others instead of acting for self-interest (Greenleaf, 1977). Considering the altruism researchers argued that "as the leader offers services to others, it will produce positive emotions among followers. If the servant leader cannot provide help and services, however, it will lead to negative emotions "(Maula Bakhsh & Raziq, 2013).

H2: Blue light Muraqaba Meditation of 20 minutes daily for three weeks will significantly enhance the level of empowerment in leaders

Laub (1999) conceptualized the development of prospective employees by empowering the worker leader who can play a vital role in the success of organizations. Maula-Bakhsh and Raziq (2013) have argued that sharing power and authority with the leader of subordinates will promote positive effects between them. On the other side, under autocratic leadership form, where only one person is responsible for all matters, leadership may have a negative effect.

H3: Blue light Muraqaba Meditation of 20 minutes daily for three weeks will positively enhance the growth of people in leaders.

Barbuto Jr and Wheeler (2002) narrated human development is concerned with helping individuals develop and move beyond their present potential. The philosophy of servant leadership conceptualizes that workers' capacity to contribute in company is greater than the capacity of members to contribute. For this purpose, it is important

to explore the abilities of employees by giving them the opportunity to develop. Researchers claimed that "when the leader recognizes the potential for change among his followers and offers them growth opportunities it will promote their emotional wellbeing" (Maula-Bakhsh & Raziq, 2013).

H4: Blue light Muraqaba Meditation of 20 minutes daily for three weeks will significantly improve the emotional healing.

A servant leader 's capacity to learn about the emotional issues of workers and to learn well, how to experience and treat them is known as emotional healing (Barbuto Jr & Wheeler, 2002). As expressed, "identifying the emotional issue and having the right kind of solution can lead to arousing positive impact. If servant 67 Management Sciences Journal leader fails in the process of healing, it will result in negative impact "(Maula-Bakhsh & Raziq, 2013). Putting the subordinate first (Altruism) implies the servant leader prefers to represent others rather than working for self-interest (Greenleaf, 1977).

H5: Blue light Muraqaba Meditation of 20 minutes daily for three weeks will significantly improve the subjective wellbeing.

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CHAPTER: 4

METHODOLOGIES

Pretest-posttest with control group design was used to investigate the study variable. Training was designed to fulfill the purpose of data collection. It was 21 days training from Monday to Friday conducted at private firms. Both firms are garment firms. In order to ensure the maximum reliability on the result, training was delivered exactly in the same manner on 21 days with the minimum level of change in the design of training. Trainer's professional expertise along with the vast knowledge on the subject led to successful completion of the training program.

4.1   Sample

Two organizations were selected for the study on convenience basis. Ten trainees were selected for the 21 days for the meditation. The topic of training was decided keeping in mind the nature of the research requirements which aimed to observed the improvement in servant leader behavior of the participants at the strategic level. Trainees were randomly allocated for the experimental and control group. The mediation-based approach was proposed into the experimental group as part of an effort for organizational growth. Training was given in the same environment with the same trainer delivering the same content using the certain methodology and illustrating the same examples. This has helped enough to reduce the probability of difference which could be created due to a possible in any of the above-mentioned parts of the training design.

4.2   The Process

The training was a 21-day session base on a 20 minutes exercise each day. The first session was bit longer because it involves introduction of trainees to the concept of meditation. The Muraqaba training started at 10a.m. from Monday to Friday before the continuation of regular office work. Every session began with a breathing exercise that ensure proper circulation of blood. The trainees were then told to sit in a comfortable position with their backs kept straight and feet on the ground making 90 degrees angles with floor. They were then told to breathe through the nose for five seconds and exhale from the mouth taking the same time. Once the trainees are settled with this breathing exercise, they were told to imagine and visualize blue lights coming down from the sky and getting absorbed in their brains and travelling throughout their bodies. The trainees were advised to keep absorbing the power of the blue light for 20 minutes.

4.3   Evaluation of Training

The trainees were assessing by pre-test/Post- test model. The subordinates had to fill up the questionnaire before the first session and then fill similar questionnaires after the last session.

