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Emerging Leadership Journeys (ELJ) is an academic journal that provides a forum for emerging scholars in the field of leadership studies. Contributors to this journal are Ph.D. students enrolled in the Organizational Leadership program in Regent University's School of Business & Leadership. Representing the multidisciplinary field of leadership, ELJ publishes the best research papers submitted by Ph.D. students during the first four terms of their doctoral journey. These selected papers reflect the students' scholarly endeavors in understanding the phenomenon of leadership and in advancing the field of leadership studies ontologically, epistemologically, and axiologically.

From the Editor
Dr. Bruce E. Winston

Welcome to Volume 9, Issue 1 of Emerging Leadership Journeys (ELJ). This issue contains qualitative and quantitative research articles produced by students in the School of Business & Leadership's Ph.D. in Organizational Leadership program. These articles provide excellent examples of the type of work our students produce during their program of study.

Article Abstracts

Followership and Performance in Acquisition, Research and Development Organizations

Valentin Novikov

Although Kelley (1992) contended that approximately 80 percent of the organization's success may be attributed to followers, the concept of followership remains an understudied phenomenon (Uhl-Bien, Riggio, Lowe, & Carsten, 2014. One study, conducted by Oyetunji (2013), focused on the impact of followership styles on job performance in the Botswana culture. It included only in-role behaviors (IRB) and not organizational citizenship behaviors (OCB) even though Blanchard, Welbourne, Gilmore, and Bullock (2009) posited that exemplary followers exhibit proactive behaviors and take the initiative leading to actions far beyond the minimum job requirements. Since this may have caused Oyetunji's (2013) study results to be inconsistent with Kelley's (1992) followership model, a cross-sectional quantitative study was conducted for the first time on the impact of followership styles on both IRB and OCB job performance. The research results supported the supposition that there is a difference in average job performance and work group performance of exemplary followers in comparison to pragmatist followers. Furthermore, the results supported the hypotheses that correlations exist between the active engagement dimension of followership with both job and work group performance, as well as the critical thinking dimension of followership and job performance. Finally, the study found no statistically significant correlation exist between critical thinking and work group performance. These results pointed to the need for future empirical research on the relationships of followership styles and dimensions with job and organizational performance.

An Understanding of Humility-Based Leadership Impacting Organizational Climate

Robert B. Huizinga

Humility has been studied both as a separate entity and as seen within various forms of ethical leadership. Collins (2005) describes 'Level 5 leadership' as one where the leader combines intense professional will with personal humility. Humble leaders place the needs of the followers above the organization, and this humbleness allows an organization to move forward. Using social-rhetorical criticism on Peter's writings to newly converted Christians demonstrates the importance of a humble heart attitude. Humility includes a lowliness of mind, an occasion to witness through leadership and the need for peacefulness despite the situation. A review of the literature notes that presence of validated scales for self-assessment, and one scale for follower assessment of humility which has not had further development. More work should be done to develop the understanding of humility-based leadership, an understanding of follower valuation of humility-based leadership and the impact of humility on organizational culture.

Ideological Texture Analysis of Daniel 1 and Diaspora

Suzana Dobric Veiss

This study of Daniel 1, which is primarily an ideological texture analysis, attempts to determine the significance and implications of Daniel's deportation. Daniel 1:1-21 presents a story of Daniel, a young man, who was captured in his hometown, Jerusalem, and taken into captivity to Babylon. The analysis explores the assimilation attempts by king Nebuchadnezzar and Daniel's response. Finally, the study examines the possible application to the field of cross-cultural leadership, specifically in-group collectivism, cultural intelligence, and diaspora. This study includes the following sections: a) definition of ideological texture analysis; b) description of Daniel 1 pericope; c) the ideological texture analysis on Daniel 1; d) examination of cross-cultural leadership, specifically in-group collectivism, cultural intelligence, and diaspora; and e) implications for further research.

Women in Leadership in the Nuclear Power Industry

Tamara R. Kenney

This paper presents a research study on women in leadership positions within the nuclear power industry. There is very limited existing research into women in leadership within the male dominated world of nuclear power generation. The current state of women in leadership roles in general is reviewed as well as the roles of women in science and engineering based industries. An interview based study was conducted to investigate the career background and leadership actions of women in leadership roles within the nuclear power generation industry. Common themes of glass ceiling, stereotypes, effort, career influences, technical skills, women in nuclear, and openness/innovation were found in the participant's responses. This study contributes

to the body of knowledge on women in leadership in male dominated industries like nuclear power and also provides insights into practices for developing additional women to take on leadership roles in this technically complex industry.

Augustine as a Culture Migrant: An Integral Historical Analysis with Contemporary Applications

Jonathan Allbaugh

This research examines the present cultural challenges of the Church, and attempts to contribute insights and solutions from a historical analysis of Augustine of Hippo. Beginning with the exploration of presenting problems in current ecclesial leadership and structure along with questions that emerge from the identified problems, a synopsis of previous literature on Augustine was arranged to set the stage for a transdisciplinary analysis. Socio-cultural, philosophical, and organizational disciplines are used to observe the key influencers, educational development, occupational roles, preaching ministry, theological ministry, pastoral ministry and philosophical contributions of Augustine. Socio-cultural mapping of Augustine's life revealed the significant themes of culture icons, resisting authority structures, compliance versus volition, and socio-cultural impact upon preaching. From these historical themes, an application to current ecclesial challenges was presented.

Qualities Distinctive to Christian Researchers: A Quest for Spiritual Significance

Irini Fambro

Significance is not only a distinction made in quantitative research, but it is one held by the Christian scholar doing quantitative research as well. Yet for the Christian scholar, the significance level is both statistically and spiritually informed. Three distinctive qualities of the Christian quantitative researcher contribute to the discussion of practical and meaningful significance in research. The three qualities include: a supernatural calling on the researcher's life; engagement with God on what to research, the research, and how to further research; and the worldview based upon Biblical principles.

Followership and Performance in Acquisition, Research and Development Organizations

Valentin Novikov
Regent University

Although Kelley (1992) contended that approximately 80 percent of the organization's success may be attributed to followers, the concept of followership remains an understudied phenomenon (Uhl-Bien, Riggio, Lowe, & Carsten, 2014. One study, conducted by Oyetunji (2013), focused on the impact of followership styles on job performance in the Botswana culture. It included only in-role behaviors (IRB) and not organizational citizenship behaviors (OCB) even though Blanchard, Welbourne, Gilmore, and Bullock (2009) posited that exemplary followers exhibit proactive behaviors and take the initiative leading to actions far beyond the minimum job requirements. Since this may have caused Oyetunji's (2013) study results to be inconsistent with Kelley's (1992) followership model, a cross-sectional quantitative study was conducted for the first time on the impact of followership styles on both IRB and OCB job performance. The research results supported the supposition that there is a difference in average job performance and work group performance of exemplary followers in comparison to pragmatist followers. Furthermore, the results supported the hypotheses that correlations exist between the active engagement dimension of followership with both job and work group performance, as well as the critical thinking dimension of followership and job performance. Finally, the study found no statistically significant correlation exist between critical thinking and work group performance. These results pointed to the need for future empirical research on the relationships of followership styles and dimensions with job and organizational performance.

Although leadership is an important aspect of organizational success, about 80 percent of the success is considered a direct result of follower contributions (Kelley, 1992). Despite this, inadequate research has been conducted on followership (Uhl-Bien, Riggio, Lowe, & Carsten, 2014). Without followers, leadership cannot exist (Uhl-Bien et al., 2014) since followership is the opposite side of the leadership coin (Williams, 2008).

Kelley (1988) posited that followers can assume one of five different roles based on their degree of active engagement and independent critical thinking. These roles range from

exemplary, conformist, passive, alienated and pragmatist followership (Kelley, 1992). Based on Kelley's (1992) followership model, followers' effectiveness is theorized to vary depending upon the style of followership that employees assume within an organization.

Although three previous scholarly studies and two dissertations used Kelley's (1992) followership model, only one of these studies examined the effectiveness of followers. This one study was limited since it examined only one of three aspects of follower performance, as posited by Williams and Anderson (1991). This limitation may have contributed significantly to the unexpected results that were obtained by Oyetunji (2013) suggesting that passive not exemplary followers were good performers. Another contributing factor to these unpredicted results may have been the significant cultural differences between Oyetunji's (2013) Botswana culture, which is conjectured to be high power distance based on its proximity to South Africa (Purohit & Simmers, 2006; Booysen & van Wyk, 2007), and the culture where Kelley's (1992) followership model originated.

As a result, a study was conducted to examine for the first time the differences in both job and organizational performance of different followership styles posited by Kelley (1992) within the United States' low power distance culture (Hoppe & Bhagat, 2007). Unlike Oyetunji's (2013) study, job performance was measured using not just in-role behaviors but all three aspects of individual performance theorized by Williams and Anderson (1991). Furthermore, organizational performance was measured using a slight modification of Huang's (2009) research and development measurement scale since the unit of measure was project management personnel from the United States Army's defense acquisition community and personnel from the research and development community, which have similar organizational effectiveness standards of cost, schedule and performance. Additionally, the research also investigated for the first time the correlation of active engagement and critical thinking of followers with job and organizational performance. Therefore, this study addressed the following two research questions:

1. What are the differences in job and organizational performance of acquisition and research and development employees that use different followership styles?
2. Is there a correlation between the active engagement and the critical thinking of acquisition and research and development employees with their job performance and the performance of their work groups?

These questions were addressed empirically by surveying study participants on the perception of their followership behaviors and their perception of their job and work group's performance. Provided is an overview of the scholarly literature on performance and Kelley's (1992) followership model that was used to inform the

research hypotheses, a description of the methods used to conduct the research, the results of the study, and a discussion of the implications of the study results.

Literature Review

Based on the focus of the research questions, a review of scholarly literature was conducted on the concepts and theories associated with study. These concepts and theories were used to support the development of the study hypotheses. The associated concepts and theories include: Kelly's (1992) model of followership, follower performance, and organizational performance.

Kelley's Model of Followership

Kelley (1992) posited that there are five followership styles. These include exemplary, conformist, passive, alienated and pragmatist styles (Kelley, 1992). These followership styles are based on a combination of two different followership dimensions: engagement and critical thinking (Kelley, 1992). Follower engagements range between passive and active (Kelley, 1992). Passive engagement involves followers waiting for direction from the leader before reactively taking action (Kelley, 1992; Latour & Rast, 2004). Active engagement consists of followers taking the initiative to actively participate in the organization's tasks (Bjugstad, Thach, Thompson, & Morris, 2006). Critical thinking ranges between dependent uncritical thinking and independent critical thinking (Kelley, 2008). Dependent uncritical thinkers accept information that is provided to them at face value without any evaluation or questioning (Latour & Rast, 2004). Independent critical thinkers do not accept information without questioning, rather, they evaluate and analyze information to identify consequences and opportunities (Latour & Rast, 2004).

Exemplary followership. Exemplary followers rank high in both active engagement and independent critical thinking. Exemplary followers think for themselves and are therefore willing to challenge leaders by providing alternative solutions if they disagree with the leader (Kelley, 1992). They proactively support organizational goals and leader decisions that are congruent with their beliefs (Kelley, 1992). Exemplary followers "assume responsibilities beyond their minimum job requirements and exert considerable effort to accomplish goals" (Blanchard et al., 2009, p. 112-113). Finally, exemplary followers work well with others (Bjugstad et al., 2006).

Conformist followership. Conformist followers are high in active engagement but are dependent uncritical thinkers (Kelley, 1992). Kelley (2008) referred to conformist followers as "yes people" (p. 7). Conformist followers are very active doers that unquestioningly follow leader directions (Bjugstad et al., 2006; Kelley, 2008).

Passive followership. Passive followers are low in active engagement and are dependent uncritical thinkers (Kelley, 1992). Passive followers are referred to as sheep (Kelly, 2008) who unquestioningly follow the leader but only after being given constant direction (Bjugstad et al., 2006). After completing a task, the passive follower typically waits for direction before beginning the next task (Latour & Rast, 2004).

Alienated followership. Alienated followers are highly independent critical thinkers but are low in engagement (Kelley, 1992). They think for themselves, but instead of being positive like exemplary followers, who proactively provide alternative solutions to the leader, alienated followers are negative critical skeptics (Kelley, 2008). They consider themselves as mavericks who are willing to oppose management (Kelley, 2008).

Pragmatist followership. Those with the fifth follower style are pragmatists who have a moderate level of engagement and portray a moderate level of critical thinking (Kelley, 1992). They are uncommitted and wait to see where things are going before they take action (Kelley, 2008). Pragmatists tend to maintain the status quo and wait for crises to pass before taking action (Kelley, 2008).

Empirical Studies Using Kelley's Followership Model

Three scholarly studies and two dissertations using Kelley's (1992) followership model have been published. These include studies on the impacts of followership styles on: job satisfaction (Blanchard et al., 2009), organizational commitment (Blanchard et al., 2009, Fobbs, 2010), in-role effectiveness (Oyetunji, 2013), leadership personality dimensions (Tanoff & Barlow, 2002), and courageous follower attributes (Fobbs, 2010). The last study involved the impact of leadership styles on followership styles (Colangelo, 2000).

Followership, job satisfaction and organizational commitment. Blanchard et al. (2009) conducted a study on the two dimensions of followership posited by Kelley (1992) and job satisfaction and organizational commitment. Blanchard et al. (2009) surveyed "331 faculty members from a large southeastern university" (p. 117). Blanchard et al. (2009) employed an instrument that measured followership dimensions (Kelley, 1992), intrinsic and extrinsic job satisfaction using the Minnesota satisfaction questionnaire – short form (Weiss, Dawis, England, & Lofquist, 1967), and affective and normative organizational commitment (Meyer & Allen, 1997). The study results suggested that: active engagement by followers was positively related to job satisfaction and organizational commitment, and independent critical thinking was negatively related to extrinsic job satisfaction and organizational commitment (Blanchard et al., 2009). The interaction effects between active engagement and independent critical thinking revealed that the impact of independent critical thinking on job satisfaction was dependent upon the level of active engagement of the followers (Blanchard et al., 2009). Specifically, Blanchard et al. (2009) found that when high active engagement

followers engaged in critical thinking, intrinsic job satisfaction but not extrinsic job satisfaction increased. Low active engagement followers who engaged in independent critical thinking had decreased extrinsic job satisfaction (Blanchard et al., 2009).

Followership styles and in-role effectiveness in Botswana universities. Oyetunji (2013) conducted research on lecturers' followership styles and effectiveness in Botswana private universities. Oyetunji (2013) surveyed 102 lecturers using Kelley's (1992) followership style questionnaire, and four items of in-role performance from Williams and Anderson's (1991) job performance questionnaire. Oyetunji's (2013) study found that over half of the lecturers had a pragmatic followership style with the remainder of the lecturers nearly equally distributed between the alienated, exemplary, and passive leadership styles. The participants self-reported their followership style using Kelley's (1992) questionnaire, and self-reported their perception of their in-role job performance. Although Kelley's (1992) theory posited that exemplary followers should be exceptional performers, Oyetunji's (2013) study results suggested the opposite. Passive performers viewed themselves as good performers while the other lecturers using the other three followership styles viewed their performance less favorably.

An analysis of Oyetunji's (2013) study methodology suggested that his unexpected results may have been impacted by his lack of use of out-of-role performance items from Williams and Anderson's (1991) performance survey instrument. This may have been significant since Blanchard et al. (2009) posited that exemplary followers exhibit proactive behaviors and take the initiative leading to actions far beyond the minimum job requirements, which can only be captured in out-role behaviors from Williams and Anderson's (1991) survey instrument that were not included in the Oyetunji's (2013) study. Consequently, the study's results may have been different had Oyetunji (2013) included all of the 20 performance items from Williams and Anderson's (1991) questionnaire.

Furthermore, differences in culture may have also had an impact on Oyetunji's (2013) unexpected study results. Southern African countries probably have a higher power distance like neighboring South Africa (Purohit & Simmers, 2006; Booysen & van Wyk, 2007) in comparison to the United States, which is a low power distance society (Hoppe & Bhagat, 2007). In high power distance cultures, followers are expected to comply with rules (Dickson, Den Hartog, & Michelson, 2003) and are less willing to challenge leaders (Adsit, London, Crom, & Jones, 1997). Consequently, followers are probably less proactive since they do not want to inadvertently appear to be challenging their leaders. Consequently, individuals with non-passive follower styles may have considered their performance as less than effective in Oyetunji's (2013) study since these followership styles include either critical thinking or proactivity that could be considered as culturally unacceptable challenges to the high power distance leader.

Followership styles and leadership personality dimensions. Tanoff and Barlow (2002) conducted a study on leadership personality dimensions and Kelley's (1992) followership styles. Tanoff and Barlow (2002) surveyed 130 military college students using Kelley's (1992) followership model and Curphy's (1998) leadership personality survey. Tanoff and Barlow's (2002) study results suggested that both the followership dimensions of critical thinking and active engagement are similar to the personality dimensions of effective leaders.

Followership style, courageous follower attributes and job satisfaction. Fobbs' (2010) dissertation consisted of a study on employee job satisfaction based on the influence of followership styles and courageous followers' attributes. Fobbs (2010) surveyed 120 hotel personnel using several instruments that included Kelly's (1992) followership questionnaire. The study results indicated that despite the fact that there is a strong relationship between followership style and courageous followership behaviors, it appears that followership style is not related to job satisfaction (Fobb, 2010).

Leadership styles impact on followership styles. Colangelo's (2000) dissertation consisted of a study on leadership styles relationship with followership dimensions of active engagement, critical independent thinking, passion, and team mindedness. Colangelo's (2000) surveyed 567 United States Air Force enlisted personnel using Kelly's (1992) followership survey, Hersey's (1993) lead other questionnaire, four item passion questionnaire, and a five item team mindedness questionnaire. Colangelo (2000) found that democratic leadership but not autocratic or laissez-faire leadership was significantly related to active engagement, passion and team mindedness but not critical independent thinking.

Performance

There are two distinct types of performance. They include both follower and organizational performance.

Follower performance. Blanchard et al. (2009) posited that "individuals who demonstrate active engagement go above and beyond expectations, proactively participate in activities, and provide high-quality work" (p. 113). Since followers that are actively engaged exhibit behaviors beyond expectations, it is posited that the evaluation of performance should include more than just in-role behaviors (IRB). O'Reilly and Chatman (1986) defined in-role behaviors as those that just fulfill job descriptions and are included in formal reward systems.

Williams and Anderson's (1991) study suggested that individual performance includes three distinct types: IRB, organizational citizenship behavior individual (OCBI) and organizational citizenship behavior organization (OCBO). Organizational citizenship

behaviors (OCB) are behaviors that "improve organizational efficiency and effectiveness" (Williams & Anderson, 1991, p. 601). They are voluntary behaviors that are outside of the in-role behaviors (Williams & Anderson, 1991). OCBO behaviors benefit the organization while OCBI behaviors benefit members within the organization and only benefit the organization indirectly (Williams & Anderson, 1991). The motivation for OCBI behaviors typically exemplify altruism, while the motivation for OCBO behaviors is generalized compliance (Organ & Konovsky, 1989).

Organizational performance. Huang's (2009) study on 60 research and development (R&D) teams in Taiwan suggested that team performance is impacted by group cohesiveness. Since exemplary followers are postulated to work well with others (Bjugstad et al., 2006), which is required for the task related aspects of group cohesiveness (Carron, Widmeyer, & Brawley, 1985), it is postulated that followership style probably impacts team performance.

Hypothesis Development

Using the results of the literature review that related to the various aspects of the research questions, this study's hypotheses concentrated on the differences in job and organizational performance of different followership styles, and the potential correlation of active engagement and critical thinking with job and organizational performance within the American culture. The study included an examination of the respondents' followership styles posited by Kelley (1992), the respondents' perceptions of their job performance using all three aspects of job performance theorized by Williams and Anderson (1991), and work group performance postulated by Huang (2009). Although Kelley's (1992) followership styles have been examined in five previous studies, the focus of all but one study did not include performance. The one study by Oyetunji's (2013) examined performance but was limited to just in-role behaviors and ignored the out-role OCB behaviors as well as organizational performance.

Followership styles and job performance. Based on Kelley's (1992) followership model job performance can be expected to be different for each of the various types of followership. For example, exemplary followers are probably the only acquisition project management or R&D team members that can be anticipated to go beyond expectations. Therefore, it was posited that exemplary followers' job performance probably included not only IRB but also OCB behaviors. Since conformist followers are actively engaged yes people (Kelley, 1992), it was posited that their behaviors probably included IRB, but may not include OCB performance. Since passive followers simply follow directions (Kelley, 1992), it was posited that their behaviors probably meet minimum IRB requirements. Furthermore, since pragmatist followers drag their feet while trying to maintain the status quo until they see the benefit of change (Kelley, 1992), it was posited that their job performance may also be limited to in-role behaviors.

Lastly, since alienated followers vociferously criticize the leader and the organization (Kelley, 1992), it was posited that their job performance was probably significantly less than any of the other types of followers. Consequently, the study included the following hypotheses:

- Hypothesis 1a: The average job performance of exemplary followers is different than the average job performance of conformist followers.
- Hypothesis 1b: The average job performance of exemplary followers is different than the average job performance of passive followers.
- Hypothesis 1c: The average job performance of exemplary followers is different than the average job performance of alienated followers.
- Hypothesis 1d: The average job performance of exemplary followers is different than the average job performance of pragmatist followers.

Followership styles and organizational performance. The unit of analysis for the study was followers from acquisition project management and R&D teams. Since organizational outcomes within acquisition project management offices are similar to R&D teams (Huang, 2009), this study examined not only follower performance but organizational performance. This is because both R&D teams and acquisition project management teams are focused on developing innovative solutions within a prescribed cost and schedule. Furthermore, similar to R&D teams (Huang, 2009), project management is a complex endeavor (Ng & Walker, 2008) that requires the integration of a diverse set of teams of multiple cross-functional experts (Stagnaro & Piotrowski, 2014). To achieve success, project managers and R&D team leaders must integrate stakeholders into the process, build teams, and generate a cohesive environment (Johnson, Boucher, Connors, & Robinson, 2001). Since active followers tend to actively or proactively follow orders that requires working collaboratively with others, it was posited that work groups with exemplary followers, who are actively engaged, probably have higher organizational performance. Consequently, the study included the following additional hypotheses:

- Hypothesis 2a: The average organizational performance of work groups with exemplary followers is different than work groups with conformist followers.
- Hypothesis 2b: The average organizational performance of work groups with exemplary followers is different than work groups with passive followers.
- Hypothesis 2c: The average organizational performance of work groups with exemplary followers is different than work groups with alienated followers.
- Hypothesis 2d: The average organizational performance of work groups with exemplary followers is different than work groups with pragmatist followers.

Active engagement, critical thinking, and job and organizational performance. The key dimensions of each of the followership styles was the level of the follower

active engagement in the organization, and the level of the critical thinking of the follower. Consequently, since followers with different styles were theorized to have different levels of job performance that impacts organizational performance, it was posited that active engagement and critical thinking were probably correlated with job and organizational performance. Consequently, the study included the following additional hypotheses:

- Hypothesis 3a: Followers' active engagement is correlated with follower job performance.
- Hypothesis 3b: Followers' critical thinking is correlated with follower job performance
- Hypothesis 4a: Follower's active engagement is correlated with organizational performance
- Hypothesis 4b: Followers' critical thinking is correlated with organizational performance.

Methodology

The study explored for the first time the differences in job performance and organizational performance of different followership styles, and the possible correlations of active engagement and critical thinking with job and organizational performance in Army acquisition project management and R&D offices. Since validated survey instruments for the study's independent and dependent variables were available that have been used within previous studies, this study did not create any new empirical survey instruments. Since previous empirical research on the impact of followership styles on job performance has been limited in scope to in-role behaviors within the Botswana culture, this study was conducted to examine for the first time the impact of followership styles on all three aspects of job performance posited by Williams and Anderson (1991) and organizational performance within the United States. Since a validated scale exists for the organizational performance of R&D and acquisition project management teams the study was conducted using participants from both the Army's R&D and defense acquisition communities. The description of the methodology for the study includes an explanation of the research design, population and sample, variables, instrumentation, data collection method, and data analysis to test the hypotheses.

