



EMERGING
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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.

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From the Editor
Dr. Bruce E. Winston

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Welcome to Volume 10, 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

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Spiritual Leadership in Collectivist and Individualist Cultures

Valentin Novikov

Although interest in spiritual leadership has been on the increase, empirical research was needed to understand the applicability of the spiritual leadership paradigm in different cultures. Consequently, a quantitative study was performed to investigate if differences exist in how the seven spiritual leadership characteristics measured by the spiritual leadership scale (Fry, Vitucci, & Cedillo, 2005) differ in the horizontal collectivist and individualist cultural patterns posited by Singelis, Triandis, Bahwuk, and Gelfand (1995) that were measured using the INDCOL 95 instrument questionnaire (Triandis, 1995). The study was conducted with 80 participants with different individualistic and collectivistic cultural backgrounds that were voluntarily obtained from the increasingly multicultural regions of the United States that has evolved into a global microcosm (Stevens & Ogunji, 2011), which has been referred to as a medley of diverse cultures rather than a melting pot of indiscriminate cultures (Griffin & Moorhead, 2007). The study results indicated the existence of a difference in participant perceptions in five of the seven spiritual leadership characteristics based on the participants' collectivistic or individualistic cultural orientation. Additionally, the results suggested that spiritual leadership may be more prevalent in collectivistic rather than individualistic cultures.

A Study of Power Relations Within Groups Through the Lived Experiences of Elected Officials

Gia Tatone

This study aimed to examine the understanding of power relations within groups through the lived experiences of elected officials using qualitative research methods. The data revealed these leaders to express three types of need for power through achievement, affiliation, and institutional need for power (McClelland & Burns, 1976) as they work within their groups that are a mix of the two major U.S. political parties; Democrats and Republicans. This study used purposive sampling and the participants were interviewed to obtain data using structured questions. This study also examined

the data to determine if the elected officials used their power within their group for personalized reasons or socialized reasons. In addition, a literature review explored different types of power, and how groups might express power. The study aimed to function as a pilot test and be used to create a prototype for future studies on the expression of power relations within groups.

Reducing Groupthink: An Exegetical Research Analysis of 1 Corinthians 13:11-14:25.
Benjamin Stoffel

This article examines 1 Corinthians 13:11-14:25 through an inner textural exegetical analysis (Robbins, 1996) towards a better understanding of how the apostle Paul addressed in-group cohesiveness among the church members at Corinth. The findings of the exegetical analysis are discussed in relation to the organizational behavior construct, "groupthink" (Janis, 1972). The research is framed around the following question: How can leaders reduce groupthink? As a construct of group behavior, researchers have correlated groupthink with reduced group and organizational performance (Janis, 1972). Researchers have positively correlated group cohesiveness with groupthink and have referred to a group member's desire to remain in the group (Dailey, 1977). Group cohesiveness - the desire to remain in a group - can negatively impact the group member's ability to share or involve outside opinions that contradict the in-group culture (Sims & Sauser, 2013). Ignoring the input of outsiders has been associated with groupthink and has led researchers to suggest adding a group role that intentionally adopts an outsider's view or bringing in an outside consultant (Andrew Sai, 2005; Burdon & Harvey, 2016; Schütz, & Bloch 2006). This article posits that in the pericope of 1 Corinthians 13:11-14:25, Paul is the outside consultant, writing to an in-group - the Christians at Corinth.

A Phenomenological Inquiry into Engineers' Motivation to Follow
Thomas R. Ulrich

A phenomenological study of engineers' motivation to follow was conducted. Creating a mirror image of a phenomenological investigation into why some engineers choose to become managers (Ulrich, working paper), the present investigation was intended to unearth insight related to why some senior engineers, who are qualified to act as engineering managers, prefer to remain in non-management roles. The study was based upon a set of six semi-structured, 30-minute interviews guided by an eight-question interview guide derived from the literature. The participants, all of whom work at the same high technology medical device manufacturer in Southern California, were senior engineers who prefer to remain in non-managerial engineering roles. Each interview was transcribed and first-cycle-coded immediately following the interview. Saturation was recognized following the fifth interview, but a sixth interview was conducted as confirmation. Using in vivo and pattern coding (Saldaña, 2016), a total of 30 themes were identified. Overall the results suggest that these engineers prefer non-managerial roles because, in their context of high technology medical devices, the same

factors that drive some engineers to become managers motivate these engineers to continue in non-managerial roles. In other words, these engineers perceive their non-managerial roles as the optimum expression of their character, organizational commitment, and common sense. In addition to providing a new understanding of these engineers' motivation to follow, a new six-fold paradigm (doing, knowing, teaching, mentoring, relating, modelling) of engineering is proposed. Finally, three insights into retaining top engineering talent are provided.

Hosea 7:1-16 and Destructive Leadership Theory: An Exegetical Study

Daniel B. Holmquist

This qualitative hermeneutical study of Hosea 7:1-16 examined Hosea's insights into leadership and how they might enhance, critique, or refine destructive leadership theory (DLT). After performing a general hermeneutical and genre analysis of the biblical text and uncovering its leadership implications, these implications were intersected with the three domains of the toxic triangle theory of DLT: destructive leaders, susceptible followers, and conducive environments. Although the situation in Hosea 7 illustrated well the toxic triangle of DLT, a number of areas for potential refinement of DLT emerged, especially related to the theory's reliance upon modern psychology, ethics, and views of culture. DLT remains in the formative stages of development and could benefit from building stronger ethical foundations, investigating additional processes involved in destructive leadership situations, studying the interaction between the three domains of the toxic triangle, and exploring potential solutions to destructive leadership. Insights from Hosea 7, as well as from additional exegetical research of scripture, show promise for further gains toward a more robust theory of destructive leadership.

Christian Spiritual Formation

Wilson Teo

The term spiritual formation has been used in many Christian contexts given its recent popularity and yet this term can carry different meanings in these various contexts. The history of this word is traced to Roman Catholicism, and yet it has a different meaning within the Christian evangelical world. This literature review will focus on the various dimensions of spiritual formation such as its definitions, the underpinning theological foundation, the formational elements and the desired outcomes. The paper will also suggest the possible gaps that will require further attention so that the concept of spiritual formation is beneficial to the formation of the Body of Christ.



Spiritual Leadership in Collectivist and Individualist Cultures

Valentin Novikov
Regent University

Although interest in spiritual leadership has been on the increase, empirical research was needed to understand the applicability of the spiritual leadership paradigm in different cultures. Consequently, a quantitative study was performed to investigate if differences exist in how the seven spiritual leadership characteristics measured by the spiritual leadership scale (Fry, Vitucci, & Cedillo, 2005) differ in the horizontal collectivist and individualist cultural patterns posited by Singelis, Triandis, Bahwuk, and Gelfand (1995) that were measured using the INDCOL 95 instrument questionnaire (Triandis, 1995). The study was conducted with 80 participants with different individualistic and collectivistic cultural backgrounds that were voluntarily obtained from the increasingly multicultural regions of the United States that has evolved into a global microcosm (Stevens & Ogunji, 2011), which has been referred to as a medley of diverse cultures rather than a melting pot of indiscriminate cultures (Griffin & Moorhead, 2007). The study results indicated the existence of a difference in participant perceptions in five of the seven spiritual leadership characteristics based on the participants' collectivistic or individualistic cultural orientation. Additionally, the results suggested that spiritual leadership may be more prevalent in collectivistic rather than individualistic cultures.

Brown and Eisenhardt (1997) characterized the twenty-first century as tumultuous and unpredictable. This has caused an uncertain work environment, which has left employees searching to discover the meaning of their work and a sense of connectedness with fellow employees (Giacalone & Jurkiewicz, 2003). Consequently, attention has been growing about the concept of workplace spirituality to address these two workplace issues (Dent, Higgins, & Wharff, 2005). As a result, Fry (2003) proposed a theory on spiritual leadership. Sanders, Hopkins and Geroy (2005) defined spiritual leadership as the degree to which leaders inspire a sense of organizational meaning and facilitate the interconnectedness between employees. The spiritual leadership theory posited by Fry (2003) did not include religion even though Kriger and Seng (2005) noted

that the majority of the people in the world are participants in one of the five major world religions.

Although interest in spiritual leadership has been on the increase, empirical research is still lacking (Milliman, Czaplewski & Ferguson, 2003) to support Fry's (2003) theory. Consequently, Nicolae, Ion, and Nicolae (2013) indicated additional research is needed to address deficiencies in understanding spiritual leadership and develop models associated with the spiritual leadership theory. Knowledge deficiencies include the applicability of the spiritual leadership paradigm in different cultures across the globe.

Cultures can be defined by several dimensions to include collectivism and its opposite individualism. In collectivistic societies, members are combined into interconnected groups that protect and provide for one another in exchange for group commitment (Hofstede, 2001). Individualism is the dichotomous dimension to collectivism (Parker, Haytko, & Hermans, 2009), where individual's connections to society are weak (Hofstede, 2001). In individualistic societies members, not groups, are responsible for ensuring that their personal needs and the necessities of their families are satisfied (Hofstede, 2001).

Consequently, a study was performed to investigate the following question: Is spiritual leadership practiced in societies in the two divergent cultural dimensions of collectivism and individualism? The study was based on the supposition that in collectivist cultures that endorse followers' subservience to group goals and where ties between group members are close, the prevalence of spiritual leadership is probably less since many of the benefits provided through spiritual leadership are readily available through collectivistic groups. This supposition is based on the results of Love's (2007) study, which suggested that collectivists experience a stronger sense of belonging and spiritual bond with their peers. In contrast, it was also conjectured that individualist cultures, which endorse individuality and self-reliance, probably will portray spiritual leadership more effectively than in collectivist cultures. This study expands the understanding on the portrayal of spiritual leadership within different cultural contexts. Presented are the results found in scholarly literature on spiritual leadership, collectivism and individualism, an explanation of the research methodology of the study, the study results, and a discussion of the impacts of the findings.

Literature Review

Based on the focus of the research question, a review of scholarly literature was conducted on the main areas associated with the study. These areas include spiritual leadership, collectivism, and individualism.

Spiritual Leadership Theory

Fry (2003) posited that a vision provided by spiritual leaders create a sense of calling and an organizational culture of altruistic love. Spiritual leaders produce a sense of membership and appreciation within workers. Fry (2003) also contended that when employees feel that their activities make a difference in the organization, it gives their lives meaning and produces “a sense of calling” (p. 711). The sense of calling is created when the employees’ personal goals and values are compatible with the leader’s organizational vision (Fry, 2003). Kotter (1996) posited that vision provides a shared perception of the future that motivates employees to work to build the future. The vision serves as an inspiration of hope and faith (Daft & Lengel, 1998; Nanus, 1992) that the organization will successfully achieve its mission (Fry, 2003).

Employees want to discover work’s meaning and to be part of a group that appreciates members’ contributions (Giacalone & Jurkiewicz, 2003). Fry (2003) contended that a sense of membership is felt by employees when the organization’s culture is centered on altruistic love. Fry (2003) stated within the:

spiritual leadership theory, altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others. Underlying this definition are the values of patience, kindness, lack of envy, forgiveness, humility, selflessness, self-control, trust, loyalty, and truthfulness (p. 712).

Love has been shown by psychology to overturn the adverse effects of fear, anger, pride, and a sense of failure (Seligman & Csikszentmihalyi, 2000).

Lastly, spiritual survival within the workplace occurs within organizations when employees feel a sense of calling and membership (Fleischman, 1994; Maddock & Fulton, 1998). Spiritual leadership, which supports spiritual survival, breeds organizational commitment (Fry, 2003), productivity, and continuous improvement (Fairholm, 1998). Based on the spiritual leadership theory, Fry, Vitucci, and Cedillo (2005) identified seven characteristics of spiritual leadership. These characteristics are vision, hope and faith, altruistic love, calling or meaning, membership, organizational commitment, and productivity (Fry et al., 2005).

Collectivism

In collectivistic cultures, individual’s personal goals and needs are subservient to the goals and requirements of the in-group (Parker, Haytko, & Hermans, 2009). The source of individual’s identity is their membership within a group; consequently, individual satisfaction is attained when one fulfills his or her role within the group (Parker et al., 2009). Valued characteristics include group harmony, interdependence, and cooperation

(Parker et al., 2009). Furthermore, there is a difference in the acceptability of behaviors toward group members in comparison to people that are outside the group (Ralston et al., 2014). Although malicious treatment toward personnel who are not group members may be acceptable, benevolence is mandatory for in-group members (Ralston et al., 2014).

The global leadership and organizational behavior effectiveness (GLOBE) project examined cultures across 60 nations, which were divided into nine culture clusters based on cultural similarities (Dorfman, Javidan, Hanges, Dastmalchian, & House, 2012). Nine cultural dimensions were examined in the GLOBE study (Dorfman et al., 2012). These dimensions included both societal collectivism and in-group collectivism (House, Javidan, Hanges, & Dorfman, 2002). In the study, societal collectivism measured the degree that organizational and societal practices “encourage and reward collective distribution of resources and collective action” (House et al., 2002, p. 5). In-group collectivism measured the degree that “individuals express pride, loyalty and cohesiveness in their organizations and families” (House et al., 2002, p. 5). The GLOBE study revealed that China, Argentina, and Mexico have strong collectivistic cultures (Yukl, 2013).

Brewer and Venaik (2011) disagreed with the GLOBE study collectivism constructs; they maintained that the GLOBE study narrowly measured in-group collectivism simply as family collectivism. Singelis, Triandis, Bahwuk and Gelfand (1995) proposed a different construct for collectivism than was used in the GLOBE study. Singelis et al.’s (1995) construct included horizontal collectivism (HC) and vertical collectivism (VC). HC involves the promotion of “communal sharing, cooperation and interdependency” (Shin & Park, 2005, p. 105). Individuals interact on an equal basis within HC cultures (Shin & Park, 2005). HC societies are low freedom, high equality communal cultures (Shin & Park, 2005). Parts of Latin Europe are posited to be HC cultures (Shin & Park, 2005). Individual goals are subordinated for the good of the group in VC cultures (Shin & Park, 2005). Individual freedom and autonomy are restricted within the VC culture as group members aspire to conform to group expectations and norms that maintain group harmony (Triandis & Gelfand, 1998). VC societies are communal, low freedom and low equality cultures (Shin & Park, 2005). Confucian Asia is posited to be a VC culture (Shin & Park, 2005). Latin America is considered a collectivist culture (Yukl, 2013). Interestingly, Singelis et al.’s (1995) study did not indicate whether the Latin American societies were HC or VC cultures.

Individualism

In contrast with collectivist cultures, individualistic cultures emphasize “self-sufficiency, personal goals, and a deriving of satisfaction and pride in one’s own accomplishments” (Parker et al., 2009, p. 129). Since the main concern in individualistic cultures is not in the group but the attainment of individual goals, conflict within

groups is typically considered acceptable (Parker et al., 2009). Consequently, people in individualistic cultures typically have “a very positive sense of self-worth; personal success, uniqueness and open emotional expression” (Parker et al., 2009, p. 129). Connectivity in groups is weak in individualistic cultures. Consequently, Triandis and Gelfand (1998) postulated that groups in individualistic societies can be described as temporary like-groups that lack the deep commitment of collectivist in-groups. Consequently, there is little distinction between how in-group and out-group members are treated, which is dissimilar to collectivist societies (Ralston et al., 2014). Ralston et al. (2014) suggested that this may be because malicious behavior is not an effective way to promote one’s self-image in an individualistic society.

The GLOBE study did not use a separate measure for individualism; instead, the same societal collectivism measure was used to distinguish between societal collectivistic and individualistic cultures with low scores indicating individualistic cultural proclivity (House et al., 2002). Unlike the GLOBE study, Singelis et al. (1995) proposed two separate individualistic cultural dimensions: horizontal individualism (HI) and vertical individualism (VI).

HI encourages “individuality, uniqueness, independence, self-reliance, autonomy and the equality of the interpersonal interaction” (Shin & Park, 2005, p. 106). HI societies can be described as high freedom and high equality cultures (Shin & Park, 2005). Portions of the Anglo culture cluster and Nordic Europe are posited to be HI cultures (Shin & Park, 2005). Vertical individualism (VI) “encourages personal achievement through competitions” (Shin & Park, 2005, p. 106). People in VI societies are not very cooperative and seek to maximize their personal gain (Probst, Carnevale, & Triandis, 1999). This results in a culture that supports high levels of freedom that does not include equality between people in the society (Triandis, 1995). Parts of Latin Europe and portions of the Anglo culture cluster are posited to be VI cultures (Shin & Park, 2005).

Culture within the United States

Although the United States was evaluated as a strongly individualistic culture in the GLOBE Study (House et al., 2002), with the 400 percent increase in immigration of people from diverse cultures from across the world since the GLOBE Study the United States has become more of a global microcosm (Stevens & Ogunji, 2011). Many of these immigrants, unlike their predecessors, have not assimilated into the American culture (Griffin & Moorhead, 2007) as evidenced by at least 10 percent of the population speaking a non-English language at their residence (Bureau of Labor and Statistics, 2000). Consequently, it is posited that the United States has been evolving into a culture that is becoming less individualistic and more collectivistic with the marked increase in immigrant populations from 48 nations (Stevens & Ogunji, 2011) to include collectivist societies from Latin America, the Middle East, North Africa, and Eastern Europe.

Hypothesis Development

Using the results of the literature review different hypotheses were developed to examine the different aspects related to the research question about whether spiritual leadership is practiced in societies with two divergent cultural dimensions of collectivism and individualism. Based on Singelis et al.'s (1995) supposition that collectivism and individualism are not just dichotomous, but are different constructs represented by horizontal and vertical collectivism and horizontal and vertical individualism, the study employed the hypothesis of differences since the literature does not indicate if a correlation exists between the spiritual leadership characteristics and the cultural dimensions of collectivism and individualism. It was theorized that there will be a difference in the display of spiritual leadership within different cultures. This conjecture was based on the following two suppositions related to collectivistic cultures: individual self-identity is obtained from in-group membership (Parker et al., 2009), which has similarities to a sense of membership within spiritual leadership; and personal satisfaction is obtained by fulfilling one's role within the group (Parker et al., 2009), which is comparable to a sense of calling within spiritual leadership. Consequently, the study included the following seven different hypotheses:

Hypothesis one (H1): There is a difference between followers' inspiration derived from their organization's vision in horizontal and vertical collectivistic and individualistic cultures.

Hypothesis two (H2): There is a difference between followers' hope or faith in their organization in horizontal and vertical collectivistic and individualistic cultures.

Hypothesis three (H3): There is a difference between followers' feelings of altruistic love within their organization in horizontal and vertical collectivistic and individualistic cultures.

Hypothesis four (H4): There is a difference between followers' sense of meaning or calling derived from their work in horizontal and vertical collectivistic and individualistic cultures.

Hypothesis five (H5): There is a difference between followers' feelings of membership in their organization in horizontal and vertical collectivistic and individualistic cultures.

Hypothesis six (H6): There is a difference between followers' organizational commitment in horizontal and vertical collectivistic and individualistic cultures.

Hypothesis seven (H7): There is a difference between followers' productivity within their organization in horizontal and vertical collectivistic and individualistic cultures.

Methodology

The study to explore the portrayal of the characteristics of spiritual leadership in collectivistic and individualistic cultures employed a quantitative study methodology. The description of the methodology for the study provides 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 an ex-post facto design method (Cozby & Bates, 2012) to examine the differences in spiritual leadership within both collectivistic and individualistic cultures. The study examined the occurrence of spiritual leadership in the United States that has become a microcosm rather than a melting pot of world cultures (Griffin & Moorhead, 2007; Stevens & Ogunji, 2011) since House et al.'s (2002) GLOBE study. This study consisted of survey instruments that contained items that examined the respondents' perceptions of the degree of spiritual leadership exhibited by leaders within their organizations based on the seven different characteristics of spiritual leadership posited by Fry et al. (2005) and the respondents' collectivistic and individualistic proclivities as posited by Singelis et al.'s (1995). The study also recorded the following demographical information: age, gender, region where the respondent grew up, region where the respondent currently resides, and the income level of the respondent. Since proclivities such as individualism and collectivism are influenced by one's background, the study assumed that the location where the respondents were raised might influence their cultural views.

Population and Sample

The population for the study was employees in different organizations throughout the United States, which is a global microcosm (Stevens & Ogunji, 2011) of people from diverse cultures from across the world many of whom have never assimilated into the historical American culture. Because it is impossible to survey all members of the population, the study consisted of a convenience sample (Cozby & Bates, 2012) of employees from organizations from different regions throughout the United States that volunteered to participate in the online survey. The minimum number of participants in the study was 80 as planned based on the fact that there were four independent variables in the study, which were the four cultural dimensions posited by Singelis et al. (1995).

Variables

The study included independent, dependent, and demographic variables. The independent variables captured the respondents' collectivistic or individualistic cultural orientation. Each hypothesis used one independent variable with four categorical levels, which are the individualistic and collectivistic dimensions posited by Singelis et al. (1995), and used one continuous dependent variable from the seven spiritual leadership characteristics for the study.

Independent variables. The GLOBE study did not use a separate measure for individualism; instead, the same societal collectivism measure was used to distinguish between societal collectivistic and individualistic cultures with low scores indicating individualistic cultural proclivity (House et al., 2002). Unlike the GLOBE study, Singelis et al. (1995) proposed four separate cultural dimensions. These are horizontal individualism (HI), vertical individualism (VI), horizontal collectivism (HC), and vertical collectivism (VC) (Singelis et al., 1995).

HI encourages "individuality, uniqueness, independence, self-reliance, autonomy and the equality of the interpersonal interaction" (Shin & Park, 2005, p. 106). HI societies can be described as high freedom and high equality cultures (Shin & Park, 2005). VI "encourages personal achievement through competitions" (Shin & Park, 2005, p. 106). People in VI societies are not very cooperative and seek to maximize their personal gain (Probst, Carnevale, & Triandis, 1999). This results in a culture that supports high levels of freedom that does not include equality between people in the society (Triandis, 1995).

HC involves the promotion of "communal sharing, cooperation and interdependency" (Shin & Park, 2005, p. 105). HC societies are communal, cooperative, interdependent, low freedom, and high equality cultures (Shin & Park, 2005). In VC cultures, individual goals are subordinated for the good of the group (Shin & Park, 2005). Individual freedom and autonomy are restricted within the VC culture as group members aspire to conform to group expectations and norms that maintain group harmony (Triandis & Gelfand, 1998).

Consequently, the study used four different interval scale continuous independent variables that were based on Singelis et al.'s (1995) study on collectivism and individualism. These variables were horizontal collectivism (HC), vertical collectivism (VC), horizontal individualism (HI), and vertical individualism (VI) (Singelis et al., 1995). Each of the four independent variables possessed face and content construct validity (Bates & Cozby, 2012) since they were taken from Singelis et al.'s (1995) construct on individualism and collectivism in different cultural contexts. The four continuous independent variables were used to generate a new nominal scale variable, individualistic/collectivistic (I/C) orientation, which categorized each respondent's individualistic/collectivistic proclivity. The HC, VC, HI, or VI independent variable

with the highest average measurement for each respondent was used to categorize the respondent's I/C orientation. In the situation where two or more independent variables had the same highest average measurement, the I/C orientation for the respondent was categorized using the process illustrated in table 1 and explained within the instrumentation section below.

Dependent variables. There were seven interval scale continuous dependent variables in the study. The dependent variables for the spiritual leadership behaviors were: leader vision, hope and faith, altruistic love, calling or meaning, membership, organizational commitment, and productivity, which were derived from Fry et al.'s (2005) empirical research on spiritual leadership. Vision, which was the first spiritual leadership (SL1) characteristic, was the leader's view of the organization's future shared with employees (Kotter (1996); hope and faith, which was the second spiritual leadership (SL2) characteristic, was the belief the organization will be successful (Fry 2003). Altruistic love, which was the third spiritual leadership (SL3) characteristic, was the "care, concern, and appreciation for both self and others" (Fry, 2003, p. 712). Calling, which was the fourth spiritual leadership (SL4) characteristic, was the feeling that one's efforts make a difference (Fry 2003). Membership, which was the fifth spiritual leadership (SL5) characteristic, was the social connection to the group based on feelings of being appreciated and understood by the group (Fry 2003). Organizational commitment, which was the sixth spiritual leadership (SL6) characteristic, was the loyalty and attachment to the group (Fry, 2003). Productivity, which was the seventh spiritual leadership (SL7) characteristic, was the motivation and efforts of members "to continuously improve and be more productive" (Fry, 2003, p. 714). The "positive organizational outcomes" of spiritual leadership were organizational commitment and productivity (Fry, 2003, p. 714).

Demographic variables. The study collected information on five demographic variables. These included: respondents' gender, respondents' age, region of the United States where the respondents were raised, region of the United States where the respondents resided at the time when they participated in the survey, and income level of the respondents. Information about the respondent's gender and age were requested to determine if there is any difference in gender or age cohort perceptions about spiritual leadership within the same collectivistic or individualistic type culture. Lastly, the information on the locations where the respondent was raised and now resides was requested to determine if there are any differences between perceptions of spiritual leadership within collectivistic or individualistic cultures based on where one was raised or where one resided at the time of the study.

Instrumentation

Scholarly literature indicated that to determine how spiritual leadership differs in collectivist and individualist cultures items from two different instruments are required.

Based on Brewer and Venaik's (2011) argument that the GLOBE study's collectivism constructs are not congruent with the study's measures, and Singelis et al.'s (1995) contention that there are four different patterns of collectivism and individualism within cultures, Triandis' (1995) INDCOL 95 instrument was used to determine which collectivistic or individualistic orientation the respondents belong to. Scholarly literature also indicated that one instrument exists to measure spiritual leadership characteristics, which is the spiritual leadership scale (SLS), developed by Fry et al., (2005).

INDCOL 95 instrument. Triandis' (1995) measure of cultural value orientations, INDCOL 95, was used in the study to determine the respondents' cultural orientation. The survey instrument contained 16 items using a five-point Likert scale to measure all four of the interval scale independent variables separately using four specific items from the survey for each variable. The reliability of the INDCOL 95 measurement instrument's Cronbach alpha used in previous studies was: .74 for HC, .63 for VC, .58 for HI, and .68 for VI (Shin & Park, 2005). The measurement instrument possessed face and content construct validity (Cozby & Bates, 2012) since it was based directly on the four-factor concept of individualistic and collectivistic cultural orientations described by Singelis et al. (1995).

The instrument was used to categorize each participant's individualistic or collectivistic orientation (I/C Orientation), which are HC, VC, HI, or VI. This was accomplished by calculating the average score for each variable using the items associated with each variable from the measurement instrument. The participant's cultural orientation was categorized using the process outlined in figure 1, which was based on the orientation with the highest measurement from the INDCOL 95 assessment. The HC, VC, HI, or VI independent variable with the highest measurement for each participant was used to create a new nominal scale categorical variable, which described the respondents' I/C orientation. The categorical scale for the I/C orientation variable was: 1 = HC, 2 = VC, 3 = HI, and 4 = VI. The I/C orientation independent variable with its four categories was used to evaluate the seven hypotheses using an analysis of differences. Since a participant can have an equivalent measurement for multiple independent variables as depicted in figure 1, the participants were assigned an I/C orientation variable equal to zero = indistinguishable if the I/C orientation could not initially be determined.

