

# Servant Leadership: A Componential Analysis

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## **Abstract**

*Servant leadership, an exceptional form of leading and interacting with the followers in the process of endogenous and exogenous goal achievement, generally involves 'I serve' form rather than the commonly practiced 'I lead' form. Conceived in the realm of spiritual and ethical form of influencing, the theory and practice of servant leadership is still in its evolving stage. The converging and diverging interpretations, however, do not dilute the essence of servant leadership. The differing analyses further illuminate the nature of servant leadership. In dissecting the components of this unique form influencing, the key psychological processes are subjected to study in the context of the general parameters of servant leadership.*

**Keywords:** Leadership, Servant leadership, Emotional processes, Cognitive processes, Motivational processes, Personality processes, Social relational processes

## **Introduction**

Leadership assumes a prime position in the behavioural research of social influence process (Parris & Peachey, 2012). The viability of an organisation and its very existence in normal and troubled times is directly related to the leadership processes. In its simplicity and complexity, leadership is researched and practiced from different perspectives and there is no dearth of literature in this area. The one-dimensional and multidimensional interpretations of leadership processes have expanded the horizons of leadership research. And in their attempt to interpret and organise the antecedents, the nature and the outcomes of the leadership processes (Bass & Bass, 2009), some leadership practitioners and scholars have called attention to a new realm of ethics, values, morality and spirituality of leadership (Parris & Peachey, 2012). The most prominent model of

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research in this new age approach to leadership is that of the servant model of leadership.

The origin of servant leadership is traced to a story, *Journey to the East* by Herman Hesse. “In this story we see a band of men on a mythical journey...The central figure of the story is Leo, who accompanies the party as the servant who does their menial chores, but who also sustains them with his spirit and his song. He is a person extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the parties, after some years of wandering, finds Leo and is taken into the Order that had sponsored the journey. There he discovered that Leo, whom he had known first as servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader” (Sendjaya & Sarross, 2002, p.58).

All leaders especially political leaders including kings, heads of state and heads of government acknowledge the service of their country and their people (Sendjaya & Sarross, 2002). Political leaders define themselves in terms of public service and we see governments rising and falling based on their relationship with the relationship and to what extent they serve their people and maintain their closeness demonstrated in their guiding and caring the people.

In his book *Leadership of the Wise* Karma Ura portrays the emergence of monarchy in Bhutan. It is to be noted that the monarchs of Bhutan are exemplified in their relationship with the people. Characterised by warmth, simplicity, friendliness and compassion, the Kings of Bhutan stand apart in the governance of the country.

## **The Nature of Servant Leadership**

Greenleaf (1970) coined the phrase ‘servant leadership’. In his own words, “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....The leader first and servant first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.... The difference manifests itself in the care taken by the servant –first to make sure that other people’s highest priority needs are being served. The best test and difficult to administer, is this: Do those served grow as persons? Do they while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” (Green leaf, 1970 as cited in Greenleaf, 1977: p.13-14).

Greenleaf (1977) goes on to affirm that servant leadership is not a concept or a principle, instead it is to be understood as an inner standard living and that it requires a spiritual understanding of identity, mission, vision and environment. The practice of servant leadership grows out of an inner harmony and a mental set characterised by equality of all beings, equanimity, elegant behaviour and a deep affection of all.

In yet another interpretation Laub (1999) defines servant leadership as “an understanding and practice of leadership that places the good of those led over the self-interest of the leader” (p.81). Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organisation and those served by the organisation.

According to Choudhary, Akhtar and Zaheer (2013), the two main constructs of servant leadership are ethical behaviour and concern for subordinates. In a similar line Graham (1991) states that the highlights of servant leadership are the importance of followers' development, holistic needs and autonomy. Ethical leadership involves honesty, caring and individuals who take fair and balanced decisions (Brown & Trevino, 2006). Ethical leadership involves trust. "Trustworthy leaders foster a sense of organisational solidarity that aids in the development of a climate of mutual trustworthiness" (Reed, Vidaver-Cohen & Colwell, 2011, p.418). Servant leadership is predominantly heart-oriented rather than head-oriented and servant leaders are called a 'leader within' and not a 'leader without'. Every leader should have a 'servant's heart', showing care and concern for others and be more 'mentor-minded', that is have the desire and concern to build and develop others, even at his own expense" (Waterman, 2011). The heart of a servant and the head of a master make the nature of servant leadership that surpasses the usual conceptualisations of leadership adopted in both transactional and transformational leadership.