Research Design

The study used a cross-sectional study method (Cozby & Bates, 2012) to examine the differences in the job and organizational performance of the five types of followership styles. The study examined the occurrence of the dimensions of followership within different project management and R&D offices within the Department of the Army. This study incorporated survey instruments that contained items that examined the

respondents' perceptions of their followership style, and job performance within the project management and R&D office, and the respondents' view of the effectiveness of their organization's performance. The study also recorded the demographical information of the respondents.

Population and Sample

The population for the study was 224 employees in one Army project management and 54 personnel from one R&D organization in the United States. The Army has 13 program executive offices (PEO) that conduct project management activities to acquire new defense materiel for the United States military and seven laboratories that conduct R&D research projects spread throughout the United States. Each of these offices and laboratories is led by either a general officer or a civilian senior executive servant (SES). Each PEO and laboratory have several project management offices and directorates that are led by Army colonels or GS15 civil servants.

The research performed a convenience sampling (Cozby & Bates, 2012) of both 22 supervisory and 35 non-supervisory employees that volunteered to participate from each of the organizations that had been purposively selected and voluntarily agreed to partake in the study. Since most supervisors within the American culture are direct reports to someone else, supervisors within the acquisition and research and development communities serve in both leadership and followership roles. Consequently, supervisor viewpoints on their own followership experiences was included in this study.

Variables

The study included independent, dependent, and demographic variables. The independent variables captured the respondents' perception of their active engagement and critical thinking that were used to calculate the followership styles of the respondents. Each hypothesis used one independent variable, and one continuous dependent variable.

Independent variables

The study included seven different interval scale independent variables that represent the two dimensions of followership and the five followership styles posited by Kelly (1998). These variables were: active engagement, critical thinking, exemplary, conformist, passive, alienated, and pragmatist. Each of the seven independent variables possessed face and content construct validity (Cozby & Bates, 2012) since they were taken from Kelley's (1992) validated followership model that were examined in three different published research studies and two dissertations. Each of the variables for

followership style were a combination of the critical thinking and active engagement dimensions posited by Kelley (1988).

Active Engagement. Active engagement represents that amount of involvement the follower has in organizational activities (Kelley, 1992). High active engagement involves proactive participation in organizational activities, while low active engagement involves reactive participation in organizational activities after being provided guidance and direction (Kelley, 1992). The active engagement independent variable was used in hypotheses 3a and 4a.

Critical Thinking. Critical thinking represents the level where the follower accepts information with or without self-analysis (Kelley, 1992). High critical thinking involves follower analysis of information before it is accepted (Kelley, 1992). Low critical thinking involves followers accepting information without question (Kelley, 1992). The critical thinking independent variable was used in hypotheses 3b and 4b.

Exemplary. The exemplary variable represents a followership style that is high in both critical thinking and active engagement dimensions (Kelley, 1992). The exemplary followership variable was used in hypotheses one and two.

Conformist. The conformist variable epitomizes a follower style that is low in critical thinking and high in active engagement dimensions (Kelley, 1992). The conformist followership variable was employed in hypotheses 1a and 2a.

Passive. The passive variable characterizes a follower style that is low in both critical thinking and active engagement dimensions (Kelley, 1992). Hypotheses 1b and 2b included the passive followership variable.

Alienated. The alienated variable represents a follower style that is high in critical thinking and low in active engagement dimensions (Kelley, 1992). The alienated followership variable was used in hypotheses 1c and 2c.

Pragmatist. The pragmatist variable characterizes a follower style that is moderate in both critical thinking and active engagement dimensions (Kelley, 1992). Hypotheses 1d and 2d included the pragmatist followership variable.

Dependent variables

There are two interval scale continuous dependent variables in the study. These variables are job performance and organizational performance.

Job performance. The dependent variable for the outcomes of followers' styles in hypotheses one and three was job performance that was derived from Williams and

Anderson's (1991) study. It consisted of a combination of IRB, OCBI, OCBO items that were measured separately.

Organizational performance. The second dependent variable was organizational performance. Organizational performance was the dependent variable in hypotheses two and four; it involved how well the group meets schedules, remains within budget, and provides its deliverables (Huang, 2009). Since acquisition project management and research and development both manage their projects similarly, the performance variable used in the study was derived from Huang's (2009) study of performance of research and development teams. The five items that make up team performance in the survey instrument were derived from Lewis' (2004) study.

Demographic variables

The study collected information on six demographic variables. These included: age, gender, organizational position, type of service, time in current position, and career field. The variables on type of position and type of service captured whether the respondent was a supervisory or non-supervisory employee, military or civil servant. The career fields for the study were: acquisition, research and development, or other.

Instrumentation

A comparison of the differences of follower style on all three aspects of job performance, and organizational performance have not been previously examined in scholarly literature. To measure follower styles, job and organizational performance this study employed previously validated measurement instruments for the independent variables and the dependent performance variables. Kelley (1992) developed a followership questionnaire that had been validated in three previously published studies and two dissertations that captured the research participants' perceptions on the two dimensions of followership that were used to calculate their followership style. Williams and Anderson (1991) developed a job performance scale that included IRB, OCBI and OCBO items. Finally, Huang (2009) developed a survey instrument for research and development teams that contained five items on team performance.

The followership questionnaire. Kelley (1992) developed a 20 item survey contained in table A1. Each item was evaluated on a seven point Likert scale from zero to six as follows: 0 = never (zero percent of the time), 1 = once in a while (1-29 percent of the time), 2 = sometimes (30-59 percent of the time), 3 = occasionally (60-79 percent of the time), 4 = often (80-89 percent of the time, 5= almost always (90-99 percent of the time), and 6 = always (100 percent of the time).

The study participant's score for the particular dimension was determined by summing the ten scores for each of the items associated with the followership dimension as

indicated below. Items 1, 5, 11, 12, 14, 16, 17, 18, 19, and 20 from Kelley's (1992) survey instrument reflect the respondent's level of critical thinking. Items 2, 3, 4, 6, 7, 8, 9, 10, 13, and 15 reflect the study participant's level of engagement. The study initially used the scoring criteria from Fobbs' (2010) dissertation to categorize the study participants' followership type. According to Fobbs (2010), participants with critical thinking scores from 31 to 60 and active engagement scores from 41 to 60 should be considered exemplary followers, while pragmatist followers have critical thinking scores and active engagement scores of 20 to 40. This scoring criteria is depicted in figure 1. An examination of figure one using Fobbs' (2010) follower type scoring criteria revealed that this left individual's with active engagement scores of 31 to 40 and critical thinking of 41 to 60 depicted in zone one as uncategorized. As a result, the categorization scoring criteria for this study was modified from the criteria used in Fobbs' (2010) dissertation to account for this omission.

Consequently, this resulted in participants with critical thinking scores of 31 to 60 and active engagement scores of 41 to 60 or zone 1 critical thinking scores of 41 to 60 and active engagement scores of 31 to 40 being categorized as exemplary followers as described in table 1. Conformist followers had critical thinking scores of 0 to 30 and active engagement scores of 41-60 or zone 2 critical thinking scores of 0 to 19 and active engagement scores of 31 to 40. Passive followers had critical thinking scores of 0 to 30 and active engagement scores of 0 to 19 or zone 3 critical thinking scores of 0 to 19 and active engagement scores of 20 to 30. Alienated followers had critical thinking scores of 31 to 60 and active engagement scores of 0 to 19 or zone 4 critical thinking scores of 41 to 60 and active engagement scores of 20 to 30. The measurement instrument possesses face and content construct validity (Cozby & Bates, 2012) since it was based directly on the two dimensions and five follower types developed by Kelley (1992).

Follower performance. The job performance of followers was measured in the study using 20 items from Williams and Anderson's (1991) scale on performance in table A2. Williams and Anderson's (1991) scale included seven items to measure the IRB, seven items to measure OCBI, and six items to measure OCBO. Each item was evaluated on a seven point Likert scale from zero to six as follows: 0 = never, 1 = once in a while, 2 = sometimes, 3= occasionally, 4 = often, 5= almost always, and 6 = always. The Cronbach alpha for Williams and Anderson's (1991) scale in previous studies 0.76.

Organizational performance. Organizational performance was measured in the study using the five performance items from Huang's (2009) scale on research and development teams contained in table A3. The survey instrument used a five point Likert scale to measure the respondents' perception of their organization's performance. Since research and development teams' performance outcomes are very similar to those of acquisition project management teams Huang's (2009) survey items were modified slightly to read projects instead of research and development. The organizational performance items within Huang's (2009) study were derived from Lewis' (2004) study,

which had a Cronbach's alpha reliability of 0.82. The content construct validity (Cozby and Bates, 2012) of the measure was directly related to the description of team performance from Huang's (2009) study. The instrument was used to obtain the measure of the organizational performance variable that was used in the second and fourth hypotheses.

Table 1

Followership Style Scoring Criteria

Follower Style	Active Engagement Score		Critical Thinking Score
Exemplary	31 to 40	&	41 to 60
or	41 to 60	&	31 to 60
Conformist	31 to 40	&	0 to 19
or	41 to 60	&	0 to 30
Passive	0 to 19	&	0 to 30
or	20 to 30	&	0 to 19
Alienated	0 to 19	&	31 to 60
or	20 to 30	&	41 to 60
Pragmatist	20 to 40	&	20 to 40

Note. Followership style determination is based on total active engagement and total critical thinking scores from Kelley's (1992) 20 item followership questionnaire. The determination of followership styles from the active engagement and critical thinking total scores included the modification of the scoring procedure used by Fobbs (2010).

Data Collection

A description is provided on the data collection methods used in the study. Also described are the ethical considerations that were used in collecting the data.

Methods. The researcher contacted one of the program executive offices and one of the research laboratories to request their support for the study on followership and performance. This phone contact was followed up through an email to the program executive offices' human capital management directorate (HCMD) and the laboratory's directorate of engineering. The email included a description of the study and its potential benefits as a means to solicit support for the study. The intent of the study was to obtain a convenience sample by having the HCMD and the engineering directorate

ask all their supervisors and employees to volunteer to participate in the study and to have the volunteers complete the survey instruments within a two-week period. Once the program executive office and laboratory were recruited to support the study, arrangements were made to have HCMD and the engineering directorate send out an email announcing the survey and solicit voluntary participation in taking the digital survey that was available on survey monkey. This enabled the participants to anonymously access the digital survey to input their perspectives into the instrument. The emailed survey instructions, as well as the instructions on the survey monkey web site, included a guarantee on the anonymity of the respondents, and informed the prospective participants that that if they voluntarily chose to participate in the survey it implied their voluntary consent. The email as well as the survey monkey web site instructions included a description of the purpose of the survey.
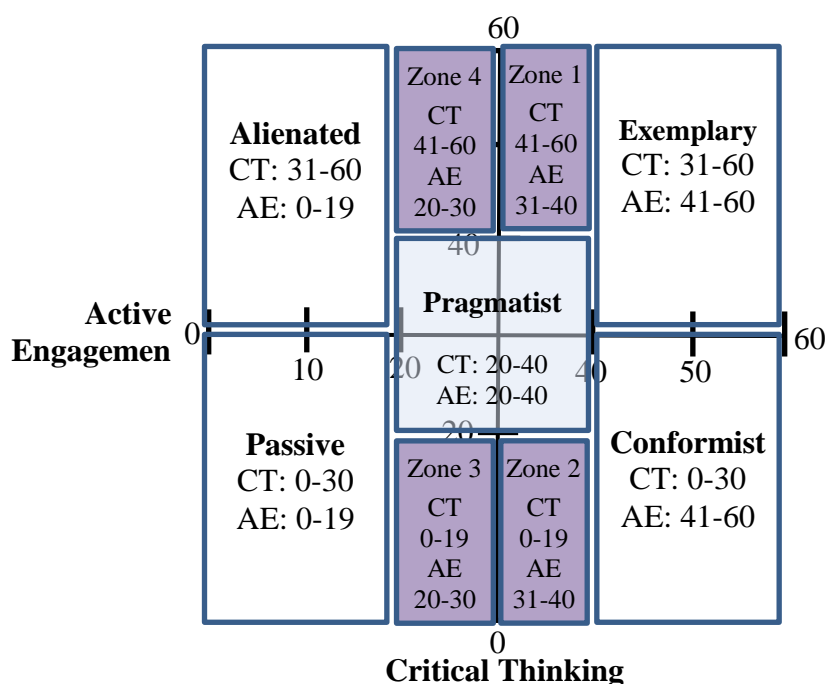
Figure 1: Modified Follower Scoring Criteria. Critical thinking (CT) and active engagement (AE) scores were each integer summations of the scores from the applicable 10 items from Kelley's (1992) followership questionnaire.

Ethical Considerations. The research adhered to ethical standards of quantitative studies by obtaining approval of the survey instruments from the institutional review board (Cozby & Bates, 2012), and by providing the participants a full disclosure of the research intent (Qu & Dumay, 2011). The study guaranteed the participants the right to privacy and confidentiality prior to obtaining their informed consent to complete the empirical survey instrument (Cozby & Bates, 2012). Maintenance of confidentiality was

essential for this study since it helped mitigate the challenges of participant reticence to evaluate their job performance (Qu & Dumay, 2011) with respect to the five followership styles, and share their perceptions of their organization's performance. Consequently, confidentiality established a safe environment for the study participants (Cachia & Millward, 2011).

Data Analysis

To evaluate the first hypothesis a t test (Williams & Monge, 2001) was conducted on the difference in average job performance of participants categorized as exemplary followers and the average job performance of participants categorized as different types of followers. To evaluate the second hypothesis a t test was also conducted on the difference in average organizational performance of work groups with exemplary followers and the average organizational performance of work groups containing other types of followers.

To evaluate the third hypothesis an analysis was conducted to determine the correlation (Williams & Monge, 2001) between the followers' active engagement and job performance, and the followers' critical thinking and job performance. The fourth hypothesis was evaluated also through an analysis to determine the correlation (Williams & Monge, 2001) of the followers' active engagement with organizational performance and followers' critical thinking with organizational performance.

Prior to testing the first two hypotheses each of the respondents were categorized into one of five followership styles. This was accomplished by calculating the level of critical thinking and the level of engagement and then comparing the results with the modified scoring criteria contained in table 1. The level of critical thinking and the level of engagement are the two dimensions that were used to determine the followership style variables.

Results

The sample size for the study was 58 participants. This included 52 personnel from the Army program executive office and 6 personnel from the R&D laboratory. The gender of the respondents was primarily male (77.2 percent). The respondents were a mix of non-supervisory (61.4 percent) and supervisory (38.6 percent) employees. The overwhelming majority of the employees were civil servants (91.4 percent) from the acquisition career field (89.7 percent). The majority of the respondents had been in their positions for over 5 years (70.7 percent). Half the respondents were between the ages of 50 and 59, with only 29.3 percent of the respondents less than 50 years of age.

The analysis began with a determination of the reliability of the survey instruments used in the study. The Cronbach's alpha for: Kelley's (1992) followership questionnaire

was .89, the active engagement items was .85, and the critical thinking items was 0.79. The Cronbach's alpha for: the job performance items in Williams and Andersons (1991) performance scale was 0.84, and the work performance items within Huang's (2009) R&D measurement scale was 0.90. Consequently, the measurement instruments used within the study were reliable.

The analysis continued with a determination of the active engagement and critical thinking scores for each of the study participants using their responses to Kelley's (1992) followership questionnaire. Table 2 contained the descriptive statistics for the active engagement and critical thinking dimensions. Active engagement scores ranged from a minimum of 24 to a high of 58 out of a maximum score of 60. The active engagement mean was 44.7 with a standard deviation of 8.0. Critical thinking scores ranged from a minimum of 15 to a high of 56 out of a maximum score of 60. The critical thinking mean was 40.7 with a standard deviation of 8.9.

Table 2

Descriptive Statistics for Follower Dimension Scores

Dimension	N	Low	High	Range	Mean	Std. Deviation
Active Engagement	57	24	58	34	44.7	8.0
Critical Thinking	58	15	56	41	40.7	8.9

The 58 survey participants' scores were evaluated using the scoring criteria in table 1. Since one of the study participants failed to respond to all of the active engagement items the categorization of the survey participants' followership type was only performed on 57 of the survey participants. The categorization of these 57 survey respondents displayed in table 3 surprisingly revealed that 70.2 percent of the respondents (n = 40) were categorized as exemplary followers based on a combination of their responses to the active engagement and critical thinking items from Kelley's (1992) followership style survey instrument. Only 24.6 percent of the respondents were categorized as pragmatist followers (n = 14), and 3.5 percent (n =2) of the respondents were categorized as conformist. Only 1.8% of the followers (n = 1) were categorized as alienated, and none of the followers were categorized a passive. The descriptive statistics for each of the followership types is displayed in table 4. Due to the fact that there were no passive followers in the study, and there was such a low number of conformist and alienated followers, their responses were insufficient to be used to evaluate hypotheses 1a through 1c, and hypotheses 2a through 2c. As a result, the data for the two conformists and one alienated follower was removed from further data analysis for the study.

Table 3

Follower Type Frequency

Follower Type	Frequency	Percent	Cumulative Percent
Exemplary	40	70.2	100.0
Pragmatist	14	24.1	24.1
Conformist	2	3.5	29.8
Alienated	1	1.8	26.3
Passive	0	0.0	26.3

Note. Total respondents included 58, with one respondent not answering enough survey items to have their followership style categorized.

Table 4

Descriptive Statistics for Follower Types

Type		Active Engagement					Critical Thinking				
	N	Min	Max	Range	Mean	Std Dev.	Min	Max	Range	Mean	Std Dev.
Exemplary	40	38	58	20	48.8	5.1	32	56	24	44.3	6.2
Pragmatist	14	27	39	12	36.0	3.1	25	39	15	32.9	5.0
Conformist	2	32	34	2	33.0	1.4	15	19	4	17.0	2.8
Alienated	1	24	24	0	----	----	42	42	0	----	----
Passive	0	--	--	--	----	----	--	--	--	----	----

An independent samples t test was then conducted to evaluate hypotheses 1d and 2d. The results of the t test for hypothesis 1d was significant (table 5) with t (19.73) = 3.16 and p = 0.005 < 0.010. When the variances are significantly different between the two groups and the sample sizes are different as they are in this study, the standard t value is not reported; instead the t value with unequal variance was used (Green & Salkind, 2014). The job performance of exemplary followers on average (M=5.3, SD = 0.5) was higher than the job performance of pragmatist followers (M= 4.8, SD = 0.6) as depicted in the descriptive statistics in Table 6.

Table 5

Job Performance Differences Between Exemplary and Pragmatist Follower Independent Samples t Test for Equality of Means

		F	Sig.	t	df	p-value (2 tailed)
		Levene's Test for Equality of Variances				
Job Performance	Equal variances assumed	0.53	0.471	3.48	50.00	0.001
	Equal variances not assumed			3.16	19.73	0.005

Note. Exemplary follower type (n = 40, M = 5.3, SD = 0.5), pragmatist follower type (n = 14, M = 4.8, SD = 0.6).

Table 6

Job Performance Descriptive Statistics

Follower Type	Mean	Median	Variance	Standard Deviation	Minimum	Maximum	Range
Pragmatist	4.8	4.98	0.31	0.6	3.56	5.61	2.05
Exemplary	5.3	5.40	0.20	0.5	4.33	5.93	1.60

The results of the t test for hypothesis 2d was also significant (table 7) with t (18.21) = 2.78 and p = 0.012 < 0.050. Similar to the t test for hypothesis 1d, the t test for hypothesis 2d also used the t value based on the assumption that variances were not equal. The organizational performance of work groups with exemplary followers on average (M = 4.6, SD = 0.5) was higher than the organizational performance in work groups with pragmatist followers (M = 4.0, SD = 0.7) as depicted in the descriptive statistics in Table 8.

Table 7

Organizational Performance Differences Between Exemplary and Pragmatist Follower Independent Samples t Test for Equality of Means

Levene's Test for
Equality of
Variances

		F	Sig.	t	df	p-value (2 tailed)
Work Group Performance	Equal variances assumed	0.10	0.752	3.21	52.00	0.002
	Equal variances not assumed			2.78	18.21	0.012

Note. Exemplary follower type (n = 40, M = 4.6, SD = 0.5), pragmatist follower type (n = 14, M = 4.0, SD = 0.7).

Table 8

Work Group Performance Descriptive Statistics

Follower Type	Mean	Median	Variance	Standard Deviation	Minimum	Maximum	Range
Pragmatist	4.0	4.00	0.43	0.7	2.60	5.00	2.40
Exemplary	4.6	4.70	0.24	0.5	3.40	5.00	1.60

The results of the correlation analysis for hypotheses 3 and 4 are displayed in table 9. The Pearson correlation coefficient between active engagement and job performance was large (r = 0.56) with p = 0.000 < 0.010. The Pearson correlation coefficient between critical thinking and job performance was medium (r = 0.33) with p = 0.015 < 0.050. The Pearson correlation coefficient between active engagement and work group performance was medium (r= 0.32) with p = 0.017 < 0.050. The Pearson correlation coefficient between critical thinking and work group performance was not only low (r= 0.14) but was also not statistically significant since p = 0.304 > 0.050. The Pearson correlation of active engagement and critical thinking was also high (r = 0.74) with p = 0.000 < 0.010, and Pearson correlation of job performance with work group performance was medium (r = 0.34) with p = 0.015 < 0.050.

Table 9

Pearson Correlations between Active Engagement, Critical Thinking, Job Performance and Work Group Performance

	Active Engagement	Critical Thinking	Job Performance

Critical Thinking	0.74**		
Job Performance	0.56**	0.33*	
Work Group Performance	0.32*	0.14	0.34*

Note. ** Correlation is significant at the 0.010 level (2-tailed). * Correlation is significant at the 0.050 level (2-Tailed)

Discussion

The results of the t test analysis of job performance between exemplary and pragmatist followers suggested that the difference between job performance of exemplary followers, which was 0.52 higher than pragmatist followers on a Likert scale from zero to six, was statistically significant with $p < 0.010$. Consequently, these results support hypothesis 1d that there is a difference between the average job performances of exemplary and pragmatist followers. These results support the supposition that exemplary followers have higher job performances than pragmatist followers. Unfortunately, based on the few conformist and alienated followers and the lack of passive followers that participated in the study, the results could not support the supposition that exemplary followers may have the best job performance in comparison to any of the other types of followers even though Blanchard et al.'s (2009) study suggested that exemplary followers' high active engagement was positively related to organizational commitment, and exemplary followers have been posited to exceed the minimum to meet job requirements.

Since Oyetunji's (2013) study on follower types and performance only focused on IRB and not the two other components of job performance posited by Williams and Anderson (1991), a further analysis of the difference between exemplary followership and pragmatist followership was conducted with respect to the three different job performance components. As depicted in table 10 exemplary followers have a higher average mean IRB and OCBI than pragmatist followers. This difference in average IRB between exemplary and pragmatist followers was statistically significant since $p = .020 < .050$. The difference in average OCBI between exemplary and pragmatist followers was also statistically significant with $p = .009 < .010$. Interestingly, the difference in average OCBO between exemplary and pragmatist followers was not statistically significant since $t (25.52) = .68$ and $p = .502 > .050$. This suggests that IRB and OCBI may have greater importance than OCBO in calculating job performance for followers. This speculative supposition will require further examination since this study did not include adequate conformist, alienated or passive follower data.