All respondents that were initially categorized as indistinguishable were later reanalyzed to determine their I/C orientation based on their overall proclivity toward individualism or collectivism. This was accomplished by summing the collectivistic variables together and then summing the individualistic variables together to determine whether the collectivistic or individualistic summation was the greatest. For respondents with an initial I/C category of zero, the respondent's category for the study was adjusted to reflect the respondent's overall proclivity towards individualism or collectivism if the respondent could be precisely categorized into one of the four I/C

orientations. For example, if a respondent had an HC = 4.0, a VC = 3.5, an HI = 4.0, and a VI = 3.0, the respondent would have a collectivistic proclivity since $HC+VC = 7.5$, which is greater than $HI+VI = 7.0$; as a result, the respondent would be categorized as having an HC orientation since it was the higher of the two collectivistic variables. In another example, if the respondent had an HC = 2.0, a VC = 2.5, an HI = 4.0 and a VI = 4.0, the respondent is clearly individualistically inclined; however, it is impossible to determine if the respondent had an HI or VI orientation since both variables are equal; this would result in the respondent being assigned to the indistinguishable category.

Spiritual leadership scale (SLS). Fry et al.'s (2005) measure of spiritual leadership was used in the study. The SLS instrument consisted of 33 items using a five-point Likert scale (Fry et al., 2005). The coefficient alpha reliabilities of the variables used in Fry et al.'s (2005) study ranged between .83 and .93. The SLS items used for the research were slightly tailored to change each item's focus from the organization to the individual respondent's perception of spiritual leadership, as was done by Boorum (2009) in his study. The content construct validity (Cozby and Bates, 2012) of the measure was directly related to the description of the spiritual leadership theory. The instrument obtained the measure for the seven dependent variables that are used in the seven different hypotheses by calculating the mean of all the items associated with the variable within the instrument.

Data Collection

A description is provided on the study's data collection methods. Also described were the ethical considerations that were considered in collecting the data.

Methods. Although the researcher contacted four different types of organizations within different regions of the United States to request their support for the study on spiritual leadership, none of the organizations agreed to participate in the study. As a result, the study consisted of a convenience sample of respondents from different regions of the United States willing to complete the online survey instruments posted on Survey Monkey. Survey Monkey solicited the voluntary participants that were employed full time within the United States. The instructions for the survey included a description of the study and its benefits to academic research on the impacts of collectivistic and individualistic cultural proclivities on employee's perceptions of spiritual leadership. The instructions on the secure website guaranteed participants' anonymity if they voluntarily agreed to participate in the survey.

Ethical Considerations. The research adhered to ethical standards of quantitative studies by obtaining approval of the survey instruments from the institutional review board prior to soliciting for voluntary participants (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

presenting them with the survey items that were evaluated using a five-point Likert scale. The participants were notified that their voluntary completion of the survey items on Survey Monkey's secure website implied their voluntary informed consent to complete the empirical survey instruments (Cozby & Bates, 2012). Maintenance of confidentiality was essential for this study since it helped mitigate the challenges of participant reticence to evaluate their organization with respect to the seven spiritual leadership characteristics and indicate their cultural orientation (Qu & Dumay, 2011). Confidentiality established a safe environment for the study participants (Cachia & Millward, 2011).

Data Analysis

Prior to testing each of the hypotheses an item reliability analysis was conducted to determine if any of the items within the two instruments should be eliminated (Green & Salkind, 2014). The item analyses were performed because both the INDCOL 95 and SLS instruments have only been sparsely used in previous studies. The item reliability analyses were conducted using SPSS.

Additionally, prior to testing the hypotheses, the four continuous independent variables were transformed into one categorical independent I/C orientation variable. This was accomplished by identifying the continuous independent variable with the largest measure to categorize the respondent for the I/C orientation variable using the process depicted in figure 1.

To test each of the hypotheses a t test (Williams & Monoge, 2001) was conducted to determine if the hypothesis was supported by the survey results since each hypothesis has one interval scale continuous dependent variable, which is one of the seven spiritual leadership characteristics, and one nominal scale independent variable, which is the I/C orientation with the following four categorical groups: HC, VC, HI, and VI. Additionally, the demographic variables for participant gender, age, household income, region where the participant was raised and the region where the participant now resides was examined to determine if there are indicators of any differences in the perceptions of the respondents based on their demographic dissimilarities.

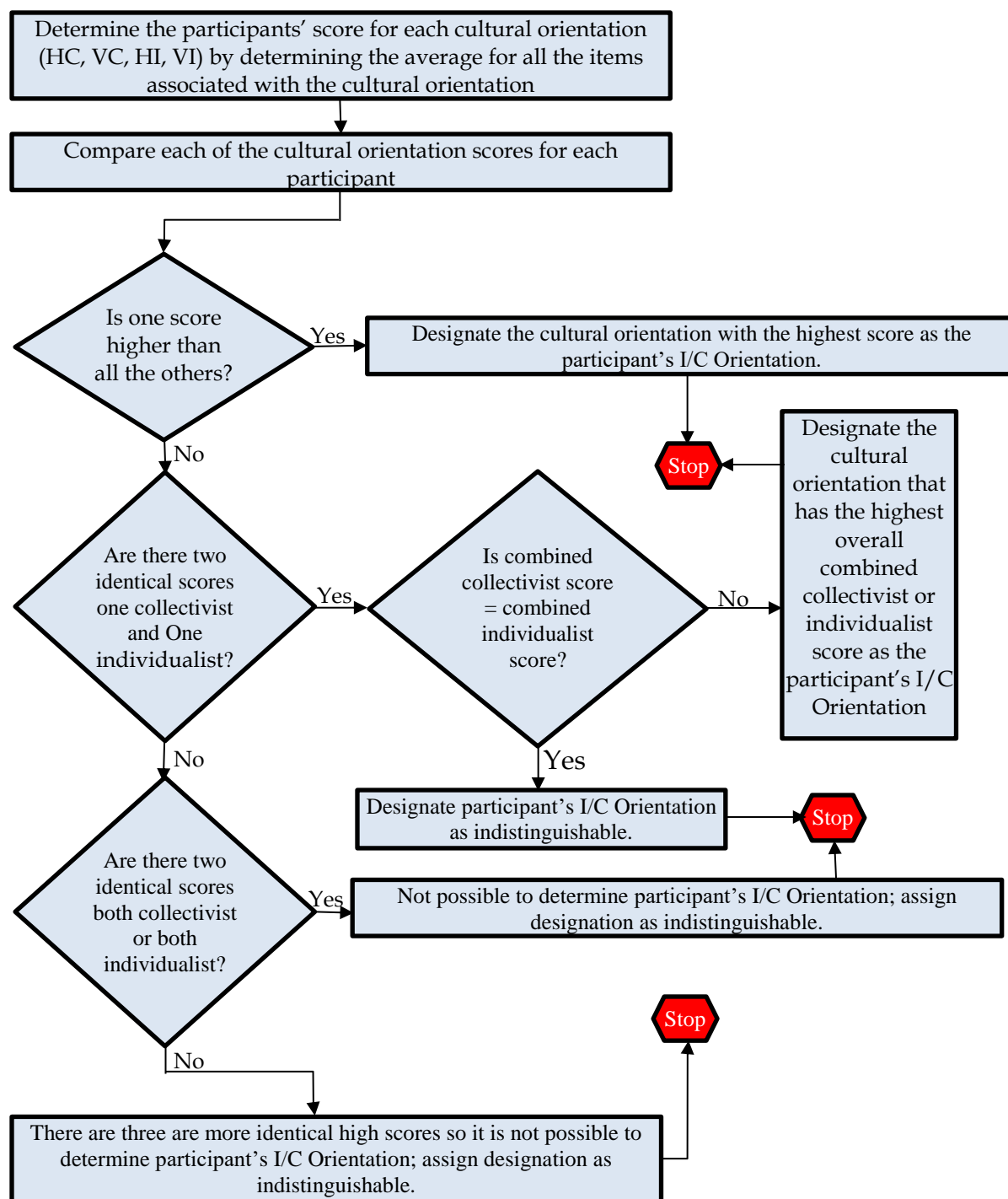


Figure 1: Process to Categorize the Individualism/Collectivism (I/C) Orientation. Each participant's scores for their horizontal collectivism (HC), vertical collectivism (VC), horizontal individualism (HI), and vertical individualism (VI) are examined to determine the participant's I/C Orientation. Combined collectivist score = HC + VC; combined individualist score = HI + VI.

Results

The sample size for the study was 91 participants; however, only 80 of the participants completed all 49 survey items. Consequently, the 11 partially completed surveys were not included in the data analysis. The data analysis revealed that five of the participants did not vary any of their answers on their survey responses despite the fact that some of the items were purposely stated in negative terms. Consequently, the data analysis was limited to the 75 participants that completed the survey using non-uniform responses. A sample size of 75 with a large effect size ($d=0.8$) has a statistical power of 0.96 with a critical $t(73) = 1.738$ and alpha of 0.05 as calculated with GPower. Cohen (1988) recommended that studies should have a minimum power of 80 percent with an alpha = 0.05.

Table 1 provides the demographics for the sample. The gender of the 75 respondents was approximately equal with 50.7 percent male. All the participants were employed full-time with the majority (56.0 percent) over the age of 44. The household incomes were reported by only 68 of the 75 participants with 66.2 percent reporting incomes less than \$100,000 dollars per year. The majority of the participants (56.0 percent) were raised either in the northeastern or southeastern areas of the United States, while 60.8 percent currently reside in the eastern half of the United States.

The analysis began with a determination of the reliability of the survey instruments used in the study. The Cronbach's alpha for Triandis' (1995) measure of cultural value orientations, called INDCOL 95, was .82. The cultural values orientation survey instrument contained four items for each of the four cultural orientations: horizontal collectivism, vertical collectivism, horizontal individualism, and vertical individualism (Triandis, 1995). The Cronbach's alpha for each of the orientations was .82 for horizontal collectivism, .59 for vertical collectivism, .56 for horizontal individualism, and .84 for vertical individualism. An examination of the items for the horizontal individualism scale indicated that a marginally improved reliability of .59 would be obtained by eliminating the first item in the scale. With the low reliability of the vertical collectivism scale, the vertical collectivism and horizontal collectivism scales were combined into one collectivism scale for the study, which had a Cronbach's alpha of .76. Similarly, the horizontal individualism and vertical individualism scales were combined into one individualism scale with a Cronbach's alpha of .78. The combination of scales was necessitated by the fact that the most prevalent group of respondents ($n=45$) had a horizontal individualistic orientation with an unacceptably low Cronbach's alpha, while one of the least prevalent groups of respondents ($n=3$) had a vertical individualistic orientation with an acceptable Cronbach's alpha.

Table 1

Sample Demographics

Demographic	Profile	Frequency	Percentage
Gender	Male	38	50.7
	Female	37	49.3
Age	18-29	13	17.3
	30-44	20	26.7
	45-59	26	34.7
	60 or greater	16	21.3
Household Income	Prefer not to answer	7	9.3
	Less than \$24,999	8	10.7
	\$ 25,000 - \$49,999	14	18.7
	\$ 50,000 - \$74,999	13	17.3
	\$ 75,000 - \$99,999	10	13.3
	\$100,000 - \$124,999	6	8.0
	\$125,000 - \$149,999	4	5.3
	\$150,000 - \$174,999	3	4.0
	\$175,000 - \$199,999	1	1.3
Location Where Raised	\$200,000 or greater	9	12.0
	Northeast U.S.	26	34.7
	Southeast U.S.	16	21.3
	Midwest U.S.	14	18.7
	Southwest U.S.	13	17.3
Location or Current Residence	Northwest U.S.	3	4.0
	None indicated	1	1.3
	New England	1	1.3
	Middle Atlantic	13	17.3
	South Atlantic	14	18.7
	East North Central	11	14.7
	East South Central	6	8.0
	West South Central	9	12.0
	West North Central	3	4.0
	Mountain	4	5.3
Pacific	13	17.3	

The Cronbach's alpha for Fry et al.'s (2005) spiritual leadership scale (SLS) was .96. The Cronbach's alpha for each of the seven spiritual leadership characteristics for the study was .83 for vision, .85 for hope and faith, .91 for altruistic love, .77 for meaning and calling, .85 for membership, .64 for organizational commitment, and .49 for productivity. The reliability analysis indicated that with the deletion of the first organizational commitment survey item the Cronbach's alpha for organizational commitment would be increased from .64 to .69. Robinson, Shaver and Wrightsman (1991) noted that Cronbach's alpha as low as .60 may be acceptable in exploratory research. Given that the spiritual leadership scale has only sparsely used it was decided to retain the organizational commitment scale in the study. The productivity scale, however, was deleted from the study due to having a Cronbach's alpha significantly lower than .60.

The analysis continued with a determination of the descriptive statistics for the horizontal and vertical collectivist and individualist scores for each of the study participants using their responses to Triandis' (1995) measure of cultural value orientations. Table 2 contained the descriptive statistics for the four orientations. Each of the four orientations had a minimum score of 1.00. Horizontal collectivism and horizontal individualism had maximum scores of 5.00. The means for the cultural orientations ranged from a high of 4.09 for horizontal individualism to a low of 2.87 for vertical individualism. The standard deviations for the orientations ranged from a low of .63 for horizontal individualism to a high of .86 for vertical individualism.

Table 2

Descriptive Statistics for Participant Cultural Orientations Scores

Orientation	N	Low	High	Range	Mean	Std. Deviation
Horizontal Collectivism	75	1.00	5.00	4.00	3.88	.68
Vertical Collectivism	75	1.00	4.75	3.75	2.90	.70
Horizontal Individualism	75	1.00	5.00	4.00	4.09	.63
Vertical Individualism	75	1.00	4.75	3.75	2.87	.86

The descriptive statistics for the six remaining spiritual leadership scores for each of the study's participants using their responses to Fry et al.'s (2005) spiritual leadership measure is contained in table 3. Each of the spiritual leadership characteristics had a high score of 5.0. The low scores varied depending upon the characteristic. Vision, hope and faith, altruistic love and organizational commitment each had a low score of 1.0.

The means for the characteristics ranged from a high of 4.03 for meaning and calling to a low of 3.31 for organizational commitment. The standard deviations for the characteristics range from a low of .79 for vision and for hope and faith to a high of .92 for organizational commitment.

Table 3

Descriptive Statistics for Participant Servant Leadership Scores

Characteristic	N	Low	High	Range	Mean	Std. Deviation
Vision	75	1.00	5.00	4.00	3.50	.79
Hope and Faith	75	1.00	5.00	4.00	3.63	.79
Altruistic Love	75	1.00	5.00	4.00	3.46	.89
Meaning and Calling	75	2.00	5.00	3.00	4.03	.82
Membership	75	1.60	5.00	3.40	3.46	.86
Organizational Commitment	75	1.00	5.00	4.00	3.31	.92

Table 4

Individualistic/Collectivistic Cultural Orientation Frequency

Cultural Orientation	Frequency	Percent	Cumulative Percent
Horizontal & Vertical Collectivism	21	28.0	28.0
Horizontal & Vertical Individualism	48	64.0	92.0
Indistinguishable	6	8.0	100.0

Note. Total respondents included 75, with 6 respondents unable to be categorized due to having participants having the same high score for multiple cultural orientations.

The 75 survey participants' scores on the four cultural orientations were evaluated using the process depicted in figure 1 to determine their individualism/collectivism cultural orientation. The categorization of these 75 survey respondents displayed in table 4 revealed that 28.0 percent of the respondents (n = 21) were categorized as having either a horizontal or vertical collectivism cultural orientation based on their responses

to the INDOCOL 95 survey instrument. 64.0 percent of the respondents (n=48) were categorized to have either a horizontal or vertical individualism cultural orientation. The cultural orientation categorization of the remainder of the participants was indistinguishable.

The descriptive statistics for each of the cultural orientations is displayed in table 5. As was expected, the mean score for participants that was categorized with a collectivist orientation was the highest on the collectivist scale. This was similar for the individualist I/C cultural orientation. Finally, six participants could not be categorized; consequently, data for these participants was removed from further data analysis for the study.

To test each of the six hypotheses a t test (Williams & Monge, 2001) was conducted to determine if each of the hypotheses were supported by the survey results. The seventh hypothesis was not examined in the study due to the low reliability of the productivity scale. The t test was conducted for each hypothesis with the one interval scale continuous dependent variable, which was one of the six spiritual leadership characteristics, and one nominal scale independent variable, which was the I/C orientation with the two categorical groups, collectivism and individualism. The results for the t tests are displayed in table 6.

Table 5

Individualistic/Collectivistic Cultural Orientation Descriptive Statistics

Scores	Horizontal & Vertical Collectivism	Horizontal & Vertical Individualism
Frequency	21	48
Collectivism		
Mean	3.74	3.25
Std Dev.	.31	.52
Individualism		
Mean	3.29	3.48
Std Dev.	.46	.58

Note. Total respondents included 75, with 6 respondents unable to be categorized due to having participants having the same high score for multiple cultural orientations.

Table 6

T Test of Spiritual Leadership Characteristics with I/C Orientation Categories

Characteristic		t	df	Sig (2-tailed)	Mean Difference	Std. Error Difference
Vision	Equal Variances Assumed	2.33	67	.023	.45	.19
	Equal Variances not Assumed	2.59	49.80	.013	.45	.17
Hope and Faith	Equal Variances Assumed	2.68	67	.009	.51	.17
	Equal Variances not Assumed	3.09	54.57	.003	.51	.16
Altruistic Love	Equal Variances Assumed	2.95	67	.004	.64	.22
	Equal Variances not Assumed	3.10	42.88	.003	.64	.21
Meaning/Calling	Equal Variances Assumed	0.46	67	0.647	.09	.20
	Equal Variances not Assumed	0.53	54.93	0.596	.09	.18
Membership	Equal Variances Assumed	2.19	67	.032	.48	.22
	Equal Variances not Assumed	2.33	44.24	.025	.48	.21
Commitment	Equal Variances Assumed	2.73	67	.008	.62	.23
	Equal Variances not Assumed	2.89	43.87	.006	.62	.21

Note. Responses from 69 participants that had either a horizontal collectivist or horizontal individualist orientation were used in assessing if the means on the spiritual leadership characteristics are significantly different between the two groups.

The results of the t test indicated that there was a statistical difference in the means between the collectivism and individualism groups for the vision, hope and faith, altruistic love, membership, and organizational commitment spiritual leadership characteristics. The t test for each of the following characteristics was significant at the .05 level for: vision $t(56.28) = 2.39$ with $p = .020$, hope and faith $t(62.24) = 3.16$ with $p = .002$, altruistic love $t(49.36) = 3.128$ with $p = .003$, membership $t(44.24) = 2.33$ with $p = .025$, and organizational commitment $t(51.76) = 3.10$ with $p = .003$. The results also indicated that there was no statistical difference in the means between the two groups for the meaning and calling characteristics. The probably of each t statistic was greater than .05. Meaning and calling characteristic results indicated that $t(54.93) = 0.53$ with $p = .596$. Post hoc tests were not performed because the data only supported two different I/C orientation groupings.

Table 7 contains the descriptive statistics for each of the dependent variables with the two I/C orientation categories. An analysis of the statistics in table 7 indicated that the means for all six spiritual leadership characteristics was higher for those with a collectivist orientation in comparison to those with an individualist orientation. Additionally, the collectivists' responses had a lower standard deviation than the individualists.

The spiritual leadership characteristics were examined to determine if there were any differences that could be identified based on demographic categories. No statistical differences existed for the age, household income, region of residence or region where the respondent was raised. An analysis of gender with organizational commitment revealed a statistical significance at the .05 level, $t(62.87) = 2.98$ with $p = .004$. The male participants had an average commitment score of 3.61 with a standard deviation of .79, while the female participants had lower average commitment score of 2.99 with a greater standard deviation of .93. Due to the quantitative survey construct of the study, there were no indicators of how gender might have impacted organizational commitment.

Table 7

Spiritual Leadership Descriptive Statistics for I/C Orientation Categories

Characteristic	I/C Orientation	Frequency	Mean	Std. Dev.	Min	Max
Vision	Collectivist	21	3.85	.60	2.80	4.80
	Individualist	48	3.40	.79	1.00	5.00
Hope and Faith	Collectivist	21	4.02	.54	3.20	5.00
	Individualist	48	3.51	.79	1.00	5.00
Altruistic Love	Collectivist	21	3.93	.75	2.71	5.00
	Individualist	48	3.29	.85	1.00	4.86
Meaning/Calling	Collectivist	21	4.17	.58	3.50	5.00
	Individualist	48	4.07	.85	2.00	5.00
Membership	Collectivist	21	3.83	.75	2.60	5.00
	Individualist	48	3.35	.87	1.60	5.00
Commitment	Collectivist	21	3.75	.78	2.67	5.00
	Individualist	48	3.13	.90	1.00	5.00

Note. Responses from 69 participants that had either a horizontal collectivist or horizontal individualist orientation were used in assessing if the means on the spiritual leadership characteristics are significantly different between the two groups.

Discussion

The results of the one-way ANOVA analysis of the spiritual leadership characteristics was performed with the I/C orientation independent variable to determine if the six hypotheses were supported. The t test between the vision characteristic and the two I/C orientation groupings supported hypothesis one since the difference between the mean vision scores for collectivism (3.85) and individualism (3.40) respondents was statistically significant at the .05 level with $t(49.80) = 2.59$ and $p = .013$. With the five-point Likert scale where 4 = agree and 3 = neutral, the study results suggested that the average participant with a collectivist orientation was probably committed to, and was inspired by the organization's vision. The average participant with an individualist perspective was probably more neutral in his or her commitment to and not necessarily inspired by the organization's vision.

The t test between the hope and faith characteristic and the two I/C orientation groupings supported hypothesis two. The difference between the mean hope and faith scores for collectivists (4.02) and individualists (3.51) respondents was statistically significant at the .05 level with $t(54.57) = 3.09$ and $p = .003$. These study results suggested that the average participant with a collectivist orientation agreed that his or her faith in the organization enabled the respondent to do whatever it took to help the organization succeed. Additionally, the average participant with an individualist perspective was probably more apt to be somewhat more neutral about his or her faith in the organization.

The t test between the altruistic love characteristic and the two I/C orientation groupings supported hypothesis three since the difference between the mean hope and faith scores for collectivistic (3.93) and individualistic (3.29) respondents was statistically significant at the .05 level with $t(42.88) = 3.10$ and $p = .003$. These study results suggested that the average participant with a collectivist orientation agreed that his or her organization cared about and supported its people, while the average participant with an individualist perspective tended to be more neutral about the perception that the respondent worked in a caring organization.

The t test between the meaning and calling characteristic and the two I/C orientation groupings did not support hypothesis four. This was because the difference between the average meaning and calling scores for collectivist (4.17) and individualist (4.07) respondents was not statistically significant at the .05 level with $t(54.93) = 0.53$ and $p = .596$. With both I/C orientation groups having a mean score that were relatively equal and above 4.0, these study results suggested that the average participant from both groups probably believes that his or her job was important and meaningful to them since it makes a difference in people's lives.

The t test between the membership characteristic and the two I/C orientation groupings supported hypothesis five since the difference between the mean membership scores for collectivists (3.83) and individualist (3.35) respondents was statistically significant at the .05 level with $t(44.24) = 2.33$ and $p = .025$. These study results suggested that the average participant with a collectivist orientation felt that the respondent was valued and appreciated by his or her organization, while the average participant with an individualist perspective tended to be more neutral in his or her opinion that the respondent worked for an organization that understands and respects them.

The t test between the organizational commitment characteristic and the two I/C orientation groupings supported hypothesis six. This was because the difference between the mean organizational commitment scores for collectivist (3.75) and individualist (3.13) respondents was statistically significant at the .05 level with $t(43.87) = 2.89$ and $p = .006$. These study results suggested that the average participant with a collectivist orientation was generally happy about being in the organization and agreed

that the organization was a great place to work. The average participant with an individualist perspective was generally more neutral about his or her viewpoints on remaining with the organization.

Hypothesis seven, the difference between productivity characteristic and the two I/C orientation groupings, was not examined in the study. The data for the productivity scale was removed from consideration because of the scale's very low Cronbach's alpha = .49.

Additionally, the study results suggested that spiritual leadership may probably be more prevalent with those who have a collectivist orientation than with those who have an individualist orientation. This was because the study's results indicated the possible statistically significant difference between collectivist and individualist viewpoints of agreement versus neutrality on: their support for the organization's vision, their faith in the organization, feelings that the organization cared about them, feelings of being valued and appreciated by the organization, and commitment to the organization. This speculative conclusion was further supported by the mean scores for meaning and calling. Although there was no statistically significant difference between each cultural orientation for meaning and calling, the meaning and calling scores for both orientations were over 4.0, which equated to agree on the survey instrument.

Limitations

The most significant limitation of this study was the small sample size of 75 useable responses. The study resulted in 60.0 percent of respondents having a horizontal individualist orientation, and 25.3 percent having a horizontal collectivist orientation. Given the fact that only 2.7 percent of the respondents had a vertical collectivist and 4.0 percent had a vertical individualist orientation that were not large enough to be used to statistically analyze the data, it was only possible to determine if differences exist between a combination of the four I/C orientations (collectivism versus individualism) with respect to only six of the seven spiritual leadership characteristics. As a result, a much larger study sample may have been beneficial even though there is no evidence on the preponderance of vertical collectivism or vertical individualism within the American society.

The other limitation of the study was the reliability of some of the variables in both survey instruments. The vertical collectivism and horizontal individualism scales only had a Cronbach's alpha of .59, which was somewhat comparable to the use of the scales by Shin & Park (2005). As a result, additional efforts might be required to improve these two portions of the INDCOL 95 measurement instrument for future studies. Although previous use of the spiritual leadership scale had a reliability for all variables of between .83 and .93, this study had a Cronbach's alpha of .64 for organizational commitment that was improved to .69 with the removal of one item from the survey

instrument, and a Cronbach's alpha of .49 for productivity, which was very low. The low reliability of the productivity variable could have possibly been somewhat impacted by the type of sample that was used in the survey. Due to difficulties in recruiting organizations to participate in the survey, a convenience sample of full-time employees from throughout the United States was obtained rather than a convenience sample from organizations that were purposively selected based on their organizational philosophy that was allegedly spiritual friendly.

Recommendations for Future Research

The study to examine the spiritual leadership characteristics in different I/C cultural orientations was based on the supposition that in collectivist cultures, which endorse followers' subservience to group goals and where ties between group members are close, the prevalence of spiritual leadership is probably less than in individualist cultures, which do not readily obtain the benefits available from membership in collectivistic groups. This was posited to occur because collectivism was thought to be at least a partial substitute for spiritual leadership since many of the benefits that are provided through spiritual leadership may be readily available through collectivistic groups (Love, 2007). Since the study results did not support the supposition that spiritual leadership might be less prevalent and effective in collectivist rather than individualist cultures, future studies may be required in more homogeneous collectivistic and individualistic cultures to determine if these study findings are generalizable or were unique to the multicultural microcosm found in the United States today.

