**Servant Leadership in Christian Higher Education:
A Conceptualization**

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During the past 40 plus years, servant leadership has received attention in the management literature (Barbuto & Wheeler, 2006; Beck, 2014; Dannhauser & Boshoff, 2007; Dennis & Bocarnea, 2005; Focht & Ponton, 2015; Greenleaf, 1998, 2002, 2003; Hirschy, Gomez, Patterson, and Winston, 2014; Hunter, Neubert, Perry, Witt, Penny, & Weinberger, 2013; Northouse, 2013; Russell & Stone, 2002; Sendjaya & Sarros, 2002; Sendjaya, Sarros, & Santora, 2008; Sokoll, 2014; Spears, 1998, 2003, 2009; Van Dierendonck, 2011; Van Dierendonck & Nuijten, 2011; Van Dierendonck & Patterson, 2015). Parris and Peachey (2013, p. 377) concluded (in their systematic literature review (SLR) of 39 empirical studies), "servant leadership is a viable leadership theory that helps organizations and improves the well-being of followers.

An extensive literature search revealed few peer-reviewed articles on the practice of servant leadership in Christian higher education; dissertations were excluded. Flaniken (2006) examined the relevance of the Bible to servant leadership by exploring three servant leadership principles:

A servant leader first to serve and then lead	Mark 9:35; Philippians 2:3, 2:7; Galatians 5:13
Followers benefit more than the leader	Philippians 2:4; Galatians 6:10; Galatians 6:2; Leviticus 19:18; Matthew 19:16-22
Does not harm least privileged in society	2 Corinthians 8:9; Romans 12:16; Matthew 18:12-13

Chung (2011) argues that servant leadership principles are reflected in Jesus' life and that its core value is love, which he extends to Biblical teaching (Matthew 20:28) and the

believer's proper attitude (Romans 15:25); Patterson (2003, 2010) and van Dierendonck and Patterson (2015) would agree. Wheeler (2012, as cited in Satyaputra, 2013) argues that servant leadership is a fitting philosophy for higher education. Satyaputra reported:

> This model is a way of living and leading that brings long-term commitment to organizational effectiveness and creates close relationships, nurtures a work environment in which people thrive, and provides services to others…is the best concept to promote or enhance a culture that advances service, individual and collective responsibility, and strong ethics.

Burch, Swails, and Mills (2015, p. 399) offer that "One area of secular theory, however, that might be of value to Christian universities is that of leadership models, especially those such as the transformational leader and servant leader models." The purpose of this paper is to review servant leadership characteristics and suggest a model that may be consistent across contexts, especially Christian Higher Education.

What are Servant Leadership Attributes or Behaviors?

Greenleaf (2002, p. 21) argues that "the great leader is seen as servant first" or put another way, "the servant leader *is* servant first" (p. 27). Greenleaf goes on to note, "It [leadership] begins with the natural feeling that one wants to serve, *to serve first*. Then conscious choice brings one to aspire to lead" (p. 27). Greenleaf labels his concept as servant leadership. Greenleaf (2003) drew his concept of the "servant leader" from Hermann Hesse's *Journey to the East* (p. 248). Greenleaf goes on to assert that the true test of effectiveness for a servant leader is, "[T]o make sure that other people's highest priority needs are being served…Do those served grow as persons?" (p. 27).

The concept of servant leadership was also profiled in the ministry of Jesus Christ some 2000 years ago, which is aptly demonstrated in two instances: (a) resolving a

dispute between The 12 and (b) the washing of feet. In the first instance, several of the 12 disciples were engaged in a heated argument over status in God's Kingdom; the mother of James and John asked Jesus to grant places of honor to her two sons (Matthew 20:20-23 NIV). When the others confronted Jesus over this conversation, he replied:

> "You know that the rulers of the Gentiles lorded over them. And their high officials exercise authority over them. Not so with you. Instead, whoever wants to be great among you must be your servant. And whoever wants to be the first among you must be your slave just as the Son of Man did not come to be served but to serve. And to give His life as a ransom for many" (Matthew 20:25-28 NIV).

