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Leader Development in Humility, Change, and Conflict

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This position paper gives leaders a glimpse at the benefits of humility in action when in the midst of change and conflict. Secular and Biblical perspectives provide a method of reasoning through situations that require steadfast and strong leadership through the Old Testament example of Solomon, and modern servant leadership principles. Exegetical methods are applied to Solomon in the book of Kings to provide evidence and structure to leadership in humility, conflict, and change. Tools for identifying strategies for effective action in today's environment are indicated from additional Scriptural examples for which there are requirements of humility and a servant leader approach.

There are many challenges that confront leaders of all types in today's fast-paced environment. Organizational, structural, and environmental demands lead to two conditions that seem to be ubiquitous within the construct of leadership – conflict and change. Drew (2010) reminded us that, "engaging productively with others to achieve change has never been more critical" (p. 57). These two are some of the most constant items that leaders have to balance, and keeping these in balance can seem to be easier to contemplate than enact. Conflict and change appear to have a unique balance all of their own – the act of change can bring on conflict within an organization, while conflict within an organization can be a major driver of change in order to diminish and ease the conflict. Trybus (2011) made a similar point when stating, "inherent in the change process in the anticipated 'push back' that change provokes" (p. 34). One historical leader that dealt with a tremendous amount of conflict and change was Solomon, the King of Israel after his father David's death. His administration went in to an entirely new direction than that of his father, leading to the expansion of the kingdom of Israel in size, wealth, and prestige. Solomon's reign was not without trials and challenges, but he initially brought to the table one important item that set the tone for his kingdom from the beginning – humility. Looking at the concepts of change and conflict from both a historical context along with difficulties facing leaders within our modern period, humility and practical tools for leaders will be explored and discussed in order to equip modern leaders to effectively deal with these challenges.

Humility

Taylor (1997) argued that one of the most needed characteristics of tomorrow's leaders is humility. Humility has traditionally been associated more with religious qualities than leadership qualities. Although there is a short supply of empirical research on humility in leadership, evidence shows that humility is gaining more reputable connotations within the confines of leadership (Nielsen, Marrone, & Slay, 2010). While values such as integrity, honesty, and humility have long been considered spiritual ideals, Reave (2005) contended that these values have also been demonstrated to have an effect on leadership success in addition to refuting personal thoughts of vanity and self-bolstering.

Vera and Rodriguez-Lopez (2004) believed that humility is frequently confused with a lack of confidence or ambition, passivity, or shyness. Humility suggests mild, loyal and unquestioning obedience, reticence, and an absence of self-assertiveness (Taylor, 1997). Collins (2001) postulated that personal humility demonstrated a compelling modesty that was never boastful and shunned public adulation. Personal humility acts with a quiet and calm determination. It relies on principally inspired standards, and not on inspiring charisma to motivate. It channels ambition away from self and towards the others. It sets up successors for more greatness in the next generation. Finally, personal humility does not look out the window, but rather in the mirror to distribute responsibility for poor results while never blaming others, external factors, or bad luck.

Genuine humility is tactical for the achievements and successes of leaders (Kerfoot, 1998). Leaders that lack strategic humility and are motivated by power and status are more susceptible to downfall. On a whole, there appears to be a greater mind-set of self-entitlement in today's leaders rather than humility. According to Vera and Rodriguez-Lopez (2004), humble leaders are open to new paradigms; eager to learn from others; acknowledge their own limitations and mistakes, and attempts to correct them; accepts failure with pragmatism; asks for advice; respects and develops others; has a genuine desire to serve; accepts success with simplicity, and shares honors and recognition with collaborators; avoids self-complacency; they are not narcissistic, and they repel adulation. Gunn (2003) recognized that it is imperative that leaders retain humility regardless of the amount of success they have enjoyed as this cultivates curious feelings and counteracts negative thoughts that generated palpable impressions of enthusiasm that provides value to the organization.