Additionally, although the study results appeared to support the spiritual leadership theory's contention that organizational commitment is one of the outcomes of spiritual leadership, future research is needed within different national cultures and organizational contexts to determine if vision, hope and faith, love, meaning and calling, and membership are only contextually correlated with organizational commitment or if the correlation is generalizable.

Future efforts should also include an improvement of the INDCOL 95 survey instrument to not only improve its reliability, but also to make the categorization of respondents easier to eliminate the problem that some of the respondent's I/C orientations were indeterminate. Since the study results suggested that there was a possible statistical difference in organizational commitment based on gender, future gender related studies might examine gender's possible impact on organizational commitment.

Conclusion

In response to Milliman et al.'s (2003) and Nicolae et al.'s (2013) suggestions that additional research is needed on spiritual leadership, a study was conducted to address deficiencies in understanding about the impacts of culture on spiritual leadership. A quantitative study was conducted surveying full-time employees within the United States, which has become more of a multicultural microcosm since the completion of the GLOBE study. The survey generated 75 useable responses from various regions throughout the United States. The survey instrument included Triandis' (1995) INDCOL 95 measure of cultural value orientations, and Fry et al.'s (2005) spiritual leadership survey. The study revealed that 64.0 percent of the participants were categorized as having an individualistic orientation and 28.0 percent with a collectivist orientation. The study results suggested that spiritual leadership may be more prevalent in collectivist cultures than in individualist cultures since collectivist average scores on all six spiritual leadership characteristics examined in the study was higher than the average scores of individualists. The t tests revealed that five of the six spiritual leadership characteristics examined had statistically significant differences in the average scores of collectivist participants in comparison to the individualist respondents, which provided support for five of the study's seven hypotheses. Despite the study's limitations, the results also helped inform future research opportunities to: improve the reliability of the cultural values orientation survey instrument; examine the role of organizational commitment in gender research; determine the prevalence and effectiveness of spiritual leadership within various individualist/collectivist cultural orientations; and study the possible impacts that vision, hope and faith, altruistic love, meaning and calling, and membership may have on organizational commitment in various cultures and organizational contexts.

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A Study of Power Relations Within Groups Through the Lived Experiences of Elected Officials

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This study aimed to examine the understanding of power relations within groups through the lived experiences of elected officials using qualitative research methods. The data revealed these leaders to express three types of need for power through achievement, affiliation, and institutional need for power (McClelland & Burns, 1976) as they work within their groups that are a mix of the two major U.S. political parties; Democrats and Republicans. This study used purposive sampling and the participants were interviewed to obtain data using structured questions. This study also examined the data to determine if the elected officials used their power within their group for personalized reasons or socialized reasons. In addition, a literature review explored different types of power, and how groups might express power. The study aimed to function as a pilot test and be used to create a prototype for future studies on the expression of power relations within groups.

McClelland (1975) was quoted as saying, “If leaders understood how outstanding individuals think and act, they would be able to teach others how to do the same” (as cited in Van Vilet, 2016, para. 3). McClelland and Burnham (1976) explored this success from the standpoint of an individual’s use of power and as being a natural part of the human experience.

The discussion of power is a topic that individuals are uncomfortable discussing due to the connotations that come with it, but important nonetheless (Sikora, 2011). Power is the catalyst for how a leader influences others and how others are influenced (French & Raven, 1953). Its usage is a behavior that is expressed differently by different leaders (Ivancevich, Konopaske, & Matteson, 2013; Northouse, 2013). McClelland (1975) explained that everyone has a need for power. However, McClelland added that the need for power must be disciplined so that power is used for the greater good and not for personal gain.

The phenomenon of power's expression can be explored from a multitude of ways, such as examining how individuals use it to function within different social systems. As with social systems, these groups can occur within an array of places. One such place is among members of socio-political group systems. Currently, there exists very little information in general regarding the study of power relations within group dynamics (Arrow, McGrath, & Berdahl, 2000). In addition, even less research exists on the power relations within specific groups such as elected officials. And finally, there is also minimal (if any) research that has been conducted to explore this phenomenon on the two major parties combined (personal communication, April 24, 2017).

To investigate this group system, a qualitative research study was conducted on elected officials who were selected through purposive sampling. These individuals answered five questions that explored their observations and lived experiences with power relations in order to examine what they perceived to be the driving force (motivation) for power and its use as elected officials.

The goal of this study was to conduct a pilot test and create a prototype to explore initial literature, research, and information from the lived experiences of elected officials that can act as an impetus for additional research to be conducted in the near future. In current research there exists very little information on power dynamics within groups and the perspectives of elected officials; moreover, there is even less research using perspectives from both major U.S. political parties (Kellerman, 2008).

Problem and Significance of Study

As elected officials, these individuals serve large numbers of people from an array of generations, all of which have different needs and wants. These include individuals who are fresh out of college and just starting out in their professions, young families, empty nesters, seniors, and businesses. Specifically, according to specialized research by the Center for Generational Kinetics (2017) these individuals range from Traditionalists/Industrialists (born 1900-1945), Baby Boomers (born 1946-1964), Generation X (born 1965-1976), Generation Y/Millennials (born 1977-1995), and the Centennials/Generation Z (born 1996 to current).

All individuals ages 18 and over are eligible and are considered stakeholders as their taxes are used for the needs of their local community, state, and nation. Moreover, all of these individuals have different needs and concerns, which can impact how elected officials opt to use various types of power. Therefore, gaining an understanding of power relations in groups among elected officials would be worthwhile to better understand, as these individuals function as a group, and within groups, to accomplish their work in committees to which they are appointed (U.S. Senate, 2017). All elected officials serve on committees from local municipalities through federal levels. To illustrate, a local school board may have an education committee, policy committee, and

facility committee. The legislative branch may have committees such as agriculture, transportation and infrastructure, judiciary, and finance. Federal bodies have committees that are similar, but a bit more defined. These include standing, select, and joint committees. These committees make up specialty areas such as economic, Library of Congress, and taxation committees as well as specialty committees such as investigative committees (e.g. Watergate), and Class A, B, and C committees (U.S. Senate, 2017).

While it is common knowledge that these elected officials belong to a specific political affiliation, this study uniquely blended the perspectives of both political affiliations (Democrat and Republican) to examine how these leaders perceive power as an individual who is a part of an overall group (elected official). The study also examined the elected officials' understanding of power relations within the groups of which they are a part for the people they serve. Currently, it is common knowledge that the political climate, particularly in the U.S., is in turmoil. While the media and popular press largely divide these two groups (elected officials) into two parties (Democrat and Republican) when reporting, a study that examines these individuals as a holistic group is rare. Unique to this study, the data was coded to find similar categories and themes as expressed by these two groups together, rather than as separate groups, which has currently been the norm.

Research Question: What is the perception of power relations in groups among elected officials and how do they understand the use of power?

Literature Review

Hart (2005) explained that a literature review is a selection of various documents, which consists of information regarding a perspective on a topic that can be used to inform views on a proposed study. The following will consist of information that will help to form the beginning stages of this exploration in addition to supporting the position that power relations exist among group members who serve as political leaders.

Types of Power Sources

In order to gain an understanding of power's expression, it is important to explore the types of power as expressed by others. Northouse (2013) and Yulk (2013) defined leadership as influence. However, the driving force behind what enables an individual to influence, whether it is an event, belief, or attitude is power (Northouse, 2013, p. 9). It does not matter if the influence is from a teacher, governmental official, or doctor; power is the tool that leaders use to influence (Northouse, 2013).

Many theorists have studied this expression of power, but the grandfathers who first began to understand the phenomenon are French and Raven (1953). French and Raven

were one of the first to explore power on the basis of power being conceptualized through social aspects such as within group behavior. According to these theorists, there are five bases of power that can be facilitated through dyadic relationships of individuals influencing and individuals being influenced. These include expert, coercive, legitimate, referent, and reward power. French and Raven noted that expert power is based on an individual's knowledge and competence, coercive power has the capacity to punish, legitimate power is based on formal status or authority, referent power comes from being admired by others, and reward power is based on access to resources that provide the individual with the capacity to reward.

Yukl (2013) described these powers as power sources and explained that there are correct ways for these power sources to be used that is important for individuals to understand. To illustrate, Yukl stated that individuals should use expert power as credibility for projects (such as proposals) due to the individual's experiential knowledge. Next, individuals should use coercive power as a means for policy and rule implementation, which can help to keep work on track in addition to maintaining ethical climates. Individuals should use legitimate power as a means for making requests through politeness and reason. This type of power can help to get ideas into action. Following this is referent power, which Yukl explained should be used by individuals to display positive reinforcement, support, and sincerity to others in the group, also adding this display of power can be helpful for role modeling. And finally, Yukl suggested that individuals should use reward power to motivate others when goals are met. This can help to build confidence in addition to reinforcing hard work behaviors.

According to this, when these sources of power are applied within groups each member could make a significant impact for the good of the group and those they serve. Otherwise, power could be used for destructive purposes that can lead to damaging the group as well as placing it at risk for abusive purposes such as using power for personal gains.

Power as a Social Actor Used to Influence Group Behavior

Despite French and Raven's insights on the type of power sources, and Yukl's ideas to effectively enact on these sources, still missing is a specific focus on how these concepts are observed within group dynamics such as what exists among elected officials.

One such theorist who considered this was Burns (1978), who analyzed power from a relational viewpoint. Within this perspective, Burns did not consider power as just a means to use over others. Instead, he believed that power was something that could be used in relationships such as within groups to achieve mutual goals. Political scientist Dahl (1957) explained earlier that power does not merely reside in the actor, but resides within relationships. Arrow et al. (2000) defined these types of relationships as group

member interchanges and interpersonal influences within a group. While much research and analysis exists on topics such as organizational politics (Hatch & Cunliffe, 2013), less has been done on politicians themselves and how power is expressed among these group members, even though the two seem to be mistakenly intertwined to have the same meaning. Instead of a focus being on who wins, it becomes an issue of which party wins, thus introducing the focus to be on political behaviors rather than the power relations within groups. In an organizational sense, the political party can be department versus department or site versus site. Instead, political tactics are more often considered rather than how power was expressed among members (Yukl, 2013).

While authors such as Hatch and Cunliffe (2013) thoroughly examined political environments as being a social actor for power, the personal relationships among group members and their expression on how individuals personally express power has not been examined. Yukl explained that this was due to organizations having a larger focus on how to use political tactics for appointments and promotions for key positions, and how to influence important decisions. In doing so, there exists more examinations on how coalitions form to use power for the maintenance of status and dominance, rather than on how individuals themselves within a group are using their power to influence (Yukl, 2013).

The Need for Power and Power Motivation

McClelland (1975) took this thinking to a new level to explore the drive behind power itself, and found motivation to be key. McClelland referred to this as his Motivation Theory. He explained that there are three types of motivation that ignite the use of power to include an individual's motivation for affiliation (to be accepted by others), achievement (the ability to reach goals), or institutional (the desire to influence others), which are all types of primary needs.

To understand this thinking in its entirety, McClelland and Burnham (1976) conducted a study to investigate how motivation impacts effectiveness. As stated above, they defined affiliation as the need for being accepted and liked. These individuals will conform to the norms of the group and will move driven towards harmonious relationships. An individual that is motivated by this form of power will likely understand the group member who needs to stay home to care for an ill loved one as the person has strong empathy skills. Next, they defined achievement as the need for achieving goals and success. These individuals will create new goals better than their last set of goals and can use this influence of power to empower the group to stay on track and accomplish the work. However, individuals who express their power through an institutional need, have a strong need for power over the need to be liked or to achieve. According to McClelland and Burnham's (1976) research, this type of power is the most effective, particularly when the individual expresses this through humility, as

it will benefit the greater good, create an effective work climate, and will create “strong group spirit” (p. 104).

As this research demonstrated how to achieve effectiveness, McClelland and Burnham (1976) also identified that the need for power largely depends on the expression of that power. They explained that this expression operates either through a personalized or socialized need for power. Individuals who express the need for power through a personalized expression, are doing so to direct and promote themselves. In other words, members who are motivated by personal power will find that individuals are loyal to them but not the organization they all serve (p. 104). Whenever this individual leaves the group, it will likely disperse or experience disorganization because the other members no longer know what to do (Sikora, 2011). On the flip side, those who express the need for power through a socialized expression are doing so for the greater good of the group (Sikora, 2011). In this case, McClelland and Burnham (1976) explained that members would be enabled to carry on the group’s vision/mission, as a high morale would then exist within the group.

Johnson and Johnson (2013) explained it is necessary that leadership and participation are both equally distributed among group members in order for members to be invested in the group’s work, to implement group decisions, and so that there is satisfaction among the membership (p. 25). Therefore, if power relations among elected officials can carry the same principles within their group, for the sake of the greater good, then this could mark as a starting point for elected officials to exercise socialized power so they can effectively lead those whom they serve.

American and World Politics

Kellerman (2008) stated that Native Americans were beside themselves when they observed there existed a hierarchy among the Europeans. She referred to work by political scientist Samuel Huntington who had observed the essential theme of American politics as opposition to power where anything is better than being a follower. Kellerman wrote that, as time evolved and distributed leadership and human relations entered into the workplace, organizations are still largely hierarchical with superiors controlling subordinates. As a result, Kellerman concluded that America’s political system goes “hand-in-glove with the political system” as “the entrepreneurial individual [is valued] more than the group as a whole” (p. 5).

To many politicians’ imprudence, their followers are neither helpless nor immune to obtaining power. Kellerman (2008) exemplified this in her example of what happened between the Israelis and Palestinians in 2000. Kellerman explained when the Palestinians used suicide bombers to attack the Israelis, to counter attack, the Israelis responded by using targeted killings to destroy the militant leaders. In doing so, not only did they hit their target, they inadvertently also killed Palestinian neighbors and

children. While initially referred to as collateral damage, the world considered this act to be “immoral and illegal” (p. 19). Despite Israeli pilots being heavily trained to follow orders as part of a strict military, twenty-seven pilots drafted a letter directed to the Israeli military leadership issuing a moral statement to declare they will not “harm innocent civilians” (p. 19). Prime Minister Ariel Sharon considered their resistance as a very serious issue not to be taken lightly. Several months later Sharon did decide to disengage from Gaza, and stated that Israel was “stuck” (p. 19). In this case, Sharon examined what was occurring and concluded that the best and finest young men were reaching a breaking point and used clever tactics by going to the public and press to find resolution (Kellerman, 2008, p. 20).

Elected Officials Use of Power within Groups

In addition to Burns (1978), Folger, Poole, and Stutman (2013) also examined the relational view of power and implied that power is essentially dependent on resources such as communication. However, Folger et al. (2013) added that for power to have an impact, others must endorse those resources, and those resources are based on “pervasive social processes” (p. 143). As a result of power being relational, it is worth exploring the relations of power in groups. However, to keep the scope of this topic from being too broad, this paper will explore the lived experiences of elected officials, as they are responsible for serving the public and work within groups to become elected and perform their service.

Methodology

This study was conducted by using qualitative research methods. Sample size in qualitative research is much smaller than what is used in quantitative research (Mason, 2010). However, Mason (2010) explained that sample size must be large enough to examine all viewpoints as participants can have various opinions and perspectives. This helps to achieve saturation. On the same token, if there is too much data, the information becomes redundant and overly excessive. Therefore, before the research begins, the qualitative researcher should determine the appropriate sample size so that saturation can be reached (Mason, 2010; Padgett, 2008).

Four elected officials were selected using purposive sampling so two individuals from both the Republican and Democratic parties were represented in the data collection process. This helped so that the results can be more generalizable (Patton, 2015). The interviews occurred in person at a local Starbucks facility, by phone, and by email correspondence. Individuals were asked five questions developed from the literature as well as demographical information. After I transcribed the interview, the interviewee reviewed the material to confirm that I transcribed the information accurately in order to maintain the integrity and accuracy of the data (Padgett, 2008; Patton, 2015). Siedel (1998) stated that conducting qualitative data is similar to solving a jigsaw puzzle. Just

as an individual needs to sort and identify the pieces to complete the picture, the researcher closely examines the data and codes it to find a complete picture (Siedel, 1998). In order to effectively code the data, I familiarized myself with the text and read and reread it (Taylor-Powell & Renner, 2003). The transcript was coded using first and second coding cycles (Saldana, 2016).

The coding procedure that was used for the qualitative data analysis (QDA) involved two types of coding cycles. The first coding cycle involved Descriptive Coding and In Vivo Coding. Descriptive Coding was used so that words and key phrases could be summarized (Saldana, 2016). In Vivo Coding was used so that the participants' voices could be honored by also using words and phrases used or expressed by them (Saldana, 2016). The second coding cycle used Pattern Coding so that data could be put into themes and categories by observing patterns that emerged from the first coding cycle (Saldana, 2016). By engaging in this coding cycle, I was able to eliminate unnecessary codes so that similar categories and like themes could be combined into the same group. This helped me to pinpoint themes and choose what was of relative importance (Saldana, 2016; Taylor-Powell & Renner, 2003).

This study took a heuristic approach to the QDA rather than an objective approach. West (2001) discussed that the heuristic approach to QDA is beneficial for several reasons. First, West explained that heuristic inquiry encompasses great potential for disclosing truth while generating comprehensive knowledge. Moreover, this type of research permits the researcher to explore his or her personal involvement with the research. West (2001) also pointed to observations by Moustakas (1985) who first began to take a hard look at heuristic analysis and stated that this approach permits the researcher to engage fully with the research while still being able to remain unbiased. Therefore, a heuristic approach to the QDA allows the researcher to be actively engaged, whereas with objective approaches, the researcher is detached from the topic (West, 2001).

As I have a background as an elected official for a four-year term, the heuristic approach enabled me to examine the data as an individual who has experience in this field. While it is still important to practice reflexivity so that I do not become biased in my observations (Cozby & Bates, 2015; Padgett, 2015), this approach enabled me to utilize my ethos (credibility) and experiential background to explore insights that may be missed by those who do not have any experience in this field (Ramage, Bean, & Johnson, 2011; West, 2001) as this field is extremely challenging to enter as it is dependent on the electoral process. Moreover, as an elected official for the Board of Education, I was able to cross-register on each party's ballot, which is only possible for school board officials and judges. All other parties, including POTUS, have to register on the ballot belonging to their registered party. This added detail is most unusual and, from what can be observed by the literature, it is not likely that anyone else has conducted this type of research.

Demographics

The following transcript consists of four interviews with leaders who serve as elected officials in the city of Pittsburgh, Pennsylvania. All participants gave verbal permission to use their responses for this study and were assured their identities would be kept confidential. Each participant has gone through the election process and has been sworn in by a judge to dutifully serve the people in the city of Pittsburgh. Two participants function as School Directors for the Board of Education and two others function as County Councilmen. Three of the participants are between the ages of 54 and 71 and one participant is between the ages of 21 and 40. One participant is female and the other three are males and the three males are in their first four-year term, whereas the female is in her third term. This is possible since she serves as a School Board Director. Currently, there are no term limits for School Board Directors or Judges. Two of the elected officials are registered Democrats and the other two are registered Republicans.

First Cycle of Coding

The first cycle of coding is written as italicized in [brackets] within the participants' responses and then listed at the end of each question. The Descriptive and In Vivo codes are listed at the end. A hierarchal list was then created from the In Vivo codes and the Descriptive codes. The second coding cycle used Pattern Coding to create the categories/themes from the codes. While remaining objective to what the participants reported, I took a heuristic approach (West, 2001), which is an intentional approach (particularly with the In Vivo Coding) to look for and predict themes (Padgett, 2017). I was able to do so as a result of my experiences as an elected official and work with other elected persons. This also better helped me to identify if there was an expression of power as identified by McClelland (1975) and McClelland and Burnham (1976), in addition to other information that emerged such as leadership styles.

(Note: Responses were not edited for grammatical mistakes as spoken by the participants. All meetings lasted approximately 30 minutes in duration. The interviews took place at a local Starbucks and were scheduled in hour increments on Thursday, April 20, 2017. The participants were able to review the transcript and confirm that I captured their responses accurately.)

Q 1.) What makes outstanding group performance possible? (McClelland, 1975; Van Vilet, 2016)

Elected Official #1

“An understanding of the institution and willingness to learn about its operations is essential. Listening to all views also helps to accomplish this during deliberations and allows one’s own opinions to be considered.” [Big Picture] “This helps gather support

for the votes necessary to move forward with goals. A respect for policy and procedure during and meetings by all members is important.” [Respectfulness]

Elected Official #2

“I feel that having deeply shared beliefs, values, goals and commitment to being productive is what makes outstanding group performance possible.” [Morale] “When these things are not integral to a group’s operating principles and practices, it simply cannot become an outstanding performing group.” [Cooperation]

Elected Official #3

“Mutual respect is a key to outstanding group performance.” [Respectfulness] “A sense of actually caring about each other makes a world of difference as well. Our Caucus has changed completely with the addition of 2 new members and retirement of one specific member.” [Morale]

Elected Official #4

“Focus on the task at hand. It seems that when focus is on the task at hand, solving or addressing a problem, we are much more likely to be able to work together and to build consensus around a particular option.” [Responsibility] “I have also found that in this situation, those opposed tend to have a primary agenda different from those working together.” [Cooperation]

Descriptive Codes for Q1

Respectfulness

Cooperation

Morale

Responsibility

Q2.) How can power be used to motivate a group? (French & Raven, 1953; McClelland, 1975; McClelland & Burnham, 1976)

Elected Official #1

“Knowing that there is power in numbers and that there is a fair assumption that goals are the same among the majority of the group will motivate a group to initiate and follow through with its goal.” [Cooperation] “On the other hand, a slim majority makes that more difficult.” [Achievement]

Elected Official #2

“Power can be a constructive or destructive force when it comes to motivating group members. If it is used to deceive, demean, divide or damage members of the group, power will be a very destructive force. It likely will be demotivating to the negatively impacted members of the group.” [Cooperation] “If it is used to illuminate, inspire, invigorate, or even at times insulate the group from destructive internal or external forces, power can be a very constructive and motivating force for a group.”

[Achievement] “When group members believe their beliefs, values, goals and commitments are shared by group members, and power is wielded in a way to affirm and bolster such things, group members are very likely to be highly motivated participants in group activities.” [Cooperation]

Elected Official #3

“By serving as Caucus Chair, I try to cheer on our team and also always ensure that we have asset agendas and an organized team.” [Achievement] “This leadership role has increased my own enjoyment in the role of Councilman.” [Achievement] “While we are in the minority we attend more committee meetings and more community events. [Achievement] I think these efforts to encourage and motivate our group have helped in all aspects of our roles.”

Elected Official #4

“Power or Political Capital?” [Intuitional power] “Power used to bully and intimidate is rarely successful in motivating. Political Capital expended in pursuit of an ultimate goal can be very successful.” [Intuitional power]

Descriptive Codes for Q2

Achievement

Cooperation

Institutional Power

Q3.) Do group members have to have a drive for power in order to reach the group’s goals? Explain. (French & Raven, 1953; Johnson & Johnson, 2013; Northouse, 2013; Yukl, 2013)

Elected Official #1

“Yes. That drive for power gives the group the confidence not to waiver and the ability to follow through.” [Institutional power] [Insinuation of political affiliations] “The power would be as a body rather than as an individual.” [Cooperation] “However, there is a need for at least a few to have the drive for power in order to lead the group.”