In the other instance, after dinner, Jesus removed his outer clothes, collected a water basin and towel to wash the feet of The 12 (John 13:2-12 NIV). While fully conscious of his divinity, he rhetorically asked The 12 about what he had done; in answering his own question, Jesus said:

> You call me Teacher and Lord, and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you should wash one another's feet. I have set you an example that you should do is I have done for you. I tell you the truth, no servant is greater than his master, nor is a master greater than the one who sent him. Now that you know these things, you will be blessed if you do them (John 13:12-17NIV).

In comparing and contrasting Greenleaf and Jesus on servant leadership, Sendjaya and Sarros (2002) cited the same two instances. What each appears to hold in common is the core concept that the "leader" serves the follower which presumes the existence of a relationship between "leader" and "follower" where the primary focus is on "blessing" the follower.

Greenleaf (2002, pp. 27-57, 262) offers 23 characteristics "knows himself;" "focuses first one others' priority needs;" "initiates action, provides ideas; provides structure, and takes risk;" "sets goals;" "listens to learn;" "links language to imagination;" "strategically

withdraws to renew;" "shows acceptance and empathy;" "possesses intuition;" "has foresight;" "is aware and realistic;" "is persuasive;" "uses persuasive modeling;" "works step-by-step;" "conceptualizes;" "builds community;" "is moral;" "builds people first;" "possesses a quality inner life;" and "has great integrity."

Sipe and Frick (1993, p. 4-6), based on their study of 10 high-performing companies, argue that there are seven pillars of servant leadership: "person of character." (demonstrates integrity, humility, and serves a higher purpose); "puts people first" (shows compassion, serves, and mentors); "skilled communicator" (is empathetic, receptive to feedback, and communicates persuasively); "compassionate collaborator" (says thank you, builds community, and mediates conflict); "has foresight" (is a visionary, creative, and action oriented), "systems thinker" (focuses on greater good, is adaptable, and easily accommodates complexity); and "leads with moral authority" (shares power, creates an accountable culture, shares responsibility) .

Yukl (2010, p. 420) adds, "altruism," "humility," "personal growth," "fairness and justice," and "empowerment" to servant leader attributes, which are implied throughout Greenleaf's (2002) description of a servant leader (pp. 21-61). Spears (1998; 2003, pp. 16-19; 2009), in distilling Greenleaf's writings (1998, 2002, 2003) identified 10 essential servant leader characteristics: "listening...empathy…healing…awareness… persuasion… conceptualization…foresight…stewardship…commitment to the growth of people...[and] building community." Spears admitted the list of ten attributes isn't exhaustive. Focht and Ponton (2015) in a three stage Delphi study, whittled down a substantial list of attribute candidates to 12: "valuing people, humility, trust, caring, integrity, service, empowering, serving others' needs before their own, collaboration,

love/unconditional love, and learning. Flaniken (2006) links many of these attributes

directly to Bible verses and examples from the life of Jesus, David, Joshua and Moses.

Russell & Stone (2002) report that there are at least 20 attributes of servant

leadership identified implicitly or explicitly by Greenleaf (1998, 2002, 2003); in turn, they

offer a two dimensional classification of servant leadership characteristics (Table 2) as

either functional or "an accompanying attribute." They define *functional* as "the operative

qualities, characteristics, and distinctive features belonging to leaders and observed

through specific leader behaviors in the workplace. The functional attributes are the

effective of characteristics of servant leadership" (2002, "Introduction to Servant

Leadership Theory"). They write, "The *accompanying attributes* appear to supplement

and augment the functional attributes. They are not secondary in nature; rather, they

are complementary and, in some cases, prerequisites to effective servant leadership"

(2002, "Introduction to Servant Leadership Theory"). In their schema, the *accompanying*

attributes act as moderating variables influencing the link between the leader's values,

core beliefs, principles, and the *functional attributes* (the true expression of servant

leadership). Sendjaya and Sarros (2002) introduced the concepts of "being" and "doing"

(p. 59), which appear to be similar to functional and accompanying attributes found in

Table 2.

Van Dierendonck (2011) posits another conceptualization of servant leadership,

consisting of six dimensions: empowering and developing people, humility, authenticity,

interpersonal acceptance, providing direction, and stewardship. In a similar research

vein, Van Dierendonck and Nuijten (2011) identified a cohesive eight dimensional

model, based on confirmatory factor analysis (standing back, forgiveness, courage,

empowerment, accountability, authenticity, humility, and stewardship) which

demonstrated both internal consistency reliability and criterion-related validity to well-

being and performance.