Pollitt (2005) found that leadership humility can serve as a buffer for those that do not always have all of the answers to be able to say, "I don't know". Morris, Brotheridge, and Urbanski (2005) identified predictable traits of humility as well as specific leadership behaviors that were likely to be the outcomes of high levels of humility which are: (a) humility can influence leaders to behave in ways that is primarily other-enhancing, rather than self-enhancing; and (b) humility may shield leaders from needing to receive public adulation, and potentially cause them to shun attention. According to Morris et al., humility in leaders positively predicts organizational behaviors wherein everyone is supportive toward others. There is a socialized power motivation, and there is participative leadership.

Humility within Servant Leadership

In the duties of leading, or modeling servant leadership, humility is essential as it is intertwined within servant-leadership. To lead is to serve, and there is no true authority that does not trace

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back to God (Sandelands, 2008). Leadership apart from humility and servant-hood tends to point to the promotion of self-interests; which is detrimental to organizational growth. Morris et al. (2005) believed that humility is expected to generate servant-type leadership behaviors that include leading through participation, presenting a socialized power motivation, and engaging in supporting relationships. A key to authority is humility, a virtue of supreme strength. Exercising the power with an authority is serving the Lord in humility, thus exercising power with authority in business is to help persons draw closer to the Lord.

Patterson (2003) developed a model of servant leadership that divided the leadership style into its separate component constructs, including, but not limited to – humility, empowerment, and service. Carthen (2005) stated that servant leaders understand that they are committed to serving and supporting people and the society. Hare (as cited by Patterson, 2004, p. 3) stated that "humility is a paradoxical concept, in that humility is often viewed as low-regard, meekness, or permissiveness; however, humility ought to be regarded as the non-over estimation of one's merits, which is fitting for leaders who, within their organization, may have the greatest temptation to think themselves superior." Patterson posited that leaders that choose to serve understand that they do not have all of the answers; and, in so doing, servant leaders are able to strengthen their relationships with their followers.

Change

Hannah, Avolio, Luthans, and Harms (2008) commented that "today's leaders face unprecedented challenges as organizations struggle to adapt to ever-accelerating rates of change both internally and with the external environment in which they are embedded" (p. 669). Rahschulte (2010) stated that "pressures to change abound and often create individual frustration and stress due to individuals feeling victimized during times of change unless they have a sense of control over the change" (p. 15). Staudenmayer, Tyre, and Perlow (2002) noted that the timing of events has been found to enforce routines, focus energies and attention, shape how people approach their tasks, and give meaning to actions and events (p. 583). Leaders and followers both experience change because it is a phenomenon that is continuous and inevitable. Change is an element that shapes how leaders lead because leaders must meet the need of the followers and organization. Jago (1982) stated that "leadership is an evolving, dynamic process" (p. 316).

What causes a leader to want to evolve? What is the driving force behind the dynamic process of leadership? Change! Mintzberg and Westley (1992) stated that change could take place in an organization from the broadest, most conceptual level (for example, in mindset or culture) to the narrowest and most concrete (for example, of a piece of equipment or a person in a job) (p. 40). Miles and Snow (2007) alluded that change within an organization manifested itself in form of three problems: (a) entrepreneurial, (b) engineering, and (c) administrative (p. 83). Miles and Snow presented four types of adaptation strategies that correlate to Jago's statement of leadership's evolution and dynamic process: (a) defenders, (b) prospectors, (c) analyzers, and (d) reactors (p. 84). Bass (2008) discussed the progressive nature of leadership (in its broadest form) by briefly correlating the evolving and dynamic process of leadership to the requirements of a specific era ranging from the early 1900's to present times as seen in Table 1.

Table 1 *Leadership processes through the decades of the twentieth century*

Decade	Leadership process
1930's	The process through which people were organized to move in a specific direction by the leader.
1940's	The process of persuading and directing beyond the effects of power, position, or circumstances.
1950's	Focused on what leaders did in groups and the authority accorded to leaders by the group members.
1960's	Influenced and moved people in a shared direction.
1970's	viewed as discretionary and as varying from one member to another.
1980's	Considered as inspiring others to take some purposeful action.
1990's	Focused on constructing real changes that reflected leader/follower's common purposes.