[Affiliation] [Hierarchy] “The group feels more confident moving forward knowing there is a powerful and confident leader to navigate and lead through the challenges.”
[Affiliation]

Elected Official #2

“Having a “drive for power” is a highly relative construct. If a group has a specific mission, power seeking may be strictly focused on and invested in getting the mission accomplished versus being superior to or in control of others, ideas, decisions and resources.” [Achievement] “If a group does not have a specific mission to accomplish, power seeking (drive) may more easily become focused on being superior to or in control of others, ideas, decisions and resources.” [Achievement] “Having a ‘drive for power’ is not inherently good or bad. It’s function, value and impact depends greatly upon the reason it is being pursued.” [Morale] [Insinuation of political affiliations]

Elected Official #3

“Absolutely. It is a very, very driven group.” [Achievement] “I believe my leadership has probably led to their success with constituent services, committee participation and community outreach more than legislatively.” [Achievement] “The plus side is that by having organized meetings and a cohesive group we can talk open and honestly about legislation.” [Cooperation]

Elected Official #4

“Not at all. The best elected officials are those that in my opinion are there to serve and solve problems, not those with unbridled ambition.” [Hierarchy] [Institutional] [Insinuation of political affiliations] “I think there is a bit of ego involved in anyone’s running for Public Office but a ‘drive to do the right thing’ helps those in a legislative body reach the groups goals more than a quest for power.” [Morale] [Leadership, Northouse, 2013] I will say that those who are able to build consensus through framing an issue or proposed solution to their viewpoint tend to obtain considerable power.” [Achievement]

Descriptive Codes for Q3

Insinuation of political affiliations

Affiliation

Cooperation

Institutional Power (as in not seeking approval)

Achievement

Morale

Hierarchy (insinuating affiliation and institutional)

Leadership (as described by Northouse, 2013)

Q4.) How do you solicit feedback from group members (such as a committee) regarding your ideas, vision, and/or goals and, how would the group respond if you were to discontinue your role? (Dhal, 1957; McClelland & Burnham, 1976; Yukl, 2013)

Elected Official #1

“By researching thoroughly, and speaking individually to committee members, ideas can then be presented to a committee.” [Collaboration] [Affiliation] “The feedback can then be heard by all and a consensus formed.” [Cooperation] “Another member would be appointed to continue my role if I were to step away and the committee would simply carry on... (pause) as it should be.” [Morale] [Institutional power]

Elected Official #2

“I tend to demonstrate a ready willingness to listen to others’ thoughts, and to observe their actions to get indicators of their ardent positions on situations, circumstances and decisions that need to be made.” [Institutional power] “An open and orderly forum where all voices have the opportunity to be heard is the customary way I solicit feedback in formal and informal gatherings where decisions have to be made.” [Collaboration] “My ideas, vision and/or goals may not be sufficient to the accomplishing a specific mission.” [Institutional] “A deficiency may only be discovered to exist in some way when others have a fair chance of providing input and feedback.” [Morale] [Cooperation]

“If I were to discontinue my role as a leader or a member of a group, it would be my hope that my example of demonstrating strong beliefs, values and goals and commitments to being fair, honest, inclusive and responsible would carry on with the group.” [Institutional]

Elected Official #3

“I hosted a Caucus Retreat 4 months after becoming Chairman.” [Achievement] “We did goal setting and even some getting to know you activities. I also always encourage members to send items for the agenda.” [Affiliation]

Elected Official #4

“This depends on what the goal is. I personally try to work behind the scenes going directly to the administration or colleagues with any differences or problems with

legislation and ask relevant questions during committee meetings that I think my constituents would pose.” [Achievement] “Key here is nothing is ever personal but is ALWAYS issue based. If I am proposing legislation, I look to involve others asking them to cosponsor, particularly from the other side of the aisle.” [Political reference of party affiliation] “It is more important to me to get good legislation passed than to get the credit. I can’t speak to how the group would respond should I discontinue my role but I have colleagues from both sides of the aisle who look to me for my opinions and support.” [Political reference of party affiliation]

Descriptive Codes for Q4

Cooperation

Collaboration

Institutional Power (as in building strengths in others)

Affiliation

Achievement (as in goals have higher goals)

Political party reference

Morale

Q5.) What motivates you as a political leader? (Kellerman, 2008; McClelland, 1975)

Elected Official #1

“The policies, the budget, and their impact on our residents are the important motivators. The total change takes years sometimes, so the ability to stay on course is the challenge.” [Institutional] “Knowing all of the players and the history of the institution is a huge motivator... at the very least in order to pass that knowledge along to newer leaders.” [Political party reference] [Insinuation of political affiliations]

Elected Official #2

“I would say that wanting to be someone who is willing and able to make a positive contribution to a group’s positive mission in society is what motivates me as a political leader.” [Achievement] “I have greatly benefited in numerous ways from the efforts of others who have led or worked in groups.” [Institutional power] “By participating in an array of groups, I find that on any given day, week, month, or year, I am able to both pay back and pay forward the hard work and kindnesses that enable me to now participate in important activities.” [Affiliation] “I hope that what I do today will

provide the same opportunities for others to do good because; it is far, far better than doing evil, [Morale] or even nothing at all!" [Achievement]

Elected Official #3

"Helping people." [Servitude] "As elected officials we are in part social workers who just happen to be on the ballot every four years." [Servitude] "Those parts of the position really get me going!" [Achievement]

Elected Official #4

"The desire to do the right thing and provide cost effective, responsive, and efficient government to the citizens of my county." [Leadership] "My satisfaction comes from knowing I am contributing and helping shape what my County will look like in the next 10 years as well as knowing we are leaving it better for the next generation." [Achievement]

Descriptive Codes for Q5

Leadership

Servitude

Affiliation

Achievement (goals)

Institutional

Servitude

In Vivo Codes for Q 1-5 Transcript

Political 2x

Leader 6x

Serve 1x

Listen 2x

Goals 8x

Control 2x

Mission 5x

Others 7x

Values 3x

Respect 2x

Hierarchy of Themes for In Vivo Coding

Goals

Others

Leader

Mission

Descriptive Codes for Q 1-5 from Transcript

Respectfulness

Cooperation

Morale

Responsibility

Achievement

Cooperation

Institutional Power (as in not seeking approval)

Affiliation

Cooperation

Institutional Power (as in not seeking approval)

Achievement

Morale

Hierarchy (insinuating party affiliation and institutional)

Leadership (as described by Northouse, 2013)

Cooperation

Collaboration

Institutional Power (as in building strengths in others)

Affiliation

Morale

Achievement (as in goals have higher goals)

Political party reference

Leadership

Servitude

Affiliation

Achievement (goals)

Institutional

Servitude

Morale

Hierarchy of Themes for Descriptive Coding

Achievement

Affiliation

Institutional Power

Cooperation

Morale

Reference to political party affiliations

Second Cycle of Coding

The second cycle of coding consisted of finding categories and themes from the participants' responses. Saldana (2016) stated that repetitive patterns could indicate the state of human affairs (p. 6). Saldana also stated that the same content of information could be coded differently dependent upon the researcher's goals with the data. For

example, a researcher who is conducting a qualitative inquiry will examine the data differently than a researcher who is conducting an ethnographic study (Saldana, 2016). The study aims to explore the phenomenon of power while also conducting a basic qualitative inquiry to examine how the participants experience the phenomenon through their lived experiences as an elected official. Therefore, the second cycle of coding explored themes and categories through that methodology. Categories and themes are according to strengths in data (hierarchical).

CATEGORY/THEME 1:

There is a strong need of achievement among elected officials.

CATEGORY/THEME 2:

There is a strong need for affiliation among elected officials.

CATEGORY/THEME 3:

There is less of a need for power.

CATEGORY/THEME 4:

There is a strong need for morale.

CATEGORY/THEME 5:

There is a strong need for cooperation.

Discussion and Analysis of Categories/Themes

The results of this study demonstrate elected officials from both parties to have a strong need for achievement more so than any other need for power. McClelland (1975) and McClelland and Burnham (1976) examined what makes a leader a good leader. They stated the most important factor must be that they desire to use their need for power for the greater good. In doing so, this would indicate a socialized need for power rather than a personalized need. According to the data, the participants reflect an interest in morale and working together cooperatively. This indicates a concern for the needs of other people (McClelland & Burnham, 1976).

While this concern is an indication of socialized power (McClelland & Burnham, 1976), the high need for achievement indicates strong evidence that these leaders are highly self-reliant. While having the need for achievement can be positive because these individuals are reliable and get the job done, it also indicates they are at risk for burnout (McClelland & Burnham, 1976; Sikora, 2011). Sikora (2011) revealed in a study that used

McClelland's research on the need for power that, while these individuals can get work done effectively, they lack delegation skills and tend to take on tasks themselves. As a result, these individuals either burn out or, when they leave their role (such as an elected term concluding), successors do not know how to manage the work properly and disparity happens to the group as a result (Sikora, 2011).

The second need the data reveals is a strong need for affiliation, which is to be liked. While this need is important since it brings the "heart" into the group dynamics (Sikora, 2011), these individuals may likely make campaign promises that they cannot keep in order to preserve their need for being accepted by others and being liked. In addition, they may attempt to use their popularity to collect as many votes as possible from other group members for new policies their constituents want to see come to fruition despite those policies not serving the greater good.

Therefore, this data indicates that instead of these leaders demonstrating a socialized need for power, the need for power inadvertently becomes displayed as a personalized need for power due to the individuals' drive to achieve goals and to be liked by others. This then takes the form of ego and self-serving goals, rather than service, which an elected official is expected to perform. This also interferes with effective leadership as seen demonstrated by institutional leaders who use their need for power as motivation to lead by strengthening others. These institutional leaders have less concern for great achievement, creating legacy, and popularity (McClelland, & Burnham, 1976). In addition, these individuals consider the greater good, therefore demonstrating socialized power, rather than preserving their potential legacy or roles by demonstrating personalized power (McClelland, 1975; Sikora, 2011). This conclusion is based on the data that revealed the participants have a lesser need for institutional power over achievement and affiliation. If these leaders would function more from an institutional need for power standpoint, then they would not only exhibit a socialized need for power that benefits the greater good, but their groups would be empowered even after their term has ended (McClelland & Burnham, 1976). In addition, in the event the elected official would like to run again for elected office, he or she will have a greater chance of creating a legacy, even though this thinking may seem counterintuitive to the individual (McClelland, 1975; McClelland & Burnham, 1976; Sikora, 2011).

According to the data, the participants also reveal an awareness of political affiliations of others; they demonstrate a need for achievement through competition and affiliation (the need to be liked) through loyalty to their political affiliations. In addition to the data, the participants also demonstrate this through personal conversation and text messages letting me know if I do not like their answers, they can give me new ones. Additionally they asked me if they answered the questions correctly after being interviewed. I assured the participants it was a matter of what they thought was right, not the researcher.

However, while the data reveals this information, the data also reveals the participants have a concern for morale and cooperation within the group. According to Burnham (1997) later studies began to reveal that, while power is a strong motivator, new data is showing a greater emphasis on an individual's personal beliefs system as well. He referred to this as "Interactive Leadership" (p. 3). Despite being lesser themes within the study, they are still reflected strong enough in the data to be worth noting.

Future Recommendations

According to Saldana (2016), the first round of coding is rarely done perfectly. Since this study was conducted as a pilot test for a larger study, it would be good for researchers of the next study to go over the codes at least two more times. Moreover, as the participants communicated the importance of the group behaving in ways that exemplified morale and cooperation, it would be beneficial to incorporate questions to measure these behavioral functions within a group as well. Other topics that can be explored using this data would be leadership styles and traits. According to this data, there was some evidence of transactional and transformational leadership within the groups and surprisingly less evidence of servant leadership traits and styles.

It would also be beneficial to consider conducting a mixed-methods approach so that the participants can be surveyed and then answer several questions verbally when obtaining data. This will also help to eliminate inadvertent bias through statistical analysis (Cozby & Bates, 2015; Patton, 2015). Also, while this research was able to successfully interview candidates equally from both parties, the responses were male dominated. It would be beneficial to find several females from both parties to participate. This can pose a challenge as currently only 17% of women hold seats in the state legislative government out of 535 seats (Hoyt, 2013). Conclusively, it would also be interesting to have more sampling from a variety of generations as three out of four participants were Baby Boomers and only one was from Generation Y according to the demographics. It also might be interesting to examine the participants' expressions of power as discussed by French and Raven (1953) using the five bases of power to gain additional perspectives.

Conclusion

As stated above, while the main focus of this study is meant at this time to meet a doctoral requirement, this study will also act as a pilot test to create a prototype for a project that will be presented in Kreisfreie Stadt Aachen, Germany, at the Institute of Political Science, RWTH Aachen University. Moreover, while the main focus of this function will be the research involving power and its expression and relations within group dynamics, hopefully the study will be publishable in a journal as well. In doing so, I am also planning to continue working with my current professor on the project due to his expertise and knowledge regarding group dynamics in addition to a colleague

from Robert Morris University who has several degrees in political science, works as a professor of political science, and who has agreed to help as needed (personal communication, April 24, 2017). This allows me to seek specialized input from other professionals in the field as well as prevent biased material in the QDA (Folta, Ackerman, & Nelson, 2012). This will also add to the validity, trustworthiness, and authenticity of the results (Patton, 2015). Conclusively, this will help complement the little information that exists on this topic as well as build knowledge for the scientific community, particularly in areas of organizational behavior, group dynamics, sociology, and political science.

About the Author

Gia Tatone is a third-year Ph.D. student at Regent University, where she is studying organizational leadership. She worked in the education field for 20 years and was also elected to serve a four-year term for the Board of Education leading in the roles of Executive Board Secretary and Chair of the Education Committee. Currently, Gia teaches at Robert Morris University for the departments of English/Communication Skills and Organizational Leadership.

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Reducing Groupthink: An Exegetical Research Analysis of 1 Corinthians 13:11-14:25

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This article examines 1 Corinthians 13:11-14:25 through an inner textural exegetical analysis (Robbins, 1996) towards a better understanding of how the apostle Paul addressed in-group cohesiveness among the church members at Corinth. The findings of the exegetical analysis are discussed in relation to the organizational behavior construct, "groupthink" (Janis, 1972). The research is framed around the following question: How can leaders reduce groupthink? As a construct of group behavior, researchers have correlated groupthink with reduced group and organizational performance (Janis, 1972). Researchers have positively correlated group cohesiveness with groupthink and have referred to a group member's desire to remain in the group (Dailey, 1977). Group cohesiveness - the desire to remain in a group - can negatively impact the group member's ability to share or involve outside opinions that contradict the in-group culture (Sims & Sauser, 2013). Ignoring the input of outsiders has been associated with groupthink and has led researchers to suggest adding a group role that intentionally adopts an outsider's view or bringing in an outside consultant (Andrew Sai, 2005; Burdon & Harvey, 2016; Schütz, & Bloch 2006). This article posits that in the pericope of 1 Corinthians 13:11-14:25, Paul is the outside consultant, writing to an in-group - the Christians at Corinth.

In this article, the organizational behavior construct entitled, "groupthink" (Janis, 1972), is examined. This article utilizes an exegetical research study to analyze a pericope of Scripture to elucidate possible findings towards reducing groupthink. The research is framed around the following question: How can leaders reduce groupthink? In seeking the answer to that question, this research was conducted utilizing Robbins (1996) socio-rhetorical criticism to analyze the pericope of 1 Corinthians 13:11-14:25. As a construct of group behavior, researchers have correlated groupthink with low group and organizational performance (Janis, 1972). This exegetical study explores Paul's words and phrases to examine behaviors that can break through in-group cohesiveness and expand thinking towards more open communication and behavior. Although one could

argue that Paul's words are popularly about "love" in 1 Corinthians 13, this research explores a possible correlation to Paul's words and in-group cohesiveness. To accomplish this exegetical analysis, a socio-rhetorical analysis is employed to better reveal the context and audience as possibly referring to expanding a group by breaking through in-group patterns; thus, serving as a model of reducing groupthink.

The Problem

In a brief overview of the extant literature on groupthink, no research was discovered that had utilized the Bible as a key resource or ancient text. Among the various methods of incorporating textual analysis utilizing Scripture, is Robbins' (1996) "socio-rhetorical criticism". This article utilizes Robbins' methods to analyze the pericope of 1 Corinthians 13 and place the pericope in conversation with the key antecedents or underlying causes of groupthink: a) "group cohesion, b) directive leadership, and c) ideological homogeneity" (Ben-Hur, Kinley & Jonsen, 2012, p. 713). 1 Corinthians 13:11-14:25 is a salient pericope due to the nature of the context of the issues that Paul was addressing at the time this pericope was written. In 1 Corinthians chapters 12 and 14, on either side of the pericope, Paul addressed the church at Corinth in their use of spiritual gifts and order in worship (Patterson, 2009). Paul addressed the in-group proclivity of Christians to utilize spiritual gifts in a way that precluded "outsiders or unbelievers" (1 Corinthians 14:23 English Standard Version) from participating. Group cohesion has referred to a group member's desire to remain in the group (Dailey, 1977). The desire to remain in the group may negatively impact the group member's ability to share or involve outside opinions that contradict the in-group culture (Sims & Sauser, 2013).

Ignoring the input of outsiders has been associated with groupthink and has led researchers to suggest adding a group role that intentionally adopts an outsider's view or bringing in an outside consultant to help expand the in-group thought processing and group behavior outcomes (Andrew Sai, 2005; Burdon & Harvey, 2016; Schütz, & Bloch 2006). In 1 Corinthians 13:11-14:25, Paul is the outside consultant, writing to an in-group, the Christians at Corinth. Paul acknowledges the in-group excitement to utilize spiritual gifts (1 Corinthians 14:1,39), but warns the Christians at Corinth not to be so focused on those behaviors that it resulted in ignorance related to the utilization of spiritual gifts (1 Corinthians 12:1) and ostracizing those whom the church was on mission to reach (1 Corinthians 14:23). The group cohesion may have played a role in the excitement to utilize spiritual gifts to prove allegiance to the Christian group at Corinth, but that excitement and in-group cohesiveness was preventing the church at Corinth from accomplishing its mission of making new disciples. Paul centers his intervention via the text in 1 Corinthians 13:11-14:25 on the elements that will allow the church at Corinth to increase its group performance and addresses the near-sightedness of in-group behaviors that were reducing group performance by driving away the people that the church was called to reach (1 Corinthians 14:23). This article presents 1

Corinthians 13:11-14:25 as an exegetical research study in how Paul addressed in-group cohesiveness and groupthink among the church members at Corinth. In the following section, groupthink is further defined and the extant literature on reducing groupthink is reviewed.

Groupthink Literature Review

Groupthink Defined

Janis (1972) originally published material on groupthink which was related to why groups make poor decisions that lead to poor group and organizational outcomes. Janis (1972) defined groupthink as "a mode of thinking that people engage in when deeply involved in a cohesive in-group, when the members' strivings for unanimity override their motivation to realistically appraise alternative courses of action" (p. 9). Due to the success of Janis' work, more research was produced on groupthink by Janis (1982, 1989) and other researchers (Chapman, 2006). Groupthink, as a construct, has remained a popular construct in group behavior research (Esser, 1998). Henningsen, Henningsen, Eden, and Cruz (2006) summarized Janis' (1972, 1982, 1989) construct of groupthink utilizing a "five-step causal model: antecedents of groupthink, concurrence seeking, symptoms of groupthink, decision-making defects, and poor decision outcomes" (p. 37). Although a framework like Henningsen et al.'s model is helpful, a singular key factor listed by Janis has the greatest impact on groupthink: "group cohesiveness" (Janis, 1972, p. 9). Therefore, the Bible could hold a valuable key to reducing groupthink, revealed in the advice of Paul in 1 Corinthians 13:11-14:25. The following section details the extant literature on behaviors that reduce groupthink.

Behaviors That Reduce Groupthink

In this section of the literature review, articles are clustered by the main objective of offering practical suggestions to managers and group leaders to perform behaviors that lead to a reduction in groupthink. Several salient ideas are presented in the following section including three behavioral levers, a ladder of influence, an organizational culture of character and types of functional board members. This section offers practical suggestions for overcoming the poor group performance associated with groupthink.

Behavioral levers. Ben-Hur et al. (2012) provided a helpful summation of Janis' (1972, 1982) three layers of groupthink: a) "underlying causes, b) symptomatic behaviors, and c) decision-making flaws" (p. 713). Within these three layers are subcategories of groupthink related to each layer. Ben-Hur et al. stated that the "key causes included group cohesion, directive leadership, ideological homogeneity" (Ben-Hur et al., 2012, p. 713). Symptomatic behaviors are comprised by "overestimation of group capabilities, close-mindedness and pressures for uniformity" (Ben-Hur et al., 2012, p. 713). The third layer of groupthink, decision-making flaws, has referred to "inadequate contingency

planning, insufficient information search, biased assessment of risk" (Ben-Hur et al., 2012, p. 713). Since culture is changed through behaviors, Ben-Hur et al. identified three "behavioral levers" (p. 715) to help sculpt an organizational culture that combats groupthink. Lever one relates to "Knowing - understanding impact on information flow and creating psychological safety and improving information flow" (Ben-Hur et al., 2012, p. 715). This lever is concerned with how the leader or manager limits or allows information to flow between team members and departments. The second lever is concerned with making sure that team members can talk when appropriate. For team members to speak out, they must be assured that they will not be punished for sharing information or raising issues (Ben-Hur et al., 2012). The final lever relates to sustaining or "ensuring sustainability through mindfulness" (Ben-Hur et al., 2012, p. 718). This third lever can also be understood as a means to "develop executive group members' mindfulness in order to ensure the sustainability of these interventions" (Ben-Hur et al., 2012, p. 720). Together with the extant literature on groupthink, the three levers provide a practical and solution-oriented set of behaviors that can adjust poor group performance by enhancing factors related to group decision-making. Notable in this study was the emphasis on the influence of an executive coach to help formulate and implement the three levers.

Ladder of influence. Tompkins and Rhodes (2012) presented a ladder of influence that depicted the process of decision-making into action-taking. The process starts with raw data and experience and then narrows to "select data and experience, affix meaning, assumptions, conclusions, beliefs and actions" (Tompkins & Rhodes, 2012, p. 85). This ladder was utilized to visualize and explain how people form into groups and how group behavior is influenced by the cohesiveness of individuals at the top rung of the ladder - beliefs and actions. Tompkins and Rhodes stated that individuals that operate out of shared, deeply held beliefs are often close-knit with others at the same conviction, which gives rise to in-group thinking and "groupthink can develop, which tends to provide insulation from differing patterns of belief and opportunities for conflict with dissimilar ladder-based groups" (p. 86). Thus, Tompkins and Rhodes (2012), addressed groupthink from the more foundational perspective of how groups are formed and considered that the narrowing process of voluntary group formation often binds individuals through deeply felt beliefs, such as in political party or candidate rallies. Due to this emotional and perhaps spiritual connotation and connection with beliefs and actions, Tompkins and Rhodes stated that "healthy dialogue reduces groupthink and increases opportunities for groups and organizations to be responsive to new data" (p. 87). This statement is reminiscent of tolerance and mutual understanding. To this end, Tompkins and Rhodes concluded that emphasis must be placed on instructing group members to more "effectively travel on the Ladder" (p. 89) and thus decrease groupthink and the associated problems of poor team performance. Introducing the ladder of influence adds to the extant literature on groupthink and

allows for a clear understanding of how easily groupthink can form among like-minded groups with shared beliefs.

Character culture. Sims and Sauser (2013) studied the correlation and impact of received wisdom on the construct of groupthink. For Sims and Sauser, "received wisdom" (p. 75) was defined as the common understandings about things and situations that those within an organization have accepted as true - this represents a type of folk wisdom. A more formal definition follows: "the set of beliefs and standards (norms) that people have come to accept as true in a given organization" (Sims & Sauser, 2013, p. 76). Notably, the non-scientific information, regarded as received wisdom, is derived from two factors: a) tenacity - the continual representation of the information, and b) authority - the level of credibility related to the source of the information (Sims & Sauser, 2013). The power of received wisdom is not to be ignored; individuals may present such wisdom as fact, and can hold to it even in light of overturning evidence. In group scenarios, the impact of received wisdom can allow for poor decision making, and unethical group behaviors. Sims and Sauser were interested in how received wisdom and groupthink impacted organizational culture. Sims and Sauser identified four kinds of moral organizational cultures: a) "defiance, b) compliance, c) neglect, and d) character" (pp. 83-84), and illustrated how received wisdom would likely operate within each organizational culture. A positive example is the character culture wherein the constituents would receive wisdom that centers on integrity - knowing, valuing, and performing what is right (Sims & Sauser, 2013). Sims and Sauser stated that the most important thing that a leader could do to create a character culture was to "lead by example and to empower every member of the organization to take personal action that demonstrates the firm's commitment to ethics in its relationships with suppliers, customers, employees, and shareholders" (p. 86). The process of removing the impact of received wisdom and replacing it with integrity behaviors can take time and intentionality. Sims and Sauser added to the extant literature on groupthink by exploring the dynamic of organizational folklore and the impact of leaders with integrity setting an organizational culture of integrity that challenges past wrong assumptions which led to groupthink and poor performance.

Functional board members. Maharaj (2008) defined the occurrence of groupthink as "when a person's thought process and decision-making capabilities become heavily influenced by peer pressure" (p. 75). Maharaj conducted in-depth interviews with twenty board chairs, CEO's, board members and members of top management. The interviews consisted of the same nine questions and were centered on collecting a better understanding of how boards make decisions. The interviews were then compared to the extant literature and three findings were extracted related to factors that influence how boards make decisions: a) "knowledge of the directors, b) values of the board members, and c) groupthink - board members' ability to interact or the groupthink mentality of board members and the level of engagement and questioning of board

members" (p. 72). These three factors represent two broad categories of the board of directors: a) knowledge and b) behaviors. The values and groupthink factors relate to the behaviors of the board of directors. The relationship of power is heavily weighted to the behaviors rather than the knowledge. Maharaj stated that "values and groupthink have a dominating effect on knowledge in predicting decision-making" (p. 77). According to Maharaj, board members can often ignore the bigger picture of how their company operates in the world, in favor of focusing on "their own dialogue (groupthink)" (p. 78).

Maharaj (2008) went on to list the types of board members that enable a functioning and healthy board of directors. The first type of functional board member is the change agent – one who can initiate and advocate for fundamental change. The second type of board member that functions at a high capacity is the challenger – one who will ask the most salient questions regardless of how difficult the question may be to answer. The counsellor is the third type of operational board member. This person is known to possess "persuasive skills, high credibility and the ability to work individually with a variety of people, both inside and outside the company" (Maharaj, 2008, p. 81). The fourth and final constructive board member is the consensus-builder. A consensus-builder is characterized as having excellence in conflict-resolution and utilizing those skills "to ensure that there is sharing of information" (Maharaj, 2008, p. 82). These four types of board members constitute a dream-team of decision-makers that would break through the box of groupthink in any organization. Maharaj's focus on constructive board members adds to the extant literature on groupthink by employing in-depth interviews centered on the strengthening of the decision-making process for members of a board of directors. The value of this research should not be understated as many decisions that impact everyday life are relegated to a few people in roles such as a board of directors (Maharaj, 2008).

The literature provided great ideas and solutions for reducing groupthink, however, some gaps also emerged. For example, there doesn't appear to be any research on groupthink that has focused on the Bible as a key resource for understanding this dynamic of group behavior. Schnall and Greenberg (2012) conducted research on the Sanhedrin – a religious group that shows up in the Bible in various passages. However, Schnall and Greenberg did not actually employ an exegetical research method to a pericope from the Bible. Therefore, a gap exists between the extant literature on groupthink and the potential of exegetical qualitative research from the Bible as a key ancient text. Robbins (1996) introduced a path forward for scholars that were looking to merge the wealth of exegetical data with social science. Robbins' solution was a framework for exploring Scripture through the process of a "socio-rhetorical" critique or analysis.

Socio-Rhetorical Analysis and Inner Texture Criticism

Robbins (1996) "socio-rhetorical criticism" is a socio-cultural method of sacred textual analysis. Researchers that choose an exegetical research method look for ways to connect passages of the Bible with the social and cultural context of the past and present (Robbins, 1996). Among the many goals, Robbins' method of socio-rhetorical criticism is utilized to "set specialized areas of analysis in conversation with one another" (p. 3). Robbins' socio-rhetorical analysis incorporates five broad types of textual analysis: a) inner, b) inter, c) social-cultural, d) ideological, and e) sacred textual analysis (pp. 40-42). This article utilizes the research methodology of inner textual analysis. Robbins stated that inner textual analysis provides researchers five kinds of inner texture to explore: a) "repetitive-progressive, b) opening-middle-closing, c) narrational, d) argumentative, and e) aesthetic" (p. 46). Utilizing these inner textures allows for an informative look at the words, text-patterns and designs, as well as literary devices within the text (Robbins, 1996). This exegetical article utilizes each of these five kinds of inner textual analysis applied to the pericope of 1 Corinthians 13:11-14:25. The layout of this exegetical article includes sections for each of the five inner textual methods and then transitions to compare the exegetical analysis with the organizational behavior construct of groupthink. The final section of this article discusses the results of this application of exegetical research to groupthink, addresses limitations and lists some possibilities for future research that could utilize exegetical analysis to contribute to the construct of groupthink.

Repetitive-Progressive Texture in 1 Corinthians 13:11-14:25

Inner texture analysis focuses on the language of the text itself (Robbins, 1996). Repetitive-progressive textual analysis focuses on the patterns of words that are utilized multiple times within the same passage, as well as ideas that progress or advance in complexity or meaning throughout the passage (Robbins, 1996). The words and phrases related to the idea of "child(ish)" in the New International Version of the pericope is represented nine times. This clear pattern of repetition is charted in Table 1. In this chart, each time that the word was utilized in the pericope, the associated pronouns, prepositions, and tense of the statements were also recorded in respective columns of the table. Table 1 also highlights the example of what Paul once was (a child), what he is now (a man), and what Paul is calling the people (brothers at Corinth) to stop doing (thinking and acting childishly).