Servant leadership and subjective well-being were measured at pretest and posttest levels from experiment and control groups both.

4.4   Scales and Measures

All variables of the sample are calculated on a 5-point Likert scale ranging from Strongly Disagreed=1 to Strongly Accord=5 except for subjective well-being.

4.5 Servant Leadership

Servant leadership was measured using the 5-point Likert scale developed by (Liden et al., 2008). This includes 15 items including all four dimensions i.e., Altruism, empowerment, growth of people and emotional healing. One sample item is "He / she gives others the responsibility to make major decisions for their own jobs."

4.6 Subjective Wellbeing

For each object, subjective well-being was calculated, choosing a number from a scale of 1 to 5 developed by (Ed Diener and Robert Biswas-Diener, January 2009). One sample item is   1   2   3   4   5

Bad ---------:---------:---------:---------:---------Good

4.7 Test:

All question was related to servant leadership subjective well-being. There were altogether 21 questions. All questions were included after a careful study of the literature relating servant leadership and SWB. This was used before and after training to assess the change in the behavior of servant leadership.

CHAPTER: 5

DATA COLLECTION, PROCESSING AND ANALYSIS

The collection of data was based on the 21day meditation training designed on leaders. The same questionnaires were used before the meditation training and after the training on both experimental group and control group. The data analysis contains descriptive data statistics, reliability estimation, correlation analysis, regression, in depended sample test, multivariate test, analysis of variance. Following are the detail of the analysis used to establish relationships and test the hypothesis

5.1   Descriptive Statistics

Descriptive statistics have included the number of respondents who took the instruction, the ratings scope, the means, press, modes, and standard deviations for everything.

5.2   Reliability Analysis

According to Pedhazur,& Schmelkin (1991), reliability is a required requirement of validity and is used to check the homogeneity of items that calculate a parameter, or to the degree that item results are free of "statistical errors. " The alpha or alpha coefficient of Cronbach is the most widely used strategy for estimating internal consistency, according to Pedhazur and Schmelkin (1991). In the recent study, Cronbach's method was used to estimate the accuracy of all variables.

5.3   Correlation Analysis

Correlation analysis was used in this study to assess whether the variables under review had any positive or negative associations. A correlation analysis is used to determine whether there is an interaction between variables, and whether there is an observable covariance between the two subject variables (Kachigan, 1991).

According to Kachigan (1991), "the coefficient of correlation finds application in the widest range of problems with data analysis." The frequency of the correlation coefficient or r may vary from -1 to + 1.88, while the correlation coefficient or r of + 1 suggests a perfect positive correlation, a r of -1 suggests a perfect negative correlation; a r of 0 suggests no relationship between the two interest variables.

5.4   Independent Samples t-test

The t-statistic was introduced in 1908 by William Sealy Gosset. The Independent Samples T Test compares the mean scores of two groups on a given variable. It is appropriate if there is a direct relationship between each specific data point in the first set and one and only one specific data point in the second set, such as measurements on the same subject 'before and after'. If samples are collected from two different populations or from randomly selected individuals from the same population at different times, test for independent samples (unpaired) should be used.

5.5   Demographics of Sample

There were four demographics includes in this study. The summary of each demographic variable is explained separately in following sections. Additionally, they were controlled in regression analysis.

Table 5.1: Gender

Variables	Frequency	Percent	Valid Percent	Cumulative Percent
Male	66	66.0	66.0	66.0
Female	34	34.0	34.0	100.0
Total	100	100.0	100.0	

The analysis shows that from population the 66.0% participants were male and the 34.0% were female participants from total sample size 100. This result is in line with the observation during the data collection phase.

Table 5.2: Qualification

	Frequency	Percent	Valid Percent	Cumulative Percent
Bachelors	52	52.0	52.0	52.0
Masters	36	36.0	36.0	88.0
MPhil/MS	12	12.0	12.0	100.0
Total	100	100.0	100.0	

The qualification distribution of target audience shows that 52.0% respondents were graduates, there were 36.0 % employees who complete their master's degree qualification and only 12.0% employees were having MS or MPhil degree.