An amalgamation of the past hundred years of leadership studies implies that there is no exactness towards leadership theories. Leadership styles and theories amend to the challenges and aspirations of a particular time. A review of leadership literature revealed that multiple disciplines are required to study and analyze leadership and how they interact with followers and organizations. Hogan and Kaiser (2005) stated that "leadership is one of the most important topics in the human sciences and historically one of the more poorly understood" (p. 169). The lack of understanding may very well stem from the constant presence of change. Leadership is a multidiscipline phenomenon that it is recurrently changing because life (individuals, cultures, organizations, countries) are recurrently changing.

Conflict

Conflict is the result of the collision of principles between people where each party attempts to become supreme over the other party (Crocker, 2007, p. 513). Although the notion of conflict can have a negative connotation, the premise of conflict does not necessarily lead to negativity; rather, conflict is indistinct in this aspect, until the effect of the conflict can be observed in its finality (Crocker, p. 521). Further, the ultimate product of conflict is subjective, as each side may or may not view the ending of differences as either positive or negative as related to their own agenda (Crocker, p. 521). To proceed with an optimal outcome, what are leaders' options in resolving conflict?

Because there many factors in conflicts and a variety of means to deal with conflict, the leaders choice of conflict resolving behavior may also be context specific (Stanley & Algert, 2007). In the context of change and conflict, one theoretical perspective is that of Lewin, originating in the late 1940's (as cited by Marcus, 2006, p. 437). Lewin theorized that in change there is a process of destabilizing, then an attempt or no attempt to progress to another level or state of existence, and then a stabilization of actions within the newly changed process (Marcus, p. 437). In a state of destabilizing or changing an existing way of life, conflict is predictable (Marcus; Poitras & Le Tareau, 2007). When such destabilization occurs in change, and conflict is eminent, a leader's action is paramount in steadiness, and open dialogue (Marcus).

Some qualitative research suggests that leaders have few tools to deal with conflict, and less ability to self-analyze the state of mind that processes conflict (Stanley & Algert, 2007). Yet, experiences reported by leaders and consultants include a process of identifying the core difficulty that underlies the conflict, and behaviors that can be acknowledged or changed to resolve conflicts (Bagshaw, 1998). Darling and Walker (2001) developed a theory based upon the leaders conduct and feedback of conduct, including foundational communication mechanisms. In this model, individuals are related to a behavior category including (a) "analyzers", (b) "directors", (c) "relaters", and (d) "socializers" (as cited by Darling & Walker, p. 237). Those who belong to the first category are those that hold themselves to data, figures, and rules of engagement (as cited by Darling & Walker, p. 237). "Directors" are those individuals that are concerned with output and effectiveness (as cited by Darling & Walker, p. 237). "Relators" are of an expressive mindset considering the collective characteristics of others (as cited by Darling & Walker, p. 237). A "socializer" is imaginative, inventive, and willing to accept alterations in existing schemas (as cited by Darling & Walker, p. 237). Based on this method of analysis, Darling and Walker developed suggestions for adapting to these communicative styles via a decision tree method (p. 239). This method would allow better understanding of those with whom conflict may be expected, and a concrete way to engage in resolution with such individuals (Darling & Walker).

These theoretical understandings coincide with Crocker (2007), who indicated that communication could be one of the main causes of conflict where individuals in conflict may generally lack an ability to clearly understand another party without ego, pride, or selfish interest as a mute to the communication dialogue (pp. 519-520). Hart and Waisman (2005) also alluded to difficulties arising from less self-awareness of communicative messages displayed to others. Understanding others, putting aside the need to become supreme over other parties, and clearly communicating needs, wants, and expectations may require a steadfast leader with a humble demeanor for optimal conflict resolution and change.