Table 1. Repetition and Progression of "Child"

Verse	Pronoun	Verb	Preposition	"Child"	Tense
13:11a	I	Was		Child	Past

13:11b	I	Talked	Like	Child	Past
13:11c	I	Thought	Like	Child	Past
13:11d	I	Reasoned	Like	Child	Past
13:11e	I	Became		Man	Past
13:11f	I	Put behind me		Childish Ways	Past
14:20b	[Brothers]	(In regard to evil) be		Infants	Present
14:20c	[Brothers]	(in your thinking) be		Adults	Present

Table 1 reveals some clear connections. First, the action of being like a child is past tense for Paul, but present tense for the group that Paul is addressing. In some places in Scripture being childlike is commended (Matthew 19:14); however, here Paul is admonishing the group of Christians to not be overly simple in their Christian behavior concerning meeting together and how their behavior is impacting their mission. The "brothers" listed in the pronoun category of Table 1 refers to the collective group of Christians at Corinth. Paul commands the group to stop thinking like children, then agrees that concerning evil the group should be even less than children; "infants". However, Paul contrasts "children" and "adults" as behavior and thinking that is more fitting to a maturing Christian group. This part is clear; however, determining what thinking and behavior Paul is addressing requires more exegetical analysis. Table 2 introduces the main subject for which Paul is concerned that the Corinthians are acting and thinking about childishly.

Table 2. Repetition and Progression of "Outsider"

Verse	Subject	Verb	Terms for "Outsider"	Object	Result
14:11a	I	am	Foreigner	Speaker	Not Grasp the Meaning
14:11b	Speaker	is	Foreigner	Me	Not Grasp the Meaning
14:16a	(how can) Someone Else	Say Amen	Inquirer	(to) Your Thanksgiving?	Not Grasp the Meaning

14:16b	They (inquirers)	Do Not Know (what are you saying?)	(Inquirer)	You	Not Grasp the Meaning
14:23	Inquirers or Unbelievers	Come in and Say (you are out of your mind).	Inquirers or Unbelievers	You	Not Grasp the Meaning
14:24- 25	Unbelievers or Inquirers	Come in and Fall Down and Worship God	Unbelievers or Inquirers	Everyone	Meaning is Grasped

Table 2 represents several clear connections. Paul identified and distinguished between two groups of people in this passage: a) the in-group, and b) the outsider. First, one can note that the terms for "outsider" category revealed the following interchangeable words and phrase: a) "foreigner", b) "inquirer", c) "unbeliever", and d) "someone else". Table 2 demonstrates how the action (verb) that is practiced of the "outsider" is drastically different when the meaning of the communication is grasped and when the meaning of the communication is not grasped. Table 2 indicates that the outsiders viewed the in-group in a different way (you are out of your mind) than the in-group viewed themselves (giving thanks, building up others). The core issue for the Corinthian Christians was to understand the outsider perspective and let the understanding of the outsider inform the in-group behaviors. Paul acted as an outside voice to point out the in-group behavior that was dominating the scene and creating poor performance situations for the church at Corinth. Combining Table 1 and Table 2, one can see that Paul considered a lack of understanding of the outsider perspective to be a childish way of thinking and related to childish behaviors. In his attempt to enlighten the Corinthian Christians, he hoped for them to stop acting childishly, or narrow-mindedly related to in-group cohesiveness (1 Corinthians 14:20), and rather to gain an increased understanding on the outsider's perspective (1 Corinthians 14:16-25). It is clear from this analysis that Paul was acting as a consultant to the in-group members and informing them of the impact of their actions. It is also evident from the repetitive-progressive analysis that Paul considered the childish behaviors to include a propensity for in-group cohesion and acceptance.

Opening-Middle-Closing Texture in 1 Corinthians 13:11-14:25

Robbins (1996) stated that the goal of opening-middle-closing textural analysis was to "discern the persuasive effect of the parts, how they work together, in relation to the persuasive nature of the entire text" (p. 51). Accordingly, opening-middle-closing analysis is concerned with the ordering of thoughts and words within a pericope or

even in larger parts, such as entire books of the Bible (Robbins, 1996). The result is another lens with which one can view the text and consider the author's intended meaning (Osborne, 2006). The opening in 1 Corinthians 13:11-14:25 is somewhat artificial as the context of the larger context is best set in 1 Corinthians 12-14, but that pericope is too large for this study. It could be argued that the entire first book of Corinthians is a better context than this pericope of 1 Corinthians 13:11-14:25; however, without narrowing the focus, any salient items related to groupthink could be lost in the vastness of data and time to accomplish a study of that scope. Starting the opening in 1 Corinthians 13:11 provides the opportunity for the reader to hear the argument within the larger argument of 1 Corinthians 12-14 and avoid some of the common arguments related to 1 Corinthians 13, such as cessationism (McDougall, 2003) and love (Cox, 1996). The opening in 1 Corinthians 13:11 was elucidated by Table 1, as is common for the repetitive-progressive analysis to inform the opening-middle-closing analysis (Robbins, 1996). The idea of acting like a child is carried from the opening, through the arguments in the middle of the pericope and culminates towards the end (1 Corinthians 14:20). The middle of the pericope introduces a more specific behavior related to Paul's thoughts on childish ways. Table 2 represents this advancement in Paul's argument and carries the idea of childish ways through the middle of the pericope in the conceptualization of misunderstanding between the in-group and "outsiders" – as listed in Table 2. Finally, the ending of this pericope brings home the point in bold fashion; essentially, if you listen to the outsiders, you will see that your in-group performance is not up to par (1 Corinthians 14:23), but with a few changes could be improved (1 Corinthians 14:24-25). Through the opening-middle-closing textural analysis, one can see Paul continuing to communicate as the voice of the consultant to the Corinthians.

Narrational Texture in 1 Corinthians 13:11-14:25

Narrational texture analysis focuses on the voice(s) represented in the pericope (Robbins, 1996). According to Robbins (1996) the narrational voice represents the discussion in the "speech, action, decisions, emotions and convictions of a person" (p. 72). A distinctive narrator's voice in the chosen pericope of 1 Corinthians 13:11-14:25, is demonstrated as Paul utilized personal statements with either, "I", "me" or, "my". Paul's first-person speech pattern was utilized to convey progressive truth that enabled the Christians at Corinth to better understand the impact of his statements. Paul utilized this first-person approach to draw attention to his own example and call the Corinthian Christians to emulate his actions and attitudes. Perhaps the most poignant demonstration of Paul's speech is in 1 Corinthians 14:17-19:

You are giving thanks well enough, but no one else is edified. I thank God that I speak in tongues more than all of you. But in the church, I would rather speak five intelligible words to instruct others than ten thousand words in a tongue (New International Version).

The juxtaposed impact of Paul's "I"-statements in the above passage relate the behavior of the "you" group as ineffective. Thus, the ineffective communication would relate to the poor group performance that Paul address later (1 Corinthians 14:23). Paul points out the ineffective communication (verse 17), then exemplifies his own behavior through the personal pronoun "I". Paul can also be a part of the in-group (verse 18), but he declares that he also knows how to connect outside of the in-group (verse 19) and therefore can instruct the Corinthian Christians towards increased group performance. This passage strongly conveys the narrational voice as a spiritual and practical guide for the betterment and effectiveness of the Christians at Corinth. Again, Paul takes on the role of the consultant and specifies his own example as one to model rather than perpetuating the in-group behaviors that were alienating the outsiders and thus causing the church at Corinth to be ineffective in achieving one of their key missions.

Argumentative Texture in 1 Corinthians 13:11-14:25

Robbins (1996) stated that argumentative texture has related to words that are utilized with the purpose of persuading the reader to act, feel, or think in a specific way. This argumentative speech is usually conclusive of compelling reasons why the reader or listener should respond in thought, feeling, or action (Robbins, 1996). Clearly, Paul's words in I Corinthians 13:11-14:25 are focused on persuasion and connecting with the feelings of the Christians at Corinth. Perhaps the strongest language to persuade the reader is evidenced when Paul referred to the response of the "inquirer" as interpreting the actions of the Corinthian Christians as follows: "Will they not say that you are out of your mind?" (1 Corinthians 14:23b New International Version). This powerful and somewhat negative statement was likely meant to engage the emotion of the reader by connecting with the perspectives of the "outsider". Paul continues to utilize strong language in the following verses, but paints a more positive picture. For example, if the Christians at Corinth respond well, then there is potential that the "inquirer" will experience a supernatural encounter that uncovers "the secrets of their hearts" (1 Corinthians 14:25 New International Version). Paul's words here are evocative and positively calling to the desire of the church at Corinth to be effective in making new disciples of Jesus. Finally, Paul captures a future imagery that would be sure to move the hearts of the Corinthian church when he stated that the "inquirer" would encounter the believers at Corinth and have such a powerful experience that the outsider would "fall down and worship God, exclaiming, 'God is really among you!'" (1 Corinthians 14:25 New International Version). This statement is indicative of the argumentative texture of Paul's writing that engaged the thought, feeling and action of the reader. The argumentative texture analysis agrees with the position of Paul as consultant and provides further data for the motivational tactics employed by Paul to reduce the group cohesiveness that was centered around the shared group activity of spiritual gifts at Corinth.

Sensory-Aesthetic Texture in 1 Corinthians 13:11-14:25

Robbins (1996) stated that sensory-aesthetic texture is in the ability to engage the senses through the text and release the text to communicate through the realm of aesthetics (Robbins, 1996). The imagery and evocative meaning is utilized to communicate and cause one to examine or re-examine and question previously held understandings of the text and applications to one's life (Robbins, 1996). The closest connection to sensory-aesthetic text in this pericope is 1 Corinthians 14:7-9:

Even in the case of lifeless things that make sounds, such as the pipe or harp, how will anyone know what tune is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who will get ready for battle? So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? (New International Version).

Paul's words engage the audible sensory texture in the perception of notes being played through various instruments. Beyond merely audible tunes, Paul relates the clarity of a tuned instrument to the clarity of communication between the in-group and the outsiders. In this way, an aesthetic texture emerges in form of understanding. Communication involves understanding what is spoken. Paul reaches to the essence of "understanding" and informs the in-group that their group behaviors are not connecting to others in a way that can be understood. Perhaps this sensory-aesthetic portion of the text solicited an emotional response in the Corinthian Christians and caused them to pause and give thought to the meaning and the outsider interpretation of their in-group behavior(s). The sensory-aesthetic analysis provides some confirmation to the other inner textural analysis, but if it were to stand-alone, this data would not be enough to relate to groupthink. However, taken together with the other four inner textural methods, the sensory-aesthetic textural analysis does seem to confer with the role of Paul as the instructor/consultant that has adopted the outsider point of view.

Analysis of 1 Corinthians 13:11-14:25 and Reducing Groupthink

In the literature section of this article, a brief overview of the extant literature on reducing groupthink was provided. As stated earlier, no current or past research was discovered that had utilized the Bible as a key ancient text to address the construct of groupthink. Through the utilization of Robbins' (1996) inner texture analysis of 1 Corinthians 13:11-14:25, one major pattern emerged from the exegetical data that correlates with groupthink. Considering all five inner texture analysis methods, it was evidenced that Paul was in the position of a consultant to the church at Corinth. This was demonstrated by Paul's words and counsel that demonstrated knowledge of the in-group and the group's self-perception as well as the outsider perception. In this chosen pericope Paul is the outside consultant, writing to an in-group, the Christians at

Corinth. Paul acknowledges the in-group excitement to utilize spiritual gifts (1 Corinthians 14:1,39), but warns the Christians at Corinth not to be so focused on those behaviors that it resulted in ignorance related to the utilization of spiritual gifts (1 Corinthians 12:1) and ostracizing those whom the church was on mission to reach (1 Corinthians 14:23).

The in-group cohesion may have energized the extravagant utilization of spiritual gifts as a means to prove allegiance to the Christian group at Corinth. This very excitement produced an in-group cohesiveness that was preventing the church at Corinth from accomplishing its mission of making new disciples. Paul centers his intervention via the text in 1 Corinthians 13:11-14:25 on the elements that will allow the church at Corinth to increase its group performance and addresses the near-sightedness of in-group behaviors that were reducing group performance by driving away the people that the church was called to reach (1 Corinthians 14:23). Paul even went as far as to suggest behaviors for improvement and stated behaviors that should immediately stop being practiced in order to increase group outcomes and effectiveness. Thus, Paul is fulfilling an important role for the Corinthian Christians. Researchers have found that there are at least two ways to reduce groupthink related to an outsider perspective: a) adding a group role that intentionally adopts an outsider's view, and b) bringing in an outside consultant to help expand the in-group thought processing and group behavior outcomes (Andrew Sai, 2005; Burdon & Harvey, 2016; Schütz, & Bloch 2006). This positive correlation between reducing group think through involving a consultant is the clearest connection to the pericope of 1 Corinthians 13:11-14:25.

Understanding the pericope in the light of Paul as a consultant yields important insights to the literature on reducing groupthink. For example, in this ancient text one can see a case study of a situation that involved a high level of in-group cohesiveness - group members' excitement to practice spiritual gifts - and how that situation was addressed through the utilization of an outsider - the apostle Paul. Whether Paul was a consultant or merely playing the devil's advocate is irrelevant as both behaviors can have a positive effect on reducing groupthink (Andrew Sai, 2005; Burdon & Harvey, 2016; Schütz, & Bloch 2006). Group cohesion refers to a group member's desire to remain in the group (Dailey, 1977). The desire to remain in the group can negatively impact the group member's ability to share or involve outside opinions that contradict the in-group culture (Sims & Sauser, 2013). Utilizing an inner textual analysis of 1 Corinthians 13:11-14:25, a case study has emerged that involved the apostle Paul addressing the in-group behavior of Christians to operate in spiritual gifts through a pattern of behaviors that precluded "outsiders or unbelievers" (1 Corinthians 14:23 English Standard Version) from participating. Thus, the church at Corinth was operating in at least two antecedents of groupthink: a) "group cohesion, and b) ideological homogeneity" (Ben-Hur et al., 2012, p. 713).

Although a clear correlation exists between the pericope of 1 Corinthians 13:11-14:25 and the practice of employing an outside consultant to reduce groupthink, little can be ascertained about the impact of Paul's consultation efforts on the effectiveness of the church at Corinth. This presents a significant limitation to the usefulness of this pericope as a case study in reducing groupthink. There is not a clear results section from the pericope itself – meaning that one cannot accurately determine the impact of Paul's words and counsel on the practice of the in-group behaviors. Paul clearly operated as an outside consultant, but his own effectiveness and the group's overall performance after his interaction with them is not immediately apparent. The further analysis of ancient text and near eastern history that would be required to substantiate the impact of Paul's words to the church at Corinth are beyond the scope of this study. Therefore, considering this limitation in the findings of the outcome of Paul's speech, it is appropriate to state that this exegetical study has provided a positive correlation to the extant literature on reducing groupthink by breaking up the in-group cohesion that dominates poor communication and poor group performance. However, this exegetical study is inconclusive as to the impact of the outsider intervention and the resulting group performance. This gap in documented results can be addressed in two ways: a) first, it can be stated as is – inconclusive, or b) based on the extant literature that has established a positive correlation with outsider involvement and reducing groupthink (Andrew Sai, 2005; Burdon & Harvey, 2016; Schütz, & Bloch 2006), the exegetical study can infer that a similar positive correlation would have been experienced by the church at Corinth.

Conclusion

This exegetical research was conducted to explore how leaders can reduce groupthink. This article presented 1 Corinthians 13:11-14:25 as a salient pericope to study how Paul addressed in-group cohesiveness and groupthink among the church members at Corinth. Although no new behaviors were uncovered to reduce groupthink in this study, it was argued that 1 Corinthians 13:11-14:25 produced a positive correlation to the extant literature on reducing groupthink. Table 2 represented the element of the outsider as an added viewpoint. This finding from the inner texture analysis established a positive correlation with the extant literature on reducing groupthink by employing an outsider viewpoint or consultant (Andrew Sai, 2005; Burdon & Harvey, 2016; Dailey, 1977; Schütz, & Bloch 2006; Sims & Sauser, 2013). However, the pericope itself was inclusive in the effectiveness of the impact of the consultant's intervention and the reduction of groupthink or an increase in group performance. Although the Bible is rich with ancient history, a contextualized social-cultural analysis does not always guarantee outcomes within the chosen pericope. A positive correlation with the extant literature on reducing groupthink exists, but more research is needed to explore the impact of groupthink among the church at Corinth and the impact of Paul's consultation towards reducing that groupthink. Future research could explore other passages of Scripture

utilizing Robbins' (1996) socio-rhetorical methods to examine the text towards reducing groupthink. Also, a researcher could advance the current study by employing another type of Robbins' socio-rhetorical criticism to the same pericope as was chosen in this study.

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A Phenomenological Inquiry into Engineers' Motivation to Follow

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A phenomenological study of engineers' motivation to follow was conducted. Creating a mirror image of a phenomenological investigation into why some engineers choose to become managers (Ulrich, 2017), the present investigation was intended to unearth insight related to why some senior engineers, who are qualified to act as engineering managers, prefer to remain in non-management roles. The study was based upon a set of six semi-structured, 30-minute interviews guided by an eight-question interview guide derived from the literature. The participants, all of whom work at the same high technology medical device manufacturer in Southern California, were senior engineers who prefer to remain in non-managerial engineering roles. Each interview was transcribed and first-cycle-coded immediately following the interview. Saturation was recognized following the fifth interview, but a sixth interview was conducted as confirmation. Using *in vivo* and *pattern* coding (Saldaña, 2016), a total of 30 themes were identified. Overall the results suggest that these engineers prefer non-managerial roles because, in their context of high technology medical devices, the same factors that drive some engineers to become managers motivate these engineers to continue in non-managerial roles. In other words, these engineers perceive their non-managerial roles as the optimum expression of their character, organizational commitment, and common sense. In addition to providing a new understanding of these engineers' motivation to follow, a new six-fold paradigm (doing, knowing, teaching, mentoring, relating, modelling) of engineering is proposed. Finally, three insights into retaining top engineering talent are provided.

As noted by Clemmons and Fields (2011), the research on motivation to lead began with Chan and Drasgow (2001). Since that seminal work, several quantitative studies (e.g. Cho, Harrist, Steele, & Murn, 2015; Guillén, Mayo, & Korotov, 2015; Stiehl, Felfe, Elprana, & Gatzka, 2015; Rosch, Collier, & Zehr, 2014; and Mascia, Dello Russo, & Morandi, 2014) have added to our understanding of motivation to lead. Quite recently, Ulrich (working paper) completed a qualitative inquiry which added to the previously

quantitative-only motivation to lead research stream. However, the emerging body of research on followership has not yet been integrated into the study of motivation to lead. This is a particularly noticeable gap in the literature in light of Crossman and Crossman's (2011) observation that the concepts of leadership and followership have significant overlap to the point that some treat the words leadership and followership as synonyms. Furthermore, as Stech (2008) observed, in the post-industrial era, leadership in groups of knowledge workers constantly shifts among members of a workgroup, depending upon several factors, including specific expertise. This is to say that knowledge workers, such as engineers, provide leadership in the workplace even when they are not in managerial roles. This observation begs a simple question regarding motivation to lead: how do non-managerial engineers experience and express their motivation to lead? Is it that they are not managers because they do not experience a motivation to lead? Or is it that they experience a motivation to lead which is best expressed as technical experts who exert Raven and French's (1958) personal power bases (referent, expert) without their positional power bases (coercive, legitimate, reward)?

Accordingly, the present research was designed to understand the lived experience of non-management engineers whose technical expertise defines them as leaders despite their non-managerial status. This report is arranged in five sections. The first section consists of a literature review which (a) provides a definition of the concept of followership, (b) summarizes the relevant empirical research on followership, (c) summarizes the relevant empirical research on motivation to lead, and (d) enumerates the interview questions which naturally flow from the literature. The second section describes the research methodology used, including brief descriptions of the phenomenological method, the research sample, the interview, the demographic information gathered, the human subject review board process, the informed consent statement, and the method of analysis. The third section presents the results along with the themes and sample statements from the interviews. The fourth section provides a discussion of the results, including new insights into these engineers' motivation to follow, a proposed new paradigm of engineering, and three insights related to retention of top engineering talent.

Literature Review

The review of the literature is organized in three parts. First, a definition of followership is provided. Second, the empirical research on followership is reviewed. Third, the empirical research on motivation to lead is reviewed. The review of the motivation to lead literature includes enumeration of the interview questions to make explicit the link between the research and the interview questions.

What is followership?

The term followership describes the role played by subordinates in the leadership process, and relates to both the nature and magnitude of the influence the subordinates exert on the leader (Uhl-Bien, Riggio, Lowe, & Carsten, 2014) and various leadership outcomes. In fact, Uhl-Bien et al. go as far as asserting that followership is an important, even critical, aspect of leadership. Furthermore, Riggio (2014) argues that studying followership is important for several reasons, including the simple fact that academics have tended to focus almost exclusively on the leader even though the leadership process clearly involves followers as much as leaders. In practical terms, the study of followership is especially concerned with what constitutes ideal followers, and how all followers are best encouraged to become the most effective and impactful followers they can be.

What is known about followership?

The articles selected for review can be arranged into two major categories: (a) articles which deal with the nature of followers and followership, and (b) articles which deal with the interaction of followership and leadership. As such, the first category of articles answers the question: how are we to understand the nature of followership and followers? In contrast, the second category of articles answers the question: how does followership impact our understanding of leadership and various outcomes traditionally ascribed to leadership? Having articulated the intent of the article categorization, it must be admitted that some of the articles address both issues and for the purposes of the present work, are arbitrarily assigned to a single category.

The Nature of Followership and Followers

The reviewed empirical articles related to the nature of followership and followers roughly fall into three categories. The first four articles address implicit followership theories. The next two articles describe followership continuums for classifying types of followers. Finally, the last two articles relate to how follower relationships interact with expressions of followership.

Implicit followership theories. According to Aronson, Wilson, and Akert (2005), when people have inadequate amounts of information in social situations, they subconsciously tend to use schema, or mental shortcuts, to backfill the missing information based on previous observations. In the context of followership, such schemas are referred to as implicit followership theories. As such, these implicit followership theories both (a) allow us to simplify how we think about followership and (b) represent a summary of all we believe about followership (Sy, 2010). For this reason, there is tremendous value in identifying these implicit beliefs to help

understand both followers' behavior towards leaders and leaders' behavior toward followers.

Toward that end, Sy (2010) conducted an extensive quantitative study of implicit followership theories involving five different studies and over 1,300 participants in the United States. In the first four studies, Sy used factor analysis to identify three prototypes of followership ("industry, enthusiasm, good citizen", p. 73) and three anti-prototypes ("conformity, insubordination, incompetence", p. 73). Importantly, his anti-prototypes were not just opposites of the prototypes, but clearly different constructs. In his fifth study, Sy found not only that his prototypes correlate positively with followership, but also with (a) the follower's liking of the leader, (b) the leader's liking of the follower, (c) the follower's trust of the leader, and (d) the follower's job satisfaction. Likewise, Sy found that his anti-prototypes correlated negatively with only three of the same factors, namely: (a) the follower's liking of the leader, (b) the follower's trust of the leader, and (c) the follower's job satisfaction.

Using a different approach in a different culture, Mohamadzadeh, Mortazavi, Lagzian, and Rahimnia (2015) executed a phenomenological investigation of implicit followership theories by conducting semi-structured interviews with 14 employees in 12 (six public, six private) large organizations in the second largest city in Iran. As did Sy's (2010) quantitative analysis, Mohamadzadeh et al.'s analysis (2015) demonstrated evidence of both prototypes and anti-prototypes. However, Mohamadzadeh et al. found five prototypes ("constructive perception of work, job competencies, mighty arm of leader, moral virtues, and initiation pattern," p. 397) and five anti-prototypes ("role deviance, obedience, incompetency, indifference, and blue color [sic]," p. 397). Furthermore, Mohamadzadeh et al.'s prototypes and anti-prototypes are not as independent as are Sy's (2010). For example, there appears to be negative similarity between Mohamadzadeh et al.'s (2015) prototype of job competencies and Mohamadzadeh et al.'s anti-prototype of incompetency. Nonetheless, the research by Mohamadzadeh et al. appear rigorous and suggests that followership prototypes can vary across culture.

In a slightly more theoretical approach to implicit followership theory, Junker, Stegmann, Braun, and Van Dick (2016) conducted a quantitative study designed to create an instrument for measuring implicit followership theories. One of the major differences underlying Junker et al. and the previous works is that Junker et al. based their work on the theoretical work by Junker and van Dick (2014) who proposed that implicit followership theories have two dimensions: (a) "norm of prototype" (p. 1155), which indicates if the prototype reflects typical or ideal followership, and (b) "valence of prototype" (p. 1155), which indicates if a prototype is positive or negative (prototype or anti-prototype). Over four separate studies involving 807 German participants, Junker et al. (2016) successfully designed an instrument which they validated by showing that when their scale is used to measure ideal followership, it correlated as

expected with (a) Sy's (2010) implicit followership theory scale, (b) organizational citizenship behavior, (c) follower performance, and (d) leader-member exchange. By developing an instrument which can assess both ideal and actual implicit followership theories, Junker et al. (2016) provided a tool to help practitioners diagnose problems between leaders and followers in real organizations.

Focusing on how leaders react to proactive followers, Benson, Hardy, and Eys (2016) conducted semi-structured interviews of full-time professional coaches of successful Canadian collegiate sports teams. In their subsequent qualitative analysis, Benson et al. identified four desirable characteristics of proactive followers: "a collective orientation" (p. 954), "active independent thought in the context of team values" (p. 955), "relational transparency" (p. 955), and "an ability to process self-related information accurately" (p. 956). Additionally, Benson et al. identified five contextual factors related to proactive followers: "presence of third-party observers" (p. 957), "performance versus learning contexts" (p. 958), "stage in the decision-making process" (p. 958), "suitability of the targeted issue" (p. 958), and "relational dynamics" (p. 958).

Followership continuums. Rather than focus on the components of followership, as do implicit followership theories, Carsten, Uhl-Bien, West, Patera, and McGregor (2010) conducted a qualitative study in which they attempted to identify categories of followers. By conducting semi-structured interviews with 31 individuals selected from a wide range of industries and hierarchical positions, Carsten et al. identified a continuum consisting of "passive, active and proactive followers" (p. 550). In their continuum, passive followers behave as the traditional sheep model, active followers engage when prompted to, and proactive followers engage on their own initiative. Interestingly, Carsten et al. found that about one-third of their participants conceptualized followers as passive, one-third as active, and one-third as proactive.

In a study, similar to Carsten et al. (2010), Gilstrap and Morris (2015) performed a qualitative study in which they conducted semi-structured interviews with 35 leaders in various nonprofit organizations across the United States. Their analysis produced a continuum of "uninvested follower, invested follower, and leadership preparation follower" (Gilstrap & Morris, 2015, p. 166). Interestingly, in the Gilstrap and Morris' model, the most desirable followers (leadership preparation follower) are those headed for leadership. In other words, it appears that the Gilstrap and Morris model includes an inherent assumption that being a leader is more desirable than being a follower. Additionally, Gilstrap and Morris found evidence that a fluid movement between a follower and being a leader naturally occurs in nonprofit organizations. Unfortunately, Gilstrap and Morris do not attempt to reconcile their view that excellent followership is a stop along the way to becoming a leader with their view that leaders continually move between leadership and followership behaviors.