Servant leadership is viewed and practiced unlike the traditional and the modern theory and practice of leadership wherein the leader is equated with a boss who restricts and constricts the followers in order to accomplish the set goals. Servant leaders on the other hand inspire and elevate the followers to a level where they spontaneously and harmoniously walk towards goals set by the followers themselves.

### **Components of Servant Leadership**

Any form of leadership is to be conceptualised in relation to the basic psychological processes that characterise the leadership in its function and effectiveness and the basic components are depicted in Figure.1. The cognitive interpretation lays emphasis on the cognitive structures and processes of leaders

(Avolio, Walumbwa & Weber 2009), the emotional interpretation delineates leadership in terms of the basic emotional characteristics of the leader (Humphrey, 2002), the motivational analysis brings forward the predominant motivational tendencies of the leader (Sendjaya & Sarros, 2002), the personality analysis of leader identifies the key constructs of leader personality (Parris & Peachey, 2013) and the social relational consideration sheds light on the interactional pattern of leaders (Bass, 2000).

### **The Personality Process of Servant Leaders**

Personality consists of the sum total of the pattern of traits of an individual. The unique pattern of traits and adjustment in relation to the situation define the personality as a distinctive process and the pattern of adjustment defines personality in relation to a mode of conduct. In the tradition of trait interpretations, researchers identify significant characteristics or attributes or traits in relation to individual functioning and adjustment.

**Figure 1 A Basic Componential Model**



There have been attempts in servant leadership research to identify key characteristics of servant leaders. Parris and Peachey (2013) discussed the three reviews of servant leadership. Russell and Stone (2002) identified nine core attributes and eleven accompanying attributes. The nine core functional attributes are: vision, honesty, integrity, trust, service, modelling, pioneering, appreciation of others and empowerment. And the eleven attributes of interrelated nature and which are also supportive of the core attributes are communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching and delegation.

Barbuto and Wheeler (2006) synthesised the characteristics into five: altruistic calling, emotional healing, persuasive mapping, wisdom and organisational stewardship. Van Dierendonck (2011) brought forward six characteristics: empowering and developing people, humility, authenticity, interpersonal acceptance, providing direction and stewardship. Spears' (1998) ten characteristics of a servant leader are listening (receptive and impassioned listening leading to understanding the mental processes of others), empathy (always accepting, recognising and identifying with the other person in a constructive way), healing (recognising and ennobling the value of being a human in its worth), awareness (holistic perception enabled by awareness and self-awareness), persuasion (persuasion at the interpersonal level), conceptualisation (collective and the shared thinking), foresight (learning from the past, and the present enable the leader to plan for the future), stewardship (others first) commitment to the growth of the people (uppermost importance to the personal, professional and spiritual development of others) and building community (developing the communities in which the leader works).

According to Batten (2009) there are thirty-seven rules that describe the tough-minded servant leaders. They are openness and emotional vulnerability; warmth;

consistency; unity; caring; positive listening; unsatisfaction (not dissatisfaction); flexibility; giving; involvement; tolerance of mistakes; values; psychological wages; simplicity; good use of time; winning formula= integrity+quality+service; open-mindedness; development of people; self-discipline; physical fitness; enjoyment of life; a broad perspective; faith in self and others; vision; positive thinking; a desire to learn; enjoyment of work; enrichment of work; enrichment of others; integrity; results not activity; candour; management by example; a clear philosophy; accountability; purpose and direction; expectation of excellence and ; laser-like focus.

Page and Wong (2000) dealt with the servant leadership characteristics in the following manner: integrity, humility, servant hood, caring for others, empowering others, developing others, visioning, goal-setting, leading, team building and shared decision-making.

It has been found that Patterson's leader-to-follower (2003) and Winston's (2003) follower-to-leader model attributes are greatly relevant in varied contexts. The former model of leader-follower interactions subsumes such values of being teachable, showing concern for others, demonstrating discipline, seeking the greatest good for the organisation, showing mercy in actions and beliefs with all people, meeting the needs of followers and the organisation and creating a place where peace grows within the organisation. And in Winston's model follower-to-leader interactions are based on the love for others and followers themselves become servant leaders utilising the same values.