Table 2
The Russell & Stone Servant Leadership Model

Functional Attributes	Accompanying Attributes
Vision	Communication
Honesty	Credibility
Integrity	Competence
Trust	Stewardship
Service	Visibility
Modeling	Influence
Pioneering	Persuasion
Appreciation of Others	Listening
Empowerment	Encouragement
	Teaching
	Delegation

Denis and Bocarnea (2005) in seeking to extend Patterson's 2003 model of servant

leadership (agapao love, acts with humility, is altruistic, is visionary for the followers, is

trusting, is serving, and empowers followers) identified five encompassing constructs:

empowerment, love, humility, trust, and vision.

In examining their research (Patterson, 2003; Patterson, 2010; Van Dierendonck,

2011; Van Dierendonck & Nuijten, 2011), Van Dierendonck & Patterson (2015, p. 120)

posited "compassionate love" was the driving force behind the desire to serve. Next,

they identified four "virtuous traits: humility, gratitude, forgiveness, and altruism;"

followed by core servant leadership behaviors: "empowerment, authenticity,

stewardship, and providing direction". Combined these produce "optimal human

functioning, sense of community and meaningfulness."

Van Dierendonck (2011) identified three antecedents or enabling conditions for

servant leadership to manifest itself: (a) motivation to become a servant leader, (b)

enabling personal characteristics (self-determination/self-efficacy, high moral cognitive development, and tolerance or mastery of cognitive complexity) and (c) a national, local, or organizational culture, which is both humane and low in power distance (pp. 1243-1246). Beck (2014) identified two other antecedents: (1) leadership role tenure, i.e., longer service was more likely to produce servant leaders and (2) leaders volunteering at least one hour per week. Barbuto, Gottfredson, and Serle (2014, p. 315), concluded "emotional intelligence is good predictor of a leader's servant-leader ideology (or approach to leadership) but many not be a good predictor of servant-leader behaviors."

Any theory of servant leadership is likely to be somewhat contextually dependent, which is suggested by Greenleaf (2002) when he describes his concept applied to four separate organizational types: business (pp. 147-175); education (pp. 175-214); foundations (pp. 215-230); and churches (pp. 231-261). The importance of context is further emphasized when he describes institutions as servant leaders (pp. 62-103). Thus, a servant leadership theory applicable in one context may be only partially applicable (or not at all) in another; but, by blending the Russell & Stone (2002) two-dimensional "functional" and "accompanying attribute" model with the Sendjaya & Sarros (2002) concepts of "being" and "doing," along with the Van Dierendonck and Patterson (2015) "compassionate love and servant leadership conceptual model," it may be possible to cluster relatively stable core servant leadership attributes, with attendant behaviors which are valid across cultural contexts or spheres.

Based on logical analysis, the servant leadership model in Table 3 and Figure 1 are offered. "*Authentic Core Attributes*" drive "*Servant Leadership Behaviors*" which in turn impact "Follower Reactions (individuals and teams)," as well as "Organizational

Outcomes." "Follower Reactions" and/or "Organizational Outcomes," in turn impact, "*Authentic Core Attributes*" and "*Servant Leadership Behaviors.*" All of these interactions take place within, are affected by, and affect the organization's cultural contexts [the state, arts, economics, family, science, non-governmental institutions (Mouw, 2011, pp. 40-41)]; leaders, followers, and organizations must negotiate the boundaries of each of these cultural spheres. Figure 1, which is predicated on four (4) assumptions:

1. A Servant Leader is highly servant oriented (Servant Orientation). A servant leader demonstrates a desire/commitment to serve, shows concern for others, lives morally, is humane, seeks personal growth opportunities, and possess a spiritual faith or life philosophy which is greater than oneself.

2. A Servant Leader, who is highly emotionally intelligent (Emotional Intelligence) demonstrates personal competence--self-awareness and self-management and social competence--social awareness and relationship management (Bradberry & Greaves, 2009, p. 24). Further, he or she is stress tolerant, exercises considered judgment, and is emotionally stable and mature.