Table 5.3: Age

Variables	Frequency	Percent	Valid Percent	Cumulative Percent
20.00	5	5.0	5.0	5.0
21.00	6	6.0	6.0	11.0
22.00	7	7.0	7.0	18.0
23.00	7	7.0	7.0	25.0
24.00	14	14.0	14.0	39.0
25.00	12	12.0	12.0	51.0
26.00	13	13.0	13.0	64.0
27.00	9	9.0	9.0	73.0
28.00	12	12.0	12.0	85.0
29.00	9	9.0	9.0	94.0
30.00	5	5.0	5.0	99.0
31.00	1	1.0	1.0	100.0
Total	100	100.0	100.0	

Table 5.4: Experience

	Frequency	Percent	Valid Percent	Cumulative Percent
1.00	30	30.0	30.0	30.0
2.00	32	32.0	32.0	62.0
3.00	12	12.0	12.0	74.0
4.00	18	18.0	18.0	92.0
5.00	7	7.0	7.0	99.0
6.00	1	1.0	1.0	100.0
Total	100	100.0	100.0	

5.6 Estimates of Reliability

The results of the estimates of reliability are conducted are as follows:

Reliability test was performed to first check the reliability of the questionnaire used before training.

Table 5.5 Reliability analysis pretest

Variable.	Cronbach Alpha
Altruism	.840
Empowerment	.842
Growth of people	.733
Emotional healing	.699
Subjective well being	.779

Result of reliability pretest analysis includes are the variables that present in the model. Where Altruism scale having .840 Cronbach alpha reliability, empowerment shows.842, growth of people having .733 and emotional healing having.699 Cronbach alpha reliability and subjective well-being having .779.

Table 5.6 Reliability analysis posttest

Variable.	Cronbach Alpha	
Altruism	.820	Res
Empowerment	.848	ult
Growth of people	.706	of
Emotional healing	.820	reli
Subjective well being	.770	abil
		ity
		pos

ttest analysis includes are the variables that present in the model. Where Altruism scale having .820 Cronbach alpha reliability, empowerment shows.848, growth of people having .706 and emotional healing having.820 Cronbach alpha reliability and subjective well-being .770.

5.7 Correlations Analysis

The correlation values for servant leadership indicate that there is a change in the behavior of servant leadership in both the groups. The value for test score of the control group show that is a negative impact in the growth of people and emotional healing of the control group having values, (pretest=-.099, posttest=-.043) (pretest=.156, posttest= -.040). The values of correlation for the experiment group are (pretest.230 =, posttest=.297*) (pretest=.122, posttest=.178) which show an improvement in the LG and LEH of the participants as the value has increased.

Table 5.7 Correlation Analysis Experimental group

Sr.#	Experimental group	1	2	3	4	5	6	7	8	9	10
1	Pretest LA	1									
2	Posttest LA	.336*	1								
3	Pretest LE	.129	.030	1							
4	Posttest LE	.339*	.221	.277	1						
5	Pretest LG	.230	.031	.074	.037	1					
6	Posttest LG	.297*	.048	.106	.406**	-.039	1				
7	Pretest LEH	.122	.090	.137	.192	.002	.064	1			
8	Posttest LEH	.178	.246	.144	.107	.071	.001	.138	1		
9	Pretest SWB	-.083	.026	.155	-.125	.133	-.064	.122	.148	1	
10	Posttest SWB	.048	.296*	-.084	.377**	.084	.332*	0.24	0.73	.248	1

Table 5.8 Correlation Analysis Control group

Sr.#	Control group	1	2	3	4	5	6	7	8	9	10
1	Pretest LA	1									
2	Posttest LA	.143	1								
3	Pretest LE	.062	.261	1							
4	Posttest LE	.086	.209	.340*	1						
5	Pretest LG	.099	.047	.012	.138	1					
6	Posttest LG	-.043	.317*	-.004	.086	-.007	1				
7	Pretest LEH	.156	-.057	.021	.074	.063	.163	1			
8	Posttest LEH	-.040	-.086	.200	.149	-.195	-.040	.016	1		
9	Pretest SWB	-.003	.040	.183	-.021	.068	-.075	-.064	.224	1	
10	PosttestSWB	.056	-.109	-.134	.034	-.080	.078	-.199	.152	.133	1