Remembering that conflict can also be advantageous to organizations is important for leadership to acknowledge, since this supports critical engagement in the organization (Eisenhardt, Kahwajy, & Bourgeois, 1998). If conflict is to be of a positive usage in organizations, De Dreu (2008) reviewed that, a "trust" level should exist between parties, and should be "task related" (p. 9). Tjosvold (2008) pointed out that another positive aspect of conflict is engaging in putting one's own interests to rest temporarily in order to experience the growth that positive conflict may bring to both parties (p. 23). Leaders should promote this notion with open dialogue, as it allows for critical review of their capabilities (Tjosvold, 2008), and requires that leaders have security and humility within their internal schematics.

The Change, Conflict, and Humility Partnership

Change can be a method for creating an atmosphere of uncertainty, but it can also be a positive avenue for developing as an organization and leader (Trybus, 2011). Just as growth and development occur within the cellular nature of our world, the same may occur with individuals and organizations. Changes occur to an entity, and the organism or greater organization respond. As Megginson (1958) pointed out, Newton's third law of motion is akin to management concepts, such that for every "action" of change, there is an "equal but opposite reaction" with the leader and follower (pp. 11-12). The challenge of change for leadership is the ability to respond to this natural component of life in a self-reflective wisdom (Trybus) and shared manner (Megginson; Trybus).

Just as a humble leader takes steps to self-analysis and shares in leadership during change (Trybus, 2011), dealing with conflict which may arise from change may also follow a stepwise pattern to action via empowerment. Qualitative inquiry by Jones et al. (2008) indicated that followership looks to leadership for straightforward dialogue during times of change (p. 304). In this respect, leaders have a unique opportunity to open communications with followership in order to empower them from the often-negative perceptions of change to a growth-oriented view of change (Jones et al.). Further, Jones et al. found that leaders hold an affirmative viewpoint as related to change (p. 307). This becomes a stronger case for the use of empowerment for followership. As the negative views perceived by followers may emerge, and conflict and change is eminent, the leader has an opportunity to transform follower perceptions into proactivity versus reactivity.

Likewise, Patterson (2003) built a case for this empowerment and humility, akin to servant leadership properties. Servant leaders enact the tenants of humility and service with followership by the self-analytic pretense that they are not capable of knowing all there is to know about everything (Patterson, p. 16). This assumes some giving of control to others (Patterson), whether this is exposing inadequacy to God Himself or to followership. In addition, this requires a keen sense of communication (Patterson, p. 16) with God and followership in the midst of change and conflict.

Biblical Perspectives

Solomon's reign served as a perfect Biblical example of leadership in times of change, conflict, and humility. Solomon's leadership was charged with leading Israel through a time of transition. The transition was threefold: new leadership (David to Solomon), new mission (from conquering to building), and new era (transition from war to peace). Solomon encountered and resolved numerous conflicts, and also demonstrated ultimate humility by asking the Heavenly Father for wisdom to guide Israel.

Solomon Leading through Change

Yukl (2006) stated that "leading change is one of the most important and difficult leadership responsibilities" (p. 284). Solomon was challenged with leading Israel through a progression of changes and the central one being the change of Israel's leader from David to Solomon. Israel was a warring nation under the rule of King David and the transition of rule was untraditional. Wittenberg (1988) stated that, "Solomon's succession of David did not accord with the traditions that had evolved since the days of Saul" (p.17). Israel had to adjust from shedding blood to

building a temple. Table 2 provides a brief outline illustrating the militaristic nature of Israel under David's rule.

Table 2   *History of David's military accomplishments*

Examples	Scriptural reference
Defeats Goliath	(1 Sam. 17)
Appointed armor-bearer to Saul	(1 Sam. 16:21)
Becomes commander of a thousand	(1 Sam. 18:13)
Liberates Keilah from the Philistines	(1 Sam. 23:6)
With 400 men recapture the women	(1 Sam. 28; 2 Sam. 1)
Gains control of Judah	(2 Sam. 2:7)
Liberates western territory from the Philistines	(2 Sam. 2:9-10)
Involved in five and a half years of war	(2 Sam. 2:12-32; 3:1)
Conquers Jerusalem	(2 Sam. 5:6)
Publicly anointed king over all of Israel	(2 Sam. 5:17)
Battles at Baal Perazim	(2 Sam. 5:17-25; Ps 18)
33-year reign at Jerusalem begins	(1 Chron. 3:4)
Involved in a lengthy war	(2 Sam. 8)
Conquers' Rabbah-Ammon	(2 Sam. 12:26-31; 1 Chron. 20:1-3)
Battles with the Philistines	(2 Sam. 21:15-22)