3. A Servant Leader exhibits cultural competence, i.e., understands and acknowledges the boundaries and roles of the cultural spheres (Mouw, 2011), within which he or she lives and functions, (Culture), which includes the appreciation, understanding, and respect for various international, national, and local cultures (including individuals and institutions) in accordance with generally recognized human, animal, and property rights.

4. A Servant Leader competently applies contextualized leadership and management expertise (Application Dexterity), which includes: possessing foresight; being knowledgeable; empowering colleagues and others; building organizations and people; and practicing responsible stewardship.

Respecting Figure 1, it is at the intersection of "Application Dexterity," "Servant Orientation," and "Emotional Intelligence" that highly effective servant leadership occurs.

Neither Sipe and Frick (1993), Yukl (2010), Spears (2003), Greenleaf (2002), Russell & Stone (2002), Liden, et al. (2008), nor Van Dierendonck (2011) incorporated a spiritual or theological dimension into their lists of servant leader attributes or behaviors.

Greenleaf (2003) indicates that his concept of the "servant leader" was drawn from

Hermann Hesse's *Journey to the East* (p. 248), a journey of spiritual enlightenment.

Blanchard and Hodges (2003) explicitly incorporate servant leadership into Christian

theology by writing, "…In Jesus…We have a practical and effective leadership model for

all generations" (p. 10). They go on to define leadership as, "an influence process."

pointing out that that Jesus, in speaking about leadership to The 12, said,

> "You know that the rulers of the Gentiles lorded over them. And their high officials exercise authority over them. Not so with you. Instead, whoever wants to be great among you must be your servant. And whoever wants to be the first among you must be your slave just as the Son of Man did not come to be served but to serve. And to give His life as a ransom for many" (Matthew 20:25-28 NIV).

Blanchard and Hodges (2003, pp. 43-59) outlined five (5) servant leadership principles,

grounded in New Testament Christianity:

1. The servant leader begins with a clear vision, (p. 45) which includes understanding his or her purpose/mission, "preferred picture of the future" (p. 45), and knowing one's values.
2. The servant leader articulates clear expectations (p. 52).
3. The servant leader implements a clear vision (p. 53).
4. The servant leader serves the vision (p. 56).
5. The servant leader adopts a servant leader point of view, meaning (pp. 58-59):
   a. Develops subordinates as a means unto itself, in addition to enable vision accomplishment;
   b. Embraces effectiveness (long-term growth) over success (short-term growth);
   c. Leads at a higher level (commits his/her whole heart);
   d. Is realistic and honest regarding the price to be paid to achieve the vision;
   e. Acts with integrity; and
   f. Tells the whole truth about the benefits of vision accomplishment as well as the potential cost.

Table 3
Authentic Core Servant Leadership Attributes and Behaviors

Authentic Core Attribute	Behaviors
Servant Leadership Orientation	
Commitment to Serve	Decision to Serve, Service Tenure
Concern for Others	Altruism, Puts People First (i.e., Meets Others Priority Needs), Empathetic, Volunteers
Humane	Humility, Gratitude, Forgives, Patience, Compassion, Justice, Trusts Self and Others
Moral	Honesty, Integrity, Fairness, Ethical Behavior
Seeker	Accepts Feedback (i.e., Listens to Learn), Renews Him or Herself, Reflective, Internal Locus of Control
Spiritual Faith or Life Philosophy	Shows a belief in a higher power and/or cause or philosophy greater than oneself; is obedient to the higher power or philosophy
Emotional Intelligence	
Self-Awareness	Aware of feelings, attitudes, and emotions
Self-Management	Expresses feelings, attitudes, and emotions constructively
Social Awareness	Aware of and honors the feelings, attitudes, and emotions of those about him or her
Relationship Management	Constructively manages his or her relationships
Culture	
Cultural Competence	Competently Negotiates Cultures & Spheres
Appreciates/Respects Diversity	Accepts & Respects those who are not similar
Application Dexterity	
Empowering	Models Enabling Behavior and Attitudes, Teaches, Mentors
Foresight	Vision, Risk-Taking or Pioneering, Aware and Realistic, Generates Ideas, Initiates Action
Responsible Stewardship	Wise Use of Human, Animal, Ecological, and Capital Resources; Practices Sustainability; Ensures Mutual Accountability
Knowledgeable (Cognitive)	Leadership, Management, Subject Area, and Technology Competence; Cognitive Complexity Comfort
Builder	Builds Community (i.e., Promotes the Common Good), Mediates Conflicts, Provides Structure and Processes, Shares Power, Communicates