Table 5.9: Independent Sample Test

Variables	Levene's test for equality of Variances		t-test for equality of means 95% Confidence Interval						
	F	SIG	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	lower	Upper
LA	.551	.466	-7.486	98	.000	-1.32	.17699	-1.67	-.973
LE	5.948	.017	-5.125	98	.000	-.932	.18187	-1.29	-.571
LG	4.750	.032	-3.756	98	.000	-.620	.16508	-.947	-.292
LEH	.200	.655	-3.145	98	.002	-.570	.18126	-.929	-.210

Independent sample t-test was applied to identify pretest differences between the groups. There was no significant difference between the groups on servant leadership variables. This was further confirmed by Levene's test for equality of variances between groups. The results are mentioned in table 5.9.

Table 5.10: Multivariate test

Effect	Value	f	df	Error df	Sig	Partial eta
Intercept						
Pillais Trace	.605	27.245b	5.000	89.000	.000	.605
Wilk's Lambad	.395	27.245b	5.000	89.000	.000	.605
Hotelling'sTrace	1.531	27.245b	5.000	89.000	.000	.605
Roys largest Root	1.531	27.245b	5.000	89.000	.000	.605
Group						
Pillais Trace	.356	9.839b	5.000	89.000	.000	.356
Wilk's Lambad	.644	9.839b	5.000	89.000	.000	.356
Hotelling'sTrace	.553	9.839b	5.000	89.000	.000	.356
Roys largest Root	.533	9.839b	5.000	89.000	.000	.356

There is significant difference between treatment and control group when consider the variables. Wilk's Lambda = .644 F(5,89)=9.839b, P=.000,partial eta .356**.**

Table 5.11: Estimated Marginal Means

Dependent variables Groups		Mean	Std. Error	95 % confidence interval	
				Lower Bound	Upper Bound
MEANLA	1.00	4.305a	.134	4.039	4.571
	2.00	3.155a	.134	2.889	3.421
MEANLE	1.00	3.950a	.133	3.686	4.214
	2.00	3.230a	.133	2.966	3.494
MEANLG	1.00	4.269a	.136	3.999	4.540
	2.00	3.331a	.136	3.060	3.601
MEANLEH	1.00	4.366a	.149	4.070	4.663
	2.00	3.664a	.149	3.367	3.960
MEANSWB	1.00	4.468a	.135	4.199	4.736
	2.00	3.182a	.135	2.914	3.451

Main Effect:

The means, standard errors and 95% confidence intervals for each mean are shown IN above table. LAP & LEP was greater for participants in the experiment condition LAP; (Mean =4.30, SE=.134), LEP;(Mean=3.95. SE=.133) than for those control condition LAP; (Mean=3.15, SE=1.34) LEP; (Mean=3.23, SE =.133), LAP; F (1,93) =27.36 P<.005,partial eta=.105. Moreover LGP, LEHP & SWBP was also greater for participants in the experiment condition LGP; (Mean=4.26,SE=.136),LEHP (Mean=4.36, SE=.149) & SWBP (Mean=4.46,SD.135) than for those in control group LGP;(Mean=3.33,SE.136),LEHP (Mean=3.66, SE=.1490 and SWBP;(Mean=3.18, SE=.135), LGP;F(1,93)=1763,P<.005 partial eta=.159, LEHP;F(1,93)=11.22 P<.005

partial eta .108 and SWBP; F(1,93)=33.63,P<.005 partial eta .266. Inspection of 95% confidence interval around the means indicated that there was a significant increase in LA and LE for participants in the experiment condition. Furthermore, LG, LEH and subjective well-being, inspection of 95% confidence interval around the means indicated that there was a significant increase in LG, LEH & SWB for participants in the experiment condition than for participants in the control group.