Table 10

IRB, OCBI, and OCBO Independent Samples t Test for Equality of Means

Performance	t-Test of Means	p-value (2-tailed)	Follower Type	Mean	Std. Dev.
In-Role Behaviors	t (15.32) = 2.59	0.020	Pragmatist	5.0	0.9
			Exemplary	5.6	0.4
Organizational Citizenship Behaviors - Individual	t (22.25) = 2.85	0.009	Pragmatist	4.2	0.8
			Exemplary	4.9	0.8
Organizational Citizenship Behaviors - Organizational	t (25.52) = 0.68	0.502	Pragmatist	5.0	0.5
			Exemplary	5.2	0.6

The results of the t test analysis of work group performance between exemplary and pragmatist followers suggested that the difference between organizational performance of exemplary followers in the work group, which was 0.53 higher than pragmatist followers on a Likert scale from one to five, was statistically significant with $p < 0.050$. Consequently, these results support hypothesis 2d that there is a difference in the average organizational performance of work groups with exemplary followers than with pragmatist followers. Once again, due to the lack of adequate sample size of conformist, alienated, and passive followers the supposition that work groups with exemplary followers may have a higher average work group performance than work groups with other types of followers could not be assessed in this study.

Hypotheses three and four were evaluated using Pearson's correlation. The results suggested that active engagement is strongly positively correlated with job performance ($r = 0.56$) with statistical significance of $p < 0.010$, which supports hypothesis 3a. The results also suggested that active engagement is moderately positively correlated with work group performance ($r = 0.32$) with statistical significance of $p < 0.050$, which supports hypothesis 4a.

Furthermore, the results also suggested that critical thinking is moderately positively correlated with job performance with statistical significance of $p < 0.050$, which supports hypothesis 3b. Finally, critical thinking is not correlated with any statistical significance to work group performance since $p > 0.050$; consequently, hypothesis 4b is not supported by the study results.

Since Oyetunji's (2013) study on follower types and performance only focused on IRB and not the two other components of job performance posited by Williams and Anderson (1991) a further analysis of the correlation between the dimensions of followership and IRB, OCBI, and OCBO was also conducted. As depicted in table 11

active engagement is moderately positively correlated with IRB, strongly positively correlated with OCBI, and moderately positively correlated with OCBO resulting in a strong positive correlation overall with job performance. Critical thinking, however, is only weakly positively correlated with OCBI, and not correlated with IRB and OCBO as illustrated in the table 11.

It was not possible to definitively ascertain the cause of the lack of correlation of I/RB and OCBO with critical thinking. Nor was it possible to determine if the lack of correlation of IRB and OCBO with critical thinking will be substantiated in future studies that have respondents with all five types of followership behaviors. It was speculated that the lack of correlation of IRB and OCBO with critical thinking may be related to the fact that independent critical thinking has been shown to be negatively related to organizational commitment (Blanchard et al., 2009).

Table 11

Pearson Correlations between Active Engagement, Critical Thinking, IRB, OCBI, OCBO and Job Performance

Followership Dimension	IRB	OCBI	OCBO	Job Performance
Active Engagement	0.45**	0.51**	0.33*	0.56**
Critical Thinking	0.26	0.30*	0.21	0.33*

Note: ** Correlation is significant at the 0.010 level (2-tailed). * Correlation is significant at the 0.050 level (2-Tailed)

Organizational commitment is based on employee identification with and participation in the organizational activities (Porter & Smith, 1970). Three factors are associated with organizational commitment (Mowday, Steers, & Porter, 1979): values and goal congruence between the organization and members, inclination of members to exert themselves for the organization, and willingness to remain with the organization. Since increased self-exertion is similar to increased engagement in work activities (Kozlowski & Bell, 2003) it was posited that commitment may lead to increased work engagement. Increased work engagement probably then results in increased employee performance. As a result, a reduction in organizational commitment probably negatively impacts performance.

Within this study, all 40 exemplary followers and 9 of 14 pragmatist followers scored high in critical thinking with scores greater than 30. Acquisition and research and development tends to have complex interdependent dynamic projects that requires members' assessments and the application of judgement in the completion of their tasks. Since those high in critical thinking independently analyze the information to ensure that they agree with the proposal before taking action, it was speculated that

independent critical thinking may have negatively impacted follower IRB and OCBO behaviors resulting in the lack of correlation of critical thinking with IRB and OCBO. Surprisingly, critical thinking and OCBI were found to be weakly positively correlated despite the fact that 90.7 percent of respondents scored high on critical thinking. It is speculated that this may have possibly occurred based on two different factors. First, OCBI behaviors are altruistically focused on helping followers in the group. Second, decisions on how to help others may primarily be based on one's ethical perspective of egoism rather than the results of critical thinking. Consequently, critical thinking probably had less impact on OCBI than IRB and OCBO behaviors within this study. These suppositions as to why critical thinking is not correlated with IRB and OCBO, but OCBI behaviors, requires further investigation.

Limitations

The most significant limitations of this study was the small sample size of 57 useable responses. The study resulted in a surprisingly large number of exemplary followers (70.2 percent) and moderate number of pragmatist followers (24.6 percent) and an inadequate number of conformist, alienated, and no passive followers. Based on the small sample size it was not possible to determine if the skewed results were based on the unique characteristics of the organizational context. The typical employee within acquisition and research and development is college educated, and the work environment requires adaptability based on the complex interdependent dynamic tasks involved with the projects. Without an expanded study of followers from other program executive offices and laboratories within the Army, it will not be possible to ascertain if this studies sample of 96.5 percent high active engagement and 87.7 percent high critical thinking is the norm in the acquisition and research and development communities. Furthermore, the small sample size of this study limited the ability to examine the relationships between follower types and job and organizational performance that could be performed using a hierarchical regression analysis model.

Recommendations for Future Research

Although it was not possible to ascertain with any statistical significance, it appears that exemplary followership might be the dominate followership style within the acquisition, and research and development communities. Consequently, future studies within this organizational context should include a larger number of participants from across the acquisition, and research and development communities. Furthermore, to ensure that future studies include a statistically relevant number of respondents from all five different followership styles posited by Kelley (1992) a broader array of organizational contexts may need to be included in future studies of follower job performance and work group organizational performance, which will help improve the generalizability of the results. This will also enable the researchers to conduct hierarchical regression modeling to compare the relationship of the followership styles

with the job and organizational performance. Additionally, since the results suggested a statistically significant moderate correlation exists between job performance and organizational performance of work groups, future studies should examine not only the active engagement of different followership styles on organizational performance, but should also attempt to determine what other possible impacts besides job performance there may be on organizational performance. Furthermore, the results of this study suggested that further investigations on the relationship of the components of job performance with the different dimensions and types of followership may also be warranted in the future.

Conclusion

Despite the fact that about 80 percent of organizational success is posited to be a result of follower contributions (Kelley, 1992), little research has been conducted on followership (Uhl-Bien et al, 2014). Only five published studies have been conducted on the possible impacts of different styles of followership posited by Kelley (1992). One of these studies conducted by Oyetunji (2013) surveyed follower performance within a very limited context. Because Oyetunji's (2013) study only examined IRB and not OCB job performance, and was conducted solely within the Botswana culture that may be a high power distance society like neighboring South Africa (Purohit & Simmers, 2006), a cross-sectional study was conducted that investigated for the first time the impacts of two of the five followership styles on all aspects of job performance posited by Williams and Anderson (1991) and team performance posited by Huang (2009) within the low power distance American culture (Hoppe & Bhagat, 2007). The study surveyed employees from one Army acquisition organization and one research and development laboratory using Kelley's (1992) 20 item followership questionnaire, Williams and Anderson's (1991) 20 item job performance scale, and Huang's (2009) five item project team performance scale. The data from 57 participants was used to identify the followership styles being used by the survey participants. It was also used to capture the respondents' perceptions of their job performance and the organization's performance.

The average job performance of exemplary followers was 0.5 higher on a Likert scale from zero to six than the average job performance of pragmatist followers. The average organizational performance of exemplary followers in a work group was 0.5 higher on a Likert scale of one to five than the average organizational performance of work groups with pragmatist followers. The data was analyzed using t tests that suggested that the differences in average job performance and organizational performance between exemplary and pragmatist followers was statistically significant. Furthermore, the study results suggested that there is a statistically significant large correlation between active engagement dimension of followership and job performance, and a moderate correlation between active engagement and organizational performance. Finally, the study results revealed that the correlation between critical thinking and job

performance was moderate; however, there was no statistically significant correlation between critical thinking and organizational performance.

Although the study's small sample size, and perhaps the study's organizational context resulted in limited to no data available for conformist, alienated, and passive followers required for the evaluation of hypotheses 1a through 1c and 2a through 2c, the study provided evidence to support Kelley's (1992) and Blanchard et al.'s (2009) suppositions that exemplary followers tend to be committed to the organization resulting in work efforts that exceed the minimum required. Consequently, these results suggested that future empirical research is required to determine if: the norm in acquisition and research and development is exemplary followership, the average job performance and work group performance is statistically higher for exemplary followers than all other types of followers, and relationships exist between the dimensions and the different followership styles with the various aspects of job performance and work group performance.

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Appendices

Table A1

Followership Style Survey

Question

1. Does your work help you fulfill some societal goal or personal dream that is important to you?

2. Are your personal work goals aligned with your organization's priority goals?

3. Are you highly committed to and energized by our work and organization, giving them your best ideas and performance?

4. Does your enthusiasm also spread to and energize your coworkers?

5. Instead of waiting for or merely accepting what your organizational leader tells you, do you personally identify which activities are most critical for achieving the organization's most important goals?

6. Do you actively develop a distinctive competence in those critical activities so that you become more valuable to your leader and your organization?

7. When starting a new task, do you promptly build a record of successes in tasks that are important to your organizational leader?

8. Can your organizational leader give you a difficult assignment without the benefit of much supervision, knowing that you will meet your deadline with highest-quality work and that you will "fill in the cracks" if need be?

9. Do you take the initiative to seek out and successfully complete assignments that go above and beyond your job?

10. When you are not the leader of a group project, do you still contribute at a high level, often doing more than your share?

11. Do you independently think up and champion new ideas that will contribute significantly to the leader's or the organization's goals?

12. Do you try to solve tough problems (technical or organizational) rather than look to the leader to do it for you?

13. Do you help out other co-workers, making them look good, even

when you don't get any credit?

14. Do you help the leader or group see both the upside potential and the downside risks of ideas or plan, planning the devil's advocate if need be?

15. Do you understand the leader's needs, goals, and constraints and then work hard to help meet the leader's needs and goals and work within the leader's constraints?

16. Do you actively and honestly admit to your strengths and weaknesses rather than delay evaluation?

17. Do you make a habit of internally questioning the wisdom of the leader's decisions rather than just doing what you are told?

18. When the leader asks you to do something that runs contrary to your professional or personal preferences, do you say "no" rather than "yes"?

19. Do you act on your own ethical standards rather than the leaders or the group's standards?

20. Do you assert your views on important issues, even though it might conflict with your group or reprisals from your leader?

Note. The followership questionnaire developed by Kelley (1992). Validated survey includes 20 items with seven point Likert scale from zero to six as follows: 0 = never, 1 = once in a while, 2 = sometimes, 3= occasionally, 4 = often, 5= almost always, and 6 = always. Items 1, 5, 11, 12, 14, 16, 17, 18, 19, and 20 reflect the respondent's level of critical thinking. Items 2, 3, 4, 6, 7, 8, 9, 10, 13, and 15 reflect the study participant's level of engagement.

Table A2

Williams and Anderson's Performance Scale

Question

1. Adequately completes assigned duties.

2. Fulfills responsibilities specified in job description.

3. Performs tasks that are expected of him/her.

4. Meets formal performance requirements of the job.

5. Engages in activities that will directly affect his/her performance evaluation.

6. Neglects aspects of the job he/she is obligated to perform ®.

7. Fails to perform essential duties (R).

8. Helps others who have been absent.

9. Helps others who have heavy workloads.

10. Assists supervisor with his/her work (when not asked).

11. Takes time to listen to co-workers problems and worries.

12. Goes out of the way to help new employees.

13. Takes a personal interest in other employees.

14. Passes along information to co-workers.

15. Attendance at work is above the norm.

16. Gives advance notice when unable to come to work.

17. Takes undeserved work breaks (R).

18. Great deal of time spent with personal phone conversations (R).

19. Complains about insignificant things at work (R).

20. Adheres to informal rules devised to maintain order.

Note. The performance scale developed by Williams and Anderson (1991). Includes seven items to measure the IRB, seven items to measure OCBI, and six items to measure OCBO. Each item is evaluated on a seven point Likert scale from zero to six as follows: 0 = never, 1 = once in a while, 2 = sometimes, 3= occasionally, 4 = often, 5= almost always, and 6 = always.

Table A3

Huang R&D Measurement Scale

Variable	Question
Organizational Performance	1. My team's deliverables are of excellent quality for their projects.
	2. Going by the results, the projects can be regarded as successful.
	3. My team manages time effectively on their projects.
	4. My team meets important deadlines on time on their projects.
	5. My team is within budget on their projects.

Note. Developed by Huang (2009). All items use a five point Likert scale as follows: 1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, or 5 = strongly agree. Items related to organizational trust from Huang's (2009) study survey have been omitted since they are not relevant to the study.

An Understanding of Humility-Based Leadership Impacting Organizational Climate

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Humility has been studied both as a separate entity and as seen within various forms of ethical leadership. Collins (2005) describes 'Level 5 leadership' as one where the leader combines intense professional will with personal humility. Humble leaders place the needs of the followers above the organization, and this humbleness allows an organization to move forward. Using social-rhetorical criticism on Peter's writings to newly converted Christians demonstrates the importance of a humble heart attitude. Humility includes a lowliness of mind, an occasion to witness through leadership and the need for peacefulness despite the situation. A review of the literature notes that presence of validated scales for self-assessment, and one scale for follower assessment of humility which has not had further development. More work should be done to develop the understanding of humility-based leadership, an understanding of follower valuation of humility-based leadership and the impact of humility on organizational culture.

"Leadership is the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives" (Yukl, 2013, p.7). Importantly while leading, leaders must account for three variables: the followers themselves, the follower's tasking, and the environment within which each follower and task exists (Konopaske, Ivancevich, & Matteson, 2014). Differing models of leadership have been developed, including transformational leadership (Bass & Steidlmeier, 1999), and servant leadership (Greenleaf, 1977). Servant leadership has a moral component not seen with transformational leadership, and emphasizes the needs of the followers (Patterson, 2003). Servant leadership theory emphasizes the leader's service to others and recognizes that the role of the organization is to build up followers (Parris & Peachey, 2013).

Humility is of itself a virtue, and can be seen contained within servant, authentic and spiritual leadership. "Humility involves (a) an accurate or moderate view of one's

strengths and weaknesses as well as being (b) interpersonally other-oriented rather than self-focused, marked by the ability to restrain egotism (i.e., self-oriented emotions such as pride or shame) in ways that maintain social acceptance" (Mcelroy, Rice, Davis, & Hill, 2014, p. 20). However, while there are generally accepted definitions of modesty, humility is more difficult to define (Davis et al., 2011). For clarity throughout this article, humility and humbleness are synonyms. As humility is the quality or state of being humble, both terms are used interchangeably.

Humble leaders place the needs of the followers above the organization, and this humbleness allows an organization to move forward. Humility has been noted as a key component of 'Level 5 leadership' (Collins, 2005), where a leader combines intense professional will with personal humility. However, it is unclear whether humility-based leadership is sub-segmented within servant leadership or is a separate form of leadership. This article will expand our understanding of humility-based leadership: from Scripture, from the literature, and its impact on organizational culture.

A Theological Approach to Humility-Based Leadership

Ayers argues that both theology and leadership can be examined using ontology, methodology and teleology (Ayers, 2006). This approach reconciles the case that while theology is an explanation of God and leadership studies are an explanation of man, a theological approach can be used when examining leadership. Socio-rhetorical criticism is one way to examine Scripture as it "persuades its hearers at every level" (DeSilva, 2004, p. 23) by the interpreter employing (a) a detailed analysis of the text, (b) an understanding how the text communicates with other texts; (c) an examination of the world during the time of the text, and (d) an examination of how that text affected that world. Historical intertexture references a specific time in which the work is written, social intertexture confirm the common practices at that time (Pierce, 2013) and ideological analysis examines the "comprehensive patterns of cognitive and moral beliefs about humans, society and the universe that are intended to function in the social order" (Robbins, 1996, p. 193).

Humility Based Leadership as Seen Through Historical and Social Intertexture Analysis of 1 Peter

While sometimes contested, the authorship of 1 Peter is the Apostle Peter, written in the fourth decade. The audience was predominantly Gentile Christians, who had formerly been pagans (1 Pet 2:9, 4:3-4), and are addressed as 'the exiles of the dispersion'. Through their salvation, they have become foreigners and exiles (2:11 πα□ροικος (paroikos) and παρεπίδημος (parepidēmos) within their own society (Stenschke, 2009). They now belonged to a religious minority with distinct patterns of behaviour in a land with latent anti-Judean feelings. As new Christians, they are called to a holy life (1:15-16) by the quotation from Leviticus 11:44. The use of Old Testament concepts and

imagery provides these Christians with a new identity and the foundation for a new character (Stenschke, 2009). The readers were considered 'Godfearers', having joined the Synagogue, and their resident foreigner status resulted in persecution and economic hardship (2:12, 3:16), with the potential of sharing a similar economic status as household servants (οἰκέται) (van Rensburg, 2011). However, this economic hardship and state of being a foreigner in their own land was overshadowed by the knowledge that "they were grafted into an entity with a proven past, dignity and with the legitimacy of history" (Stenschke, 2009, p. 115). Peter's letter therefore, meant to encourage them in the midst of their temporary sufferings (4:3-4).

While the letter as a whole has eight sections (Lea, 1982), the pericope chosen (1 Peter 5:5-7) is contained within the third preaching section which focuses on assurances for faithful servants and encouragement for all Christians who endure in humility (5:1-9).

> Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you (1 Pet 5:5-7, English Standard Version).

Peter encourages humbleness and humility in this passage (Greek: *tapeinophrosunē* defined as 'humbleness of mind', *tapeinos* defined as 'figuratively depressed or humiliated in circumstances' and *tapeinoō* defined as 'to bring low') (Strong, 1890). Notably, this word is used multiple times in the New Testament (Matt 11:29, Rom12:16; Phil 2:3; Eph 4:2; Col 3:12). David also speaks to humility in Psalm 25: "He leads the humble in what is right, and teaches the humble his way." (25:9, ESV), and the Hebrew word used is עניו (Heb: ʿânâv), meaning poor, oppressed, afflicted, humble. It is used of persons who are not proud; haughty; supercilious; self-assertive; low in rank nor position but can be used by persons who put themselves after others in importance (Gibbons, 2011). Notably, while the word humility can be used to refer to persons with rank and position who adopt a position of humility, King David was surrounded by wealth (2 Sam 7:1-2) yet remained an example of humility (7:18, Acts 13:22).

An Ideological Texture Analysis of 1 Peter 5:5-11

Humbleness is a lowliness of mind (Lea, 1982). Jesus identified Himself as gentle and humble in heart ('Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls' Matt 11:29), so this recollection of Jesus' actions would help the Christians remember their new heritage. It would also spur the Christians to imitate Jesus by serving one another.

Humility was an occasion for leaders to witness through their conduct. The New Testament Gospels chronicle Jesus' teaching on humility (Matt 5:5; 18:4; 23:12). The

witness via conduct reaches past the specific pericope (1 Pet 2:12-17; 2:23; 3:7). This humility allowed the Christian to keep their conscience clear so that those who abuse them would be put to shame. Köstenberger in his book Mission in the General Epistles is quoted by Stenschke (2009) as "Peter believes that Christian lifestyle, if it is a consistently holy lifestyle, has certain unique qualities that will render the gospel proclamation attractive" (p. 119).

Humbleness includes the understanding that leaders are not in control of their circumstances. The simple understanding that God could conquer their problems (Luke 12:4-7 'the sparrows in the field' and 22-24 'do not be anxious'), in times of opposition or persecution, can allow leaders to maintain the state of peacefulness and humbleness in spite of their situation. The phrase the 'hand of God' is figuratively used to remind the readers that God upholds and preserves, punishes and determines/controls the destinies of men (Thayer, 1889). This expression 'hand of God' (verse 6) is seen in two other locations in the New Testament, in 1 Pet 3:22 ("who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him"), and in Rom 8:34 ("Who then will condemn us? No one—for Christ Jesus died for us and was raised to life for us, and he is sitting in the place of honor at God's right hand, pleading for us"). 1 Peter 5:6 is unique as it refers to the reader being under God's direct protection, not God's judgment.

Exegetical Summary

1 Peter was written for newly converted Gentile Christians living in the eastern Mediterranean. 1 Peter 5 speaks to leadership motivation, and the pericope (5:5-7) specifically speaks to the need for humility, especially under persecution. Humility is not limited to Christianity but is also noted in Buddhist and Taoism teachings (Peterson & Seligman, 2004). However while Buddhist and Taoist approaches humility as a losing of self, Judaism, Islam and Christianity approach humility as a submission before God (Morris, Brotheridge, & Urbanski, 2005). The understanding of humility includes: (a) humbleness is not related to low position, but rather an attitude of the heart towards people; (b) humility was an occasion to witness through their conduct; and (c) humbleness included the understanding that they were not in control of their circumstances. This understanding is relevant to present day leaders. Gibbons (2011) writes that it is not position or status that determines humility, but a heart attitude. This same understanding of humility-based leadership can be seen in the academic literature.

A Literature Approach to Humility-Based Leadership

Humility is a virtue, which doubts itself as a virtue (Morris et al., 2005), and ironically pride in one's humility is seen as proof that it is lacking. While a virtue, humility is "not merely a stance to be adopted but a concept to be lived" (Molyneaux, 2003, p. 360), and

can be seen as "down to earth, patient, compassionate, concerned and authentic in its sincerity. Leaders with humility act with modesty and restraint" (Lawrence, 2006, p. 116). Humility has been described as "the mid-point between the two negative extremes of arrogance and lack of self-esteem" (Vera & Rodriguez-Lopez, 2004, p. 395). Humility has been seen as a critical component of leadership, can be considered a complementary characteristic to courage (Kallasvuo, 2007) and appears as a marker of a leader's willingness to serve (Collins, 2005). Kouzes & Posner (2002) note five practices of exemplary leadership including acknowledging, recognizing, and celebrating the contributions others make to the organization, and this practice of recognition appears to be part of our understanding of humility.

Peterson and Seligman (2004) note six integral elements of humility: an accurate sense of one's abilities and achievements; the ability to acknowledge one's mistakes; openness to new ideas, or contradictory information; keeping one's abilities and accomplishments in perspective; ability to "forget the self"; and appreciation of the value of all things. This is echoed by Winston (2002), who notes that humble leaders place the needs of the followers above the organization, and that this humbleness allows an organization to move forward.

Developing a stand-alone measure of humility-based leadership remains problematic. For example, Lee et al (2003) developed an honestly-humility personality trait survey, with humility being the opposite of entitlement to status, wealth, and special treatment. Yet this does not suffice, as lack of entitlement does not equate with a presence of humility. Self-rating scales of humility may be inaccurate due to the reasons described above, and observer scales need to be developed. However, observer scales may also misinterpret humility as 'low self-esteem'.

Regardless, Elliott (2010) utilized a humility-based leadership assessment tool using 86 US undergraduate students. In addition to the Elliott 32-item humility scale (Cronbach alpha of .79), respondents completed the Narcissistic Personality Inventory (NPI), Spiritual Well Being scale, Faith Maturity scale, Empathy scale, Religious Maturity Scale, Religious commitment scale and Satisfaction with Life Scale. The humility score negatively correlated to the NPI (r = -.21, p <.05), negatively correlated to the narcissistic entitlement subscale (r = -.23, p < .05) and positively correlated to religious commitment (r = .35, p < .01) "suggestive of concurrent validity" (p. 54). Despite two additional studies completed utilizing this scale, the sampling of undergraduate students is too small to allow generalization of this tool beyond Caucasian American undergraduate students.