### **Servant Leadership and the Motivational Processes**

Effective leadership involves the motivational processes of leaders and the followers. The significance of these processes is emphasised by researchers in relating transformational leadership with servant leadership (for e.g. Smith,

Montagno & Kuzmenko 2004). Servant leadership model is inextricably linked to the transformational school of leadership. According to Bass (1990) transformational leadership is explained by the four dimensions of charisma, inspirational motivation, intellectual stimulation and individualised consideration. In relation to the motivational processes that underlie transformational leadership, self-determination theory has been used by researchers (for e.g. Trepanier, Fernet & Austin, 2012; Chen, Chen & Li 2011).

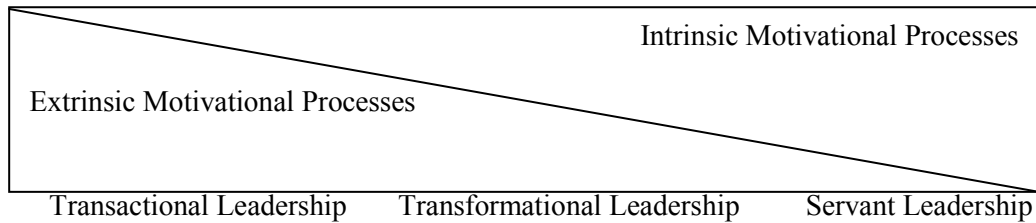
The concept of autonomous motivation which is central to self-determination theory (Trepanier, et al, 2012) is related to both the transformational leadership behavioural processes and more specifically servant leadership model. Moreover motivational autonomy underlines maximally effective psychological functioning and processes (Ryan, 1995).

Gagne and Deci (2005) in their elaboration of self- determination theory suggest autonomous motivation involves intrinsic motivation, two fully internalised extrinsic motivations- the integrated regulation and regulation through identification and the controlled motivation involves the introjected regulation of behaviour and external regulated behaviour. Intrinsic motivation originates from the person's own well-springs and it is wholly subjective and internal to the person whereas extrinsic motivation is based on external objects and events. External pressures or attractions result in externally regulated behaviour. Introjected regulation of behaviour stems from partial acceptance of external regulations. And in regulation through identification, the external regulations are identified with and so there is an exercise of autonomy. Integrated regulation goes a step further as there is full identification and absorption of regulations leading to the incorporation of the same in the self.



Servant leadership thus significantly taps into the intrinsic motivational processes of the individuals. The different way in which intrinsic/extrinsic motivational processes are interrelated with leadership and more significantly with servant leadership processes are diagrammed in Figure.2.

**Figure 2 Motivational Processes and Leadership**



Moreover Sendjaya and Sarros (2002) state that the underlying motivational processes of servant leaders are one of “I Serve” as opposed to the “I Lead”. The characteristics that go with the “I serve” and the “I lead” motivation are given in the Table 1.

**Table 1. The Differences between ‘I Serve’ and ‘I Lead’ Motivations**

<b>I Serve</b>	<b>I Lead</b>
You are preferred to me	I am preferred to you
I take suggestions from you	You take suggestions from me
Your thoughts and actions are appreciated	My actions are to be welcomed always
You are in the front, I am in the back	I am in the front, you are in the back
When something goes wrong I will be the first to own the responsibility	When something goes wrong, you will have to take responsibility
When things are moving in the right direction you will be given the credit, and when things go wrong, no blaming business	When things are moving in the right direction, naturally the credit comes to me
I will share whatever is there, shared cognitions the order of the day	You have to take orders from me and i will reserve the right to discuss with you
Be my companion	Be loyal and obedient to me

## **Emotional Processes of Servant Leadership**

Greenleaf (1970) in his writings state that servant leadership begins with the natural feeling that one wants to serve to serve first”. This leads one to examine the underlying emotional processes of servant leaders as it is evident that unlike transactional leaders, the servant leaders are to have concomitant emotions that are congruent with their behaviours.