Murphy (2011) commented that a cultural transformation occurred when Solomon became leader. Murphy stated that, "Political centralization won out over the old tribalization, a new wealthy class emerged, and cleavage between rich and poor increased" (n.p.). Wittenberg (1988) stated that "for the Israelite tribes the establishment of a centralized state was something new and that the theologians at the Jerusalem court had to adapt ideas and conventions created by other courts in the ancient Near East" (p. 19). Solomon's leadership ushered in a cultural change, specifically an era of peace, prosperity, and modernization. Paton (1907) stated that "with Solomon a new building era began in Jerusalem; David left a united kingdom and the neighboring nations reduced to tribute, so that Solomon was free to indulge his splendor-loving tastes" (p. 7). Solomon, who became king over the great empire created by David, dazzled his contemporaries with the splendor and lavishness of his court, with his support for all sorts of cultural activities, with his ambitious building projects, and with fabulous wealth accumulated through a lucrative trade with the major powers of the ancient Near East (Wittenberg, 1988, p. 16). Murphy (2011) noted that the prosperity and successfulness of Solomon's leadership was portrayed in the fulsome description given in 1 Kings 4.20–28. 1 Kings 4: 20 (NASB) stated that "Judah and Israel were as numerous as the sand that is on the seashore in abundance; they were eating and drinking and rejoicing".

Solomon Leading through Conflict

Stated previously, conflict is the result of the collision of ideas between people, where each party attempts to become supreme over the other party (Crocker, 2007, p. 513). Solomon's transition into leadership was originated out of conflict. Murphy (2011) stated that "supported by Bathsheba, Nathan, and Benaiah, Solomon came to power in a coup d'état that sidetracked his older brother Adonijah and Joab" (n.p.). Solomon demonstrated that he had the required characteristics to lead through conflict particularly in 1 Kings 3:16-28 (see figure 1).
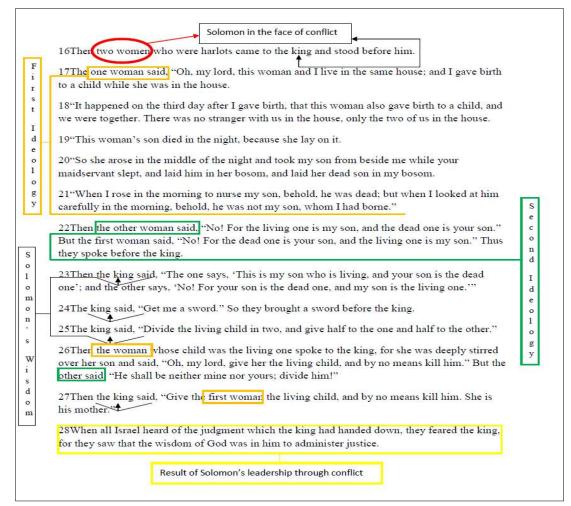

Figure 1. Solomon leading through conflict.

Solomon Leading with Humility

Solomon demonstrated humility in leadership specifically in 1 Kings 3:5-9 (NASB), see figure 2.
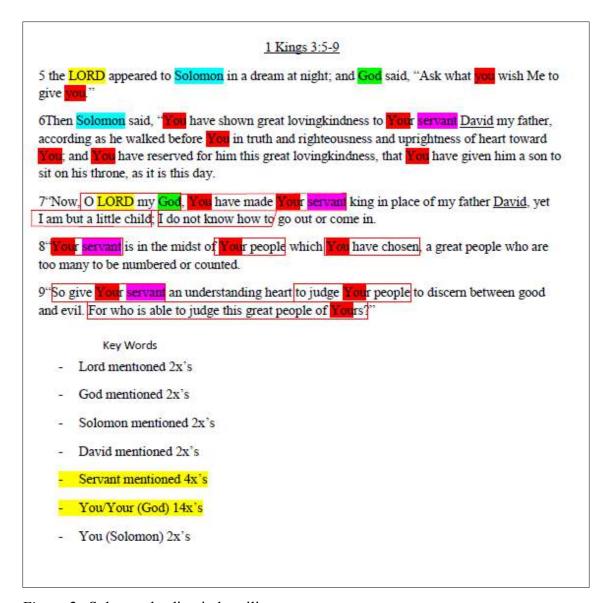
Figure 2. Solomon leading in humility.