They also identify five habits (p. 86) of the Christian servant leader: (a) solitude (spends time alone with God and in reflection/meditation; (b) prayer; (c) Bible study, (d) faith; and (e) involvement in an accountability relationship, where a mentor or peer provides counsel, encouragement, and/or correction. Chung (2011) indicates that the Christian servant leader is obedient to God, in addition to being humble, builds teams, and builds "among," not "over" leader/follower relationships.
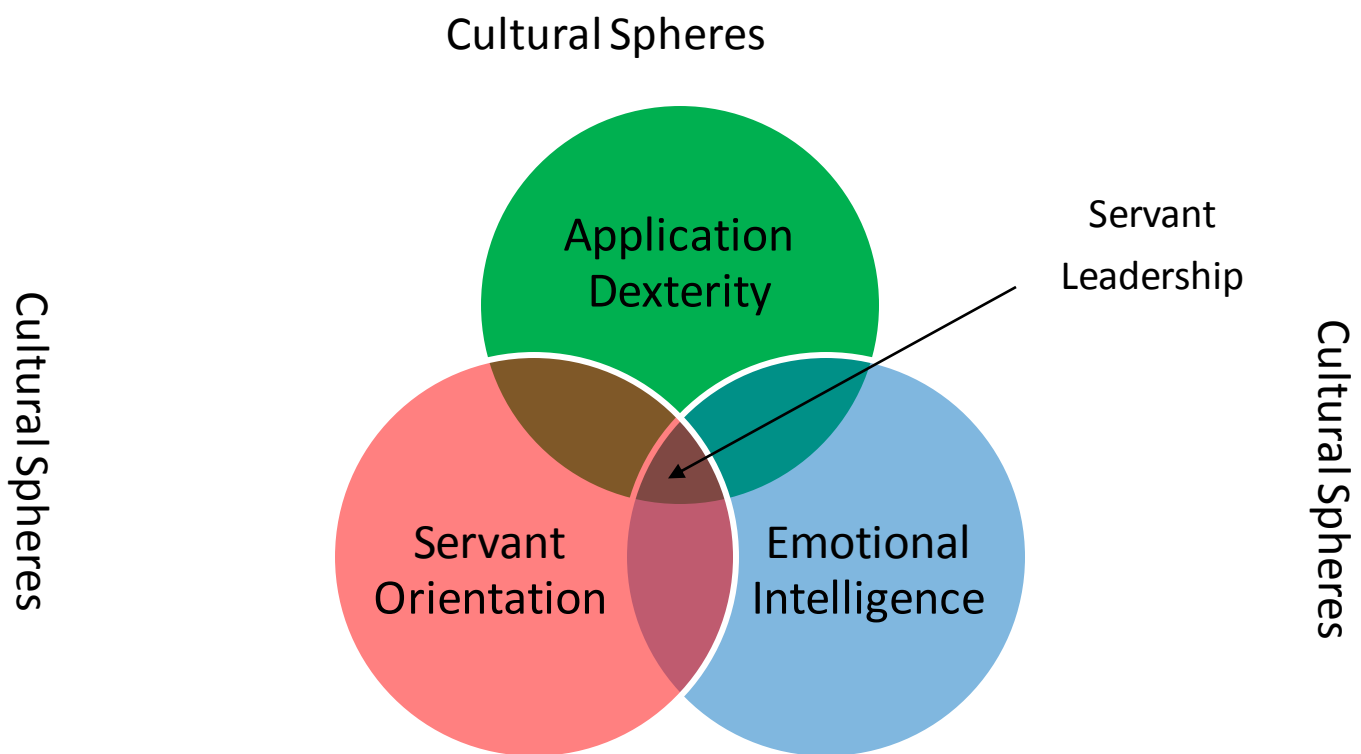
Cultural Spheres

Figure 1 A CHE Servant Leadership Model

Cultural Spheres

What is the Benefit to an Organization for Its Leaders and Managers to Practice Servant Leadership?