Emotions are understood as psycho-physiological experiences or reactions to objects and events. The affective interpretations indicate the emotional realm of the person. According to Fernandez-Dolls and Russell (2003) emotion is constitutive of core affect which is objectless, object/events linked affective quality and the corresponding attributions to an object. Individuals are to be differentiated on the basis of core affect, the appraisal or the interpretation they make about the object/event and the stimulus-response link (Fernandez-Dols & Russell, 2003). The emotional processes of the individual are thus the interactional outcome of the presence of emotion eliciting events/objects/persons and the individual’s own interpretative systems. In relation to the interpretative systems, Siemer and Risenzein (2007) differentiate between emotion judgements and appraisal judgments. Emotion judgements that go with the core affect of the person are automatised and proceduralised resulting in defining the intensity and arousal of the emotional experience that precede the event-related interpretation. The event-related appraisal judgments typify the specific nature of emotion experienced in relation to an event. In this interpretation of situated emotion, the emotion is experienced in interaction with the situation.

Leadership is inherently emotional (Antonakis, Ashkanasy & Dasborough 2009) as it involves influencing the situated followers. Emotional abilities and processes of the leaders largely determine the effectiveness of leaders. In this context Humphrey (2002) identifies three key leadership issues. The first issue relates to

emotional traits or abilities like empathy that characterise much of the servant leader behaviour. The second issue revolves around leader-member exchange processes and the management of the emotions of followers. Interpersonal sensitivity and skilful use of emotions of others assume importance. The third issue relates to the perception about leaders and the emotionality of the leaders strongly influences the behaviours of the followers. In other words positive emotional displays and negative emotional displays of leaders have corresponding effects on the followers' effectiveness.

In further understanding the inherent relationship between the emotional characteristics of leaders or their emotionality and the overall effectiveness (Riggio & Reichard, 2008), the key facets of the emotional processes or emotional intelligence based on the work of Mayer, Salovey and colleagues (1990, 1997, cited by George, 2000) which are significant in leadership effectiveness or more specifically servant leadership model are presented in Table 2.

**Table 2 Aspects of Emotional Processes in Relation to Servant Leadership**

<b>IDENTIFICATION AND THE EXPERIENCE OF EMOTIONS</b>	<b>REASONING WITH EMOTIONS TO ENHANCE DECISION-MAKING AND PROBLEM SOLVING PROCESSES</b>	<b>KNOWLEDGE ABOUT EMOTIONS</b>
Self-awareness of feelings and emotions; Ability to differentiate emotions of positivity and negativity, dominance and submissiveness; Ability to differentiate self-centred and other-centred emotions; Ability to differentiate	Greater experience of emotions facilitates creative thinking; Prevalence of positive emotions that aid in problem-solving, and decision-making; Generation of emotions that enhance flexibility.	Knowledge about the causes and the dynamics of emotions; Awareness about emotional schemata; Knowledge about the consequences of emotions; Knowledge about the constructive

productive and unproductive emotions		and destructive emotions
<b>INTERPERSONAL MANAGEMENT OF EMOTIONS</b>	<b>SELF-REGULATION OF EMOTIONS</b>	<b>LEADER-SPECIFIC EMOTIONS</b>
Interpersonal sensitivity; Empathy; Control and management of group emotions; Healing the experience of negative emotions	Meta-regulation of emotions(reflections on the causes, appropriateness and changeability of emotions); Self-regulation of unpleasant emotions; Sublimation of negative emotions; Recognition and channelization of unproductive emotions	Compassion; State of calm and poise; Humility; Expression and experience of egolessness, Self-denial; Equanimity; Joy and happiness

### **Social Relational Processes**

Leadership revolves around the key processes of influencing the followers and as such its effectiveness depends upon the social and interpersonal skills of the leader. The greatness of leadership is measured by the effectiveness of leader-followers relationship, the reciprocal relationship, articulating of a vision to the followers, sharing and building a vision, moulding a path to achieve the vision and instilling greater satisfaction among the followers (Parris & Peachey, 2012; Choudhary, et al., 2013).

Bass (2000) stressed that the strength of the servant leadership movement rests with its emphasis on interpersonal relations, encouraging follower learning, growth and autonomy. According to Goh and Low (2014) servant leadership is to be understood as the leader's desire to reach out to the follower and the basis of this leadership process is 'for the sake of the followers'. In the servant leadership influence process, the followers get the highest priority and they get the

maximum attention and focus from the leader. The focus of servant leadership is not upon the self but rather on others (Greenleaf & Spears, cited by Goh & Low, 2014).

The persuasive empowering and delegating style of servant leadership (Parris & Peachey, 2007) is operationalised to highlight the significance and the inevitable necessity of followers' development, holistic needs and autonomy, development of self-determination, wisdom and unrestricted functioning of followers (Graham, 1991; Greenleaf, 1977, cited by Goh & Low, 2014).