Follower relationships. Recently, Steffens, Haslam, Jetten, and Mols (2016) introduced the notion of ingroup and outgroup to the followership research. In the first of two mixed methods studies, Steffens et al. used Amazon's Mechanical Turk to obtain 449 usable surveys from the general American population. By including Sy's (2010) instrument for measuring implicit followership theory and by asking open-ended (qualitative) questions to gather participants' descriptions of (a) groups they identify with and (b) followers of rival groups, Steffens et al. (2016) concluded that group members tend to hold a positive view of followers in their ingroup and a negative view of followers in the outgroup. Furthermore, Steffans et al. found that group members advocate leaders using persuasive methods with the ingroup, but coercive methods with the outgroup. In a second study of equal numbers of Republicans and Democrats (roughly 260 of each), Steffens et al. confirmed their findings from the first study by showing that members of each party viewed members of their own party according to Sy's (2010) prototypes while viewing members of the opposite party according to Sy's anti-prototypes. Additionally, Steffens et al. (2016) found that members of each party advocate their leadership using persuasive methods within their own party but coercive methods with the opposing party.

Conducting a study they describe as an extension to Carsten et al. (2010), Billot et al. (2013) recruited 38 instructors from various academic fields in North America, Europe and Australasia. For the study, each participant wrote a short description of their experience as a follower in the education system. By using narrative analysis, Billot et al. found that the positive responses, which were roughly half of the narratives, portrayed a dynamic interaction wherein leaders and followers worked together to create optimum relationships and role assignments. Furthermore, by considering all responses, Billot et al. proposed the concept of relational space where leaders and followers may jointly construct either positive relational spaces, which promote a generally uplifting and meaningful experience or negative relational spaces which suppress followers and inhibit productivity. As an interesting aside, Billot et al. noted that several academics they invited to participate in the study declined because they believed they only lead and never follow.

Summary: The nature of followership. Taken together, the reviewed articles suggest five ideas related to the nature of followership. First, prototypes and anti-prototypes of implicit followership theories exist and can be identified. Second, although such prototypes and anti-prototypes exist, they may vary across culture. Third, prototypes may be thought of as having two dimensions: norm (ideal/actual) and valence (prototype/anti-prototype). Fourth, types of followers naturally fall into three categories, although there is some discussion as to which three categories. Fifth, follower relationships, both between followers in different groups (ingroup/outgroup) as well as follower relationships with leaders, profoundly affect the expression of followership.

From these five ideas related to followership, two ideas pertinent to the current study emerge. First, this review of the followership literature establishes the notion that we think differently about followership and leadership. But what about when leadership moves among the group, as is the case of knowledge workers in general, and engineers in specific? In that case, the distinction between manager and leader is quite evident. The role of manager continues to reside with the one formal manager, while the role of leader passes around the workgroup. In a context where the delineation between manager and leader is evident, it is argued that motivations to lead may move engineers away from managerial roles and toward non-managerial roles, because it is these non-managerial engineers who provide the majority of leadership in high tech environments.

Second, because the notion that a complex relationship exists between leaders and followers, it is argued that in workgroups of knowledge workers, where the leadership role moves around freely, there may be additional relationship interactions which impinge upon felt motivation to lead. In other words, the complex relationships may also move engineers away from managerial roles toward non-managerial roles.

What is known about motivation to lead?

In the seminal quantitative work on motivation to lead, Chan and Drasgow (2001) initially conceived of five major antecedents of motivation to lead: (a) personality, (b) values, (c) general mental ability, (d) leadership self-efficacy, and (e) past leadership experience. Furthermore, Chan and Drasgow measured five components of personality using the so-called big five personality factors ("extraversion, agreeableness, conscientiousness, openness to experience, and emotional stability," p. 483) and Triandis and Gelfand's (1998) four components of values ("horizontal collectivism, horizontal individualism, vertical collectivism, vertical individualism," p. 118). By conducting three separate studies using (a) 1,594 Singaporean soldiers, (b) 274 Singaporean community college students, and (c) 293 undergraduate students from a major American university, Chan and Drasgow (2001) identified three factors of motivation to lead. The first factor, "affective/identity motivation to lead (AI-MTL)" (Chan & Drasgow, 2001, p. 492) describes a combination of wanting to lead and seeing oneself as a leader. The second factor, "social-normative motivation to lead (SN-MTL)" (Chan & Drasgow, 2001, p. 492) describes a felt obligation, either social or moral, to lead despite personal preferences. Their third factor, "non-calculative motivation to lead (NC-MTL)" (Chan & Drasgow, 2001, p. 492) describes felt motivations which flow from ideals which transcend transactional reward. For the purposes of the present study, the work of Chan and Drasgow suggests three groups of interview questions:

Interview Questions, Group 1: Do you see yourself as an influencer of people at work? Do you enjoy influencing people at work? How do you influence people at work?

Interview Questions, Group 2: Do you feel any sense of obligation, either moral or social, to influence people at work? Do you influence people at work because you want to or because you have to?

Interview Questions, Group 3: Do you have a sense of doing the right thing when you think about choosing to remain in a non-managerial role? What about the inverse? Do you have a sense of selfishness when you think about choosing to remain in a non-managerial role? Is having you in a non-managerial role better or worse for the company? Is having you in a non-managerial role better or worse for yourself?

Recently, Ulrich (working paper) conducted qualitative interviews of six engineering managers recently promoted into management. Using “in-vivo coding” (Saldaña, 2016, p. 105) followed by “pattern coding” (Saldaña, 2016, p. 235), Ulrich (working paper) identified a fourth component of motivation to lead, “desire to teach and mentor” (p. 93). This fourth motivation to lead describes a desire to assume leadership roles as a means of fulfilling a desire to teach and mentor younger engineers. For the purposes of the present study, the findings in Ulrich suggest one additional group of interview questions:

Interview Questions, Group 4: Do you regularly teach or mentor others at work? Can you think of specific instances where a desire to teach and/or mentor affects how you influence people at work? Have you mentored anyone at work? Do you hope to mentor someone at work?

In their study of 231 students at the United States Air Force’s Air War College and Noncommissioned Officer Academy, Clemmons and Fields (2011) conducted a quantitative study in which they measured both Chan and Drasgow’s (2001) three motivations to lead and two types of values. The first type of value, which Clemmons and Fields (2011) called “self-enhancement value orientation” (p. 587), was operationalized as desire for power and achievement. The second type of value, which Clemmons and Fields called “self-transcendence” (p. 587), was operationalized as tendency toward spirituality, integrity, and servanthood. Their analysis showed no correlation with social-normative motivation to lead, strong correlation between self-enhancement value orientation and affective-identity motivation to lead, and some correlation between self-transcendence and non-calculative motivation to lead. It is worth noting that Clemmons and Fields also proposed future research looking at motivation to follow. However, their proposal did not include the distinction in the present study regarding managerial and non-managerial leadership. Nonetheless, their study does imply the need for a question regarding desire for power and achievement in the present study:

Interview Questions, Group 5: Does a desire for either power or achievement impact your decision to remain in a non-managerial role?

In their quantitative study of 231 American undergraduate students at a large Midwestern university, Cho et al. (2015) measured the relationship between Chan and Drasgow's (2001) motivation to lead and basic needs satisfaction (e.g., Deci & Ryan, 2000). In doing so, Cho et al. (2015) found that both a need for competence and a need for relationships correlated with motivation to lead. Hence, their study implies the need for two more sets of questions for the present study:

Interview Questions, Group 6: You are very good at engineering; that is why you are considered a senior engineer. How has the knowledge that you are a good engineer affected your decision to remain in a non-managerial role?

Interview Questions, Group 7: How do your relationships with other engineers impact your decision to remain in a non-managerial role? Do you believe that becoming a manager would change those relationships? If so, how would those relationships change?

In another quantitative study, Guillén et al. (2015) surveyed 260 European MBA students to assess how affective-identity motivation to lead is influenced by role models. They found that role models strongly influence motivation to lead, especially when a personal relationship exists with the role model. Accordingly, their research suggests another set of questions for the present study.

Interview Questions, Group 8: Has your preference to remain in a non-managerial role been influenced either positively or negatively by a role model(s)? If so, please talk about the role model(s) and how they influenced you. What was the role of this role model? Was he/she in the same department? At the same level?

Methodology

This section describes the research methodology. This description proceeds in five steps. First, a brief overview of the phenomenological method is provided. Second, the research sample is described along with a clear statement of the inclusion criteria. Third, details of the interview process are provided. Fourth, the gathered demographic data are described along with their justification from the literature. And fifth, the analysis method is described in detail.

Phenomenological Inquiry

The overall research framework used in the proposed study is transcendental phenomenology as defined by Moustakas (1994). Following the advice of Patton (2015),

care was taken to avoid blending different varieties of phenomenology. The salient aspects of transcendental phenomenology are its emphases on (a) attempting to discover the essence of a phenomenon, in this case, an engineer's motivation to follow, (b) attempting to discover the "lived experiences" (Moustakas, 1994, p. 38) of the participants, (c) making "systematic efforts to set aside prejudgments" (Moustakas, 1994, p. 23), (d) engaging both the researcher's intuition and imagination, and (e) grounding of the approach in the philosophical system of Edmund Husserl. As such, this research asks: What is the lived experience, specifically regarding their motivation to follow, of senior engineers who have chosen to remain in non-managerial roles?

Research Sample

The research sample consisted of senior engineers who (a) have earned degrees in either electrical engineering, computer engineering, mechanical engineering, biomedical engineering, software engineering, or computer science, (b) have at least ten years of professional experience working as engineers, (c) are not currently employed in formal managerial roles, and (d) indicated they prefer an engineering role as an individual contributor over a role as an engineering manager. Prior to the study, the researcher anticipated difficulty identifying suitable participants, and accordingly a snowball sampling technique was proposed to identify candidates unknown to the researcher. However, the researcher was able to recruit the required number of qualified participants without contacting the suggested snowball candidates. Each interview was transcribed and first-cycle-coded immediately following the interview. The researcher identified saturation following the fifth interview, but conducted a sixth interview as confirmation.

The Interviews

The interviews were conducted after obtaining approval from the Regent University Human Subject Review Board. The interviews were semi-structured, meaning that although the researcher had an interview guide available during the interview, there was no requirement to carefully follow the guide. However, because the guide contained the questions identified above in the literature review, the researcher referred to the guide during the interview. As expected, none of the interviews lasted more than 30 minutes. Each of the interviews was recorded using a digital audio recorder.

Prior to asking the first question in the interview guide, the interviewer reviewed the inclusion criteria with the participant. Each participant indicated he met the inclusion criteria. However, during one of the interviews, it became clear that the participant truly desired to be a manager, and therefore did not meet the inclusion criteria. His interview was, therefore, not included in the present study. In total, seven interviews were conducted but one was discarded.

Demographic Data

The relevant demographic data, along with their justifications from the literature, are identified in Table 1. These basic demographic data were collected at the conclusion of the interviews per the advice of Babbie (2013).

Method of Analysis

The analysis proceeded in steps. First, the digital recordings were manually transcribed by the researcher into separate Microsoft Word files, one for each interview. Second, the texts of the transcriptions were lightly edited to remove nervous stuttering and words such as *um*. Third, the researcher performed first cycle coding using “in vivo codes” as described by Saldaña (2016, p. 105). Fourth, all coded text was imported into a single Microsoft Excel file such that the text and the in vivo codes appeared in columns A and B, respectively. Finally, Excel’s sorting features were used to facilitate creation of second cycle “pattern coding” (Saldaña, 2016, p. 235) column C. During the creation of the second cycle codes, some of the in vivo codes were edited such that long codes were shortened and nearly identical codes were combined to reduce the total number of unique in vivo codes. Finally, the pattern codes were grouped into 30 unique themes in column D. However, the themes were identified initially by question group. For example, four themes were associated with the first group of questions. In total, progressing question by question produced 26 themes. Interestingly, four groups of pattern codes did not naturally divide by interview question group. Accordingly, these four groups of pattern codes were associated with four themes not aligned with any one question.

Table 1. Proposed Demographic Data

ID	Data Item	Precedent
1	Age	Guillén et al. (2015)
2	Gender	Rosch et al. (2015)
3	Total years of professional engineering experience	Guillén et al. (2015)
4	Total years as engineering manager	Guillén et al. (2015)
5	Undergraduate major	Riley, Cudney, and Long (2013)
6	Advanced degrees earned	Riley et al. (2013)

Results

This section describes the results of the research. First, a top-level profile of each participant is provided. Next, 26 of the themes are presented as organized by interview question group. Finally, four of the themes, which aligned with none of the interview question groups, are presented as emergent themes.

Participant Profiles

All six of the participants earned an undergraduate degree in either computer science or engineering, and none of them earned a graduate degree. Furthermore, all six of the participants are employed at the same medical device manufacturer in Southern California, four of them as regular employees and two as contractors. Five of the participants have lived their entire lives in the United States and the sixth was born and raised in Europe. The other demographics of the participants are provided in Table 2. In Table 2, pseudonyms are assigned to each participant such that the first letter of each pseudonym is alphabetized by order of the interview. In other words, the name Ayden was assigned to the first participant, the name Benjamin was assigned to the second participant, and so on.

Table 2

Participant Demographic Summary

Pseudonym	Code	Gender	Age Range	Experience as Engineer	Experience as Manager
Ayden	A	M	30-39	14 years	4 months
Benjamin	B	M	30-39	20 years	None
Colin	C	M	40-49	27 years	8 years
Dontrel	D	M	60-69	40 years	1 year
Easton	E	M	50-59	28 years	2 years
Fabrizio	F	M	40-49	21 years	3 years

Question Group 1: Feelings and Identity

The first group of questions was designed to explore affective and identity issues related to these engineers' preference to remain in non-managerial roles, and the analysis of the responses revealed four themes. The first theme, engineers influence via their knowledge and skill, reflects comments from five of the engineers. Benjamin said, "I try to help guide them" and Dontrel said "I think that because of my experience I

might know good ways to do things, or good ways to design things, and architect things." Easton had a similar comment, "I like being kinda the higher level of engineering so I know quite a bit. And so, I can help junior engineers struggle through not only mechanical stuff."

The second theme, which reflects comments from three engineers, is that engineers can influence an organization by helping their coworkers. Ayden said "my definition would be influencing people at work would mean helping them most of the time. That's how I try to influence people." Easton expressed a similar view, "I know I help, I influence people." Fabrizio said working together was more important than merely managing, "I see that more as collaborating, I guess, rather than managing someone." As such, these engineers describe influence as neither leading nor managing, but simply helping one another.

The third theme was that these engineers saw similarities between their work as engineers and the work of managers. Benjamin, Colin, and Fabrizio talked about the similarities, with Benjamin noting that the two concepts are not exclusive, "Just because I'm not a manager doesn't mean I'm not a leader," and that, "a lot of my titles have been like project engineer, and it's an interesting title because if you think about the projects you work on, you're not just doing engineering." Likewise, Colin spoke of manager-like experiences as an engineer, "Here I am coming in here for a couple of weeks, and I gotta get this ship turned around." As such, these engineers report both leading and managing in roles they consider as non-management roles.

The fourth theme is that sometimes exerting influence is stressful. Colin said, "It was very stressful, trying to convince people this was the right direction to go because everyone has their own ideas of the way to do things." Colin also talked about difficulties with people, "And some of the people were like 'yeah, that sounds great' and other people were just looking at me like 'I hate you.'" Dontrel noted that attempts to influence are not always taken well, "And it happens a lot. And it's not always taken well." Together, these four themes suggest these engineers view their knowledge and willingness to help one another as their primary mode of influence, while admitting that sometimes influencing is difficult, and sometimes influencing resembles managing.

Question Group 2: Sense of Obligation

The second group of questions was designed to explore if these engineers felt any sense of either moral or social obligation to influence the organization, and during the analysis, three themes emerged. The first theme, a felt obligation, emerged from responses from each of the six participants. However, the six participants split evenly on the two sub-themes with Ayden, Benjamin, and Easton claiming to feel no obligation to influence while Colin, Dontrel, and Fabrizio spoke instead of an obligation as engineers. Easton's response was most extreme, saying both "I don't think I'm

obligated” and “it doesn’t bother me not to help.” In contrast, Ayden was less extreme, suggesting that rather than feeling a sense of obligation, he had “more a sense of that is how I want to behave.” In contrast, Colin spoke of an engineer’s obligation for “doing high quality work” while Dontrel spoke of an engineer’s obligation to “speak up.” Taken together, the responses suggest that these engineers do acknowledge they have obligations as engineers, but none which bind them to influence the organization and the individuals within the organization.

The second theme, which emerged in response to the second group of questions, suggested that it would be improper to set a goal of influencing the organization for the sake of having influence. The eight responses coded to this theme came from Ayden, Benjamin, and Dontrel, and all three were clearly uncomfortable with the notion of deliberate attempts to influence. Ayden said, “I try not to enforce my will,” while Dontrel said, “I’m not the type of person that wants to influence somebody for its own sake,” thus both seemed to feel that intentionally influencing does not match their personality. In contrast, Benjamin seemed opposed to any intention to influence, “I think by doing that, you’re kind of ... I don’t know ... it’s just not natural.” Together, these responses suggest a preference for an organic approach in which influence naturally occurs and is neither forced nor planned.

In contrast to a sense of an obligation to influence, the third theme was that a desire for success is a more proper motivation than obligation. Dontrel spoke of influencing because he wants to succeed, “I don’t want to be on a project that fails.” Easton talked about the importance of team goals over individual goals, “Not just his stuff, but stuff done for the company. That’s very important.” Taken together, these ideas suggest that these engineers feel no obligation to influence, and even feel that a desire to influence is wrong; however, they do feel an obligation as engineers and are motivated by a desire to succeed.

Question Group 3: Sense of Idealism

The third group of questions was designed to learn about any sense of idealism driving the participants’ decision to remain as non-managers, and three themes emerged from the analysis. As the first theme, all six of the engineers said they enjoy their roles as engineers, noting that they enjoy engineering, they enjoy collaborating with other engineers, and that as such, engineering was the ideal role for them. Fabrizio said it plainly, “I love collaborating and I enjoy being technical.” Dontrel explained, “I enjoy knowing, doing the discovery, learning, making, and hands on,” and Ayden expressed a similar sentiment, “I feel more fulfilled if I work on something and it works, and it’s great.” When asked about the best role for him at an ideal company, Colin said “I’ve always felt that my role is best as kinda as an architect, setting the tone for how software is developed.” Likewise, Ayden said, “You feel like ‘I’m really good, why

would I? Why would I move to a different role?" Dontrel said simply that remaining as an engineer "makes sense to me."

As a second theme, these engineers spoke of bad experiences in brief stints as managers. For Ayden and Fabrizio, these bad experiences caused them to view engineering as the ideal role for them. Ayden reported that he "did that for a couple of months and this wasn't as fun as actually doing the engineering, the real engineering work" and according to Fabrizio, "I became the manager and I lost all contact with, all interaction with, the technical stuff I love doing." Similarly, both Benjamin and Colin noted that a manager's experience is at the mercy of the team they lead. Colin said, "I think my enjoyment of being a manager would be largely dictated by the team that I'm going to inherit." As such, these engineers view their engineering roles as ways to avoid unpleasant experiences.

Finally, a third theme was that Ayden, Benjamin, and Dontrel each admitted that, at times, they question whether avoiding management was the best move for them. Benjamin said, "I do sometimes wonder about that, and that's because as I get older, <pause> do companies question why haven't you progressed to a manager?" Interestingly, after describing several reasons he did not want to be a manager, Ayden said, "If it's bad for the company, I would actually try the new position out." In summary, these engineers responded to the third group of questions by (a) affirming they enjoy engineering, (b) questioning whether they would enjoy management, and (c) admitting some doubt that choosing engineering over management is the best decision.

Question Group 4: Teaching/Mentoring

The fourth group of questions was designed to explore how a desire to teach and/or mentor might influence these engineers' desire to follow. The analysis of the responses revealed five themes. The first theme was that all six engineers described teaching as a way to exert influence on the organization. Colin gave an example of a conversation he might have with a younger engineer, "That's a good way to solve it, but here's an alternative way you might solve it maybe a little differently." Benjamin shared a similar idea, "I mean, you've got these young guys and you know, there are a lot of things I can show them."

The second theme is that some engineers act as mentors while others do not. As an engineer who is a mentor, Colin said, "I've mentored lots and lots of people." In contrast, Dontrel said the opposite, "I haven't done this." Interestingly, Ayden and Dontrel, who do not mentor, and Colin, who does mentor, all said that they do not seek mentoring opportunities. Dontrel said "that's not something I'd go seek to do." Similarly, Ayden said "that's not really important to me" while Colin explained his reason for not seeking mentoring opportunities, "I'm an introvert." Hence, some of these engineers viewed themselves as mentors and some did not. Furthermore, some

question both the value of being a mentor and the value of pursuing mentoring opportunities.

The third theme, which was articulated by Ayden, Colin, and Fabrizio, was that engineers make better mentors than managers. For example, Colin contrasted engineers and managers as mentors, "Whereas if I were a manager, I might not be close enough to the code to kinda fully appreciate the nuances and the detail of the design." Fabrizio spoke of the challenge facing a manager who wanted to mentor a young engineer, "As a manager, how I see a manager, I would be removed from that."

The fourth theme, which emerged from comments from four of the six engineers, was that a good mentor is patient. Curiously, even though Ayden and Dontrel each denied being a mentor, they each spoke readily of how mentors ought to be patient. Dontrel said, "the mentors need to be patient" and that, "the environment should be very open to questions, and open to saving time by asking somebody 'how did you do this?'" Likewise, Ayden described how he would mentor, "I see something weird or not right and I try to not blame them." In sum, these engineers described the ideal mentor as one who is patient and willing to answer all questions.

The fifth theme, which incorporated comments from four of the engineers, was that the best mentees are eager to learn, able to learn, and humble enough to learn. In describing someone he enjoyed mentoring, Colin said "he would just suck all the knowledge out of my brain and put it into his." Colin described another young engineer he is mentoring as smart, enthusiastic, and easy to work with. Benjamin's take was that the best mentees understand that, "we're all teaching and learning."

Question Group 5: Achievement and Power

The fifth group of questions was designed to explore how the notions of achievement and power affect these engineers' motivation to follow. As expected, the analysis of the results to these questions broke into two broad categories, achievement and power. Regarding achievement, three sub-themes emerged. First, in reality, engineers achieve more than managers. Ayden articulated this idea, "To achieve, I think I feel that the most impact I can make is as an individual contributor, adding to or developing the product." Colin expressed a similar sentiment, "Achievement I can more readily see being an engineer." Second, the perception is often that managers achieve more than engineers, hence Fabrizio said, "A lot of businesses have that perspective; if you want to achieve, you have to go the manager route instead of the engineering." Benjamin seemed to address the perception issue directly, "Just because you are a manager doesn't mean you can't achieve and have impact." Third, there was considerable disagreement as to what constitutes real achievement. According to Easton, "Well, it's a promotion, I'd assume, maybe higher salary, and responsibility." Ayden had the opposite view "doing stuff ... you know, testing and creating stuff. I've always seen

that, oh man, my impact, it's always so huge." Taken together, the data suggest that these engineers are unclear on what constitutes genuine achievement, nonetheless, they consider an engineer's achievement as more substantial than a manager's.

Regarding power, four sub-themes emerged. First, these engineers held a generally negative view of power. For example, Colin said the word power "has somewhat of a negative connotation." Likewise, Easton said "I think a little bit negative when I hear that word." And Dontrel questioned the value of power, "It's not measurable, what do you do with it?" Second, when these engineers viewed power as the ability to accomplish, they felt that they had more power as engineers. For example, Easton said, "I probably have more power as an engineer," and Colin said, "As a single engineer, you do have influence." Third, when these engineers thought of power in terms of the organization, they viewed managers as more powerful. Interestingly, even though he said he had more power to accomplish as an engineer than a manager, Easton also said "definitely someone who is a manager would have more power." Fourth, these engineers said that they were not motivated by a desire for power. For example, Colin said of power, "This is the opposite of what I want." Likewise, when asked about wanting power, Dontrel seemed stunned and said, "It almost doesn't compute in a way." And Benjamin simply said, "I'm definitely not a power person." Together, the analysis suggests that these engineers dislike the notion of power, even though they admit they have power, but in lesser degrees than managers.

Question Group 6: Competence

The sixth group of questions was designed to explore how their engineering competence might impact these engineers' desire to follow. The analysis of these responses revealed three themes. First, Benjamin, Colin, Dontrel and Easton each talked about being better engineers than managers. Dontrel said, "If I were put into a position where I were not able to apply myself as much to engineering, I don't know if I'd be as effective." Colin suggested that "The smartest guy may be better served as being the architect, and not in charge of everything." Benjamin said "I think everyone has their strengths and weaknesses. And, I don't see that [managing] playing into not only my strengths but also what I want to do." For these three engineers, trying to convert a great engineer into a manager made little sense.

The second theme was similar to the first, and concerned criteria for selecting a manager, given that technical competence is not a sufficient criterion. Colin raised the issue of personality, "It depends upon the person's personality and what they want." Fabrizio and Colin both raised the issue of people skills, with Colin speaking of a specific experience, "He has such an obtuse personality, that it's very difficult. So yeah, he may be the smartest guy in the room, but he may piss everyone off." Easton brought up the issue of an engineer simply not wanting to be a manager, "I think I'd have to answer that question in terms of what I like to do, what I enjoy doing." However, these

engineers also affirmed the importance of an engineering manager having some technical skill, "You need to be smart enough to determine if the guy is blowing smoke up his ass." Together, these engineers spoke of technical competence being one of many requirements, which include people skills, appropriate personality, and desire to be a manager.

Third, while answering this set of questions, three of the engineers talked about their own experiences being temporarily recruited into management. As such, they used themselves as an example of good engineers who were not good managers. Ayden spoke of a previous employer who promised they would help him as a manager, but never did. Similarly, Fabrizio spoke of being promoted into a management role he hated. In contrast, Colin spoke of being recruited into management and it being "a pretty good experience," even though he prefers non-management roles. Oddly, Ayden spoke at length about both (a) how much he disliked managing, and (b) how he would be willing to try again if asked.

Question Group 7: Relatedness

The seventh group of questions was designed to explore how these engineers' relationships are related to their motivation to follow, and the analysis identified three themes in the responses. The first theme concerns the impact of becoming a manager on existing relationships, and it is comprised of three different themes: a promotion may change the relationships, a promotion will change the relationships, and a promotion should not change the relationships. Interestingly, three of the engineers who said a promotion should not affect the relationships admitted that it probably would change the relationships. Easton thought a promotion would not alter his relationships, "I don't think that would alter my getting along with everyone." In contrast, Fabrizio was certain it would alter the relationships, "Yes. They would be changed." Colin spoke of a change as a real possibility, "There might be some hard feelings there."