Dependent variables		Sum squares	df	Mean square	f	Sig	Partial eta
Gain score LA	contrast	16.078	1	16.078	27.36	.000	.227
	Error	54.636	93	.587			
Gain score LE	contrast	6.307	1	6.307	10.92	.001	.105
	Error	53.715	93	.578			
Gain score LG	contrast	10.712	1	10.712	17.63	.000	.159
	Error	56.507	93	.608			
Gain score LEH	contrast	6.309	1	6.309	11.22	.001	.108
	Error	53.897	93	.571			
Gain score SWB	contrast	20.104	1	20.104	33.63	.000	.266
	Error	55.611	93	.598			
LA(Altruism), LE(Empowerment), LG(Growth of people), LEH(Emotional healing), SWB(Subjective well-being)							

Table 5.12 Analysis of variance

Table 5.13: Results of paired t-test of pre- and post- intervention outcome

Outcome	Pre-test		Post-test			95% Confidence Interval for Mean Difference	t	Effect size Cohen's d
	M	SD	M	SD	MD			
LA	2.2350	.97731	4.1350	.71644	-1. 9	-2.27486,-1.52514	-10.186	2.217396
LE	2.0950	.84950	4.0100	.79693	-1.915	-2.26912,-1.56088	-10.867	2.32506
LG	2.4200	.75536	4.1867	.67397	-1.7667	-2.05834,-1.47500	-12.172	2.468069
LEH	2.4750	.86048	4.3350	.61156	-1.86	-2.19912,-1.52088	-11.022	2.491732
SWB	2.1533	.71812	4.2633	.72538	-2.11	-2.39686,-1.82314	-14.781	2.923413

As seen in the table, each variable, namely, altruism, empowerment, growth of people, emotional healing, and subjective will-being were found to increase after the blue light intervention.

Results of the paired-samples t-test show that mean of altruism differs before the intervention (M = 2.2350, SD = .97731) and after the intervention (M = 4.1350, SD = .71644) at the 0.05 level of significance. Similarly, the mean of empowerment differs before the intervention (M = 2.0950, SD = .84950) and after the meditation (M = 4.0100, SD = .79693) at the 0.05 level of significance. The mean of growth of people differs before the intervention (M = 2.4200, SD = .75536) and after the intervention (M = 4.1867, SD = .67397) at the 0.05 level of significance and so on.

Effect size, Cohen's d is calculated using Becker's effect size calculator. Retrieved from http://www.uccs.edu/lbecker/effect-size.html. The managers who participated in

the blue meditation intervention showed significant improvement in servant leadership behavior. Moreover, the subjective well-being of employee also improved.

CHAPTER: 6

CONCLUSION

6.1:   Discussions

This study aimed at studying the effect of Blue Light Muraqba Meditation (BLMM) on servant leadership behavior and employee subjective well-being at managerial level. This is observed from this study that there has been a change in the behavior of servant leadership and its shows significant improvement in the well- being of employee. Result of analysis of variance and marginal estimate shows that BLMM have greater positive impact on experimental group as compare to control group. Results of the t test indicate that the behavior of servant leadership and employee well-being improved after the meditation. These results are consistent with GT Freeman (2011) that meditation improve servant leadership behaviors. Test was taken before the training and after training containing all the content relating servant leadership and subjective well-being. The trainees ' attention performance is affected by a short period of training and practice (Yi-Yuan et al, 2007). Meditation improves the attention and concentration of an individual leading to efficient outcomes. Results indicate that there was a positive impact on the employee subjective well-being after the experiment. There has been a positive change in the behavior of servant leadership which shows significance of meditation in a short-term training which was only three weeks. Schmidt (2000) conducted a research and the study revealed that managers who practice meditation on a regular basis are more likely to develop focused learning and management / leadership skills in a holistic manner and develop team qualities towards greater confidence. Meditation is a simple and easy mental technique that helps the mind to settle down while providing the body with deep rest (Schmidt-Wilk, 2000). So, this allows a better concentrative mental ability to focus on recall after

passing through a phase. So, this study has analyzed a very important concept by studying and showing that how meditation can affect the leader's behaviors SWB at strategic level. This unique perspective has not been studied before so it can surely make rich contributions in literature as well as making practical implications along.