Landrum (2011) completed pilot testing on the costs and benefits of humble behavior, along with parental transmission of humility traits to children, and social implications/influences of humble behavior. 341 undergraduate students completed a 69-item survey. Items with eigenvalue > 2.0 and factor loading >.50 were kept, resulting

in a 33 item/six factor scale. Cronbach alpha scores for each of the six factors ranged from .57 to .87. Factors 1 (the highest correlation score) and 5 were felt to represent the context of humility. Given the adequate sample size and rigorous evaluation of items, the Dispositional Humility Scale is a validated tool for self-assessment of humility in students, but not the follower valuation of humility.

Owens, Johnson and Mitchell (2013) developed a measure of expressed humility. Initially developed and retested in a total of 400 undergraduate students, a further sampling of 511 employees in a large health maintenance organization demonstrated similar results to the confirmatory factor analysis (α=.94), however, this remains a survey of expressed humility, and not a follower's value of a leader's humility.

Finally, in an effort to quantify equal parts personal humility and professional will from Collins' (2005) work, Reid, West, Winston and Wood (2014) reviewed all of Collins' works to extract references to humility and professional will. Using DeVellis' (2012) method for scale development, a total of 99 characteristics (55 representing personal humility and 44 representing professional will) were used to form an item pool. After truncation by a panel of experts, 347 respondents completed an online survey of humility and personal will in leaders. Using principal component analysis, the scale was truncated to a 10-item instrument with 5 items each measuring the domains of personal humility and professional will (Cronbach *a* of .83 and .83 respectively). This scale is entitled the Level 5 Leadership Scale (L5LS) (Reid et al., 2014; Reid III, 2012).

Humility Within Other Leadership Models

Humility, as part of 'knowing thyself' has also been seen within authentic leadership (Avolio, Gardner, Walumbwa, Luthans, & May, 2004; George, 2003). Given the lack of a stand-alone survey of follower valuation of humility, we must examine servant leadership and the elements of humility contained within that model. Given the moral component of servant leadership, van Dierendonck and Nuijten (2011) examined the characteristics of servant leadership and distilled them into six behaviors leading to the validated development of the Servant Leadership Survey (SLS) which quantitatively measures servant leadership qualities including humility. The Cronbach α scores were empowerment (.89), for accountability (.81), standing back (.76), humility (.91), authenticity (.82), courage (.69), forgiveness (.72) and stewardship (.74).

Developed as an online assessment tool, the Servant Leadership Assessment Instrument (R. S. Dennis, 2004) measures the seven domains as noted in Patterson's (2003) work on servant leadership including humility, defined as "the ability to keep one's accomplishments and talents in perspective, which includes self-acceptance" (p. 75) and included items on praising follower achievements using a six point Likert scale (0 = not applicable/total disagreement and 6 = most agreement possible). The total cumulative variance explained by the model was 71.2% (R. Dennis & Bocârnea, 2007, p. 609). As

structure matrix revealed correlation amongst items, an Oblimin Rotation method was used where Factor 7 included humility items (Cronbach α = .92). Therefore, the SLAI appropriately measures humility as a subscale.

Finally, while humbleness is not universally endorsed as a sole leader attribute according the GLOBE study (House, Hanges, Javidan, Dorfman, & Gupta, 2004), it is globally endorsed as part of a humane oriented leadership model, and is a cross-cultural marker that may be used in the creation of a humility-based leadership survey. Humane orientation represents a leader who is generous, compassionate, patient and modest. SE Asian, Confucian Asian, and Anglo cultures score higher on humane orientation than Eastern European cultures (Hoppe, 2007).

Humility and Organizational Culture

Humility may provide benefit in achieving organizational goals. A leader's display of humility has positive motivational effects on individual employees (Owens et al., 2013) and is positively related to job engagement after controlling for demographic differences (Owens et al., 2013). Additionally, humility-based leadership removes barriers and generates personal and organizational trust in followers (Argandona, 2015) and these leaders are more likely to form supportive relationships with their followers (Morris et al., 2005) impacting the organizational culture. An extension of humility-based leadership can be seen within spiritual leadership (Fry, 2003), where organizations understand that workplace spirituality can engage followers into the mission of the organization (Weinberg & Locander, 2014), however humility is seen as a component of spiritual leadership.

Finally, Collins notes that 'Level 5' leaders combine extreme personal humility with intense personal will (Collins, 2005), and it is this personality (combined with other factors) that allowed companies to outperform their competitor companies, demonstrating a positive impact on the organizational culture.

However, despite these points from Owens (2013), Argandona (2015) and Morris (2005), there remains a paucity of literature on the impact of humility-based leadership on organizational culture.

Conclusions

Humility has been studied both as a separate entity and as seen within various forms of ethical leadership. Humility based leadership importantly does not refer to position or status, but a Scripturally encouraged heart attitude as seen in 1 Peter 5. A review of the literature notes that the Dispositional Humility Scale (Landrum, 2011) and the scale by Owens et al. (2013) are validated for self-assessment of humility. The L5LS (Reid et al.,

2014; Reid III, 2012) appears to be an emerging scale for follower assessment of humility, while the SLAI (R. Dennis & Bocârnea, 2007) has a subscale for humility.

While generally comprised within ethical forms of leadership including servant, authentic and spiritual leadership, more work should be done to develop the understanding of humility-based leadership as a separate theory of leadership along with a validated scale for the understanding of humility-based leadership from a follower valuation perspective. This could include the use of the Level 5 Leadership Scale (Reid et al., 2014). Additionally, there remains room for understanding the impact of humility-based leadership upon organizational culture.

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Ideological Texture Analysis of Daniel 1 and Diaspora

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This study utilized ideological texture analysis, specifically postcolonial criticism, to examine Daniel 1. The analysis explored the assimilation attempts by king Nebuchadnezzar and Daniel's response highlighting God's superiority and sovereignty. Daniel and his friends chose to remain loyal to their God of Israel while still serving in a foreign country. God was the ultimate ruler over Nebuchadnezzar. God still has control over all rulers and diaspora. The study informs possible further research in the field of cross-cultural leadership, specifically in-group collectivism, cultural intelligence, and diaspora.

This study of Daniel 1, which is primarily an ideological texture analysis, attempts to determine the significance and implications of Daniel's deportation. Daniel 1:1-21 presents a story of Daniel, a young man, who was captured in his hometown, Jerusalem, and taken into captivity to Babylon. The analysis explores the assimilation attempts by king Nebuchadnezzar and Daniel's response. Finally, the study examines the possible application to the field of cross-cultural leadership, specifically in-group collectivism, cultural intelligence, and diaspora. This study includes the following sections: a) definition of ideological texture analysis; b) description of Daniel 1 pericope; c) the ideological texture analysis on Daniel 1; d) examination of cross-cultural leadership, specifically in-group collectivism, cultural intelligence, and diaspora; and e) implications for further research.

Ideological Texture Analysis

Robbins' (1996) socio-rhetorical model introduces four textures: inner texture, intertexture, social and cultural texture, and ideological texture. The primary concerns of ideological texture are with the alliances and conflicts occurring in the text, the language of the interpretation, and the way those interpreting the text position themselves in relation to groups and individuals (Robbins, 1996). Ideology occurs in four locations: ideology in traditional interpretation, ideology in the text, ideology in intellectual discourse, and ideology in individuals and groups (Robbins, 1996). Robbins (1996) identifies four subtextures of ideological texture: the individual locations, the relation to groups, modes of intellectual discourse, and spheres of ideology. First subtexture, the ideological texture, the individual location of readers and writers, is

explained by a person's type of response to the world and a person's cultural location. A person's type of response to the world includes seven different social topics concerning: reformist, conversionist, revolutionist, introversionist, gnostic-manipulationist, thaumaturgical, and utopian discourse (Robbins, 1996). A person's cultural location focuses on the way people present their arguments and reasons to themselves and others (Robbins, 1996). Robbins (1996), based on these topics, divides people into five final cultural categories: dominant culture, subculture, counterculture, contraculture, and liminal culture. The ideological analysis begins with the recognition of one's individual location (Robbins, 1996). Robbins (1996) argues "only if you have significant insight into the ideological texture of your own presuppositions, dispositions, and values will you be able to analyze the ideological texture both of other people's interpretations of a text and of a text that is the mutual interest of you and another person who has interpreted it" (p. 96).

Increasingly, Biblical scholars, especially those who belong to a minority group, are utilizing ideological study (deSilva, 2004, p. 677). While postcolonial interpretation emphasizes "real-life political and social situations" (deSilva, 2004, p. 677), it "also examines the ways that the oppressed themselves internalize oppressive patterns in resistance to colonizers" (p. 146). The "notion of diaspora" evolved over the years from the term describing physically dispersed Jews to metaphorical explanation of their situation on earth verses their "real home in heaven" (Bauman-Martin, p. 164). Some scholars question whether postcolonial criticism is a proper name considering the diverse topics and interpretations covered (Steenbrink, 1999). Some biblical scholars see Sugirtharajah as a leader in the postcolonial criticism because Sugirtharajah "respects historical criticism for its contribution to the knowledge of the Bible and the world behind the text; however, he insists that biblical scholars must acknowledge that historical criticism emerged in the context of Western colonialism" (Kim, 2006, p. 272).

Daniel 1:1-21 The Young Top Graduate Pericope

The book of Daniel is comprised of two genres, tales in chapters 1-6, and apocalypses in chapters 7-12 (Collins, 1984). Chapter 1 presents Daniel as a young man who is captured when Nebuchadnezzar of Babylon (Daniel 1:6, New International Version) besieged Jerusalem (Daniel 1:1-2) during the third year of Jehoiakim's rule (Pfeiffer, 1973). Jehoiakim, king of Judah, ruled in 608-598 BC, so his third year would be either 606 or 605 BC (Pfeiffer, 1973). Collins (1984) claimed this attack is the first of the three that Nebuchadnezzar makes, ending in the final destruction of Jerusalem. Daniel 1:3-4 describes Daniel as an Israelite from royal family "without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace." Before Nebuchadnezzar's attempt at the religious assimilation, the cultural assimilation involved language and food (Daniel 1:4-5). Daniel was determined not to violate his convictions and asked the

chief official for a food exemption, but the official refused (Daniel 1:8-10). Then, Daniel proposed an experiment to the overseer (Daniel 1:9-14). When the trial proved vegetables and water were better than the rich diet (Daniel 1:15), the guard allowed their diet to be changed, without notifying the superiors. They were allowed not to partake from the king's food (Daniel 1:16). God gave Daniel knowledge and insight into visions and dreams (Daniel 1:17). Daniel and his friends graduated at the top of their class and entered the king's service (Daniel 1:18-19). In fact, Nebuchadnezzar found them "ten times better" than all in his kingdom (Daniel 1:20). Daniel continued to serve until the first year of King Cyrus (Daniel 1:21).

Ideological Texture Analysis of Daniel 1

Merrill Willis (2010) argues "historical resumes at the heart of Daniel's visions and dreams are attempts to adjudicate the incoherencies raised by the experience of foreign rule (especially Seleucid rule) with the community's expectations of God's visible power in history and presence with the community" (p. 4). While it may seem that the sovereignty of God has always been part of analysis of Daniel, Merrill Willis (2010) asserts the topic needs to be analyzed again because of the new approaches to the study of Bible. Merrill Willis (2010) argues ideological criticism discerns gaps in the logic of the text, "especially in the way in which a text attempts to silence or suppress certain voices or views" (p. 33). In contrast, Osborne (2006) asserts hermeneutical study must focus on the core of the text (p. 26).

> In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god. (Daniel 1:1-2, NIV)

According to Osborne (2006), God has the power to allow kingdoms their rule and their end (p. 919). Therefore, in Daniel 1:1-2, God gave the power to Nebuchadnezzar. Merrill Willis (2010) argued: "the focus of this historical presentation is primarily on God's interaction, not with the community, but with the kings and empires" (p. 58). Osborne (2006) argues apocalyptic literature has a purpose to demonstrate God's control over all history on behalf of His people (p. 279). This language of divine giving can be found throughout chapters 1-6. The deportation described in Daniel 1, was prophesied about in Isaiah 39:7: "and some of your descendants, your own flesh and blood who will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon." Some interpret the Hebrew word saris to be used as literal eunuchs, while others argue the word derives from the phrase "servant of the king," and therefore it wasn't applied to literal eunuchs (Guzik, 2012). 2 Kings 24:14-16 describes this deportation. For Chia (1996), "the colonizer (Nebuchadnezzar) plays right into the hand of the colonized (the narrator) who is mirrored in Adonai's actions

and represented by the character of Adonai in the narrative" and represents "one of the common characteristics of postcolonial criticism" (p. 173). Daniel's story is about a power struggle between the colonized and the colonizer (Chia, 1996). The colonized, Israelites, is able to become superior to the colonizer, Nebuchadnezzar, by appealing to the divine power (Chia, 1996). By taking the best youths of Jerusalem, Nebuchadnezzar weakened the state of Judah and planned to make Babylon stronger (Pfeiffer, 1973).

> Then the king ordered Ashpenaz, chief of his court officials, to bring into the king's service some of the Israelites from the royal family and the nobility — young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians. The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service. Among those who were chosen were some from Judah: Daniel, Hananiah, Mishael and Azariah. The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego. (Daniel 1:3-7)

Daniel 1:3-7 describes the three years of training for the deported youth. Young men were specifically chosen according to specifications of the king. The Babylonian text, as reported by Contenau (1966), explained: "the diviner whose father is impure and who himself has any imperfection of limb or countenance, whose eyes are not sound, who has any teeth missing, who has lost a finger, whose countenance has a sickly look or who is pimpled, cannot be the keeper of the decrees of Shamash and Adad" (p. 281). According to Chia (1996), the purpose was for maximizing efficiency of the Babylonian ruler (p. 175). The purpose of the king's food, new names, and education was a total indoctrination (Guzik, 2012). Nebuchadnezzar's plan for assimilation attempted to impact Daniel's loyalty to God and the people of Israel. The assimilation was incomplete due to Daniel's resistance based on his faithfulness to God. Pfeiffer (1973) describes the treatment as "modern techniques of brain washing" (p. 462). The goal was to make the young men forget their God and culture (Guzik, 2012) and become integrated Babylonians (Pfeiffer, 1973, p. 462). Giving of new names marked the new relationship with the new country. In Genesis 41:45 Pharaoh calls Joseph Zaphnath-paaeah. In both cases, Daniel and Joseph continue to be called by the name marking their relation to God. However, the new names mark the beginning of dual life those in diaspora often must embrace.

> But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way. Now God had caused the official to show favor and compassion to Daniel, but the official told Daniel, "I am afraid of my lord the king, who has assigned your food and drink. Why should he see you looking worse than the other young men your

age? The king would then have my head because of you." Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishael and Azariah, "Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink. Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see." So he agreed to this and tested them for ten days. At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food. So the guard took away their choice food and the wine they were to drink and gave them vegetables instead. (Daniel 1:8-16)

Daniel 1:8-16 shows Daniel's response to the indoctrination. The Hebrew word *defile* means to pollute or stain (Strong, 2010). Daniel's request "implies that he explained the spiritual basis for his request" (Guzik, 2012). Daniel's insistence on Jewish diet "is germane to the diaspora setting and maintain a sharp boundary between Jew and Gentile on such matters as idolatry and prayer" (Collins, 1984, p. 45). Some scholars argue Daniel possibly rejected the royal food because the Israelites considered food from the king's table to be contaminated as it was offered to idols. Others argue Daniel and his friends did not want to be assimilated into the cultural imperialism of Babylon, and refusing the food was one way of assuring that. Either way, the emphasis is that Daniel and his friends are choosing to remain loyal to their God of Israel, while still serving the foreign king, Nebuchadnezzar. Chia (1996) argues "whether for cultural, religious, or nationalistic reasons, Daniel's resistance to the food from the king's table lends a strong support to a postcolonial reading of his act as a resistance to colonial power" (p. 179). In many diaspora communities food and drink serve as points of connection to the homeland. For Chia (1996) food and drink represent culture and religion. Discussion regarding Daniel's diet highlights that at all times God directs events in Daniel's life, in Nebuchadnezzar's, in Babylon, diaspora, and all around the world.

To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds. At the end of the time set by the king to bring them into his service, the chief official presented them to Nebuchadnezzar. The king talked with them, and he found none equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king's service. In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom. And Daniel remained there until the first year of King Cyrus. (Daniel 1:17-21)

Daniel 1:17-21 describes the special intellectual ability Daniel and his friends possessed. Guzik (2012) argues their knowledge was not due to their diet but because of special intervention of the Lord. Similarly, Collins (1984) claims their health is due to "the

favor of God" (p. 44). Here, Chia (1996) argues "confession of superiority of Daniel by the words of Nebuchadnezzar… satisfies the postcolonial mindset of the narrator that Israelites are far more superior and powerful than the Babylonians" (p. 180). Daniel chapter 1 sets the pattern for the rest of the book of Daniel as Daniel's superiority displays the power of his God (Daniel 5:14; 11:33-35; 12:3, 10).

The book of Daniel's overall theme is God's sovereignty over history (Collins, 1984). Chapters 1-6 show a theme that God is sovereign over all kings. Chapter 1 gives insight into how God can continue to intervene in history and at the same time how God can be present with diaspora while subject to foreign power. Collins (1984) argues the intention of the book of Daniel is to "exhort and console the faithful Jews in the face of persecution" (p. 38). At the same time, "throughout the book the kingdom of God provides the frame for human history" (Collins, 1984, p. 38).

Chia (2006) portrays God as the ultimate ruler over Nebuchadnezzar, as the one who gave Israel's land to Nebuchadnezzar, and as the one who has control over all colonized people. Chia (2006) analyzes Daniel 1 and compares the colonization process of Daniel by the Babylonian empire with the colonization of Hong Kong by the British. For Chia (2006), segregation, language, education, and naming are strategies used by the Babylonian empire in Daniel, and are replayed in the situation in colonial Hong Kong. Sugirtharajah (2006) argues Chia (2006) offers a practical example of "how postcolonial criticism can be applied to biblical studies and how in the process such an exegesis not only disrupts the nicely finessed Western readings and undermines their claim to universality, but also uncovers the tacit colonial biases within such readings" (p. 8).

Safran (1991) defined diasporas in modern societies and assigned the following characteristics: 1) they, or their ancestors, have been dispersed from their homeland; 2) they hold a collective memory about their homeland—its physical location; 3) they are not fully accepted by their host society; 4) they consider their homeland an ideal home; 5) they believe collectively they should restore or maintain their homeland; 6) they relate to the homeland and have solidarity (p. 3). For Safran (1991), the Jewish diaspora is the "ideal type" (p. 4), however, Safran (1991) uses the characteristics of diaspora to identify and compare numerous modern diasporas.

Baker (2006) argued identity formation is influenced by three dimensions of social identity: "1) cognitive—recognition of belonging to the group, 2) evaluative—recognition of the value attached to the group, and 3) emotional—attitudes group members hold toward insiders and outsiders" (p. 5). The focus is on intergroup relations, how group members understand themselves and therefore view themselves different from others. Baker (2006) asserts the insistence on certain food laws is what social identity defines as "that which belongs in the system and that which must be excluded" (p. 8). Baker (2006) further argues this in-group differentiation allows for leaders to demonstrate in-group qualities and act as prototypes in identity of the group.

These leaders serve as examples to those who follow in the future and provide guidance on who they are, what they should believe and who they should become (Baker, 2006). Therefore, these leaders provide a sense of collective identity (Eisen, 1990).

Eisen's (1990) work focuses on Jews in America, their pride, historical awareness, customs, and religious practices (p. 59). Eisen (1990) argues ideology of mission and election, when examining Jewish identity, focuses on chosenness by God (p. 54). This election, Eisen (1990) asserts, "is such a useful rhetorical aid to the fabrication of identity precisely because it seems to confer ultimate meaning, and impose a regimen of conduct, upon each and every individual who enjoys (ascriptive) membership in the elect group" (p. 58).

Cross-cultural Leadership and In-group Collectivism

This portion of the study explores how studies on diasporas might inform cross-cultural leadership, specifically in-group collectivism, and cultural intelligence. The Global Leadership and Organizational Behavior Effectiveness (GLOBE) project significantly contributes to the cross-cultural research on leadership in different regions of the world (Yukl, 2013, p. 363). Yukl (2013) lists common biases, limitations, and methodological challenges of such cross-cultural studies and also encourages the view of leadership as a determinant and interpreter of the culture (p. 370). Even with identified difficulties in conducting cross-cultural studies on leadership, the research is important and increasing (Yukl, p. 378).

Recently, researchers have used the subsets of the GLOBE data to test hypothesis that specific aspects of the transformational theory are accepted across cultures (House et al., 2004, p. 59). At the same time, preferences for leadership style and preferred leadership behavior vary across cultures (House et al., p. 59). According to Bass (1990) numerous types of evaluations confirm people of the same culture share similar beliefs about desirable leadership qualities (p. 22). GLOBE's detailed study tests four hypothesis related to the societal culture influencing leadership attributes (House et al., pp. 673-674).

One of the cultural dimensions, in-group collectivism, is "the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families" (House, et. all, 2004, p. 30). In-group collectivism has been prominent in the literature as a way of characterizing cultures (Hofstede, 1980; House, et. all, 2004), and has been connected to economic growth (Hofstede, 1980; House, et. all, 2004).

Daniel's adjustment to the culture of Babylon could be explained by cultural intelligence. Earley, Ang, and Tan (2006) define "cultural intelligence as a person's capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context" (p. 5). According to Earley, Ang, and Tan

(2006), cultural intelligence consists of cultural strategic thinking, motivation, and behavior. Daniel demonstrated cultural strategic thinking by the general thinking skills and understanding of Babylonian beliefs, values, and norms of behavior. He utilized specific strategies to acquire knowledge and succeed in the new environment. Furthermore, Daniel demonstrated motivation to not only understand the new culture, but to also confidently act in that new situation. He drew that confidence and motivation from his prayer to the Lord. Lastly, Daniel demonstrated by his behavior and specifically his knowledge that he not only understood the new culture, but excelled in it.

Daniel serves as a prototype in the diaspora in Babylon. Other prototypes exist in other diasporas. The studies on diasporas and the prototypes could inform the cross cultural leadership theorist on possible traits that should be included in the cross cultural leadership programs. These prototypes and diasporas often serve as special agents of change. The possibility of replicating those prototypes might increase the possibility of positive change in communities, and therefore organizations. Daniel's success is associated with his knowledge. Cross cultural leadership could research possible correlation between education and success in a new cross cultural environment. Chia's (2006) work could possibly serve as a model to examine Daniel 1 in relationship to diaspora. This vantage point could possibly portray God's sovereignty over diaspora communities around the world.

Implications for Further Research

Some people in the dominant culture expect displaced people to assimilate into the dominant culture in the society, and are often commended for doing so. Some people in diaspora also downplay their own culture and tradition in order to be a part of a dominant culture. Some of these cultural adjustments are expected and are not considered negative. However, cultural assimilation does not always conform to the purpose of God. As in the case of Daniel and his friends, God intended to use them with their distinctive culture in the culture they joined for God's purpose.

This ideological study of Daniel 1 explored the diaspora phenomenon, in-group collectivism in cross-cultural leadership, and sovereignty of God. However, thorough postcolonial examination is beyond the scope of this essay. Further research should consider examining:

1) The book of Daniel's overall theme of God's sovereignty over history and individuals (Merrill Willis, 2010; Chia, 2006)
2) Cultural dimensions (House, et. all, 2004), specifically in-group collectivism (Yukl, 2013), focusing on attributes of the individuals and groups
3) Assimilation to new cultures through food, names, language and religious beliefs (Chia, 2006)

4)   Jewish diaspora (deSilva, 2004), Daniel 1, Genesis 41, Hellenization, and implications on modern diasporas (Safran, 1991)

5)   Identity and chosenness of those who excel in the diaspora (Eisen, 1990).