The second theme which emerged is almost the inverse of the first, and had to do with whether existing relationships would impact an engineer's decision to accept a promotion. Benjamin, Easton, and Dontrel each said existing relationships would not hold them back. For example, Benjamin said "I wouldn't let that hold me back." In contrast, Colin and Fabrizio both considered that a factor in the decision. Fabrizio said, "I would definitely let that weigh in" while Colin said, "if you've had a long-standing relationship with these people, that probably plays more and more into the equation."

The third theme, which comes from comments from Ayden, Benjamin, and Dontrel concerned their dislike of authoritarian managers. Although it is surprising that this theme emerged from this set of questions, it makes sense in that a discussion of relationships at work seemed to trigger strong feelings of dislike toward managers with whom they had poor relationships. Ayden spoke particularly about one manager he

worked for, "There's no bargaining with Harvey. You'll not bargain with Harvey. Harvey tells you to do it, and you actually have to do it." Likewise, Dontrel said, "They should know you can't be authoritarian." Taken together, these responses suggest that relationships at work are complex, both affecting and being affected by the promotion of an engineer. Furthermore, for these engineers, the worst relationships are with authoritarian managers.

Question Group 8: Role Models

The eighth group of questions explore the impact of role models on engineers' preference to remain as individual contributors. The analysis revealed three broad categories of role models: engineering role models, management role models, and life role models. Regarding engineering role models, Benjamin and Easton reported having no such role models. Benjamin said, "There has been no particular person," and Easton said, "I can't think of a specific role model." However, the other four were quick to describe how their role models (a) taught them about engineering, (b) taught them the importance of having people skills, and (c) showed them that they did not need to aspire to management. Ayden recounted how his role models taught him technical things by saying things such as, "That's how the solenoid works, and why we drive current to move the solenoid back and forth." Colin and Fabrizio each spoke of role models who showed them the importance of having people skills as an engineer. For example, Colin talked about two role models early in his career, "Both were for the most part pretty reasonable to get along with others." Ayden, Colin and Dontrel each described how a role model showed them they did not need to aspire to management. Speaking of his two role models, Colin said "I could tell that both of them didn't really want to manage." Dontrel said it was his role model that "enlightened me that that is a possibility," to remain in a non-managerial role.

Regarding managerial role models, a single theme emerged: the managers that Ayden, Colin, Dontrel, and Easton viewed as role models were all people-oriented. Ayden spoke at length on this topic. One of Ayden's comments was, "if the manager has that perspective of building, having good relationships and building people up. Because then, ultimately your team is happier," and Ayden also described the benefit of this, "and of course, the side effect is that they are going to work harder for you."

And finally, two of these engineers spoke of role models outside of the work context. Fabrizio cited Telsa CEO, Elon Musk, as an engineering role model despite Musk's obvious managerial status, "I've been really admiring what Elon Musk has accomplished and has done, and I don't see him necessarily as a manager." Taking a different direction, Easton spoke of how his father, a lawyer, made career decisions which allowed him to spend time with his family, "He was always home between 4 and 5; he would work seven hours per day." Clearly role models influenced these engineers profoundly.

Emergent Themes

In addition to the themes which emerged during the analysis of responses to specific questions, four additional themes emerged when the second cycle codes were recoded into themes without regard to the specific question. Presumably, this is because each of these themes incorporates responses from three or more questions. The most dominant emergent theme, which incorporated responses from six different questions, and all six engineers, is that these engineers prefer non-managerial roles. As such, this theme had two sub-themes. First, four of the engineers spoke of a dislike of being a manager. Ayden said, "I don't like doing the other managerial stuff," and Colin described managerial work as, "pushing paper around." Fabrizio spoke of the moment he realized he does not enjoy managing, "Talking to the people who were working for me at the time, all of the other support engineers, and that's when I thought 'I don't enjoy that.'" The second sub-theme was an awareness of the downside of being a manager. Easton spoke of his friend Malcolm who was recently promoted and now unable to do what he loves, "Malcolm is a perfect example. He used to be designing stuff six hours a day every day and now he has about 10 minutes every day." Colin spoke of the increased difficulty of managing, "There is no question; managerial is a little tougher," and Benjamin said, "I think managers probably get called into a lot of meetings." In total, these six engineers said that they dislike managing and they have good reasons to dislike it.

The second emergent theme concerned mentoring, and this theme, which was expressed by all six engineers across four different questions, included three sub-themes beyond those identified in the analysis of responses to specific questions. The first sub-theme was that these engineers enjoyed mentoring. Colin said, "I do enjoy mentoring younger engineers," and, "you feel like you're contributing to the team, to someone's career path." When asked about mentoring, Fabrizio said "I do enjoy doing that" and Easton said, "That is something I consider that I like to do." The second sub-theme, which was articulated by three of the engineers, was that good mentors try to help. In describing one of the engineers who mentored him, Ayden said, "it was the lead embedded guy there and he basically took me under his wing." Dontrel spoke of the importance of a mentor simply being "willing to help out." The third sub-theme, which was articulated by Ayden and Dontrel, was that in some cases, mentoring is essential for career growth. Dontrel said, "I believe a team is made up of people who need to be mentored – that is not a negative thing, they are new," and Ayden felt that without his mentor, he would still be in "about the same place." In sum, these engineers spoke of mentoring with the intent of being genuinely helpful as enjoyable for the mentor and essential for the mentee.

The third emergent theme, which was articulated by Ayden and Colin in response to four of the question groups, had to do with retaining engineers. Specifically, these engineers reported that when promoted to management, some engineers will leave the

company. Furthermore, failure to reward key engineers in individual contributor roles, will also likely motivate them to leave the company. Ayden spoke of leaving a company after five years because he was promoted to manager, "That's what I did, and then I pretty much left the company." Colin spoke of companies which reward excellent engineers as engineers, "They would prefer to be an individual contributor or architect or something like that. You know I think companies that do have a technical track, they can kinda put you maybe at an equivalent pay grade or status or whatever as a manager." Together, the responses suggest that companies can improve engineer retention by providing significant advancement for engineers as individual contributors.

The fourth emergent theme, which came from comments by four different engineers in response to three different questions, was that despite their preference to remain in non-managerial roles, they clearly understood the importance of having competent management. Dontrel said, "I mean, somebody's got to be in charge," and Colin said, "You can't just have a bunch of engineers running amok." Likewise, Benjamin spoke respectfully of managers, "I don't want to discredit what managers do." In total, although these engineers prefer not to be managers, they clearly recognize the importance of having good managers.

Discussion

While pondering the themes which were identified during the analysis, three significant ideas emerged. First, and perhaps most importantly, nothing in the data suggested that these engineers chose engineering over management because of either lesser character, lesser commitment to the organization, or lesser desire to influence the organization. Instead, the results suggest that these engineers chose to remain in non-managerial roles as expressions of their strong character, their strong commitment to the organization and their desire to play key roles within the organization through their technological influence. In other words, in their context of a high technology medical device manufacturer, these engineers find their roles as individual contributors to be the best expression of factors which, in other contexts, may have driven them to pursue managerial options. Specifically, regarding character, in response to question group one, these engineers spoke of both selflessly helping the team and continuing to influence them even when exerting that influence became stressful. Furthermore, in response to question group five, these engineers spoke of a dislike of a selfish pursuit of power, instead preferring higher ideals. Regarding commitment, in response to question group two, these engineers spoke of great commitment as engineers, and in response to question group six, these engineers spoke of accepting managerial roles when the situation made it necessary. As such, the data suggest that their choice to remain in non-managerial roles best aligns with high character, high commitment, and common sense.

Second, these results suggest a new paradigm for viewing the role of engineers. Specifically, instead of viewing engineers as having the single mandate of doing the work, the present results suggest a six-fold mandate for engineers: doing, knowing, teaching, mentoring, relating, and modelling. In this paradigm, engineers must (a) do the work of an engineer, (b) continually expand their knowledge, (c) influence the organization through teaching, (d) influence individuals through mentoring, (e) contribute to the team through healthy relationship, and (f) model the role of and joy in being an engineer. This paradigm may be useful for helping (a) corporations articulate appropriate expectations for their engineers, and (b) universities train future engineers.

Third, the results from the present study suggest three implications for organizations interested in retaining their top engineering talent. First, when attempting to fill an engineering management role by promoting an engineer, these results affirm the need for the candidate to possess strong engineering skills. However, the results also suggest that both people skills and a desire to become a manager must also be considered. Second, these results suggest that a promotion to engineering manager significantly alters an engineer's relationships; therefore, it is essential for senior managers to help the newly promoted manager establish a new relationship support structure. Third, when promoted, some senior engineers will choose to leave the company. Therefore, engineers who are viewed as critical to the organization's success should be offered advancement along non-managerial paths which allow them to thrive and be rewarded as engineers who exert significant influence upon the organization and who are as committed to the organization as the managers within the organization.

The results from the present study suggest at least two quantitative studies. First, the findings regarding the character and commitment of these senior engineers despite their non-engineering status could be quantitatively verified by comparing measurements of Kelley's (2008) two dimensions of followership (engagement, critical thinking) for engineers and non-engineers. Second, the finding related to promotions and turnover could be quantitatively verified by correlating measurements of turnover intention with promotion records.

Conclusion

Research was conducted with the intent of describing the lived experience of non-management engineers whose technical expertise defines them as leaders despite their non-managerial status. Following a literature review and an explanation of the qualitative methodology, the results of the research were presented, revealing a total of 30 themes. These 30 themes were then reduced into three insights. First, a new understanding emerged that these engineers were motivated to remain in their non-managerial roles by the same factors which, in other contexts, motivate other engineers to aspire to management. Second, a new, six-fold paradigm of engineering was proposed: doing, knowing, teaching, mentoring, relating, and modelling. And finally,

three insights into retaining top engineering talent emerged. Furthermore, suggestions for follow-on quantitative research to verifying these findings were proposed. In summary, this research (a) contributed to understanding both followership and engineers, and (b) provided insight and practical guidelines for practitioners.

About the Author

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Hosea 7:1-16 and Destructive Leadership Theory: An Exegetical Study

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This qualitative hermeneutical study of Hosea 7:1-16 examined Hosea's insights into leadership and how they might enhance, critique, or refine destructive leadership theory (DLT). After performing a general hermeneutical and genre analysis of the biblical text and uncovering its leadership implications, these implications were intersected with the three domains of the toxic triangle theory of DLT: destructive leaders, susceptible followers, and conducive environments. Although the situation in Hosea 7 illustrated well the toxic triangle of DLT, a number of areas for potential refinement of DLT emerged, especially related to the theory's reliance upon modern psychology, ethics, and views of culture. DLT remains in the formative stages of development and could benefit from building stronger ethical foundations, investigating additional processes involved in destructive leadership situations, studying the interaction between the three domains of the toxic triangle, and exploring potential solutions to destructive leadership. Insights from Hosea 7, as well as from additional exegetical research of scripture, show promise for further gains toward a more robust theory of destructive leadership.

Many leaders have destroyed their organizations, those associated with them, and even themselves. Researchers have referred to such leaders and their leadership as negative, toxic, dark, and destructive, and have developed various theories of destructive leadership to explain the phenomenon, its dimensions, and its processes. Since researchers have only recently begun to investigate and describe destructive leadership – it is a set of theories under development – this would seem to be an opportune time to bring in exegetical research from Scripture to inform and assist with theory development. The prophet Hosea ministered to the northern kingdom of Israel in the mid-eighth century BC during a time of severe social and religious decay among the people and political intrigue under the leadership of highly destructive leaders who would eventually bring the nation to its end in complete destruction. All of his speeches

have provided insight into destructive leadership, yet, his speech in Hosea 7 has supplied a particularly excellent summary of the problem.

Research question: What is the relationship between Hosea 7:1-16 and destructive leadership theory? This qualitative hermeneutical study will begin with an exegetical analysis of the prophet Hosea's message to the political, religious, and community leaders of Israel in the mid-eighth century BC. After completing the analysis and gaining understanding of Hosea's view of leadership quality, the results will be compared with the constructs of destructive leadership theory to explore the detailed relationship between Hosea 7:1-6 and modern views of destructive leadership.

Genre Analysis

In this exegetical study of Hosea 7:1-16, general hermeneutics and prophetic genre analysis will be used in order to draw out implications for leadership. General hermeneutics involves examining the context of the text, the grammar, semantics, and syntax, and the historical-cultural background (Osborne, 2006). When interpreting prophetic literature in scripture, the interpreter must pay especially close attention to the historical context; the prophets under the old covenant functioned primarily as covenant enforcers of the Torah and usually were addressing specific historical situations (Osborne, 2006; VanGemeren, 1990). The key steps involved in interpreting prophetic texts that have been used in this exegetical study include (a) delineating the unit of analysis from the whole book while understanding its place within the book, (b) identifying the type of literature being used within the prophetic genre, and then (c) carefully exegeting the prophetic unit within the context of the whole prophetic book, while attending to its literary form, historical realities, and use of images and symbols (Osborne, 2006; VanGemeren, 1990).

In this study, the exegetical process has followed the structure of the passage itself, considering this to be the most helpful organizational approach for analyzing the speech form. Each section of the biblical passage has incorporated observations and analyses from general hermeneutics and the interpretive methods for the prophetic genre. Prior to the exegetical presentation, general historical-cultural background has been provided. Throughout the analysis, this study has highlighted significant observations about leadership from the prophet Hosea.

Background

Hosea served Yahweh as a prophet to Israel (northern kingdom) for approximately 30 years between 760-730 BC and was a contemporary with the prophets Isaiah, Amos, and Micah (Bullock, 1986; House & Mitchell, 2007). During this time period, both Israel and Judah experienced national expansion and enjoyed economic opportunity that was reminiscent of the golden age of David and Solomon (Harrison, 1969; VanGemeren,

1990). Parallel with this material blessing came pride, and the syncretistic use of religion, any and all available religions, for personal gain and pleasure. Worldliness has often paired easily with being very religious. The leaders led the people astray into unholy political alliances and into service of the pagan religions around them, the most famous being the worship of Baal. In doing so, “Israel cheapened grace, the covenant, and her unique covenantal relationship with Yahweh by a narcissistic way of life” (VanGemeran, 1990, p. 110).

Perhaps the most well-known fact about Hosea has been his marriage to a shallow and wayward woman named Gomer. The marriage reflected the nature of Yahweh’s relationship to his people, so much so, that Garrett (1997) suggested that “what many would consider a disqualification for the office – a prophet whose own wife was morally out of control – serves in this case as his credentials” (p. 36). Yahweh’s ultimate solution for Israel’s waywardness, spiritual adultery, and all its associated corruption and social evils would be his use of the Assyrians to exile his people, and then in the exile show the unity of his holiness and his love (VanGemeran, 1990). Kidner (1981) referred to this as “a complex answer to a complex situation” (p. 13) in order to bring about the required true repentance and spiritual renewal of the people. God promised that this outcome from the exile would be seen as a work of his grace in the people of the remnant and in his glorious restoration of their community (Hosea 2:14-23). Ultimately, they would place their hope in the Davidic Messiah to come (Hosea 1:10-2:1). The book of Hosea ended up serving Judah (southern kingdom) as well, because they had the same need, which became especially clear after the judgment of God in 722 BC on the northern kingdom of Israel, the end of their world and the beginning of their exile (House & Mitchell, 2007).

Delineation of Unit of Analysis and Identification of Literary Form

The prophetic book of Hosea contains two major sections, the marriage allegory in chapters 1-3 and the speeches of Hosea in chapters 4-14 (Dearman, 2010; Stuart, 1987). Overall, the speeches of Hosea fit within the genre of lawsuit oracles in which a trial setting is envisioned, witnesses are called to bring evidence of guilt, and judgement is pronounced (Osborne, 2006). The book of Hosea also frequently uses the divine speech form, in which the prophet speaks for God in the first-person, and most often in the form of laments (Stuart, 1987). Chester (2014) observed that “Hosea uses more metaphor and word play than almost any other prophet” (p. 18), a reality which has been taken into account in this exegetical examination. In chapters 4-5, Yahweh established his legal case against the people as whole, and then against the priests, the kings, and various other leadership groups. Throughout the remainder of his judgment speeches, Hosea interspersed warnings along with calls for repentance. In his analysis of the structure of Hosea’s speeches throughout chapters 4-14, Silva (2007) highlighted this cycle of restoration. As the book unfolds, indictment turns into more graphic depictions of judgement and the certainty of exile, but in the end, the promise of

restoration after the exile concludes the book (Wood, 1995). Chapter 7 summarizes Yahweh's complaints against the leadership of the nation for their rebellion against him and their unfaithfulness to his covenant, for they had chosen to lead the nation and live lives of intrigue in order to serve themselves (Dearman, 2010). This section, or unit of analysis, actually begins in 6:11b with Yahweh's declaration that he stands ever ready to restore and heal, and then concludes with 7:16 before the trumpet blast in 8:1 introduces a new section (Dearman, 2010; McComiskey, 1992).

Exegesis of the Prophetic Unit of Hosea 6:11b-7:16

In the time of Hosea, and for decades preceding, Israel's leaders had lived lives of intrigue, involving secret plots, schemes, trickery, conniving, and double-dealing to achieve their political and personal agendas. Israel had been busy making political alliances and maintaining them through gifts and deep cultural integration. Addicted to manipulation, the leaders believed they were powerful; however, God viewed the nations as fretfully looking for help against threats everywhere else but in him, "Ephraim is like a dove, silly and without sense, calling to Egypt, going to Assyria" (Hosea 7:11, English Standard Version). In chapter 7, Hosea called upon God's people to pursue life without scheming and live with sincerity before God because their political intrigue had led to the decay and destruction of the nation of Israel and its people.

Verses 1-7. This section actually begins in verse 11b with Yahweh's declaration that he stands ever ready to restore and heal, using the image of a physician. In fact, God has repeatedly offered social and spiritual remedies by sending his prophets, such as Hosea, to his people (emphasized through synonymous parallelism). Instead of taking his offers, and this particular offer through the message of Hosea, the people displayed their deceit, robbery, and marauding, taking advantage of one another within their own society of Israel (7:1). By use of synthetic parallelism in verse 2, Hosea revealed the depth of the depravity of the society: not only have the people not considered that Yahweh always sees their sins and remembers them, but they cannot escape their sin any longer because it has surrounded them and destroyed their lives (Osborne, 2006). The verse concludes abruptly stating that their sin "stares God in the face" (Kidner, 1981, p. 69). The Israelites thought they could live well on their own terms before God, however, they and their society simply grew more depraved and self-destructive.

In verses 3-7, the prophet described the royalty of Israel and their multiple regicides, or perhaps he referred specifically to the assassination of Pekah and the Assyrian appointment of Hoshea (Dearman, 2010; Harrison, 1969; Stuart, 1987). Regardless, in the final 30 years of Israel before their exile by Assyria, those who sought the kingship used court intrigue and murder; actually, these men completed four of the six regime changes through assassination (2 Kings 15; Hubbard, 2009). In addition to regicide upon regicide, the evil and lusts of those involved held no limits according to the extensive description in verses 3-7, a description heightened by multiple images and the use of

parallelism. Hosea called them all adulterers, heated like an oven that need no further stoking. They share their lusts in the chaos of a drunken orgy and follow their passion of anger all the way to murder. Dearman presented another more specific interpretation of this section in which the burning hot oven serves as a metaphor for the heat of political intrigue. This would not exclude the more general interpretation of immorality, but attempt to focus on the current politics of the time. Those in verse 3 would refer to certain plotters and their scheme would unfold through verse 6. The lack of stoking the oven would indicate that their plan is working and just needs a little more time. The baker in verse 4 could refer to an accomplice or an unaware loyalist whose lack of tending the fire allows the coup to develop. The day in verse 5 might refer to a special day or coronation, of a treaty, a birthday, or some other celebration. Finally, in verse 6 the plot breaks out to completion. Whether verses 3-6 tell a specific story or uses stimulating imagery to describe the national leadership culture, in verse 7, God through Hosea provided his commentary on their attitudes, values, and behaviors – they are all inflamed with immoral passions and political ambitions, destroying themselves and the nation in the process. They call upon one another and leaders of other nations, even foreign deities, but they have not called upon Yahweh.

Leadership reflections. The leaders of the Israelites displayed wickedness and treachery both in their personal lives and in their public behaviors, with hardly any sense of boundaries or restraints remaining. They filled their lives with sexual immorality, syncretistic worship, scheming for personal material gain, and plotting to attain more and more power, even willing to commit murder. The people seemed to have followed them embracing similar lifestyles, but within their own social and economic levels. Perhaps, some sought to take advantage of the political intrigue and depravity to serve their own ambitions; however, the people themselves would really have held no power to influence the political leaders in an ancient near-eastern ruralized society (Malina, 2001). The political and social values of Israel had been deteriorating for decades (a) under poor leadership, (b) under evil leaders, at times, and (c) because of the constant pressure from neighboring cultures and threats from outside political entities (1-2 Kings; Bullock, 1986). Because the leaders and people alike stopped looking to Yahweh for solutions, but rather pursued life, business, and politics in their own wisdom and on their own terms, they destroyed themselves, one another, and their society.

Verses 8-16. This section of Hosea's speech focuses upon international intrigue, how the leaders sought to play politics with the nations around them, and how in doing so the leaders of Israel opposed Yahweh with pride (7:8-10), rebelled against him (7:11-13), and dealt treacherously with him (7:14-16). Emphasis of divine judgment builds within the speech at the end of these sub-sections in verses 10, 13, and 16 (McComiskey, 1992). Again, throughout this section, the use of parallelism and multiple images serves to amplify the impact of this recorded speech. Verse 8 begins with a return of the bakery

imagery, describing the Israelites as a mixture of false religions and practices from other cultures that ends up being a useless half-baked loaf of bread! They think they know what they are doing, but they do not know what they are doing, for their strength has been stolen by strangers. Sin has devoured their lives and the life of their nation so much so, that Paul (1968) noted this image of “not turned” (7:8) described them as being left in a permanent state of lethargy. Synthetic parallelism leads into the image of “gray hairs” (7:9) upon them; in other words, they are close to death as a nation, the northern kingdom is now in old age. God provided his commentary through Hosea by declaring that their pride is in themselves and their alliances with other nations and cultural religions; it is not placed where it should be, in him, Yahweh their God. They have not and will not repent and seek him even in all their international losses (5:5).

Verse 11 describes Israel as a silly dove that flits about pursuing food even though threats linger nearby; they flit about seeking prosperity and protection from Egypt and Assyria and other nations without loyalty to them and without real security (Kidner, 1981). The image continues in verse 12 where Israel seeks to fly away from Yahweh, but he will bring them down and send them into exile. He will discipline them according to the “report made to their congregation” (7:12); this report could refer to one of their treaties or ceremonies, or to an announcement that would be made by someone, or to the words of the prophets in reference to the Mosaic Law (Dearman, 2010). Nevertheless, in verse 13, Hosea pronounced God’s woe to them, God would soon destroy them because they have strayed from him, his ways, and his covenant, and have become rebels against him and his authority as their true king. They have continually lied to God about their repentance in the past, demonstrated by the quick return to join themselves to false religions and all the immoral values and practices associated with them (7:13-14).

Instead of Israel calling out to the true God from a true heart, Kidner (1981) described Israel as lying on their beds and throwing “tantrums to Baal” (p. 74), cutting themselves to gain wine and grain from the gods (7:14). With this wine and grain, they would make payments to the nations around them, perform worship of false gods, and even bring them before Yahweh to worship him. In verse 15, Yahweh declared through Hosea that he had trained them in his law and strengthened them with material blessings, yet they rebelled against him as their king and used his blessings against him to oppose him and his revealed truth in the law and through the prophets. Using the image of a “treacherous bow” (7:16), Hosea described the Israelites as insincere in their prayers and repentance toward Yahweh the Most High – just as it looks like the bow works but fails and hurts the user, so their prayers and repentance fail to convince God and so add to their guilt rather than remove it. Their plans with the nations will fail and they will be humiliated by the treaties they have made with their own tongues (7:16). Hosea concluded his speech with a statement of God’s mockery that they would be defeated,

exiled, and taken captive by the Assyrians, experiencing “derision in the land of Egypt” (7:16), just as if it were a reversal of the Exodus (Dearman, 2010).

Leadership reflections. The leaders displayed extreme pride, rebellion, and treachery, not only against one another, but against God himself. They fully embraced international intrigue, pursuing involvement on the international scene according to their own worldview and relying upon their own resources without subjecting themselves to the Mosaic law and covenant and its further mediation through the Yahweh’s prophets. This international game played by the leaders placed a heavy burden on the lower unsophisticated people of Israel who had to provide supplies and other resources for the treaties, payments, military excursions, and lifestyle expenses of the leaders in an ancient near east society that valued maintaining stable social status, operated with a limited goods mentality, and attached honor to all of this (Malina, 2001). In 7:8-16, God clearly announced that he would cause events to fall out in ways that would punish evildoers in accordance with their own devices; additionally, he would actively bring destruction upon Israel through his control of the surrounding nations. Although it would appear too late for these leaders and many of the people who followed them, God offered a solution through Hosea – true repentance of sin and true seeking after God, which would be followed by God’s true healing of their lives, leadership, and society (6:1-3 11b; 7:1, 7, 10, 13-14). In the midst of all this judgment and the deteriorated situation, God through Hosea offered hope to destructive leaders that they could be forgiven and healed, even restored to godly leadership after the pattern of Moses and David, which would include following God wholeheartedly, obeying his law and prophets, caring for his people, protecting and providing for them, leading and teaching them, and ruling for God to bless them (Laniak, 2006). However, in spite of everything, God promised that he would bring to them the fullness of spiritual and social restoration under the leadership of the Davidic Messiah (1:10-2:1; 2:14-23; 14:1-7).

Destructive Leadership Theory

In the early description of his transformational leadership theory, Burns (1978) discussed the core of transforming leadership as leadership that appeals to the moral values of followers, seeks to elevate their ethical awareness, and motivates and involves them in the organizational mission. In return, followers trust, admire, give loyalty to, and respect their leaders (Yukl, 2013). Northouse (2016) referred to the opposite of this visionary ethics-based leadership as “pseudotransformational leadership” (p. 339), which is a self-serving unethical leadership that leads to destruction of organizations and the people associated with them. In his article “The Dark Side of Leadership,” Conger (1990) identified a number of reasons why some visionary leaders fail and fail miserably, highlighting leaders who place their personal needs as paramount, chase their visions while miscalculating circumstantial realities, and use their communication skills to deny flaws in their vision and manage their personal image. Lipman-Blumen

(2005) described destructive and toxic leaders in terms of highly dysfunctional personality characteristics, but also placed blame upon followers who seek out leaders in the midst of challenging and often fearful circumstances; additionally, both leaders and followers rationalize their views and mutually support and advance a system of destructive leadership. In reviewing over 200 articles on destructive leadership, Schyns and Schilling (2013) conducted a meta-analysis of 57 research studies on destructive leadership and its outcomes. They reported over 12 different forms of destructive leadership theories and noted that almost all of the research focuses on leader behavior. They noted many gaps in the research and suggested, for example, that future research examine what triggers destructive leader behavior; furthermore, they noted that much more research needs to be conducted about followers in destructive leadership situations and the conditions facilitating destructive leadership.