The correlation values for servant leadership indicates that there is a change in the behavior of servant leadership and subjective well-being in the both groups. Analysis show that the score of control group shows negative impact on growth of people and emotional healing as compare to experimental group which show the improvement in LG and LEH after the meditation. However subjective well-being shows the negative impact in both group but after the meditation SWB show greater improvement in experimental group than control group.

6.2: Limitation and Future research

In this study, the main aim was to study the effect of intervention (Blue Light Meditation) on the behavior of servant leadership and SWB. For this purpose, an observation was made considering an experimental design. A major issue in this study is small size of sample which is not reasonable to successfully carry out an experimental research. Such a small number of participants cannot provide enough information fulfilling the requirements of this study. Time period is also a major constraint in this experimental design because servant leadership and SWB was intended to study, which cannot be changed in such a short period of time. As it involves a change in the attitude, behavior of the person undergoing such training so a three weeks training session cannot incorporate all these changes in the participants. Mainly, most respondents refuse to fill out questionnaires, which demonstrates a lack of knowledge of research and its underlying benefits among individuals.

Future research should investigate that effects of BLMM on other leadership styles e.g. Authentic leadership, Transactional leadership, Paternalistic leadership etc. Only four traits of servant leadership have been taken into account future research should investigate more variables and check the relationship among other factors. Furthermore, in future we will conduct this study in manufacturing industry with huge sample size and other traits of servant leadership. Most importantly, future studies should investigate the sustainability of change occurred due to the intervention. It could be really meaningful for organizations if future longitudinal studies could advice on the effective duration and application contingencies of such interventions.

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Servant leadership						
Strongly disagree =1, Disagree = 2, Not disagree/neither agreed = 3, Agreed = 4 , Strongly agreed = 5						
Altruism		1	2	3	4	5
1	He/ She help others who have heavy work loads					
2	He/ She help others who have been absent					
3	He/ She willingly give his/her time to help others who have work related problems					
4	He/ She help orient new people even though it is not required					
Empowerment						
1	He/ She gives other the responsibility to make important decisions about their own jobs					
2	He/ She encourages others to handle important work decisions on their own					
3	He/ She gives others the freedom to handle difficult situations in the way they feel is best					
4	If other needs to make important decisions at work, he/she motivated them					
Growth of people						
1	He/ She makes other's career development a priority					
2	He/ She is interested in making sure other reach their career goals					
3	He/ She provides others with work experiences that enable them to develop new skills.					
4						
Emotional healing						
1	Other would seek help from him/her if they had personal problem					
2	He/ She Cares about Personal well being					
3	He/ She takes time to talk to others on a personal level					
4	He/ She can recognize when others are feeling down without asking them					

<table>
<tr><td colspan="3" align="center">Section 1
Demographics</td></tr>
<tr><td colspan="3"></td></tr>
<tr><td>Gender:</td><td>□Male</td><td>□Female</td></tr>
<tr><td>Highest Qualification: □ Bachelors</td><td>□Masters</td><td>□M.Phil/MS   □Phd.</td></tr>
<tr><td colspan="3">Age: _____</td></tr>
<tr><td colspan="3">Total Experience in this company_____</td></tr>
</table>

Daily Subjective Wellbeing Scale

Negative ---------:---------:---------:---------:--------**Positive**

1   2   3   4   5

Bad ---------:---------:---------:---------:--------**Good**

1   2   3   4   5

Unpleasant---------:---------:---------:---------:--------**Pleasant**

1   2   3   4   5

Sad ---------:---------:---------:---------:--------**Happy**

1   2   3   4   5

Afraid---------:---------:---------:---------:--------**Joyful**

1   2   3   4   5

Angry ---------:---------:---------:---------:--------**Contented**

1   2   3   4   5