6)   Research on cross-cultural leadership, similar to GLOBE studies, and diaspora communities.

7)   Diaspora communities for prototypes, much like Daniel was for the diaspora in Babylon, to create successful models of behavior traits for the individuals in those communities.

8)   Possibilities of hiring individuals from diasporas to aid in understanding homeland culture and leadership principles.

Baker (2006) suggests "reading biblical texts as identity-forming documents within their historical and cultural context" (p. 17). Future research might explore this model of study on Daniel.

If God has chosen individuals and groups to live as diaspora, then He will be faithful to fulfill His plan for their lives and His purposes. For those of us belonging to diaspora, Daniel 1 and the postcolonial writings could confirm our notion that we are always foreigners and while we have a longing for the image of home, "real diaspora identity challenges the forces of uniformity and conventional ideas of belonging and fixity" and we could possibly claim to belong to "a universal community chosen by God" (Bauman-Martin, 2006, p. 165).

About the Author

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Women in Leadership in the Nuclear Power Industry

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This paper presents a research study on women in leadership positions within the nuclear power industry. There is very limited existing research into women in leadership within the male dominated world of nuclear power generation. The current state of women in leadership roles in general is reviewed as well as the roles of women in science and engineering based industries. An interview based study was conducted to investigate the career background and leadership actions of women in leadership roles within the nuclear power generation industry. Common themes of glass ceiling, stereotypes, effort, career influences, technical skills, women in nuclear, and openness/innovation were found in the participant's responses. This study contributes to the body of knowledge on women in leadership in male dominated industries like nuclear power and also provides insights into practices for developing additional women to take on leadership roles in this technically complex industry.

As of 2012, there were 104 nuclear plants in the United States providing approximately 20% of the electricity generated in the country (Dorfman, 2012 p. 270). This number has adjusted down slightly due to recent nuclear power plant closings at Vermont Yankee, Kewaunee, San Onofre, and Crystal River in 2013 (Lochbaum, 2014, p. 27). An additional change comes from the Tennessee Valley Authority starting fueling activities at Watts Bar for a new reactor, which was scheduled to begin operations in 2015 (Fertel, 2013, p. 86). Watts Bar successfully started and tested the new nuclear reactor in 2015; additionally construction is ongoing on two new nuclear power plants, VC Summer and Vogtle. The nuclear power industry remains an important part of the United States' power generation infrastructure despite changes in the total number of operating nuclear power plants. It is important that these nuclear power plants have a sustainable workforce to maintain and operate the plants over the coming decades to maintain safe and reliable generation of electricity in the United States. One important aspect of maintaining a sustainable workforce in nuclear power plants is understanding the role of women in this workforce.

There is a significant gap in the literature on women in leadership roles in the nuclear power industry. The majority of the literature on women and nuclear power is older than ten years, and is primarily related to gender differences in the acceptance of nuclear power (Nelkin, 1981, p. 14; Solomon, Tomaskovic-Devey, & Risman, 1989, p.

401). This gap in the leadership literature is reflective of the existing gap in the nuclear power industry; there are very few women in leadership positions within the nuclear power industry currently. It is interesting to find this lack of women in leadership in nuclear power as the nuclear industry was built off of the work of powerful women such as Marie Curie who is famous for her work with radioactivity (Wacławek & Wacławek, 2011, p. 1567) and Queen Frederika of Greece who was instrumental in the development of nuclear research in Europe after World War II (Rentetzi, 2009, p. 63).

The lack of women in leadership in the nuclear power industry is not reflective of the broader trend of more women in leadership roles in other industries that has taken place over the last few decades. There is a wealth of existing literature available on the changing roles of women and the change in attitudes towards women in leadership positions that has been conducted in the last few decades (Haack, 2014; Herrera, Duncan, Green, & Skaggs, 2012; Schuh, et al., 2014; Yukl, 2013). This research study provides a better understanding of the women in leadership roles within the nuclear power industry and how they have progressed into these leadership roles. This study contributes to the body of knowledge on women in leadership in the highly technical and male dominated field of nuclear power.

Literature Review

This literature review includes women in leadership roles, women in science and technology fields, and leadership in nuclear power plants. Each of these concepts provides an important part of the puzzle related to women in leadership at nuclear power plants. The literature review provided the basis for the interview questions used in the interviews with women in leadership within the nuclear power industry.

Women in Leadership

Women are reaching higher levels of achievement in leading major organizations in many areas of modern society (Haack, 2014, p. 37). Women are presidents or prime ministers of their countries in Brazil, Denmark, Lithuania, Jamaica, Costa Rica, Australia, Iceland, and Switzerland (Haack, 2014, p. 37). A woman was recently chosen to lead the International Monetary Fund which is one of the most important organizations in our global economy (Haack, 2014, p. 37). These examples provide evidence that women can attain the highest levels of leadership and can be successful in these positions. Despite these examples of women reaching high levels of leadership, there is still a gap between the number of men and women at the highest levels within organizations (Schuh, et al., 2014, p. 363).

Major organizations including the United Nations have focused on putting forward policies and recommendations aimed at improving women's lives around the world (Haack, 2014, p. 41). It is expected that women in leadership positions will increase over

the coming decade (Herrera et al., 2012, p. 37). As conditions for women have improved around the world, so have their opportunities to step up and become leaders in their chosen professions (Haack, 2014, p. 41). The changing world of gender equality has allowed women to gain a foothold within their organizations that serves as a foundation for them to build their future careers and achieve higher levels of leadership (Haack, 2014, p. 41).

The issue of women in leadership is often associated with the existence of the "glass ceiling", which is characterized as the barrier to higher levels of leadership in an organization that women and minorities encounter in their careers (Haack, 2014, p. 43). The glass ceiling is an important concept in understanding women's advancement into leadership (Yukl, 2013, p. 372). In some industries and organizations, the glass ceiling is cracking or even breaking and we are seeing women and minorities advance to the top positions within their organizations (Haack, 2014, pp. 43-44). However, this shattering of the glass ceiling is not universal to all industries and organizations. This leads to the interview question, have you ever encountered a "glass ceiling" as a barrier to your advancement to higher levels during your career in the nuclear power industry (Haack, 2014, p. 2014)?

With the advancement of women into leadership positions in many industries the need to understand what, if any, effect gender has on leadership skills and behaviors becomes more prevalent (Herrera et al., 2012, p. 37). Women working in traditionally male dominated industries are expected to behave in a similar fashion as their male counterparts, this expectation becomes more pronounced as they reach leadership positions (Herrera et al., 2012, p. 38). Behaviors traditionally associated with masculine leaders include aggressiveness, ambition, competitiveness, dominance, self-confidence, and individualism (Herrera et al., 2012, p. 38). Behaviors traditionally associated with femininity include compassion, affection, helpful, friendly, sympathetic, and caring (Herrera et al., 2012, p. 38). Studies have been conducted that support these stereotypes in the perceptions of others when gauging leadership ability (Herrera et al., 2012, p. 38). While the whole population will not necessarily display this perceptual model of masculine versus feminine leadership, it is an important stereotype that can have an influence on the advancement of women into leadership positions. This leads to the interview question, have you encountered situations where you were discounted or hindered in your career due to stereotypes about your ability to lead as a woman (Herrera et al., 2012, p. 38)?

Recent studies have shown that women may be hindered in their quest for leadership by the presence of higher standards for women, external discrimination, less access to career development resources, and potentially precarious opportunities (Schuh, et al., 2014, p. 364). In addition to the presence of potential discriminating factors in selecting women for leadership roles, there is also a belief that men are more motivated to achieve positions of power than women are (Schuh, et al., 2014, p. 364). The perception

of women and their power motivation may be a factor in women being selected for leadership opportunities. This leads to the interview question, do you feel you had to make more of an effort than your male colleagues to express your interest in leadership positions (Schuh, et al., 2014, p. 376)?

Women in Science

The majority of nuclear power plant jobs are based on science or engineering based education, therefore it is important to understand women's participation in science and engineering based careers in exploring the topic of women in nuclear power leadership. An area that is beginning to receive more focus in recent years is the need for women in science, technology, engineering, and math (STEM) careers (Savath & Brainard, 2013, p. 550). There are many programs currently in place in the United States designed to recruit women into the scientific arena or to promote the women who are already working within the sciences (Cozzens, 2008, p. 346). The goal of these programs is equality within the sciences, measured by equal levels of participation between men and women within scientific fields (Cozzens, 2008, p. 346). The focus of equality for women in science is on higher levels of female achievement in the areas of science and engineering (Cozzens, 2008, p. 347). It is particularly important that younger girls see women working in the sciences as it has been found that girls interpret the lack of females in scientific careers as a sign that women are not capable of working in scientific areas (Mallow, et al., 2010, p. 357).

One important aspect of programs for women in science is the design and implementation of programs in the United States aimed at helping young girls learn about possible careers in the sciences and math based fields (Cozzens, 2008, p. 347). These programs are designed to keep girls excited about math and science and encourage them to take the requisite courses in math and science that will afford them the option of pursuing scientific careers in their future (Cozzens, 2008, p. 347). An important aspect of this is the capability of females to perform at a high level in math and science, if they are not capable of completing the work necessary in these fields then they will naturally not be able to perform in these types of careers (Cozzens, 2008, p. 348). This is an often overlooked aspect of these types of programs, they assume that males and females are equal in respect to intelligence and capabilities and they also assume that women play a bigger role in the raising of children (Cozzens, 2008, p. 348). These assumptions are not validated or investigated when designing programs for women in science, they are simply taken for granted (Cozzens, 2008, p. 348). It is important for this study to understand whether the women leaders in nuclear power did possess the same capabilities and qualifications as their male counterparts. This gives rise to the question, do you have the same level of technical skills and qualifications as your male counterparts (Cozzens, 2008, p. 348)?

It is important to understand that gender is not the only influencing factor in human development (Cozzens, 2008, p. 348). Women do not just differ from men, they also differ amongst women in their skills, abilities, desires, education, and goals (Cozzens, 2008, p. 348). People are born into different environments with different levels of wealth, they live in different environments, and they participate in different communities and social settings over the course of their lives (Cozzens, 2008, p. 348). These differences are important in understanding the development of each individual, it may be that one of these factors has a strong influence on women pursuing careers in scientific fields (Cozzens, 2008, p. 349). This leads to the interview question, can you describe any experiences from your upbringing that influenced your decision to pursue a technical career (Cozzens, 2008, p. 349)?

In 2012, only 13% of engineers in the United States were female according to the National Science Board (Ing, Aschbacher, & Tsai, 2014, p. 2). Interest in engineering as a career option for girls has been a focus of studies in the past and they have found that gender disparity exists as early as pre-high school (Ing et al., 2014, p. 2). They also found that girls who are aware of engineering as a career option are often those who have a family member or friend who is an engineer (Ing et al., 2014, p. 2). The influence of a family member or friend may be a factor in why women pursue careers in engineering and other technical fields. This leads to the interview question, did you have a family member or friend working in a technical field that influenced your interest in this type of career (Ing et al., 2014, p. 2)?

In a longitudinal study of student preferences for science and engineering careers, it was found that male students were more consistently interested in careers in engineering than female students (Ing et al., 2014, p. 5). However, it was also found that both males and females were interested in careers where they could improve health in others, help the environment, perform data analysis, and have their work reviewed by others (Ing et al., 2014, p. 8). The difference in engineering preference was more notable in the preference male students showed for designing, inventing, and developing things which was not as prevalent in female students (Ing et al., 2014, p. 8). The preference for engineering or engineering type work is an important factor in the desire to pursue a career in a field like nuclear power production. This leads to the interview question, did you always have an interest in pursuing a technical career (Ing et al., 2014, p. 8)?

Nuclear Power Plant Leadership

A majority of the population has learned most of what they know about nuclear power from the popular animated cartoon, The Simpsons (Woodcock, 2008, p. 153). However, pretty much everything related to nuclear power found on the popular TV show is inaccurate. This lack of accurate knowledge of nuclear power in the general population could be a factor in the attraction of top talent, both male and female. This leads to the interview question, were you aware of the potential for careers for women in the

nuclear power industry before you began working in the industry (Woodcock, 2008, p. 153)?

To achieve the highest levels of nuclear power leadership, a background in nuclear power plant control room operations or an equivalent high level technical certification is required. The requirements for achieving this level of certification includes the need for a high level of cognitive ability in order to understand the complexity involved in operating a nuclear power plant (Schumacher, Kleinmann, & Melchers, 2011, p. 396). This level of cognitive ability and plant understanding is normally achieved through working as a reactor operator, then senior reactor operator, and then safety engineer over the course of many years (Schumacher et al., 2011, p. 396). This leads to the interview question, did you follow the traditional nuclear leadership career path working as a reactor operator and moving up through that hierarchy or did you follow a different career path (Schumacher et al., 2011, p. 396)?

Leadership in nuclear power plants plays a particularly important role as these plants are required to operate to the highest standards of safety (Martínez-Córcoles, Gracia, Tomás, Peiró, & Schöbel, 2013, p. 293). Safety is the primary responsibility of leaders within nuclear power plants and it requires a high level of technical knowledge to understand the plant and the proper decisions to make dependent on plant conditions (Martínez-Córcoles et al., 2013, p. 293). It is important for leaders in the nuclear industry to demonstrate a participative leadership style when making safety related decisions, which includes soliciting feedback from subordinates and communicating openly (Martínez-Córcoles et al., 2013, p. 294). In nuclear power plants, it is recommended that the most effective leadership style is one that encourages feedback, flexibility, encouragement of new initiatives, and the development of new ideas (Martínez-Córcoles et al., 2013, p. 294). These are important leadership behaviors because they encourage appropriate feedback from followers that will help ensure the safe and reliable operation of the plant. This leads to the interview question, do you encourage innovation and open communication from your followers (Martínez-Córcoles et al., 2013, p. 294)?

Methods

The above literature review provided important concepts and questions that were used in the interview question design for this study. The research design for this study consisted of an interview based approach focused on the careers of female leaders in the nuclear power industry. The method for sampling in this study is outlined below. The following section also includes the data collection method and interview questions used in conducting the interviews with women in nuclear power industry leadership positions.

Sample Selection

The participants in this study are female leaders at nuclear power plants or in nuclear industry leadership positions. Because the population of women in this industry is very small, the level of leadership was expanded to include women in leadership roles at multiple levels within nuclear organizations. The criterion for women leaders in this study was women who are in management level or above positions within nuclear power organizations. Participants were recruited through the Women in Nuclear (WIN) organization which is sponsored by the Nuclear Energy Institute (NEI). Women from all operating nuclear utilities, as well as from all the major nuclear contracting companies, are members of this organization.

Due to the limited population of women in leadership roles within the nuclear power industry, it was difficult to state that saturation was achieved in the conduct of this study. Five female leaders in the nuclear power industry participated in this study. The age range of participants was 40 – 60 years old. Women participating in this study included multiple levels of management including nuclear power plant manager, nuclear industry organization executive, vice president of environmental health and safety, and director of operations. The amount of time spent in a career in the nuclear power industry ranged from 18 – 37 years for participants. Participants reported holding between 2 and 6 different leadership positions within the nuclear power industry.

The number of participants in this study aligns with Sanders' proposed method in the realm of organizational studies that seek to explicitly understand the meaning in human experiences with a sample population of 3-6 participants (Gill, 2014, p. 122). Giorgi proposes a method for use in psychology that is focused on understanding the essence of a phenomenon using a sample of at least 3 participants (Gill, 2014, p. 122). The number of participants is appropriate in this instance as this study seeks to understand the experiences of female leaders in the nuclear power industry (Gill, 2014, p. 122). As this was an exploratory study into women leaders in the nuclear power industry, additional future studies are recommended to achieve saturation and understanding of how women lead within this industry and what career paths they followed.

Data Collection

An in-depth interview was conducted with female leaders in the nuclear power industry to gain rich descriptions of their experiences and careers in this male dominated industry (Patton, 2015, p. 433). The interview was somewhat informal with an interactive process designed to draw out accounts of the experiences of these leaders over the course of their careers (Patton, 2015, p. 433). Each interview lasted approximately 45 minutes and all were conducted face to face. Conducting face to face

interviews allowed for observing nuances of body language and facial expression in the conduct of the interview (Cozby & Bates, 2012, p. 141).

The interview guide was chosen to conduct this study because it allowed the researcher to devise structured questions to ask all participants but still allowed for flexibility in conducting the interview to follow up on themes emerging during the process (Patton, 2015, p. 438). Consistency of interview question use was ensured through the use of the interview guide which also helped reduce the potential for recording bias on the part of the researcher (Padgett, 2008, p. 184). An informed consent protocol was reviewed with all participants prior to conducting the interviews (Patton, 2015, p. 497). The informed consent protocol provided explicit instructions for the gathering of the information, the method for maintaining information, and the benefits and risks involved in participating in the conduct of this study (Patton, 2015, p. 497). All participants were interested in participating in the study and signed the informed consent forms.

To assist in maintaining the participant's confidentiality, a code name was used for gathering the records and interview transcripts to protect the responses of each participant and prevent them from being specifically attributed to a single participant (Cozby & Bates, 2012, p. 43). Audio-recording of all interviews were made after obtaining the consent of participants to aid in accurately capturing the responses and improving the accuracy of the transcription process (Creswell, 2014, p. 193). In addition to the audio-recording, the researcher took notes on key point and observations which were also coded with the code name of each individual participant for use during the data analysis phase of the study (Creswell, 2014, p. 194). All recordings, transcripts, and notes were be coded in a similar manner using the participant code names to facilitate analysis and maintain participant confidentiality (Padgett, 2008, p. 132). The transcription of each interview was given to the participants to serve as a validation check to ensure that the researchers captured the response and its intent accurately. No changes to any of the transcriptions were requested by any of the participants.

Interview Questions

The literature review of this paper provided the foundation for all questions included in the interview guide. At the beginning of each interview, general demographic information was collected from each participant including current position, number of leadership positions held within the nuclear industry, years of experience, and length of time in leadership to aid in coding results. Following suggested good interview practices, ice breaker questions were used in the beginning of the interview to assist in establishing rapport between the researcher and the participant (Creswell, 2014, p. 140).

- Have you ever encountered a "glass ceiling" as a barrier to your advancement to higher levels during your career in the nuclear power industry (Haack, 2014, p. 2014)?

- Have you encountered situations where you were discounted or hindered in your career due to stereotypes about your abilities to lead as a woman (Herrera et al., 2012, p. 38)?
- Do you feel you had to make more of an effort than your male colleagues to express your interest in leadership positions (Schuh, et al., 2014, p. 376)?
- Did you have a family member or friend working in a technical field that influenced your interest in this type of career (Ing et al., 2014, p. 2)?
- Did you always have an interest in pursuing a technical career (Ing et al., 2014, p. 8)?
- Do you have the same level of technical skills and qualifications as your male counterparts (Cozzens, 2008, p. 348)?
- Can you describe any experiences from your upbringing that influenced your decision to pursue a technical career (Cozzens, 2008, p. 349)?
- Were you aware of the potential for careers for women in the nuclear power industry before you began working in the industry (Woodcock, 2008, p. 153)?
- Did you follow the traditional nuclear leadership career path working as a reactor operator and moving up through that hierarchy or did you follow a different career path (Schumacher et al., 2011, p. 396)?
- Do you encourage innovation and open communication from your followers (Martínez-Córcoles et al., 2013, p. 294)?

Analysis

Transcripts of each interview were created using word processing software. The transcript was then analyzed using a qualitative analysis software program, Quirkos, to code the data and analyze for themes. This study followed recommendations from Saldana (2013) in the analysis of the data gathered in interviews in this study. Interview data was analyzed using multiple first cycle coding methods from Saldana (2013) including: structural, descriptive, In Vivo, and values coding. Interview responses were first analyzed using structural coding to label and index the interview responses into a topic list aligned with the interview question structure (Saldana, 2013, p. 84). According to Saldana (2013) structural coding is appropriate for use in most qualitative studies and is particularly useful in those with semi-structured data collection methods such as the interviews conducted in this study (p. 84).

The next round of first cycle coding used descriptive coding to validate the topic list resulting from the structural coding, and further identified codes and themes present in the data. Saldana (2013) stated that descriptive coding is appropriate for many types of qualitative research study, and is particularly helpful to qualitative researchers learning how to use this method of qualitative analysis (p. 88). Due to the nature of the study, In Vivo coding was used to assist in further understanding the voice of the participant and identify areas of emphasis and importance in the responses (Saldana, 2013, pp. 91-95).

Values coding was also used to identify the values the participants conveyed in their responses in this study. Values coding is appropriate in most qualitative studies but is especially useful when exploring the interpersonal or intrapersonal experiences that are an important factor in this study (Saldana, 2013, p. 111).

The use of multiple compatible first cycle coding methods is called eclectic coding and provides a way to develop deeper, complex meanings and themes from the codes found in the data (Saldana, 2013, p. 188). After completing the first cycle coding, second cycle coding methods of eclectic and pattern coding were conducted to recode the data and condense the results from the various first cycle coding methods into the prevalent themes represented by the data (Saldana, 2013, p. 206). Pattern coding was used to bring the various codes together to represent the higher level theoretical constructs present in the data (Saldana, 2013, p. 210). The results of the first and second cycle coding are presented in the following section of this paper.

The analysis conducted using the first and second cycle coding methods provided a set of themes represented in the interviews shedding light on women in leadership in the nuclear power industry. Table 1 presents a summary of the results of the data analysis and the main themes identified through the iterative data coding process. There were seven main themes found in the interview data including: glass ceiling, stereotypes, effort, career influences, technical skills, women in nuclear, and openness/innovation.

Table 1

Women in Nuclear Leadership Themes

Theme	Supporting Statements
Glass Ceiling	I worked with few women when I started
	There were no women leaders in the beginning
	I was often the only woman in the room
	I had to stand on a table to get them to listen to me
	There was no women's bathroom or change room at the plant when I started
Stereotypes	When I started, the only women were secretaries
	Sexual harassment was a part of everyday life in the beginning
	The guys were shocked I wanted to crawl around in the pipes and get dirty in the plant

	I've seen women become more and more accepted in the field over my career
Effort	I had to provide more backup for my recommendations than my male colleagues
	I couldn't get people to respond to me in the beginning
	I had to prove myself over and over again to gain their respect
Career Influences	My father was an engineer
	My dad and brother helped build the local nuclear plant
	I was lucky to have a female mentor who was an engineer
	I was always good at math and science in school
	My science teacher in high school recommended I become an engineer
Technical Skills	I have a bachelor's and master's in nuclear engineering
	I received a technical nuclear certification from Westinghouse
	I asked to go to SRO (senior reactor operator) training
	I worked my way up through engineering and then worked in operations and maintenance
Women in Nuclear	My dad tried to discourage me from this field because there were no women
	There were very few women in the organization when I started
	I didn't know any women who worked in the industry
	I didn't know nuclear power was a career option for girls

	I am optimistic that women will establish themselves as key to the success of this industry
	I mentor multiple young women who are the future of this industry
Openness/Innovation	It is hard to get the men to open up to me
	Every person I work with is comfortable sharing concerns and ideas with me
	It was hard at first but after I showed them that I knew my stuff, they were open and accepting
	New ideas are not always popular in this industry
	Many people are resistant to changing in nuclear
	There has been a significant shift in the last year to push for innovation and change

These themes were found during the first and second cycle coding processes. Overlap was found between the different themes throughout the descriptive, In Vivo, and values coding. Each of these themes will be examined further in the following sections to further explore and draw out the meaning found during the data analysis.