Solomon illustrated the correlation between humility and servant-leadership appropriately. To lead is to serve, and there is no true authority that does not trace back to God (Sandelands, 2008). The Lord was mentioned a total of eighteen times (combination of Lord, God, and You/Yours) and Solomon as a servant was mentioned a total of four times in 1 Kings 3:5-9. Solomon exemplified the three sub-concepts of humility by Morris et al. (2005): (a) "self-awareness", (b) "openness", and (c) "transcendence" (p. 1331). Through the use of the term *servant*, Solomon demonstrated self-awareness. 1 Kings 3:7 demonstrates Solomon's "openness" through his acknowledgement of not being equipped to operate in the leadership position God ordained. Lastly, Solomon's "transcendence" was visible through his request made in 1 Kings 3:8-9. Carthen (2005) stated that "a servant leader understands that he/she while in an organization is committed to serving and supporting people and the society" (p. 2). Patterson (2003) states, "servant leaders realize that they do not have all the answers" (p. 4). Solomon in 1 Kings 3:5-9 demonstrated humility by stating that he does not have all the answers and that he needed *Divine*

Empowerment from God in order to lead Israel. Solomon's reign served as an ideal Biblical model of leadership in times of change, conflict, and humility.

Practical Tools for Leadership Today

Leaders today need practical tools in order to enact these principles in today's environment. Looking at these principles from a Christian perspective there is a single key that unlocks the metaphorical toolbox to access those practical tools for leaders. That key is surrender. For the Christian leader, nothing is more fundamental to their success but on the surface seems the most difficult task to accomplish. Just as Maxwell (1993) stated that "everything rises and falls on leadership" (p. VIII), in the Christian leaders' practice, everything depends upon surrender.

Initially in our Christian walk, the first act is to surrender our self to Christ—there is no salvation without surrender to Him. As leaders, when we surrender to Christ, surrender leads to humility but through a process. When we surrender, we exchange our pride for humility. Through this exchange, leaders can realize that they may not be able to perform all of the tasks put before them with their own strength; it is Christ through us who gives us the knowledge, strength, and abilities to perform the tasks of leadership. Strawbridge (2009) illustrated this point by stating that "it is all too easy while carrying out God's mission in the world… to believe that this power belongs to the leader… a leader's ability, strength, and gifts to lead are from and with God" (p. 65). Christ told His disciples, "if anyone would follow me, he must deny himself and take up his cross and follow me" (Matthew 16:24, NLT). If leaders and disciples of Christ wish to remain as followers of Christ and take up their cross, they must surrender themselves to Him. The act of taking up the cross of Christ implies that we surrender and are in a subservient position to Him. Christ has taken our burdens of selfishness, pride, and arrogance so easily to accompany the leader and replaced it with His cross—but remember, Christ petitions all to "come to me, all who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and by burden is light" (Matthew 11:28-30, NLT). How many leaders, even Christian leaders are burdened down with the enormity of the responsibilities of leadership—surrendering those burdens is the answer, one cannot do it alone.