It is interesting to draw parallels between transformational and servant leadership as there are many facets common to both. Both servant leadership and transformational leadership have many facets in common; they influence followers, empower followers, encourage them for good performance, communicate and listen to subordinates (Choudhary et al., 2013).

As already mentioned in the paper (p.6) transformational leadership involves individualised consideration, intellectual stimulation, and inspirational motivation. These basic features of transformational leadership are to be compared with the underlying precepts of authentic servant leadership which are (a) service before self, (b) listening as a means of affirmation, (c) creating trust, and (d) nourishing followers to become whole. It is evident that regardless of the differences in the nomenclature, transformational and servant leadership focus on the warm and genuine relationships with the followers.

The conceptual similarity between transformational and servant leadership is identified by Humphreys (2005) as "transformational leaders are thought to operate out of deeply held personal value systems" (p.1410) that align comfortably with the servant leader paradigm". Thus it is evident that opposed to

transactional form of leadership , both transformational and servant leadership give the top most attention to followers that involves ‘elevation’, ‘mobilization’, ‘inspiration’, ‘exaltation’, ‘uplifting’, ‘preaching’, ‘exhorting’, and ‘evangelizing’ ( Burns, 1978).

### **The Cognitive Processes**

The existing cognitive theories of leadership focus on how leaders and followers attend to, process and make decisions and develop (Avolio et al., 2009). And the theories of cognition explain the processes of knowing and the different cognitive structures used by individuals/leaders and followers in their attempt to make sense of the leadership situation.

Avolio et al. (2009) identifies two streams of research in the realms of cognitive leadership. One model of research emphasises leader’s cognitive attributes/abilities/processes and the second area of research deals with the shared thinking that facilitates leader-follower creativity.

The idea of servant leader’s self-concept has been discussed by Sendjaya and Sarross (2002) and accordingly it is ‘not only about doing the acts of service but also being a servant’. The servant leader’s choice to serve and not to be served is associated with self-image, self-esteem, self- perception and self-awareness, all of which do not connote servility, but it emanates from the self-structure of ‘I serve because I am the leader’ (Sendjaya & Sarross, 2002) .

In relating self-concept to behaviour, Lord and Brown (2004) suggest the idea of a working self-concept. It consists of three types of components: self-views current goals and possible selves (Lord & Brown, 2004). The self views are in relation to the present views of oneself and the contents of the same are reflected in self-beliefs, self-perceptions, self-esteem and self-awareness all of which

programme the behaviour of the leader. Possible selves represent the ideal self that the servant leader is trying to actualise and it stems from the idealised vision of being a servant for the followers that they may actualise their potentialities. Thus the behaviour of the servant leader gushes forth from the self-concept of self-sacrificial behaviours, spontaneous, genuine, selfless and uninhibited behaviours of service.

An individual's cognitive structure that has received attention in leadership process is schema. Rumelhart and Ortony (1977) defined schemata as 'data structures for representing the generic concepts stored in memory. They exist for generalised concepts underlying objects, situations, events, sequences of events, actions and sequences of actions'. In other words schemata are organised structures of knowledge that aid the individual in interpreting the world around which includes people, objects, social events and activities, technology and interpersonal interactions. In relation to these there are various kinds of schemata.

In the servant leadership processes different schemata may be identified. For example, Wofford et al. (1999, cited by Avolio et al., 2009) suggest vision schema, follower schema and self-schema. Leaders use schemata of different kinds in the process of leading which may be broadly classified into the following forms.

*Follower(s) schemata:* this organised cognitive structure represents specific knowledge about the followers, their personality, patterns of work and relationships. A second aspect about this schema relates to the pattern of interaction the leaders to have with the followers.

*Goal achievement schemata:* Goal achievement of servant leaders' is to be distinguished from both transactional and transformational leaders. The

traditional principles of command and control, carrot and stick, power and authority and centralisation have no place in the scheme of servant leadership. The goals are achieved through the means of ‘service before self’, listening as a means of affirmation ‘creating trust’ and nourishing followers to become whole’ (Humphreys, 2005). As far as goal achievements are concerned in real terms, it has been found that servant leadership significantly influence performance (Choudhary et al., 2013). Moreover Graham (1991) states that servant leadership goes beyond the simple achievement of organisational goals and that there are also moral and ethical dimensions involved in the process of leadership.