The issue of a glass ceiling was a common theme present in the responses from the participants. It was commonly stated that there weren't many or any other women in their workplaces when these women started. "I was often the only women in the room;" "there were no women leaders in the beginning." "I worked with few women when I started." In one particularly interesting story, one of the participants described a meeting in which the men would not listen to her recommendations, so "I had to stand on a table to get them to listen to me." This was an extreme example of a recurring theme in the data in which these women were not treated equally with their male counterparts during their early careers. In many of these comments, the issue of a glass ceiling was not specifically stated but these responses were provided in response to the question on whether or not a glass ceiling was encountered. The lack of women in the workforce and in the leadership in the nuclear power industry in the early days of these women's careers represented a significant barrier to their advancement. Participants repeatedly referenced the lack of female co-workers, and women role models in the industry as a hindrance to their development.

Following in the same line as the issue of glass ceilings, was the issue of stereotypes as a theme present in the data. The women that did work in the nuclear power industry in the early days were in menial jobs; one participant shared "the only women were secretaries." The nuclear power industry is one where working in the power plant involves physical activity and hands on operation and manipulation of large industrial

equipment. "The guys were shocked I wanted to crawl around in the pipes and get dirty," one participant shared. The expectation was that the women wanted to sit in the offices, do administrative work, and not get dirty in the hands-on operation of the plant. Also present in this theme is the issue of sexual harassment; "sexual harassment was a part of everyday life in the beginning." The descriptions of the early days of the nuclear power industry, when most of the participants began their careers, was one of a "good old boys club" where women were treated as inferior, or as objects by their male counterparts.

When discussing the amount of effort that was required of them, many participants expressed that they had to do more to prove themselves than their male colleagues. The example of standing on the table to get them to pay attention is again relevant in this theme. However, there were many other comments shared referencing this differentiation. One participant noted "I couldn't get people to respond to me in the beginning" when describing her requests for information when working on a project. Multiple participants noted that they felt they had to provide more justification for their technical decisions than their male co-workers did; "I had to provide more backup for my recommendations than my male colleagues." An overall theme of feeling the need to prove their competency was present; "I had to prove myself over and over again to gain their respect." These perception-based responses indicate that the participants in this study felt that they put forth more effort than their male counterparts to gain respect.

Exploring the influences that led these women to choose a technical career in the nuclear power industry showed that family or teachers were the biggest influence. "My dad and brother helped build the local nuclear plant," and "my father was an engineer," demonstrated the familial influences moving these women toward this career. The other prevalent influence came from teachers or educators. One participant stated that "my science teacher in high school recommended I become an engineer," another interviewee noted that "I was always good at math and science in school." This theme reflects the need to continue programs to interest girls in science and technology that was highlighted in the literature review of this paper. Only one participant referred to a female influencing them into this career when she stated, "I was lucky to have a female mentor who was an engineer." The use of the word 'lucky' in this statement is representative of the lack of female mentors in this field.

Following the theme of understanding career influences is the discussion of technical skills. The nuclear power generation field is technically complex and requires a high level of education and training. All of the participants in this study expressed that they had the same technical qualifications as their male counterparts. Two participants noted they received a technical nuclear certification from Westinghouse as opposed to following the operations career track. Another participant said "I asked to go to SRO (senior reactor operator) training," and that she had to ask multiple times before she

was allowed to go. Participants also noted the importance of their college education to their career. One noted "I have a bachelor's and master's in nuclear engineering" in response to the question on training and qualification. Most participants noted that they had worked their way up through either engineering or operations but one expressed that they had also moved around during their career, "I worked my way up through engineering and then worked in operations and maintenance." In all responses, the theme emerged of having the same level of technical education, skills, and qualifications as their male counterparts. It was also interesting to note that these women pursued and sometimes had to push to be allowed to pursue the certifications within the industry.

Women in nuclear was a theme that overlapped with the previous themes but it also stood out enough to be separated into its own theme. A constantly recurring message in the data was that there were not many, or in some cases any, other women working in this field. Comments that point to this theme included: "there were very few women in the organization when I started," "I didn't know any women who worked in the industry," and "I didn't know nuclear power was a career option for girls." This industry was not designed to include women, "There was no women's bathroom or change room at the plant when I started." The failure to include women in the industry may have been a product of the nuclear power industry developing out of a construction mentality. The workers who participated in constructing the nuclear power plants are often the ones that continued to work in the plants. Participants expressed a hopeful outlook for the future to include more women; "we have female plant managers now, I never thought I'd see that happen or become one of them." Other participants shared: "it is so nice to see more girls become interested in science and engineering," "I am optimistic that women will establish themselves as key to the success of this industry," and "I mentor multiple young women who are the future of this industry."

The final theme was the importance of openness and innovation in the industry. The responses to the questions related to this area reflected a mixture of attitudes towards change and innovation in the nuclear power industry. Some expressed that the industry was not open to innovation and change. "New ideas are not always popular in this industry," and "many people are resistant to changing in nuclear." While others stated, "there has been a significant shift in the last year to push for innovation and change." Aligned with the resistance to change were comments around lack of openness; "it is hard to get the men to open up to me." But there were also statements that reflected a positive atmosphere of openness; "every person I work with is comfortable sharing concerns and ideas with me." The responses painted a picture of an industry that recognizes the need to be open and innovative but still struggles with internal resistance to change. One participant summed it up thusly, "we know we need to innovate and adapt but we aren't quite sure how to go about it yet." The comments around openness

and the need for innovation and change go hand in hand with a discussion of women in leadership in this field. The inclusion of women in leadership in the nuclear power industry is a significant change from the status quo since it is one that brings opportunities for the industry and the women within it.

The main themes found in the interview data analysis have been reviewed in detail in the preceding section, but it is also important to note that many of themes found in the data were overlapped or connected to other themes. Table 2 provides an overview of the relationships between the themes as well as the number of codes associated with each theme; note that some codes were associated with more than one theme. There were additional smaller themes found in the data that were not reviewed in depth in this study. They are noted in table 2 where they are related to the main themes but they appear more as subthemes to the identified main themes rather than as standalone themes related to the subject of women in nuclear power leadership.

Table 2

Relationships between Themes

Theme	# of Codes	Related Themes
Glass Ceiling	8	Stereotypes, career influences, effort, women in nuclear
Stereotypes	7	Glass ceiling, effort, women in nuclear, technical skills
Effort	7	Glass ceiling, stereotypes, openness/innovation, technical skills
Career Influences	5	Women in nuclear, family, education, technical skills
Technical Skills	5	Stereotypes, effort, women in nuclear
Women in Nuclear	5	Glass ceiling, stereotypes, effort, openness/innovation
Openness/Innovation	5	Career influences, communication, effort

Limitations

This study was limited in the small size of participants included in this initial study. This prevented the researcher from determining if saturation was truly achieved in the data collection and analyzing process. The sample size was limited due to the small

numbers of women in leadership positions within the nuclear industry. It is recommended that future studies should be conducted with additional women in leadership in this industry to further investigate this topic. An additional limitation is the possibility for bias on the part of the researcher due to their years of experience working as a woman in the nuclear power industry. Future studies should be conducted by leadership experts who are not familiar with the nuclear power industry to help mitigate this potential for bias.

Conclusion

Women are breaking through the "glass ceiling" in many industries in countries around the world. One area where this is not happening as quickly is the male dominated nuclear power industry. The gender disparity in nuclear power is pronounced when compared to other industries, but is representative of the gender gap in engineering and science based industries where men are still more prevalent. Seven main themes were found in exploring the experiences of women in leadership in this industry using qualitative coding methods recommended by Saldana (2013). The main themes found were glass ceiling, stereotypes, effort, career influences, technical skills, women in nuclear, and openness/innovation.

Responses from the women leaders in this industry reflected a shift in the industry to become more open to women. The early days of their careers were discussed with many references to stereotypes, the glass ceiling, and a general exclusion of women from this industry. The discussion of current career dynamics with participants indicated a changing industry that recognizes the need to be more open and diverse but is struggling to find how to make that shift. As there is very little scholarly literature currently available on this topic, this study provides the first step on the path to understanding women in leadership in the nuclear power industry. Additional studies are recommended to further explore women in the nuclear power field and developmental options for the future of women in this industry.

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Augustine as a Culture Migrant: An Integral Historical Analysis with Contemporary Applications

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This research examines the present cultural challenges of the Church, and attempts to contribute insights and solutions from a historical analysis of Augustine of Hippo. Beginning with the exploration of presenting problems in current ecclesial leadership and structure along with questions that emerge from the identified problems, a synopsis of previous literature on Augustine was arranged to set the stage for a transdisciplinary analysis. Socio-cultural, philosophical, and organizational disciplines are used to observe the key influencers, educational development, occupational roles, preaching ministry, theological ministry, pastoral ministry and philosophical contributions of Augustine. Socio-cultural mapping of Augustine's life revealed the significant themes of culture icons, resisting authority structures, compliance versus volition, and socio-cultural impact upon preaching. From these historical themes, an application to current ecclesial challenges was presented.

The current ecclesial environment is challenged with a multiplicity of factors that suggest a sea of change for the Church in the near future. As society at large transitions from a positivistic rationally dominated worldview to a culture that embraces the premises found in post-modernity, there are significant challenges awaiting ecclesial organizational structures and leadership. It is in this whirlwind of uncertainty that the Church must find its ontological bearings in order to navigate its future course. Many who are in a position to lead the Church through this era of change look toward the analysis of perceived culture movement as a harbinger of the future essence of ecclesial structure and leadership. However, doing so without a diversified perspective and analysis is dangerously myopic. In addition to inspection of the present condition of the Church, ecclesial leaders would benefit from the ressourcement of authoritative sources of the Christian faith, historical analysis, and a broad range of interpretive lenses that are supplied by various disciplines in their quest to understand the future direction of the Church. It is with this motivation that this research attempts to shed

light upon the modern Church using an integral approach to analyze the historical figure of Augustine of Hippo.

This research begins with the exploration of presenting problems in current ecclesial leadership and structure along with questions that emerge from the identified problems. From here research insights will be drawn from an integral analysis of Augustine that includes socio-cultural, philosophical, and organizational dynamics. Finally, these emerging themes will be addressed in a discussion of how this historical research might inform the current ecclesial challenges.

An Ecclesial Conundrum

Throughout the history of the Church, there has been a convergence of social and cultural factors that contribute to a dynamic and influential environment in which doctrines, expression of worship, forms of leadership, and ecclesial structures are developed. Often changes in these core areas are examined with non-historical or an insulated methodology. There is a need to explore issues of ecclesial leadership and structure with recognition of its complex economy of socio-cultural, philosophical, and historical contributing internal and external factors (Ivancevich, Konopaske, & Matteson, 2011). Accordingly, this section addresses current contextual challenges within the Church: cultural dissonance, structural incongruity, leadership distance, and limited epistemological consideration. These challenges frame the shifting socio-cultural realities of the present context in order to reflect on Augustine's interaction with his socio-cultural realities of similar nature.

Cultural Dissonance within the Church

There is an ecclesial crisis for the global church and particularly the church in America that should not be ignored. As one contemplates the major trends in the religious landscape (Cooperman, 2015) there are missional, ecclesiological, and epistemological conundrums revolving around the cultural and philosophical orientations that are clearly vying for cultural dominance. Postmodernity and the emerging movement have become a definite threat to traditional evangelical ecclesiology (McKnight, 2006). With many of its leaders receiving strong reservation or blanket dismissal by those outside of their counter culture, the emergent movement has shown a pervasive ambiguity that is inherent in postmodern philosophy. Consequently, the movement itself lacks a robust identity. Nonetheless, the groundswell of cultural ethos that accompanies postmodernity is clearly surging ahead (Sine, 2008). There are clear problems internally and externally for the church causing it to flounder in a cultural quagmire.

Structural Incongruity with Cultural Changes

Largely defining itself along the lines of generational placement, the ecclesial crisis at hand is crying out for solutions that would bridge the growing gap in Christianity (Cole, 2010). The emergent movement has embraced deconstructionist premises of postmodernity and in so doing have assaulted the more modernist structures of current ecclesial forms (Johns, 1995). By bridging rather that expanding the generational chasm, the church must position itself to carry out the gospel mission into the next generation by using organizational structures that are in congruity to the cultural changes that are taking place in the larger scale of society.

Leadership Distance from the Congregation

There is a widening disconnect between the leadership of churches and the congregations in which they serve (Barna, 2012). The ever-expanding scope of ministry responsibilities and tasks for the local pastor requires an escalating degree of organizational complexity and specialization of ministry (Willimon, 2002). It is not surprising that one key consequence of these changes in ecclesial structure is an increased distance between the leadership and the people that results in ecclesial leaders who are out of touch with their principle mission and the people they serve. This challenge, which is shared with virtually all Christian denominations, is one that cannot be put off as a passing dilemma. Recent social research on the religious landscape in America reveals that 8 out of 10 do not experience a connection with God during worship services, only 9% of born-again believers have a biblical worldview, and only 1 in 4 believers take time to serve other people (Barna, 2012, pp. 31-33). Packard and Hope (2015) conclude from their surveys of 100 in-depth interviews of individuals who have left the Church that two macro-trends stand out as clear rationales for the current disenchantment with Christian churches: 1) a loss of trust in the Church as an institution and in its leadership, and 2) an increasing degree of irrelevance of the Church to an individual's daily life.

Lack of a Holistic Epistemology

Along with the dominant worldview of modernity has emerged a prevailing epistemology that elevates rationality as the exclusive means by which truth is found. Within this positivistic paradigm, proper behavior (orthopraxy) is viewed as a resulting outcome of one embracing a proper belief system (orthodoxy). Feelings, emotions, relationships or other affective components are viewed as the fruit of or externality of orthodoxy and orthopraxy (Johns, 1995). A more holistic epistemology that acknowledges affective elements (othopathy) as an essential and integral component of truth is not only a biblically sound position, but culturally aligned with the emerging worldview.

Literature Review of Historical Research on Augustine

This review of historical research on Augustine is comprised of four areas of distinct consideration. Initially, Augustine's personal and ecclesial journey of faith as well as his rhetorical and ecclesial roles will be examined in terms of the chronological stages of his life. Next, two theological/philosophical constructs (love and ethics) will be elevated for consideration due to their impact on understanding Augustine's socio-cultural migration. The final two subsections of the literature review offer consideration of previous historical research regarding the external influences and epistemological dimensions of Augustine's preaching.

Historical Context

In pursuit of laying a foundation of personal life as well as the rhetorical and ecclesial roles of Augustine, this section of the literature review is divided into three distinct subsections to reflect upon three chronological seasons of his life. Each season reveals developmental markers that identify points of significant influence.

Of the patristic fathers, Augustine of Hippo stands as a pivotal figure that greatly influenced the course of early Christianity. As a testament to his enduring impact, one finds threads of his writings and thoughts interspersed throughout modern theological and philosophical articles and books. The fact that so many have expounded upon and extrapolated Augustinian thought creates a challenge in arriving at an original understanding of his intent. However, as Bradley and Muller (1995) explain, historical research of great thinkers necessarily includes a full gamut of prior and following influences to and from the great thinker's writing. "Meaning resides in the materials and ideas used by individuals and mediated by them to others after further meaning and significance have been added by their own efforts" (Bradley & Muller, 1995, p. 30). Only by analyzing both inward textures of the great thinker and outward influences of the great thinker is a holistic historical picture developed. It is with these guiding principles that the following literature review is premised upon. First, there will be a synopsis of biographical articles on Augustine including his place in Church history, seasons of life and key writings. Next, the theological and philosophical contributions to the ecclesia will be explored with specific attention to the subjects of love, ethics, and pastoral theology. Finally, the future direction of research in the field of historical ecclesiology and leadership as it relates to Augustine will be visited.

Because of Augustine's extensive writings that include both theological and philosophical conjecture, as well as his transparency of the inward journey of self, we are given access to see with peculiar clarity how life experiences interact with, cause, or set the environment for a particular turn of thought or development of theory. Augustine's life can be mapped into three general seasons: 1) birth to conversion; 2) conversion to episcopate; 3) as bishop of Hippo (Portalie, 1907; Alexander, 1997).

Birth to Conversion (354-386)

Born on November 13, 354 in Tagaste, Augustine came from a family whose reputation was strong but was not wealthy. His father, Patricius, was one of the leaders of the city but he was not a Christian. His mother, Monica, provided Augustine the parental background of strong Christian beliefs throughout his childhood and into his adult life. As Patricius observed his son's natural gifting toward intellectual engagement, he sent Augustine to Carthage to prepare for a forensic career. The transitional time between leaving Tagaste and arriving in Carthage proved to be a great moral challenge to the 16-year-old Augustine. The allurement of the big city and licentiousness of fellow students formed an environment where the young scholar excelled in literary success as well as sinful lifestyle. This stage culminated with the illegitimate birth of a son that he later considered the son of his sin (Brown, 2000; Portalie, 1907). Growing more and more disappointed with his lifestyle choices and their consequences, Augustine at age 19 turned toward an impassioned pursuit of philosophy that found its way to the oriental teachings of the Manichaeans. At the core of Mani's teaching was a dismissal of scripture and doctrine of scientific proofs of all things. With this newfound freedom from faith's influence of philosophy and a draw toward the sciences, Augustine grew further and further away from his Mother's Christian influences.

As Augustine began to question the philosophical integrity of Manichaeaism, the 29-year-old encountered bishop Ambrose during a season of physical illness. Between the acts of kindness and preaching of Ambrose, Augustine was compelled to go on an inward 3-year journey wherein he initially moved toward the philosophy of academics and then toward neo-Platonic philosophy. Rejoined by his mother in Milan, Augustine took a fresh intensity with the scripture, which led to a complete conversion to Christianity in 386 (Fitzgerald & Cavadini, 1999; Portalie, 1907).

Conversion to Episcopate (386-395)

Following his conversion, Augustine began to fuse his Christian doctrine with Platonic philosophy. It was during this time that some of his most important books, "Against the Academy" (addressing certainty of truth), "On a Happy Life" (addressing happiness in philosophy), "On Order" (addressing the problem of evil), "Soliloquies" and "On the Immorality of the Soul" (addressing God and the soul). Although he wrestled with the intermittent untidiness of the fusion of Neo-Platonism and Christian doctrine, Augustine increasingly asserted that he was first a Christian, then a philosopher (Portalie, 1907).

Intent on assuming a common life of poverty, prayer and solitude with his friends (Alypius and Evodius) in Africa, Augustine sold all that he owned and gave the proceeds to the poor. His books, "LXXXIII Questions," De Genesi Contra Manichaeos," "De Magistro," and "De Vera Rligione" were all authored during this season of his life. Though his life was becoming committed to Christian service, Augustine did not see

himself in pursuit of the priesthood. Rather, he actually intentionally avoided this designation until a spontaneous gathering of people in Hippo called for the bishop Valerius to make him a priest in 391. For the next 5 years Augustine established a monastery and upon Valerius' wishes began to take the preaching role that was typically reserved for bishops. With extreme effectiveness, Augustine challenged heresies and rose in ecclesial stature (Fitzgerald & Cavadini, 1999) (Brown, 2000).

Bishop of Hippo (396-430)

As Valerius, Bishop of Hippo, began to enter old age, he requested that the Primate of Africa (Aurelius) confer upon Augustine as the coadjutor with himself to the role of bishop. For the next 34 years, Augustine carried out the role of Bishop of Hippo with remarkable success in pastoral duties, defending the faith, preaching frequently, and writing letters that were broadcast widely. In his fastidious efforts to combat errors within the ecclesia, Augustine changed the course of historical Christianity (Marshall, 1987; Vunderink, 1989).

Theological and Philosophical Contributions

There are many contributions to Christian theology and philosophy that Augustine made through his writing and preaching. Two of these areas (theology of love and ethics) are briefly addressed in this section due to their unique instrumentality in understanding the migration of Augustine through different cultures and how this migration reflects in core contributions the Church theology and philosophy.

Love

Augustine's theology of love may be mapped longitudinally through the seasons of his life and ministry. His early writing of De beata vita (the Happy Life) begins with the premise of gaining one's desires as well as the formation of these desires with the ends of goodness. Yong (2012) sums up this phase Augustinian thought in terms of positive and negative orientation. Framed positively, "happiness is derived from desiring and having God, and doing God's will" (p.4). Framed negatively, "happiness includes being free of unclean spirits, and this involves living chastely" (p.4). Ultimately, Augustine believed that the pursuit of happiness would lead one to God, his love, and to seek to love God.   As Augustine matured, so did his theology of love. Within his book De Trinitate and sermons on 1 John. Going beyond the characteristics of knowledge, goodness and love of God, Augustine's later works address the question, "how human beings could recognize the divine Trinity sufficiently in order to desire or pursue after God" (Yong, Spirit of Love: A Trinitarian theology of grace, 2012, p. 5). All of this leads the axiom that as a human experiences love, this experience becomes an avenue for them to recognize and receive God's love and to respond to it.

Augustine's theology of love not only impacted the progression of the Church's theological construct, but also in a practical dynamic. When considering the historical relationship between the Donatists and Augustine, there is a clear articulation of Augustine's theology of love. The Donatists historical context was deeply rooted in a lack of love (Perez, 2010). Although Augustine was challenging their theological positions, he did so in the context of conveying love. Park (2013) concludes that for Augustine, "love (not cupiditas, but caritas) has primacy above all" (p. 120). Thus, his response to the Donatists' vacancy of love is to address them with loving dialogue.

Ethics

Augustine's writings are rich with ethical and moral implications of Christian doctrine. A general outline of his ethical construct would entail treatments on obligation, relationship, goals, and virtues (Babcock, The ethics of St. Augustine, 1991). As referenced in the previous section, Augustine's theology of love had a particular emphasis on the distinctions between cupiditas and caritas (the two forms of love). In addition, the problems of evil, sin and moral agency, sexuality and politics represent the broad scope of ethical arenas that Augustine weighed in on through his voluminous writing. Babcock (1991) reflects that while Augustine did not solve all of the problems in his world or in the current context, he certainly played a pivotal role in opening up the discussion.

One of the historical contexts that positioned Augustine to write on sin and moral agency was his defense of the faith by challenging the Manichees. His effective repudiation of this heretical doctrine centered on the argument that sin had to involve a free exercise of will. Only then would the individual be morally responsible for their behaviors and choices. Through the years, Augustine became convinced that only the first humans sinned by choice. Of course, this created a dilemma within Augustine that he never fully resolved: "How is it that unambiguously good agents (humans or angels as first created) come to will the evil" (Babcock, Augustine on sin and moral agency., 1988)?

External Influences on Augustine's Development

This section of the literature review approaches the impact of three external elements on the cultural migration of Augustine. The influence of his parents, Mani, and a variety of disruptive events in his life played a significant role in how Augustine perceived and interacted with his world. Consequently, the reciprocal influence that he exerted upon the Church carries the markers of these external influencers.

Familial Impact

Though Augustine was nurtured in a home with Christian beliefs being taught to him by his mother, Monica, his father, Patricius, not being a believer, provided Augustine

with a set of conflicting belief systems (Brown, 2000). From this foundational familial background, one can see how a dichotomy of Christian thought from his mother and intellectual thought from his widely respected father formed a cauldron of confliction that shows throughout Augustine's sermons and writing. Perhaps this is the source of the unresolved tension that Harrison (2000) spoke of when she identified the dissonance between "…Augustine's own person and mind, between his past, but still enduring educational and intellectual formation, and his present identity as a Christian bishop" (p.217).