Consequences of servant leadership according to van Dierendonck include: (a) a healthy servant leader/follower relationship, which should be characterized by mutual trust, respect, and mutual obligation (2011, p. 1246) and (b) a safe psychological

climate, characterized by genuinely open and thorough communication, shared information, reasonable risk-taking, tolerance for failure (within prescribed limits), mutual learning and growth, fairness, organizational justice, and common displays of organizational citizenship behavior. He (2011, pp. 1248-1249) also argues that follower outcomes due to servant leadership be measured; these would include: the degree of follower self-actualization, positive job attitudes, and performance; these outcomes should be manifest at the individual and team level. What is unclear is the extent to which the servant leader influences followers or the extent to which he or she is influenced by them (Greenleaf, 2002); van Dierendonck, 2011). It would be logical to assume that each influences the other; thus, it might be difficult to disentangle the individual or singular effects. We will briefly examine five (5) servant leadership effects: organizational citizenship behaviors (OCB), team effectiveness, and empowerment employee turnover, and financial performance.

Organizational Citizenship Behaviors (OCB)

Bambale (2014, p. 2) defined OCB as, "voluntary behavior that cannot be enforced by supervisors or superiors" such a helping a colleague with research. Parris and Peachey (2012, p. 384) concluded that servant leadership fostered organizational citizenship behaviors. Walumbwa, Hartnell, and Oke (2010) and Dierendonck (2011) concur.

Myriam and Bentein (2016) proposed that servant leadership's emphasis on employee development facilitated fulfilling three follower needs: autonomy, competence and relatedness, resulting in improved task performance and OCB behaviors. Their structural equation model showed that servant leadership does impact the three needs,

Specifically, servant leadership influenced (1) task completion by satisfying the competence need and (2) individual and organizational OCB through relatedness need satisfaction. Wu, Ching-Yick Tse, Fu, Kwan, and Liu, (2013) in their study of 304 supervisor/follower pairs from 19 Chinese hotels, concluded that supervisor servant leader behaviors positively affected staff customer facing OCB. Kwak and Kim (2015, p. 1296) in their study of Korean hotel staff and supervisor behavior concluded

> We found that when supervisors perform servant leader behaviors their employees engage in OCB and, subsequently, this employee OCB enhanced customer perception of service quality.

Panaccio, Henderson, Liden, Wayne, and Cao (2015) wondered how servant leadership influenced follower OCB and innovation behaviors. They theorized that servant leadership created a psychological contract between leader and follower. They followed 101 supervisor-subordinate dyads and found that this explanation was correct for servant leadership and innovation and the OC behaviors of individual initiative and loyal boosterism as well as employees engaging in extra-role behaviors (i.e., volunteering).

Bambalae (2014, p. 8) critically examined several servant leadership and OCB studies (conducted between 2004 and 2013), finding that servant leadership's effect was mediated by the followers' (1) perceptions of an organization's procedural justice climate, (2) regulatory focus (how he or she achieves his or her goals), affective commitment to supervisor, self-efficacy, and service climate (e.g., team atmosphere). These variables are then mediated by the person's fit with the organization and his or her degree of organizational identification. So, servant leadership would have a heightened effect if a follower fit well and identified highly with the organization and perceived fair procedural justice, was committed to the supervisor, and felt positively about the service climate. Additionally, if the follower believed he or she was capable of

achieving his or her goals within the organization, servant leadership's effects were amplified. Perceptions of distributive justice, "the degree to which people think outcomes are fair" (Hitt, Miller, & Colella, 2015, p. 190) may influence servant leadership's effects on OCB.

Team Effectiveness

Parris and Peachey (2013, pp. 384-385) concluded, based on studies completed before 2012: (1) team effectiveness is improved due to enhanced leader and organizational trust, perceptions of procedural justice, more effective leadership, and improved collaboration and (2) follower well-being is strengthened due to higher job satisfaction, positive work environment, and improved employee commitment. Hu and Liden (2011) found, in their study of 304 members of 71 teams from five banks, that team servant leadership, goal clarity, and process clarity were antecedent to team potency and team OCB; additionally, servant leadership fostered team goal and process clarity and team potency.