Looking at the example of Christ as the premier example of how to structure our lives, take note of His entry into Jerusalem. He came triumphantly into Jerusalem; He could have been very prideful, riding in on the proverbial white horse as the coming King. This was not the case. It was prophesized in Zachariah 9:9 about Christ's entry into Jerusalem where it stated, "shout in triumph, O people of Jerusalem! Look, your king is coming to you. He is righteous and victorious, yet he is humble, riding on a donkey – even on a donkey's colt" (NLT). In Matthew 21, Mark 11, Luke 19, and Paul stated that "your attitude should be the same that Christ Jesus had" (Philippians 2:5, NLT)—and goes on to describe the fact that "Although He was God, He did not demand and cling to His rights as God. He made himself nothing; He took the humble position of a slave and appeared in human form. And in human form He obediently humbled Himself even further by dying a criminal's death on a cross" (Philippians 2:6-8, NLT). Christ certainly did not have to do this, He was the son of God, but he chose to surrender to the will of His father and submit to Him. Christ was obedient to His father, to this end Paul highlights: "Because of this, God raised Him up to the heights of heaven and gave Him a name that is above every other name" (Philippians 2:9, NLT). There were other figures in the Bible that surrendered to God in a humble manner and were very successful as leaders.

Solomon is historically noted as one of the wisest, richest, and most successful kings in all the history of Israel. When Solomon was asked by God, "What do you want? Ask and I will give it to you!" (I Kings 3:5, NLT), Solomon could have become prideful and asked for whatever he wanted, but had already surrendered to the will of God in verse 3 which notes Solomon's love for the Lord and his obedience to His instructions. Because of this surrender, Solomon's pride was exchanged for humility, resulting in the following request: "Give me an understanding mind so that I can govern your people well and know the difference between right and wrong. For who by himself is able to govern this great nation of yours?" (I Kings 3:9, NLT). God was pleased with this humility as a leader, a true example of servant leadership by wishing for a gift that would serve his people well instead of serving himself well; to this, God was pleased with Solomon's request and granted him not only wisdom, but also wealth, longevity, and military success. Moses was described by Diamond (2006) as being an "archetype of kingliness" (p. 91), and was "presented as the example par excellence of the kind of humility which should be adopted by (a leader)" (p. 101). Moses had surrendered to God in Exodus chapter three at when receiving his charge at the burning bush and later is characterized in Numbers 12:3 as being "more humble than any other person on earth" (NLT). Certainly as far as pre-Christian biblical history and especially according to Judaism, Moses had the most significant impact as a leader and upon the entire Jewish culture.

Conflict is another issue that leaders face every day that the most significant tool to deal with is still surrender to Christ and His will and teachings. Picking up our cross and following Christ, as He commands, also means that just as we exchanged our selfish pride for humility, we also exchange the conflict in our lives for a community. Paul states that we "are all sons of God through faith in Christ Jesus" (Galatians 3:26, NLT) and that, "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28, NLT). Christ breaks down the barriers that create conflict in our lives; that, coupled with humility will lead to true effectiveness as a leader.

According to Bartz (2009), "The cornerstone for developing a biblical theology of leadership is faithfulness and authenticity—identity centered in the divine" (p. 87). Bartz went on to frame the two main characteristics for developing a biblical view of leadership: "First, leaders (must) have an understanding of their own unique selves, and are faith-full even in times of doubt and despair, of hardship and adversity; Second… leaders (must be) unique and authentic" (p. 87). Knowing ourselves, being truly authentic and open in our encounters with others, being humble, and being authentic in the pursuit of expressing our God-given talents and abilities within the right context is essential to the foundation that leaders. Applying these principles as Paul stated in 2 Corinthians 5:7 (NLT) when he calls for us to "live by believing and not by seeing" is realizing that believing and putting our faith in Christ gives us a new perspective in which to view the world as we realize that "Godly leadership is grounded in faith that God is at the very center of our world and work" (Bartz, p. 91). When Christ is at the center of our lives and work, our actions as leaders, even the day-to-day routine will be indirectly transformative. As one lives Christ's example and showcases the Gospel of Christ through behaviors every day at work, one realizes that the Gospel of Christ transforms lives. Strawbridge (2009) says that the "saving power of the gospel is not complete until lives are transformed" (p. 67). Through humble and authentic leadership, leaders can aid in the transformation of lives beyond simple efficiency and effectiveness at work.

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