Manichaean Impact

One of the lowlights of Augustine was his time aligned with the teachings of the Manichaean movement at the age of 19. Straying away from his mother's center of belief, Augustine found an affinity with the philosophical bent of Mani's teachings that dismissed the importance of scripture. With a newfound moral freedom and enticement toward the sciences, Augustine spent his next 10 years in a physically, spiritually, and intellectually tumultuous season that led to the life-changing influence of Ambrose and an inward journey of repentance and conversion to the Christian faith (Fitzgerald & Cavadini, 1999). The season of Augustine's wandering faith emphasize the importance of Scripture through the experience of its absence, but it also marked the potential influence of rhetoric with a bankrupt moral philosophy (Manichaeism). It was from this negative exposure that the positive imagery came to life in the heart and mind of Augustine. His work, De Genesi contra Manichaeos and Against the Academics are two examples of how his emersion in the negative seasons of life actually equipped him to respond with a greater fullness. Augustine had experienced rhetoric's effectiveness and deceptiveness. Likewise he had experienced Scripture's lifelessness when presented philosophically and its transformative quality when brought to life. This dynamic experience was instrumental in Augustine's conception of the relationship between rhetoric and Scripture within the context of preaching.

Impact of Emotional Formation

Historical sources give us a remarkably vivid picture of the early years of Augustine's personal development. The confluence of his familial diversity in faith and philosophical orientation seen in his parents, and his stint of alignment with the Manichaeans, and the multiple episodes of personal crises demonstrate how social challenges paralleled his intellectual development. Being uprooted from Tagaste and replanted in Carthage at age 16 presented Augustine a formative disruption in his social and moral perspectives. Suddenly thrust into a big city with all of its allure, Augustine developed friendships that led to a period of licentious lifestyle and moral abandonment. Culminating in the illegitimate birth of a son, the emptiness and depravity of this lifestyle compelled Augustine to look toward philosophy for answers to the meaning in life as well as justification for his own personal moral failures (Brown,

2000). The resultant excursion into the intellectual positions of Manichaeism that is addressed above is intimately tied to Augustine's emotional and spiritual development. Through his personal emotional formation, Augustine came to understand that having a merely intellectual knowledge of the Scripture (as he had received from his mother) was not adequate in itself to persuade him toward faith in Christ. Rather, in addition to the knowledge of Scripture, there was need of an affective connection with God that was fused together in the intellectual and affective transmission of the Scripture. Rhetoric is an important component of this transmission, in that its substance is both intellectual and affective.

Epistemological Dimensions of Preaching

For Augustine, the pursuit of truth was of paramount concern. Hence, this final section of the literature review identifies three areas of epistemological consideration. Both in preaching and in writing, Augustine elaborated on trinitarian elements of finding truth, identifying affective components of truth that were often diminished in the mainstream of thought and using alternative narrative as a means to discover truth.

Trinitarian Considerations in Preaching

Sypert (2015) sheds light on the assumption of Augustine that the fundamental purpose of humanity was found in the acquisition and distribution of truth. Through being positioned to both receive and give truth, Augustine locates the preacher and the congregant into a divinely constructed epistemological ecology. Clearly, Augustine understood that he was just as much of a recipient of truth from the Scripture as were his congregants. Accordingly, his perspective that the best preacher is the one who is actively receiving truth from the Scripture through the Holy Spirit's enlightenment and subsequently sharing this truth ex pectore (out of fullness of heart) with the congregation. It is within this lively synapse of truth being transmitted by the Spirit to the preacher, that the preacher is then positioned to relay the received truth in the delivery of a sermon. Just as the Word of God carries power innately (according to Augustine), so the words of men/women preachers (that are crafted with varying degrees of rhetorical deft) hold the potential of being brought to life by the power of the Holy Spirit. Thus, there is certainly ample room for further research to be conducted on how Augustine's theology of trinitarianism (De Trinitate) should be considered when studying his use of rhetoric in sermons.

Affective Considerations in Preaching

As one of the most neglected subjects in pastoral scholarship, the role of the affective in leadership and preaching is locked up in modern worldview (Reed, 2014). Founded in Descartes' axiom, "I think, therefore I am," this tendency to default toward relegating people as primarily rational beings and discounting their affective experience, severely limits our understanding of truth and its transmission. Smith (2009) aptly suggests,

"The point is to emphasize that the way we inhabit the world is not primarily as thinkers, or even believers, but as more affective, embodied creatures who make our way in the world more by feeling our way around it" (p.47). This is not to diminish the importance of beliefs and actions within truth. Rather, the task of preaching is powerfully located squarely in the vortex of the transmission of beliefs, affections, and behavior.

There is substantial evidence in Augustine's On Christian Doctrine that suggests that he was broaching these epistemological questions within the realm of preaching. Although there were voices during his era that criticized the use of affect in speech, the dominant worldview was considerably holistic and did not polarize affect and reason (Reed, 2014). Kolbet (2010) pursued another angle on the preaching of Augustine that posited that he used a form of psychagogy that went beyond pedagogical or dialectic methods to account for human affective experience within his sermons. Consequently, the effectiveness of sermons in an epistemological sense requires that they be based in knowledge and adaptive to the affective state of the listeners and the contextual setting. This perspective agrees with Scrutton's (2005) conclusion that "With respect to affections, (Augustine believed) there is no dichotomy between the heart and the head" (p.171). This line of inquiry is of course highly engaging of the current challenges within the conflicting cultures of modernity and postmodernity. The resulting cultural tensions have migrated to the different generations within the church creating a much-needed dialogue regarding truth and how it is communicated.

Preaching as an Alternative Narrative

Kolbet (2010) observed in On Christian Doctrine, that Augustine's theological doctrine of the disordered human condition provides a powerful framework in which we can get a better grasp of his understanding of the specific role of the Scripture within a sermon. According to this doctrine, when humans' lives become disordered and in need of the redeeming gospel, they accumulate disordered loves that are calcified by human habits. When this condition exists, Augustine recognized that mere preaching to shed light is not sufficient to re-order one's life. Rather, the preacher's role is to present the wisdom of God along with the evidenced power of Jesus Christ. As stated above, the preacher, working in concert with the Holy Spirit, position the gospel to dynamically interact with the disordered life. The Word speaks into (or hovers over) the chaos and brings order (Macchia, 2006).

Part of the malady of a disordered world away from God, is that humans drift away from God's narrative of intent and end up meandering along destination-less pathways and run-on scripts that make no sense. Augustine suggested that the Scripture provides a counter-narrative that addresses the individual who is lost on a pathway of disordered love (Kolbet, 2010). The role of the preacher is to have intimate knowledge of the gospel narrative as well as the disordered narratives of those he/she is preaching

to. Using both rhetorical skill and power of the Holy Spirit, the preacher weaves emotive and experiential elements that beckon the listener to read themselves into a new narrative that is in harmony with the gospel. As Kolbet (2010) states so well, "By re-directing each hearer's attention away from competing authorities toward a sacred text divinely arranged in such a way that the very exercise of interpretation that is required for understanding it involves the reform of the mind and retraining of desire" (p.161). With the above foundations, we will now turn to the integral research of Augustine.

Methodology

This research utilizes an integral methodology in order to provide a meta-theoretical understanding of the confluence of factors that assist in articulating the multi-faceted cultural dynamics of Augustine's impact.

Integral Research Method

Research being conducted on current ecclesial leadership and structural challenges has consisted of a growing breadth of disciplines using qualitative and quantitative methodologies. Whether approached from an exegetical, social-scientific or philosophical perspective, the emphasis typically emanates from modern organizational/leadership theories or exploration of the Scriptures. Until recent years, little interest has been directed at the pursuit of historical research to address current and future challenges of the Church (Bradley & Muller, 1995). With the current culture of the Church reflecting the changing worldview of society at large, historical research offers a compelling perspective that transcends or perhaps reaches back to periods of time and/or key personalities that represent the Church during past experiences with different worldviews than the present dominance of modernity. Being that leadership/organizational theory, exegetical theory, and philosophic theory (to a lesser degree) are fairly young disciplines considering their relativity to the life of the Church, one cannot escape the reality that a significant source of historical data has been underutilized in understanding the current challenges of ecclesial leadership and structure.

Assessing and analyzing the current challenges of ecclesial leadership and structure is best approached with the integral historical methodology (Bradley & Muller, 1995). This methodology utilizes a broad consideration of theological topics, social concerns, politics and sub-cultures to form a complex matrix of interactive factorial lenses to view a particular historical era or individual thinker. Not only does this method offer fresh insights into the historical sources in an effort to derive a more comprehensive meaning, but because the matrix of perspectives represents timeless schema, conducting research using this integral methodology affords avenues of generalization of findings to current ecclesial challenges.

The social-scientific approach to this research utilized a conceptual framework that has been derived from socio-rhetorical analysis. Resources of other fields of discipline (such as sociology and anthropology) were used to gain a robust insight into intricacies and textures of the life of Augustine. Additionally, rhetorical analysis of speech, thought, arguments, and stories were explored as the nuances of language and communication are considered. Specifically pertaining to the context of this present study (as articulated in the literature review), socio-rhetorical criticism affords the unique blending of rhetorical criticism, literary criticism, social-scientific criticism, theological criticism and postmodern criticism into one integrated interpretation (Robbins, 1996).

When considering the value of analyzing Augustine with a meta-theoretical approach, it is essential to consider how doing so guards the research from being anachronistic. Too often the use of a singular theoretical lens leans toward importing pre-understandings into a disconnected historical context. Feil (1997) posited that Western theoreticians have a propensity to extend their biases and understandings of Western ways into research in a way that is self-serving and out of context. By using a meta-theoretical approach in research, one guards against skewing the findings of their analysis (Belzen, 2010). Thus, the integral methodology implemented in this study affords a robust assessment of a variety of theoretical perspectives on the life of Augustine.

Research Design

Sources of literature on Augustine's books, transcribed sermons, and peripheral historical data were used to populate a matrix of factorial lenses that include socio-cultural analysis, philosophical analysis, and organizational analysis of Augustine's primary influencers, educational development, occupational role, preaching ministry, pastoral ministry, and philosophical contribution. The populated matrix served as an instrument to identify significant themes that emerge from interdisciplinary consideration. This meta-theory analysis (Esbjörn-Hargens, 2010) offers the potential of fresh insights into Augustine.

Results

The results of this integral research emerge within four arenas of inspection. Beginning with a map of Augustine's cultural migration through the use of visual figures, the subsequent sections serve to articulate research results regarding the influence of culture icons, his resistance to authority structures, dialectic tension between compliance and volition, and finally the socio-cultural impact on Augustine's preaching.

Findings

The integral trans-disciplinary design yielded mixed results in terms of significant themes emerging from the analytical matrices. Analysis of influencers (Table 1), educational development (Table 2), occupational roles (Table 3), preaching ministry (Table4), theological and pastoral ministry (Table 5), philosophical contributions (Table 6) and personal crises (Table 7) were independently observed with the strongest insights were being found between the socio-cultural interaction with primary influencers and preaching ministry of Augustine. Moderate insights were found between analysis of ecclesial structure/power distance with primary influencers and preaching ministry. Additionally, themes of reasonable significance emerged in the literature analysis of the interactivity between philosophy and influencers, educational development, and preaching ministry.

Augustine experienced his initial personal crisis that motivated cultural migration away from the Christian culture that his mother represented and into an intellectual culture that his father represented (Figure 1). As a young adult, Augustine migrated from the intellectual/philosophical culture to the Manichaean sub-culture (Figure 2). Championed by Mani, this sub-culture continued to elevate the valuation of intellectual progress and philosophical grounding. However, Manichaeanism further diminished the importance of Scripture and normative behavior that emanated from religion. Figure 3 depicts the migration of Augustine from Manichaeanism and into a second personal crisis that has described as a tumultuous season of physical, emotional and spiritual chaos. Not really drawn to another cultural alternative, Augustine came to a limbo space of despair. Within this crisis, Augustine observed the sincere and compelling preaching ministry of Ambrose as well as his acts of kindness. With a fresh perspective of the founding culture of his mother, Augustine was drawn back into an embrace of the socio-cultural context of the Christian Church.

Table 1

Integral matrix of influencers

Socio-Cultural	Ecclesial Structure	Ecclesial Power Distance	Philosophical
Mother: Monica Father: Patricius Peers (in transition to Carthage) Mani Bishop Ambrose Peers (in transition to Africa) Bishop Valerius	Monica immersed him in the Church at an early age Mani influenced him to disregard an authority of the Church Ambrose in function of Bishop Valerius in function of Bishop	Ambrose's acts of kindness demonstrated an impactful low ecclesial power distance Valerius' willingness to assign bishop's roles (preaching & pastoral ministry) to Augustine while only a priest Valerius' willingness to share role of Bishop of Hippo with a "lower" priest	Maternal: Christian, ethical and moral focus Paternal: pagan, civil leadership (curiales of the city), intellectual focus Conflicting belief systems Cicero Mani: dismissal of Scripture; scientific proofs of all things, philosophy Ambrose: kindness, value of Scripture

Table 2

Integral matrix of educational development

Socio-Cultural	Ecclesial Structure	Ecclesial Power Distance	Philosophical
Sent to Carthage for training in forensics	Observation of Bishop Ambrose.	Community life in the monastery	Childhood indoctrination to Christian worldview, enrolled in the catechumens
Migration into a philosophical & intellectual counterculture	Self-discovery as founder of monastery	Use of rhetoric to lessen power distance through preaching	
Migration into the Manichaean sub-culture of the dominant philosophical/intellectual culture	Assignments of Bishop Valerius (to priesthood, pastoral, ministry, preaching, coadjutor bishop)		Trivium of classical Roman education (language, literature, and oratory)
Crisis (spiritual, physical, emotional, social) causes abandonment of all cultures into a period of isolation			Cicero philosophy informed his years of study and practice of rhetoric
Observation of Ambrose as refreshed representation of his mother's founding culture			
Migration to his founding culture of Christianity			
Formation of an integrated culture of Christianity and Philosophy			

Table 3

Integral matrix of occupational roles

Socio-Cultural	Ecclesial Structure	Ecclesial Power Distance	Philosophical
Student

Professor of rhetoric | Teacher of rhetoric

At 38 reluctantly enters priesthood

Founded monastery

Ecclesial stature grew as he challenged heresies

Became bishop of Hippo at 42 years of age | Role in monastery kept the power distance small

Notoriety begins to elevate him leadership

Promotion to Bishop of Hippo | As teacher of rhetoric, he explored the philosophical position of Cicero and others

As priest, he began to form an integrated understanding of theology and philosophy that was expressed in his sermons, books and letters

As bishop, he further developed his integrated philosophy and holistic worldview |

Table 4

Integral matrix of preaching ministry

Socio-Cultural	Ecclesial Structure	Ecclesial Power Distance	Philosophical
Early influence of Christian worldview, value of scripture, and morality Rhetorical skill development during and after education Afforded role of preaching (a bishop's activity) by Valerius while he was only a priest His preaching served as a polemic activity to redress the contra-cultures of Manichaean, Donatists, Pelagians Premises of a new integrated culture of Christianity and Philosophy	Begins preaching ministry at the behest of bishop Valerius while the monastery (this function was typically carried out by bishops) During 5 years at monastery, challenges heresies with effectiveness Began writing letters that were widely broadcast	Preaching with rhetorical skills that connected to the common people served to diminish ecclesial power distance His transcribed sermons served as examples of how other preachers could use scripture and rhetoric to have a functional ministry in a low power distance context.	Because his preaching reflected deeper holdings in both scripture and philosophy, Augustine communicated major theological and philosophical content that moved the worldviews of the Church and Philosophical cultures

Table 5

Integral matrix of theological and pastoral ministry

Socio-Cultural	Ecclesial Structure	Ecclesial Power Distance	Philosophical
Linking salvation history with world history His books and letters contained targeted academic content that created a strong articulation of a holistic worldview to both ecclesial and philosophical leaders	Polemic response to contra cultures: Manichaean, Donatists, Pelagians	Through the inclusion of rhetorical devices and colloquial language in his theological and philosophical content, Augustine demonstrates the importance of common people understanding deep truths. Consequently, the power distance within the ecclesial context is reduced	Augustine's views of the Holy Spirit and Love have significant epistemological ramifications. He asserts that one can only recognize the goodness and love of God if we have experienced some form of goodness or love in the past. This asserts a precognitive acceptance of affection as a means to attain knowledge.
	Established a monastery Began pastoral duties upon becoming bishop at 42		Paying attention to the affections along with Scripture, introduced a pre-cognitive philosophical premise that changes spiritual formation from being viewed only as orthodoxic and orthopraxic exercises

Table 6

Integral matrix of philosophical contributions

Socio-Cultural	Ecclesial Structure	Ecclesial Power Distance	Philosophical
	Similarity of Augustine's era and that of the present day political establishment		Against the Academy (certainty of truth)
			On a Happy Life (philosophy of happiness)
			On Order (problem of evil)
	Influence on the reformed community		On the Immorality of the Soul (God and the soul)
			Soliloquies
			_____
			LXXXIII Questions
			De Genesi Contra Manichaeos
			De Magistro
			De Vera Religione
			Similar rudimentary thoughts of future philosophers: Darwin, Newman, Freud, Jung

Table 7

Integral matrix of personal crises

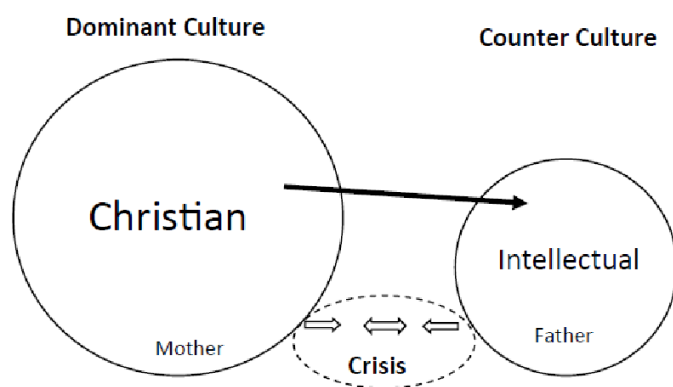| Socio-Cultural	Ecclesial Structure	Ecclesial Power Distance	Philosophical
Relocation to Carthage			Manichaeanism involvement (19-29)
Moral challenges at age 16			Introspection that lead to emersion in philosophy of academics and neo-platonism
Birth of illegitimate son			
At 19 turned to philosophy and Manicheanism			Fusion of Platonism with Christian doctrine
Emotional breakdown at age 32			
Full conversion to Christianity			

Dominant Culture

Counter Culture

Christian

Intellectual

Mother

Father

Crisis

Figure 1. Childhood and adolescent migration

Founding Culture

Dominant Culture

Christian

Intellectual

Father
Teachers

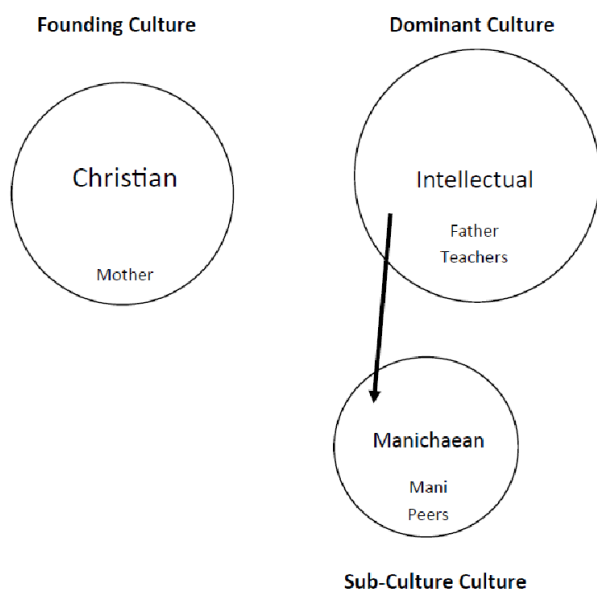Mother

Manichaean

Mani
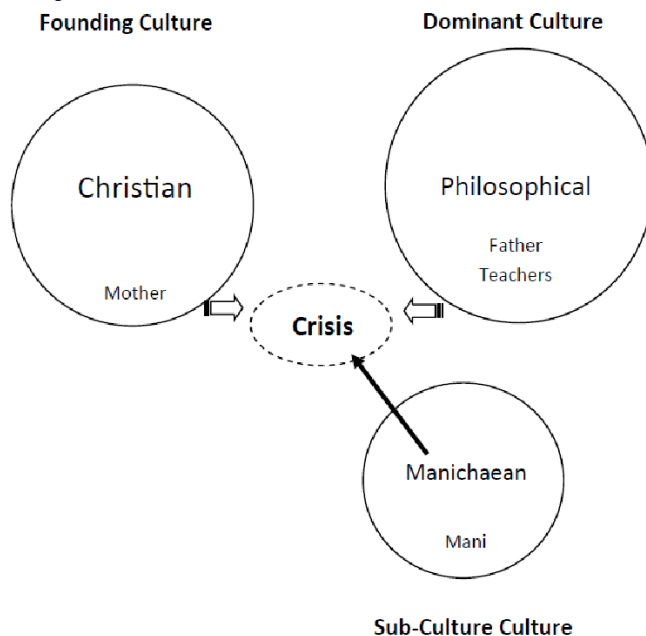Peers

Sub-Culture Culture

Figure 2. Young adult migration

Figure 3. Mid adult migration

The final figure portrays the formation of a new sub-culture that Augustine established as his social, emotional, educational and professional experienced convergence (Figure 4). Integration of philosophy and theology positioned Augustine to articulate through his sermons, letters and books a holistic worldview impacted the Church's epistemological and pedagogical approaches. In addition, this integrative sub-culture equipped Augustine to effectively challenge the contra cultures of Manichaeanism, the Donatists, and the Pelagians.
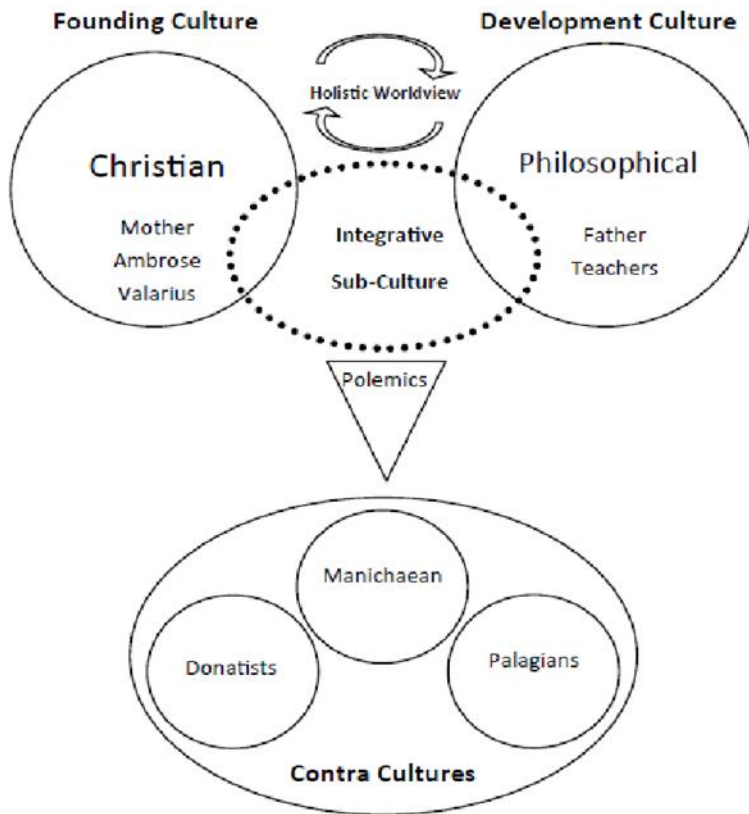
Figure 4: Development of an integrative sub-culture

Cultural Icons

Through a trans-disciplinary perspective of the socio-cultural migration of Augustine and the personalities that exerted influence in his life, it is apparent that there were cultural icons that embodied the nature and rhetoric of the cultures that he engaged. Monica (his mother) embodied the Christian culture that was the foundational culture in which Augustine was raised as a child. Petricius (his father) represented the thoughts and voice of the intellectual/philosophical counter culture. The namesake of Manichaeanism, Mani, was the personification of an offshoot philosophical sub-culture. Ambrose was the charismatic personality that captured the essence of a deeper version of the Christian culture that Monica had raised him in. Ambrose's preaching and acts of kindness enhanced Augustine's understanding of Christianity by revealing a scriptural gravitas and eloquent communication that offered a robust expression of his founding culture. Finally, Valerius contributed to Augustine's enhanced view of the Church by exemplifying a practically decentralized ecclesial structure.