Bande, Fernandez-Ferrin, Varela-Neira, & Otero-Neira (2016) studied the effects of servant leadership on 145 Spanish sales people and found positive effects on subject adaptability and proactivity mediated by improved self-efficacy and intrinsic motivation; further intrinsic motivation was enhanced when outcome controls were applied (i.e., accountability). In their study of 38 South African schools, Mahembe and Engelbrecht (2014) found servant leadership positively influences team effectiveness and OCB, which itself impacts team effectiveness.

Engagement & Empowerment

Hunter, et al. (2012) found a positive association between servant leader behaviors and employee engagement. van Winkle, Allen, Devore, & Winston, (2014) surveyed 116 employees from small businesses, who rated their supervisors on servant leadership behavior and themselves on perceptions of empowerment, as supervisors' ratings increased so did feelings of empowerment. Van Winkle, et al. argued that there are two types of empowerment: structural (i.e., degree to which the organizational structure facilitative power sharing) and psychological (feeling empowered promotes self-determination and self-efficacy). Empowerment requires subordinates to be in an enabling structure and to feel empowered. For psychological empowerment, employees need to see that the work has meaning, believe they can complete the work successfully (self-efficacy), has choice in how the work is undertaken (self-determination), and that he or she can actually influence work outcomes, i.e., impact (Thomas & Velthouse 1990 as cited in van Winkle, et al. 2014). Servant leadership fosters these conditions, bounded by relevant cultural spheres.

Sousa and van Dierendonck (2014) found a strong positive relationship between servant leadership and engagement under high uncertainty (during a merger). Servant leadership exerted a stronger effect on engagement (during the merger) through its capability to influence psychological empowerment than its ability to foster subjects' sense of organizational identification. Burch, et al. (2015) found disagreement between faculty and staff and administrators regarding administrators mentoring and developing, encouraging and being motivational, and empowering at; they cautioned that engagement and relationships run the risk of being damaged, if these differences are not mended.

Employee Turnover

Vandenberghe and Bentein (2009) reported that the employee-supervisor relationship, if positive, reduced turnover, which is both expensive and disruptive to an organization. Sokoll (2014, p. 88) reported that servant leadership had "a significant (p < .001) effect on employee commitment to a supervisor, shown by an increased R-squared value of 0.224 (24.4%). Jones (2012) reported reduced employee turnover rates due to servant leadership behaviors. Babakus, Yavas, and Ashill (2011) found that servant leadership behavior, coupled with a customer orientation, reduced line staff burnout and leaving intention.

Liden, Wayne, Liao, & Meuser, (2014) found that servant leadership behaviors contributed to creating a positive serving culture among employees of a restaurant chain, which in turn reduced employee turnover intentions. Hunter, et al. (2012, p. 327) determined that servant leadership role modeling was positively related to leader agreeableness which in turn correlated with (1) reduced turnover intentions, (2) improved follower helpfulness, and (3) constructive sales behavior; but was mediated by service climate. Jaramillo, Grisaaffe, Chonko, & Roberts, (2009) found that servant leadership behavior reduces turnover intention, but the effect is moderated by ethical behavior, the quality of the employee-organizational fit and the firm's commitment to the employee. Servant Leadership fosters ethical behavior, builds relationships with employees, models behavior and nurtures mutual commitment between the organization and its employees; thus these results are not unexpected.

Financial Performance

Jones (2012) reported, based on unstructured interviews with 21 senior managers representing 16 businesses, that servant leadership improves profits, employee trust, and satisfaction. Schwepker & Schultz (2015) showed that ethical servant leadership, supporting an ethical climate, fostered sales personnel's customer value enhancing behavior, resulting in more businesses-to-business sales; they concluded (p. 102):

> When servant leaders are concerned about the well-being and growth of their subordinates, salespeople are likely to reciprocate by generating positive performance. The results therefore demonstrate when sellers are managed by those with SL styles, these influences transfer to achieving higher organizational performance outcomes.

Linden et al. (2014) concluded that servant leadership created a supportive serving culture resulting in improved restaurant and employee performance, customer service, and creativity. Peterson, Galvin, and Lange (2012) found firms, headed by CEO's who practice servant leadership, had higher returns on assets; but the authors cautioned that such a finding was at best tentative.

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