*Event schema:* Humility, genuineness and “do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants” (Greenfield, 1977) characterise the events organised in the organisation. Under servant leadership no pompous display of wealth or luxury can be expected.

*The interpersonal schema:* This schema of servant leadership centres on horizontality, no status differences and networked relationships. There is no real boss in the processes of servant leadership and everyone is treated and considered equal. The old idea of leading through the medium of differentiated levels of management and hierarchical roles of command and control do not hold well in the leadership process. Instead interpersonal relations are characterised by servant hood and brotherhood.

*Power schema:* The exercise of power, specially the coercive form is anathema in servant leadership. A servant leader does not take advantage of his/her power and status by coercing compliance; rather he /she tries to persuade them (Jones-Burbridge, 2012). Employees are gently nudged towards action and it does not involve the use of influence strategies. Workers are not mere employees but



individuals who need respect, concern, appreciation and care for their professional and personal development (Jones-Burbridge, 2012).

*Vision schema:* It involves the combined output of hindsight, insight and foresight whereby the followers are taken to a higher state of envisioned living. Servant leaders are able to see beyond the mundane and the ordinary and they are willing to endure the hardships of the present and willing to forego or overcome the temptations of immediate gratification for a greater future.

*Stewardship schema:* It contains knowledge and procedures about serving others. 'First and foremost it involves a commitment and a dedication to serving the needs of others' (Jones-Burbridge, 2012). The expression 'you grow before me' captures the essence of stewardship and the roles of a master and servant are reversed. In this role reversal, the needs, priorities and concerns of the employees/friends are addressed to rather than the orders or desires of the leader.

And finally in understanding the cognitive processes of servant leaders or servant leadership cognition, a reference is to be made to shared cognition that involves an organised understanding and sharing of relevant knowledge in the leadership processes (Mohammed & Dumville, 2001). According to Cannon-Bowers and Salas (2001) what must be shared can be understood in four categories: Task-specific knowledge, task-related knowledge, knowledge of team members and attitudes and beliefs. Task-specific knowledge results in generating compatible expectations for performance. All the members come to have similar performance outcomes and it brings in harmony and conflict-free work environment.

Task-related knowledge refers to a variety of tasks which fall in a broad category of technical, financial, etc. Such shared knowledge facilitates team/ group effectiveness. Shared knowledge of team members involves understanding related to the preferences, likes and dislikes strengths and weaknesses, expertise and

specific capabilities. Shared perceptions, attitudes, motives and personality characteristics bring in greater and effective working relationships. It results in greater reduction of uncertainty following intimate or not-so-intimate knowledge about the co-workers.

Further, 'shared' has four different connotations (Cannon-Bowers & Salas, 2001). The first use of the term 'shared' means two or more members having some common knowledge, the second meaning is members having similar/identical knowledge, the third category of shared connotes complementary or compatible knowledge and the final category of 'shard' refers to the effective apportioning of knowledge across members.

The open and genuine relationships characteristic of servant leadership is indicative of shared cognitions. "Through openness and personal discussions of their trials and tribulations and those of others, they share their humanity with followers. Unafraid of showing vulnerability, they use open and frank discourse as a way to awaken the human spirit around them" (Humphreys, 2005, p.1414).

## **Conclusion**

The effectiveness of leadership from transactional to transformational and servant leadership differs not exactly in relation to the situation but exactly in relation to the nature and the content of leadership. In comparison to transactional and transformational mode of influencing, servant leadership goes a step ahead in giving importance to the followers and placing a high value on transforming the followers from an approach embodied in 'I serve' and not 'I lead'. Even though the theory and practice of servant leadership are still emerging, one can find a rich source of studies pertaining to its interpretations and applications. Over and above the varying interpretations, the underlying processes of cognition, motivation, emotion, social relations and personality patterns bring into focus how servant

leadership is distinctive and how servant leadership can be considered to be a form of leadership that is extraordinary in practice and that appeals to both objective and subjective processes. Servant leadership cannot be practiced by an ordinary leader and the followers cannot be ordinary. The practice of servant leadership involves the combination of hindsight, insight and foresight. The fundamental human psychological processes are to be clearly understood by the leader and the follower in its successful actualisation

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