The role of charismatic leadership within a culture is a critical component to grasp when considering patterns and progressions of socio-cultural migration. Augustine's life gives us an historical example of how a small set of individuals representing varied cultural perspectives served to guide the path of his socio-cultural alignment. While there may be some legitimacy in asserting that any particular personality could have represented the culture that Augustine was drawn to, the overwhelming evidence is that the unique qualities of these "culture icons" were the essence of influence, rather than a generalized representation.

Resisting Authority Structures

From the analysis of Augustine's key influencers and their rhetorical intent, it is apparent that they fall into two camps: 1) those who challenged the legitimacy of authority and its sources, 2) those that defended the legitimacy of authority by affirming its sources. Both Patricius and Mani sought to present a culture that was free of the normative constraints of the Church culture by de-legitimizing the authority of the Church structure via diminishing the import of Scripture. Conversely, Ambrose and Valerius sought to solidify the legitimacy of the Church culture by reaffirming the authoritative nature of Scripture.

The progressiveness of both sets of culture icons was not invested in the preservation of the institutional hierarchy. Rather, a commonality existed between all culture icons that Augustine gravitated toward in their actions and rhetoric of minimizing power distance between those who had positional authority and the common people. Perhaps this reveals a core theme of low power distance in Augustine's ultimate worldview. When convergence came, Augustine's increased positional authority was consistently accompanied with consideration of the common people.

Compliance versus Volition

The mapping of the cultural migration of Augustine reveals a telling component of personal crises. Monica represented a staunch cultural position of Christianity that impinged on Augustine's freedom to voluntarily select the Church culture. Likewise, Patricius represented a staunch cultural position of intellectualism that forced Augustine into a rigorous education that was meant to shape young men into the intellectual/philosophical culture. Hence, both mother and father were pulling Augustine toward their own culture creating a static tension. At the same time Augustine was pushing away from the obligatory force of both parents creating an internal resistance to both. Because both of these cultures were presented in an obligatory manner to Augustine, he experienced a season of rejecting both cultures in favor of choosing an alternative lifestyle that was neither Christian nor intellectual/philosophical. It could be asserted that a lack of freedom sets the cultural migrant up for personal resistance.

Augustine's first volitional migration into a culture was when he aligned with Manichaeism. Pushing away from both his mother's and his father's cultural preferences, Augustine selected a counter-culture that was distanced from both. His second volitional migration was back into the Church culture. It must be noted that the cultural icons of both of these latter alignments were presenting a compelling rationale rather than compliant rationale for alignment.

Socio-Cultural Impact on Preaching

Evidence from the trans-disciplinary integral approach reveals a significant influence of socio-cultural factors on Augustine's preaching ministry. The formative impact of Monica and the foundational culture of Christianity on Augustine's preaching are clearly seen in how he approaches the value of Scripture, institution of the Church and moral lifestyle. Each of these areas were key themes of Monica's worldview and reflected in the sermons and writing of Augustine. Likewise, the rhetorical education that Augustine experienced in his adolescence and early adulthood uniquely shaped both the theological and pragmatic presentation of truth through the vehicle of preaching.

When Valerius commissioned Augustine into the priesthood, he charged him with the responsibility to frequently preach. Of particular interest is the fact that preaching was usually reserved for the bishop. However, Valarius, recognizing the giftedness of Augustine (both theologically and rhetorically) charged him to preach. In addition to exemplifying a selflessness that coincided with a position of higher authority (low power distance), Valarius gave opportunity for Augustine's preaching to mature without the constraints of holding a higher authority. Consequently, Augustine's preaching was bold, compelling and adapted to the common person via rhetorical devices. Again, this practical experience allowed him to experience the robust nature of a low power distance in the ecclesial arena.

Augustine's immersion into Manichaeism positioned him to know its weaknesses via firsthand experience. This practical knowledge assisted in his ability to refute not only Manichaeism, but also the Donatists and Pelegians. Further, Augustine carried out his polemic challenges with a disposition of love that most likely was derived from having been aligned to such a counter-culture in the past.

As Augustine entered the role of preacher upon becoming a priest, he drew strongly from his years of education and experience in teaching rhetoric. Additionally, influenced by the charismatic communication styles of Mani and Ambrose, Augustine approached his preaching of the truth with a strong conviction of connecting with the masses of common people by integrating rhetorical devices along with Scriptural truths. This style proved to be a sea change for communication models in the Church. His

preaching impact quickly took on a manifold effectiveness in reaching people. Further, the transcription of his sermons served as a model for other ecclesial leaders to emulate.

Discussion

Many of the findings that have arisen from this research's effort to provide a transdisciplinary observation of the life of Augustine, have applicable insight into the current challenges facing the cultural landscape in the Church today. As identified at the outset of this paper, there are significant cultural problems in the present ecclesiology: a) cultural dissonance, b) structural incongruity, c) leadership distance from the congregation, and d) lack of a holistic epistemology that includes them importance of affective knowledge. Addressing these problems, the findings of Augustine provide insight into potential areas of consideration for ecclesial leaders.

Culture Mapping

One of the most beneficial aspects of this research is found in the mapping of Augustine's cultural migration. Using Robbins (1996) treatment of final cultural categories (pp. 86-88), dominant culture, counter culture, and contra cultural nomenclature was utilized to identify the various socio-cultural contexts that Augustine migrated through. Addition terms of "foundational culture" and "integrated culture" were coined by the researcher to uniquely identify the nature of these cultures in a comprehensive picture of Augustine's lifetime.

There appeared to be a cyclic dynamic where the founding culture was eventually revisited with greater depth that emanated from Augustine's personal experience and the influence of others. Current ecclesial leaders can effectively interject new identities that are currently interacting into the general cultures that Augustine migrated through. As such, the foundational culture, counter cultures and integrated cultures of today's ecclesial challenges can be mapped for similarities.

Much consternation exists in the current ecclesial context with regard to the emerging counter cultural rejections of the dominant Church culture. Determining the distinction between a counter culture of substance and contra cultures of heresy requires time to elapse and thoughtful engagement. One might note that Augustine approached his polemic ministry that challenged the veracity of the Manicheans, Donatists, and Pelegians with a strikingly poignant demeanor of love (Park, 2013). Similarly, challenges aimed at contra ecclesial cultures that have wavered in fidelity to truth are most effectively addressed by those who approach the conversation in love and who have had personal exposure to the sub-culture for a period of time. If allowed, these counter cultures (whether from within the church or secularly based) can actually provide essential insights into blind spots of neglect in the present ecclesial structures (Deck, 2016)

Culture Icons

When looking at the Church today and the cultural transitions occurring within society at large, consideration must be given to the charismatic personalities that are representing the cultures themselves. The ideas and ideals of any culture will have outstanding cultural icons that provide the key influence of the migration patterns of Christians finding their way. These cultural icons will either exert positive/compelling influence or negative/repulsive influence upon the crowd of cultural migrants in the Church. Somewhat like a contest, the vying cultures compete for the heart and mind of the migrants. The culture that successfully engages the migrant population gains personal equity, momentum and dominance.

Institution Check

The institution of the Church, like any other form of organization, wrestles with the tendency of its structural form drifting into increasing disconnection from its ontological purpose. Culture alternatives, whether emanating from within the Church or from a secular origin often serve to reveal mission drift and institutionalization that overvalues form over purpose. Scripture anchors the true Church as it struggles through these challenges, as it is the ultimate source of the Church's authority. Barth (1936) in Church Dogmatics warns that the Church has a propensity for domesticating the Bible. When this happens, the distance between the Scripture and the Church positions the Bible to testify against the Church (pp.298-300). In an effort to correct institutionalization, some counter cultures will attack the source of legitimacy (such as Manichaeism) in an attempt to discredit the institution. Others will segregate the source of authority from the institutional structure. It is essential for ecclesial leaders to hold strongly to fidelity with the Scripture. In so doing, they create openness toward legitimate criticism of the Church.

Examples of this are found in the emergent movement's varying degrees of diminishing the authority of Scripture. An opportunity presents itself for a legitimate critique of the Church that comes from ressourcement of the Scripture. This could begin with a fresh holistic epistemology that includes orthodoxy, orthopraxy and orthopathy. The inclusion of affective knowledge offers a hermeneutic that transcends mere positivistic modernism while retaining fidelity to the Scripture.

The Danger of Demands

Whether by intention or by simple perplexity, ecclesial leaders and family members often create an environment of cultural absolutism that demands compliance to the normative behavior of the foundational Church culture. Taking a lesson from our findings of Augustine, this sort of absolutism would likely create a migrant resistance to the foundational culture rather than compliance. Equally, counter cultures are just as

guilty of exerting as obligatory compliance that has no tolerance of variation in perspective. Often this takes the form of a harsh criticism of the existing institution of the Church with no room given for alternative viewpoints or honor.

Both of these dispositions will increase the likelihood that the cultural migrant will spiritually stall outside of all Church cultures and thus experience a season of crisis. Taking a cue from Ambrose and Valerius, Church cultures would do better to let the integrity of their perspective be compelling enough for people to voluntarily align.

A Word on the Word

In concert with the actions of Valerius, it would be beneficial for ecclesial leaders in higher positions to create room for younger voices that have the aptitude and giftedness to speak into contexts above their typical listenership. Doing so would have the effect of infusing bold fresh truth that has not been neutered through age, experience or prestige. It would also lend toward a lower ecclesial power distance that can correct wayward institutionalization and groupthink from within the Church culture. Proactivity toward empowering and giving stage to ecclesial leaders from the younger generation will position the Church to positively shape future ecclesiology from a positive and assertive disposition rather than a negative and reactive disposition.

It would be safe to assume that the errant contra cultures that will emerge in opposition to the Church (this is not to say that all counter cultures are errant) will best be refuted by those who will have had a personal experience in those very cultures as did Augustine with Manichaeism.

As the means of communication changes with lightning speed in this current culture, ecclesial leaders can learn from Augustine's innovative use of rhetoric to take the gospel forward in an unprecedented way. Young ecclesial leaders will have similar opportunities as they tap into other disciplines, experiences and areas of external expertise to enhance presentation and receptivity of the gospel.

Conclusion

The intent of this research was to consider the present condition of the Church, and to attempt to contribute toward finding insights and solutions from a historical analysis of Augustine of Hippo. Beginning with the exploration of presenting problems in current ecclesial leadership and structure along with questions that emerge from the identified problems, a synopsis of previous literature on Augustine was arranged to set the stage for a transdisciplinary analysis. The researcher sought to use socio-cultural, philosophical, and organizational disciplines to observe the key influencers, educational development, occupational role, preaching ministry, theological ministry, pastoral ministry and philosophical contributions of Augustine. Socio-cultural mapping of

Augustine's life revealed the significant themes of culture icons, resisting authority structures, compliance versus volition, and socio-cultural impact upon preaching.

From these historical themes, a unique and holistic perspective is considered that seeks understanding of how individuals migrate through religious and social cultures along their life's journey. The multi-faceted influence of cultural icons and varied experiences become the ingredients through which God guides the individual leader into convergence of experience, community, knowledge, aptitude and opportunity.

About the Author

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Qualities Distinctive to Christian Researchers: A Quest for Spiritual Significance

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Significance is not only a distinction made in quantitative research, but it is one held by the Christian scholar doing quantitative research as well. Yet for the Christian scholar, the significance level is both statistically and spiritually informed. Three distinctive qualities of the Christian quantitative researcher contribute to the discussion of practical and meaningful significance in research. The three qualities include: a supernatural calling on the researcher's life; engagement with God on what to research, the research, and how to further research; and the worldview based upon Biblical principles.

Williams and Monge (2001) defined statistical significance as the "level of calculated probability" being "sufficiently low as to serve as grounds for rejection of the null hypothesis" (p.67). Alongside this description is one for a rejection region, significance level, which is set by the researcher as "grounds for rejection of the null hypothesis" (p.67). Significance is not only a distinction made in quantitative research, but it is one held by the Christian scholar doing quantitative research as well. Yet for the Christian scholar, the significance level is both statistically and spiritually informed.

Statistical Significance

One of the most common measures within quantitative research is that of statistical significance, the p value, being less than a value of 0.05 (Williams & Monge, 2001). Sawyer and Peter (1983) defined the results of statistical significance "which occurs rarely if the null hypothesis is true" (p.122). Kühberger, Fritz, Lermer, and Scherndl (2015) clarified the misconceptions of statistical significance meaning "big and important" and non-significance meaning "'no effect at all'" (p.1). Researchers question the magnitude of the effect size in reporting statistical significance due to the influence of the sample size (Kühberger et al., 2015). Peeters (2016) addressed the fallacy in assuming that statistical significance is the final word within quantitative research. According to Peeters (2016) practical significance advanced beyond statistical significance by aligning the results with practical application, thus "substantive

significance" (p.83). There are alternative means Peeters (2016) recommended such as "general interpretation guidelines," "benchmarking," and minimal important difference" (p.84). Gross (2015) challenged the traditional dialogue centered on statistical significance and invites researchers to dive deeper into interpreting meaningful results versus hiding behind sampling errors.

While statistical significance is a valid means of measurement in quantitative research, researchers (Sawyer & Peter, 1983; Kühberger et al., 2015; Peeters, 2016; & Gross, 2015) imply that there is more to the determination of what is big and important in the conversation on significance in research. The Christian researcher should be allowed to speak into the conversation on significance beyond informing statistical data in research. The Biblical foundation is the starting point for understanding significance spiritually and defining distinctive qualities of a Christian quantitative researcher.

Biblical Account of Significance

Genesis 18 begins with the story of Abraham and Sarah entertaining three visitors in their tent. While the identities of the visitors are never explicitly revealed, their prophetic and divine natures are implied. The nature of God unfolds in the chapter's beginning passage as Sarah contends with what appears to be statistically improbable ~~impossible~~ – pregnancy in her nineties. Not bound by probabilities or differences, God asks Sarah, "Is anything too hard for the Lord?" (Genesis 18:14a, New International Version). Where statistics limit man, it does not limit God. This truth informs the Biblical perspective of significance in the account that follows Abraham's encounter with the three visitors.

When the three visitors to Abraham's camp arose to leave, they turned their attention toward Sodom. Doyle (2004) described the inhospitable and shaming culture of Sodom that had demoralizing sexual expression. The Lord considered not telling Abraham that He was about to destroy Sodom (Genesis 18:17). The Lord knew that Abraham was an influential piece of His plan to bless His people. It was important to the Lord that Abraham had the right understanding of God, the right encounter with His justice. Would Abraham stand by a justice that could cost Him his family? One of the biggest tests for the Christian quantitative researcher is what they will do when faced with statistical results that challenge their beliefs. Abraham was challenged in his belief of God, yet still trusted that God has the authority and perspective that goes beyond his finite understanding.

God further explains to Abraham that He will go down to Sodom and Gomorrah and judge for Himself their sinful state. Abraham then boldly begins to enter into a dialogue with God. Abraham is not carrying a casual conversation with the Lord, but is actually questioning God's decision to usher in justice, even at the cost of godly people. The justice wager begins with offering 50 godly people as a significant number to save the

two cities. Abraham is trying to redefine the rejection region. In Genesis 18:25, Abraham crosses his culture's honoring boundaries via passionate and manipulative questioning. Genesis 18 reveals a side of Abraham and God's relationship that wasn't revealed to the reader prior to the text. Abraham has a lot to say to God. Genesis 18 ushers in statements and questions that challenge God. The essence of Abraham's dialogue sound like, "Don't act like this God!" "Don't treat godly and wicked people the same." "Aren't you going to do what is right?" Abraham appears to feel a need to remind God about His character and His righteous nature. God concedes to save Sodom and Gomorrah if there are 50 godly people within its territory.

Yet, Abraham knew about Sodom and Gomorrah, his nephew Lot chose to live in Sodom Gomorrah's land. The land that Lot chose was lush and fertile, full of what appeared to be opportunity. What is the best opportunity in the natural world is not always the best opportunity in the spiritual world? Setting the rejection region at 50 people would not be enough to save Sodom and Gomorrah. Just like Abraham undertook the task of speaking to the Lord about His rejection region, there is a weight of responsibility in setting the appropriate rejection region in order to determine what is statistically significant. Abraham moves the rejection region to 45, and God agrees. Again Abraham moves the region to 40, and God commits to keeping the region at 40. Next Abraham argues for 30 people to represent the rejection region and again God agrees, followed by a further decrease to 20 people and finally 10. The rejection region was set at 10 people. It appears that spiritual significance is directly connected to relational significance between God and His people.

Williams and Monge (2001) described the most common statistical significance rejection region being $p < 0.05$. Generally speaking that means that 95 times out of a hundred, a researcher should get the results presented in the research. [Using this same level of significance...] for 10 people to be considered a statistically significant number, there needed to be at least 200 people living in Sodom and Gomorrah. Abraham's negotiations starting at 50 people for a rejection region suggests a greater number, of which, 200 is conceivable. Yet, 0.05 is not a Biblical significance level; man's statistical rejection regions do not limit God.

 Was the number of people that Abraham negotiated with God for statistically significant? With no solid proof of the population of Sodom and Gomorrah at the time, the significance value is merely a speculation. Except, the rest of the story shows God saving Lot's family, including his wife and two daughters. In the end because of Lot's wife's disobedience, only 3 people were saved. Three people constituted statistical significance that day.

The stories of spiritual significance are not limited to Abraham's encounter with God in regards to Sodom and Gomorrah. In Genesis 7, God was preparing to flood the entire Earth. Eight people constituted statistical significance in saving Noah, his wife, his sons

and their wives. In Matthew 18:12, God finds 1 out of 99 sheep statistically significant enough to leave the 99 in order to find the 1 lost sheep. In fact, Matthew 18 describes how heaven celebrates the spiritual significance of the shepherd leaving the 99 sheep.

Like Peeters (2016) argued for practical significance, there must be other distinctions including guidelines and benchmarks that aid in meaningful and applicable conversations based on quantitative research. For the Christian scholar there are distinctions that contribute to a meaningful spiritual significance factor. The guidelines and benchmarks for the Christian scholar should be based in Biblical understanding. Along with a Biblical foundation, a Christian scholar should also be informed through an active and daily relationship with God.

Christian Quantitative Researcher Distinctions

On the basis of understanding spiritual significance ranging according to a God-ordained value, the Christian quantitative researcher should display characteristics that make them distinct from other scholars. Without distinct elements, the Christian researcher is just a scholar like every other researcher. Calling, engagement, and worldview are three distinctions that transcend a Christian quantitative researcher from other researchers.

Calling

"Declaring the end from the beginning, and from ancient times things which have not been done, saying, 'My purpose will be established, And I will accomplish all My good pleasure'" (Isaiah 46:10, New American Standard Version). Williams and Monge (2001) discussed the value in conducting quantitative research and the hypothesis tests utilized. Starting with a hypothesis is a common beginning point for most quantitative researchers (Creswell, 2014). The hypothesis is a researcher's attempt to understanding the "why" behind the study. As humans, we like to understand "why." For the Christian quantitative researcher there is a deeper underlying "why" in both what they are called to research and the deeper meaning behind that research. Romans 8:30 confirms, "those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified" (English Standard Version). Being a Christian scholar is not vocation it is a calling.

The Christian quantitative researcher should believe they are called by God to do a specific work in order to accomplish a specific purpose. There are many purposes for researchers to do quantitative work, of which Williams and Monge (2001) boldly discerned that "just because a study has used statistics is no guarantee of its worth" (p.3). When a researcher is not motivated, driven, and reinforced by their calling, then all the pressure is upon them to prove the value and worth of the research. The Christian quantitative researcher is called to do good research; it is up to God what He

wants to do with the work from there. The calling of the Christian researcher should not be limited to the beginning of the quantitative research, but also to the deeper sub territories the researcher is called to further explore. Calling also applies to the future research that the Christian researcher would commit their work and vocation towards.

Engagement

Hatlem (2014) discussed that Abraham's invitation to reason with God ushers in an invitation for us to reason with God as well. Another distinctive quality of the Christian quantitative researcher should be the engagement of the researcher with God, the omnipotent and omniscient creator of the universe. The Christian quantitative researcher is not alone in their research work. Like Abraham was allowed by God to dialogue with Him, the Christian researcher is set up for engagement. This engagement is a critical component to the Christian researcher as they join the researchers before them in a communal journey of uncovering truth. Colossians 1:3 connects God as the Father of Jesus Christ who promises that knowing the truth would lead to freedom (John 8:31[,32]). Most research ends with where the current research studied could be further developed and researched in order to carry the baton of knowledge and understanding. There is a beauty in sharing in a dialogue of uncovering truth with other researchers, yet the bar is raised when God intentionally makes Himself available to be a part of the discussion. By the will of God, Jesus left heaven in order to engage with us, to be "Immanuel," "God with us" (Matthew 1:23). God's invitation in Matthew 7:7 is that His people are permissioned to ask, seek, and knock in order to receive what they are lacking or what they need. Abraham's bold questions in dialogue with God reveals that He is not afraid of our questions (Genesis 18:24-25; 28-32).

Engagement is not only available to the Christian researcher after the research is completed, but before and during ~~and after~~ the research. Again, Isaiah 46:10, reminds the Christian researcher that God works under a scientific method as well. Stating a hypothesis is just like God working from the end to the beginning (Isaiah 46:10). Our hypothesis can be a form of entering into an engagement with God about the possibilities within research. Overall, engagement should set the Christian quantitative researcher apart from other researchers in having a resource that is not available from a library.

Worldview

In documenting the Biblical basis of significance, a distinct quality of a Christian quantitative researcher arises, one of worldview. A Christian quantitative researcher should not base their works' significance in what the world values, but in a value system outside of this world. In John 17:16 Jesus reminded His people that "They are not of the world, even as I am not of it" (NIV). The Christian quantitative researcher is a citizen of the kingdom of Heaven called to usher in the kingdom of Heaven's

worldview on Earth (Matthew 6:10). "He is before all things, and in Him all things hold together" (Colossians 1:17, NIV). Abraham was challenged in his worldview when God appeared to be an unjust God. God knew this would challenge Abraham's worldview, but trusted that stretching his worldview was worth it.

God, the Creator of the universe, should inform the worldview of the Christian quantitative researcher (Genesis 1). From a God-informed worldview, the Christian scholar should seek the Bible as accountability to their findings. Solomon informed the Christian believer that "what has been will be again, what has been done will be done again; there is nothing new under the sun" (Ecclesiastes 1:9, NIV). Therefore, what is discovered in research was already known and God chose to allow it to be revealed. A Biblical worldview establishes the truth that we are all connected together by being created by the same source (Genesis 2).

Conclusion

The discussion of significance in quantitative research is valid and current to today's scholarly research. Significance limited to only the measurement of the p value is no longer enough (Peeters, 2016). Three distinctive qualities of the Christian quantitative researcher contribute to the discussion of practical and meaningful significance in research. The three qualities include: a supernatural calling on the researcher's life; engagement with God on what to research, the research, and how to further research; and the worldview based upon Biblical principles. Significance has multiple contributions to the practical application of research. Spiritual significance is a weighty contributor to the field of quantitative research.

The caveat for the quantitative researcher to benefit from the distinctions of a Christian researcher is based upon if the researcher actually has a relationship with God. Just claiming to be a Christian does not make a researcher distinct, it is the active relational interaction that differentiates the Christian quantitative researcher. Further research in studying the distinctive qualities of the Christian quantitative researcher lies in proving God as the originator and developer of the scientific method. The format of hypothesis, variables, testing, and results could be paralleled with Biblical accounts. Overall, the field of quantitative research would benefit greatly by understanding what motivation, engagement, and worldview is informing the scholarly work that is a part of uncovering truth.

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