In the development of destructive leadership theory (DLT), Padilla, Hogan, and Kaiser (2007) have attempted to provide a useful definition of destructive leadership in terms of a toxic triangle composed of the “confluence of destructive leaders, susceptible followers, and conducive environments” (p. 176). Destructive leaders exhibit the characteristics of “charisma, personalized need for power, narcissism, negative life history, and an ideology of hate” (Padilla et al., 2007, p. 182). Susceptible followers come in two groups, conformers and colluders, “conformers comply with destructive leaders out of fear whereas colluders actively participate in a destructive leader’s agenda” (Padilla et al., 2007, p. 183). Conformers make themselves vulnerable because of their “unmet basic needs, negative core self-evaluations, and immaturity” (Padilla et al., 2007, p. 180); colluders actively support destructive leaders because of the opportunity to enact their “similar ambitions, worldview, and values” (Padilla et al., 2007, p. 180). Conducive environments for destructive leadership include four factors: “instability, perceived threat, cultural values, and absence of checks and balances and institutionalization” (Padilla et al., 2007, p. 185). This exegetical study of the relationship between Hosea 7:1-16 and DLT has used the three DLT construct domains of Padilla et al. in its analysis, namely, destructive leaders, susceptible followers, and conducive environments.

Exegetical Critiques, Enhancements, and Refinements

In the situation Hosea faced, the toxic triangle operated in clear view with the highly destructive behaviors of the leaders, the followers living by similar values, and the environment sometimes driving and at other times supporting the destructive system. All of the leaders demonstrated some aspect of charisma, even if nothing more than impression management (Yukl, 2013). Padilla’s et al. (2007) four other elements of the destructive leader domain stood out starkly in the exegesis: personalized power orientation, illustrated by the political intrigue; narcissism, shown in the boundless appetite for self-display and personal pleasure; negative life themes, which pervaded the elite society; and ideology of hate, seen in attitudes toward “vanquishing rivals” (p.

182) and even in opposing Yahweh himself. The followers, the common people of Israel, certainly suffered unmet needs due to the cost of the political payoffs and supporting the decadent lifestyle of the leaders. Their core self-evaluations would not have included particularly high senses of “self-esteem, locus of control, and self-efficacy” (Padilla et al., 2007, p. 183) primarily because these aspects of the psychological self did not exist in the ancient near east (Malina, 2001). Likewise, the modern Western value placed on higher order psychological development and sophisticated moral reasoning did not exist in the ancient near east (Malina, 2001). However, in Hosea’s time, many of the followers would have conformed to the destructive leaders out of fear and lack of power. Others would have colluded, being set free to achieve their own personal ambitions, if only at their own social status levels, because of the opportunities provided and modeled by the leaders within their worldview and value system. The conducive environment in Israel at this time suffered from many instabilities, such as the cultural and religious pressures for syncretization from surrounding peoples and nations, the constant and increasing external political and economic threats, and the obvious lack of checks and balances in the systems of ancient near east institutions (Malina, 2001). Luthans, Peterson, and Ibrayeva (1998) proposed that destructive leaders more easily emerge from within cultures displaying an avoidance of uncertainty, collectivism, and high power distance orientation, which would fit the culture of Israel in Hosea’s time. Certainly, the destructive leadership situation in Israel in the mid-eighth century BC has illustrated the toxic triangle of Padilla et al. (2007) at work.

However, three elements of the toxic triangle remain open to criticism resulting from a reliance upon modern psychology, cultural interpretations, and modern ethics. First, the susceptible follower domain related to conformers has defined negative core self-evaluations completely in terms of low “self-esteem, locus of control, and self-efficacy” (Padilla et al., 2007, p. 183). This definition of positive and negative self-evolution, including the very notion of self-reflective evaluation, belies an individualistic (Western) and post-Freudian view of personhood. The world of Hosea and the reality for most people living in the world today involves a collective view of society and self, an external locus of control, and little experience with self-efficacy. This aspect of the susceptible follower domain of the toxic triangle should be expanded to reflect wider global realities. Related to this, the conducive environments domain has cited the cultural values of collectivism, preference for strong leaders, and acceptance of asymmetric power distribution as particularly conducive to destructive leadership. Be that as it may, this appears to offer only a surface explanation for the emergence of destructive leadership. Research and voices from within such cultures could be analyzed for alternative and deeper explanations, for example the voice of Hosea himself has offered additional perceptive and penetrating insight into cultural values that led to destructive leadership related to abandoning Yahweh’s prescribed morality. This leads to the third criticism of modern ethics, or low maturity in toxic triangle

terms. Low maturity has been put forth as an element of the susceptible followers' domain for the conformers; yet, Padilla's et al. definition relies exclusively upon cognitive human development theories and ultimately upon Kohlberg's (1984) theory of moral development. As helpful as human psychological developmental theories are for examining the structures of moral development, Hosea presented a higher standard of morality than universally (or even locally) agreed upon ethics. From Hosea's perspective, the low maturity might better be defined as renouncing the explicit moral code of Yahweh and embracing the more culturally acceptable codes of the surrounding peoples; it would make little difference what stage of Kohlberg's reasoning taxonomy would be used to support their lifestyle decisions.

As Yahweh's prophet, Hosea presented God as requiring adherence to his morality, as able to enforce it through passive and active involvement for destruction, and as providing a solution for destructive leadership. These three elements provide potential enhancements to destructive leadership theory. First, much of the destruction experienced in Israel resulted from the leaders and the people rebelling against Yahweh, proper worship of him, and obedience to his laws. Since DLT suffers from the weakness of lacking a strong ethical or moral base, perhaps the ethics and morality of God's word could strengthen this area of DLT. Second, Hosea made it abundantly clear that God allowed destructive leaders and susceptible followers to destroy themselves, and that God actively worked through foreign nations to bring destruction upon them. This perspective of God's involvement through what appears as natural processes of self-destruction and external organizational forces could serve as a supplement to DLT in examining processes underlying destructive leadership. Third, Schyns and Schilling (2013) observed that DLT has not yet offered many solutions to destructive leadership situations. The message of Hosea consistently offered solutions that involved spiritual practices such as repentance, forgiveness, and prayer. Future research could explore how such spiritual practices might work to dismantle the toxic triangle and add to the development of DLT.

Researchers in organizational leadership have recognized that DLT is a relatively new theory and still undergoing significant development. In their meta-analysis, Schyns and Schilling (2013) reported a lot of research activity utilizing a multitude of working theories, yet mainly focused on the behaviors of destructive leaders. Padilla's et al. (2007) model of the toxic triangle has brought helpful clarity by examining the three dimensions of leaders, followers, and the environment, and the role they each play. However, future research could probe the depth of each of these dimensions, including necessary and sufficient conditions within each dimension, and also investigate how the dimensions interact with one another. This exegetical study of Hosea 7:1-16 has revealed that scripture contains examples of destructive leadership that are beneficial to examine (and there are many more examples besides Hosea), offers additional understanding into how destructive leadership situations emerge and develop, and

includes insights into the resolution of destructive leadership situations. Future exegetical research from scripture that related to destructive leadership could prove very useful and helpful for the development and refinement of DLT.

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Christian Spiritual Formation

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The term spiritual formation has been used in many Christian contexts given its recent popularity and yet this term can carry different meanings in these various contexts. The history of this word is traced to Roman Catholicism, and yet it has a different meaning within the Christian evangelical world. This literature review will focus on the various dimensions of spiritual formation such as its definitions, the underpinning theological foundation, the formational elements and the desired outcomes. The paper will also suggest the possible gaps that will require further attention so that the concept of spiritual formation is beneficial to the formation of the Body of Christ.

Spiritual Formation has gained much interest and attention in the last two decades. It has been a popular title in many publications and a frequently used term in Christian conferences. The popularity and demand for spiritual formation resources have led to the establishment of spiritual formation institutions to meet the growing requests for teaching and training in this area. Some of these institutions are set up by well-known authors and scholars such as Dallas Willard Center for Christian Spiritual Formation and the Renovare Institute for Christian Formation. The interest for spiritual formation has gone beyond pastors and believers in local churches to the academic sphere where graduate institutions have partnered with the Renovare Institute to recognize spiritual formation modules as part of their postgraduate level programs (Renovare, n.d.). These highly recognized academic institutions' engagements in spiritual formation reinforced its current importance and value to the Body of Christ, especially for ecclesial leaders. However, the growing popularity and acceptance of spiritual formation among believers have heightened the need for greater understanding and clarity on what spiritual formation is. Different Christian writers and speakers have used the term - spiritual formation to refer to the various facets of spiritual growth journey of believers, resulting in different concepts and constructs for its definition. Some have avoided the usage of the term because of the strong association with the Catholic Church whereas others have voiced strong support for it to see transformed Christian lives among believers. Others see spiritual formation as a restoration to the spiritual disciplines and

practices of the early church desert fathers whereas others have seen it as the discipleship process that believers must be part of as true followers of Christ. With this background on spiritual formation among the Christian Church, this literature review will attempt to clarify and highlight the various concepts and constructs involved in the definition of spiritual formation such as its theological foundations, goals, formation elements and the challenges within the Body of Christ towards spiritual formation.

Definitions of Spiritual Formation

The term spiritual formation has a historical association with the Roman Catholic Church. It is used within the Catholic Church to denote the training of full-time ministers in both the academic arena and spiritual disciplines such as prayer, bible reading and fasting (Sheldrake, 2005). However, the current day Protestant churches do not use the term in the same way as the Catholic Church. Willard (2002) has even highlighted that spiritual formation can take place for every person regardless of one's religious faith. He believes that every human spirit is formed either by the spiritual realm or social-cultural factors that are surrounding the person. Wilhoit (2008) has expressed similar views that a person is formed either positively or negatively and the formational process takes place all the time throughout one's life. For the focus of this paper and the vastness in the scope of spiritual formation, only Christian spiritual formation within the Protestant arena is explored.

There are various concerns raised among the evangelicals because of the history of spiritual formation. Porter (2008) has listed eight areas of concerns which he has also systemically addressed to assure readers that these concerns should not lead believers to avoid spiritual formation. He has encouraged evangelical churches not to shun spiritual formation as it has strong Christo-centric focus and Biblical supported albeit the term is not found in the bible. The acceptance for spiritual formation has been increasing as more and more scholars, and pastors are theologizing and embracing its importance and emphasis in transforming believers' lives (Andrews, 2010). Many of them are frustrated with the lack of change in lifestyles, values, and behaviors when one becomes a Christian. Many see the critical need to promote spiritual formation to bring about genuine life changes in the Body of Christ.

Some proponents of spiritual formation have expressed it as the practice of spiritual disciplines such as *Lectio Divina* where there is a strong emphasis on prayer, meditation, and contemplation on God's word derived from the bible (Tang, 2014). Although these practices are rooted in past church traditions, many current authoritative writers on spiritual formation consider such spiritual disciplines as part of the greater constitution of spiritual formation. Armstrong (2009) has called spiritual disciplines as a "spiritual renaissance" (p. 113) rather than spiritual formation.

The Christian academic world has its views on spiritual formation as well. There are established scholars who have emphasized that “spiritual formation is the key organizing principle of Christian education at all times” (Steibel, 2010, p. 342). Palmer (2003) has also listed three areas in education that shape one’s spiritual formation. They are “the study of sacred texts, the practice of prayer and contemplation, and the gathered life of the community itself” (p. 55). He believes that students are formed spiritually in some ways through these three activities that take place within Christian academic environment. There have been major discussions on the critical importance of spiritual formation in American Christian colleges and universities that led to the formation of a formal definition by the Council for Christian Colleges and Universities (CCCU). CCCU has defined spiritual formation as “the biblically guided process in which people are being transformed into the likeness of Christ by the power of the Holy Spirit within the faith community in order to love and serve God and others” (CCCU, 2011, p. 13). CCCU aims to use this definition to guide Christian higher education institutions to ensure that students will experience spiritual formation through their faith-based curriculum.

Other advocates of spiritual formation believe that spiritual formation has the same biblical significance of discipleship as demonstrated in Jesus’ ministry on earth. Hull (2007) has equated spiritual formation as the same as discipleship but expressed in a modern term that will relate better with believers today. Willard has supported this approach in using spiritual formation as a replacement term for discipleship as the latter has lost its relevance and meaning in churches today (Tennant, 2005). He has further distinguished discipleship as the decision to follow Jesus as an apprentice whereas “spiritual formation is the direct action of the Holy Spirit upon the inner person” (Hull, 2010).

A group of spiritual formation leaders and writers came together in 2009 to draft a definition for spiritual formation and presented it in the Renovare International Conference during the same year. The group has defined spiritual formation as the “process of being shaped by the Holy Spirit into the likeness of Christ, filled with love for God and the world” (A Call to Spiritual Formation, 2009). The definition has cut across different denominational lines and traditions with the call for believers to return to the basic of becoming like Christ.

This attempt to consolidate the different usages and nuances of spiritual formation has proven to be a challenging one given that it encompasses multidisciplinary knowledge ranging from psychology, education, philosophy, history to theology (Tang, 2014). However, the broad definition by A Call to Spiritual Formation (2009) is probably the most suitable for both churches and the Christian academic world to reference and use as a starting point.

Theological Foundation of Spiritual Formation

The two main concepts that provide the theological underpinning for spiritual formation is the imago Dei and godly relationships that surround a truly transformed Christian life.

The Imago Dei

Armstrong (2009) has emphasized the need for strong biblical and theological support for spiritual formation to prevent the movement from becoming a Christian fad that does not get entrenched in the Body of Christ. Many scholars and theologians have responded by forming theological frameworks to support the spiritual formation movement. Bock (2008) has commented that the best biblical support in the New Testament for spiritual formation is found in 2 Corinthians 3:18. In this verse, Apostle Paul writes that “we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit “ (NIV). Tang (2014) has explained that Paul wanted to use this passage to describe the spiritual formation process where:

1. Believers will be transformed into the likeness of Christ.
2. The transformation process is a lifetime ongoing process.
3. It is Trinitarian in nature.
4. The Holy Spirit is involved in the transformation process.
5. God’s glory is restored when the above take place. (p. 79)

The emphasis to be transformed into Christ-likeness is a direct result of the fall of Man. God made Adam and Eve in his image, the imago Dei according to Genesis 1:26-27. However, God’s image was “perverted” when Adam and Eve sinned against him (Hoekema, 1986, p. 75-96). Jesus Christ came to earth as God’s last sinless Adam and the perfect representative of God’s imago Dei which the first Adam lost. Therefore, when Jesus Christ came to redeem humanity, he came not only to restore humanity’s relationship with God, he also came to restore God’s original image in humanity as well. When one becomes more like Christ through the involvement of the Holy Spirit in the process of spiritual formation, one is being restored to God’s image as Jesus Christ is the perfect reflection of God. As believers get transformed into God’s image, the covenant community of believers will display God’s restored image to the world where humanity will see the glory of God.

Godly Relationships

Jesus teaches the two Greatest Commandments in Mark 12:29-31 where the first emphasizes on one’s relationship with God and the second, emphasizes on one’s relationship with others. These two commandments indicate the outcomes for spiritual

formation as one becomes more like Jesus (Tang, 2014). The first greatest commandment comes from the Shema of Judaism where it is the “Jewish creed of spiritual formation” (McKnight, 2004, p. 6). The declaration of “the Lord is one” in Mark 12:29 is a declaration not only for monotheism but also a recognition of the wholeness or oneness of God (McConville, 2002). The worshippers of God must have the same wholeness or integrity when they come before God in worship. Spiritual formation will enable one to come before God with the wholeness and integrity of heart, soul, mind, and strength as required in the first commandment of Christ. The second greatest commandment is a requirement for believers to love their neighbors as themselves. Believers can only express healthy love to their neighbors when they truly know how to love themselves as God’s chosen people formed by the Holy Spirit. Therefore, spiritual formation is the ongoing process where believers learn and develop right relationships with God, self, and others as they are formed spiritually to act and behave in Christ-likeness. When believers live in Christ-likeness, they will attain the goals of spiritual formation as a natural part of their godly and transformed lifestyles.

The Goals of Spiritual Formation

Tang (2014) has suggested three goals of spiritual formation which he derives after examining the formative strands of spiritual formation as proposed by Reed (2011). The three goals are namely:

1. Believers acquiring a Christ-likeness at the personal level
2. Believers becoming a people of God at the community level
3. Believers establishing the Kingdom of God at the missional level

These three goals move God’s influence from the personal level to the community level and thereafter, to the missional level where God’s people will influence the greater environment.

Both Tang and Reed believe that spiritual formation is not meant to be confined at the individual level but has a progressive missional component that facilitates the community of God to bring transformation and healing to the whole creation. However, transformation at the community and missional levels can only take place when true spiritual formation takes place at the personal level. The transformation at the personal level is discussed earlier when one is restored back to the *imago Dei* through becoming like Christ. It is not sufficient to have a relationship with God through faith in Christ but to continue one’s sanctification process after salvation to become like Christ so that the core of one’s being can be transformed from the inside out (Crabb, 2013; Hull, 2010). However, spiritual formation is not a method for one to earn salvation or God’s favor. It is the work of the Holy Spirit after salvation in helping believers to conform and grow into Christ’s image and likeness (Averbeck, 2010). Willard (2002) has given some very

insightful thoughts on how one can partner with the Holy Spirit in the process of spiritual formation at the personal level.

Kang (2002) believes that at the center of biblical theology and spiritual formation is the establishment of a people of God. This establishment is seen from God's deliverance of the Israelites out of Egypt (Exod. 6:7) to Apostle Paul's writing on the concept of the temple of the Holy Spirit to the Corinthian church (1 Cor.3:16-17). The Ten Commandments were given to help in the spiritual formation of a group of slaves to become the people of God. God desires to have a people unto himself, and this can only take place when there is true spiritual formation among believers. As God forms his people through spiritual formation at the community level, he will use the Church to reach the world at the mission level (Averbeck, 2008). The world will experience God's love when his people are spiritually formed by the Holy Spirit to carry Christ's image and glory to bring healing, social justice, peace (shalom) and godliness to their neighbors (Fuller, 2010; Tang, 2014). In summary, spiritual formation facilitates God's purpose and will "to work in us, among us and through us" (Averbeck, 2008, p. 30).

The Elements of Spiritual Formation

The previous section has shown that the three goals of spiritual formation are achievable only if spiritual formation takes place at the personal level. Spiritual formation at the personal level requires the elements of the Bible, the Holy Spirit and people (Andrews, 2010; Tang, 2014).

The Bible provides the biblical content and source for spiritual formation to take place in the lives of believers (Averbeck, 2010). It reveals the nature of who God is and enables believers to become like Christ in their values, behaviors, and lifestyles. Apostle Paul has highlighted the importance of scriptures for the practice of spirituality and spiritual formation in 2 Timothy 3:16 (Averbeck, 2008). Averbeck has reinforced that the Bible is the authoritative canon that tells a story – an evolving story from the past to our present lives where it brings the relevance of God's will and purpose into what we do today. The Bible is not just "descriptive of what happened in the past, but it is prescriptive for how we should live now" (2010, p. 284). The content of the Bible also serves to illuminate us to understand the need for spiritual formation and its importance to cultivate Christ-likeness. God's Word is life-giving when one meditates and lives out the truths that are found within it. The principles in the Bible also empower believers to discern and evaluate spiritual formation models and approaches that are biblical and appropriate for Christian growth and maturity. Maddix and Thompson (2012) have suggested using the Bible not merely for informational purpose to seek knowledge but to use it for transformation purpose in believers' lives. This transformation is achieved through *Lectio Divina*, inductive Bible study within small groups and worship as expressed through preaching, scripture reading, and communion.

The second key element in spiritual formation is the person of the Holy Spirit.

Glerup (2010) has defined the critical role of the Holy Spirit in his chapter which forms part of the overall response from the Theological and Cultural Thinkers (TACT) group on the relevance of spiritual formation. He writes that “spiritual formation takes place by the direct work of the Holy Spirit, regenerating and conforming us to the image of Jesus Christ as the Spirit indwells, fills, guides, gifts, and empowers people for life in the community of faith and in the world” (p. 251). He believes that the Holy Spirit is involved in the lives of believers convicting them before their salvation, transforming them into the image of Christ after their salvation, and empowering them to proclaim God’s love to the world thereafter. Pinnock and Scorgie (2011) have also proposed three purposes of the Holy Spirit in the lives of believers which is closely related to spiritual formation as described by Glerup. They are namely relational, transformational and vocational purposes. The Holy Spirit convicts, nurtures and affirms the relational dimension of believers as children of God (Rom. 8:15-16) before and after their conversion. The Holy Spirit continues with his transforming work through sanctification by conforming believers to the image of Christ through scriptures, the faith community, and many other life-changing events. Thereafter, the Holy Spirit will use these transformed lives to proclaim God’s glory to the world through their vocations. Therefore, we can see that the Holy Spirit plays a vital role in the formation of believers to become like Christ.

The third important element for spiritual formation is the involvement of people in this process. The people element is expressed through three important areas in believers’ lives. Firstly, the believers’ posture of openness and willingness for transformation by the Holy Spirit (Willard, 2010). Secondly, the believers’ commitment to the practice of spiritual disciplines (Foster, 1989). Thirdly, the nurturing community of faith that demonstrates God’s grace through godly acceptance and love for each other (Thrall & McNicol, 2010). Spiritual formation can only take place in believers’ lives when they want to experience a real transformation in their hearts. Such a desire will propel believers towards the practice of spiritual disciplines and the participation in faith communities that will further enhance and strengthen the transformation process. Believers who are self-motivated will not see spiritual disciplines as chores to do to develop spiritual growth but will treat them as a natural longing to become more like Christ. Believers’ participation and involvement in nurturing faith communities will allow them to experience the true unity and relational life that takes place within the Trinity (Demarest, 2010). They will reap the benefits of spiritual growth and maturity as they live with the diversities and differences that exist among themselves. Tang (2014) has also recommended for spiritual directors who will engage in spiritual conversations with believers and assist them to discern the work of the Holy Spirit in their lives. The intent is to bring spiritual awareness into the lives of believers through taking the time to converse and reflect over life encounters (Peterson, 2010).

The Challenges in Spiritual Formation

The different sections have highlighted the importance, components, and constructs of spiritual formation. Although there are many scholars, writers, and pastors who have passionately advocated for spiritual formation to be a key focus within the Body of Christ, there are many existing challenges and reality gaps that can stall and even derail the momentum of this movement. This section will raise three possible challenges that need to be addressed to ensure that the emphasis of spiritual formation will take root among the larger Christian community.

Issue of Definition

The earlier section has highlighted the history of spiritual formation, and the numerous definitions of spiritual formation that are used among the various Christian church traditions, scholars and educational institutions. No formalized definition for spiritual formation is found in all the various entities in the Christian world. Some quarters are still propagating their preferred definitions and consider other definitions as inadequate to describe what spiritual formation is. Some writers have even used discipleship and spiritual formation interchangeably in their writings to refer to what they believed as the same inner transformation process but in different terminologies for different generations of believers (Andrews, 2010; Hull, 2007; Tennant, 2005). This situation is complicated further by other definitions that come from academic institutions and that changes depending on which academic discipline is presenting spiritual formation (McMinn & Goetsch, 2013; Otto & Harrington, 2016). Ecclesial leaders will have difficulty finding clarity with the myriad of definitions that are used for spiritual formation by renowned scholars, writers and established academic institutions. Many pastors will not be able to determine the constructs of spiritual formation and how it can be expressed in their local churches if the definition is not clear. These pastors will not be able to effectively implement and fulfill the goals of spiritual formation if they are struggling to comprehend spiritual formation or have doubts about its importance given the broad variations and issues in definitions (Langer, 2012). However, for pastors who can determine the appropriate and biblically supported definition for their churches and implement the necessary initiatives for spiritual formation to take place, they will reap the benefits of deep transformation in their lives of their members.

Issue of Implementing Effective Spiritual Formation Initiatives

Wilhoit (2008) has expressed that “spiritual formation is the task of the church” (p. 15). He believes that local churches provide the best avenues to form spiritual communities to experience spiritual formation. The issue for local churches is not just understanding the constructs of spiritual formation but also to implement effective strategies to motivate members to be involved in the transformation process. Many scholars and writers of spiritual formation have stated that effective spiritual formation is solely a

work of the Holy Spirit in the lives of believers (Glerup, 2010; Pinnock & Scorgie, 2011). Believers must see the critical need to get involved in the spiritual formation process and not perceived that it is something good to have but not essential for their Christian growth and maturity. Furthermore, believers must not see spiritual formation as a set of spiritual disciplines that become a burden to them in their spiritual journey. Therefore, ecclesial leaders' main role is to strategically facilitate the process by providing the necessary environment and initiatives to support and encourage believers' involvement in spiritual formation (Barton, Chandler, Tan, TenElshof, & Wilhoit, 2014). Ecclesial leaders will need to have the ability to use church-wide strategies and initiatives to promote and facilitate spiritual formation across the major events and programs in the church life. Many ecclesial leaders do not have such competency and strategic ability to craft church-wide strategies to affect church life. Ecclesial leaders who lead big churches will encounter more levels of difficulty and resistance in implementing church-wide spiritual formation strategies that involve different programs and age groups. Therefore, churches require leaders with competency and strategic ability to formulate and implement a roadmap for spiritual formation to occur effectively.

Issue of Church Model

Matthews (2010) has also raised the need for ecclesial leaders to change their church framework from a conversion model to a transformation model. Many ecclesial leaders are focused on implementing exciting programs and strategies to facilitate people to come into churches to know Jesus Christ as their Savior and Lord. The focus of conversion model is towards salvation for pre-believers and helping them to stay in churches as Christians after their salvation experience. Matthews believes that conversion model churches will produce passive believers who are satisfied with their salvation and have very low desire to see the inner transformation within them to become spiritually mature and missional in their lives. He proposes that the transformational model will lead believers through an intentional process of spiritual formation where they will grow in spiritual maturity and be missional in their outlook of life and usage of resources. Hawkins and Parkinson (2011) have also confirmed through their research in more than 1,000 churches that churches are facing the same issue where more than 25% of their congregants are stalled spiritually because of the lack of spiritual formation processes to direct or assist them in their spiritual maturity. One of the reasons highlighted is the focus on numerical growth through conversion model without the concrete steps and processes to guide believers in their spiritual formation. However, for many local church pastors, the conversion model is the only model that they are familiar with as they have operated in this model for as long as they are in the ministry. Many megachurches have grown numerically through this model and perceived by many as a successful and proven model. It will not be an easy process for pastors to change to a transformation model given their current worldview and theology of church life. The challenge is for pastors to move from a conversion model to

a transformation model in their ministry framework when leading their churches. This move will require a change of conviction and constructs to support the new purpose and vision in their ministry (Geiger & Peck, 2016). Pastors who can lead their churches in this change will experience the joy of seeing not just mere numbers in their churches but real and authentic Christian transformation and maturity among their members.

Conclusion

Tang (2014) has highlighted the complexity of spiritual formation given the historical evolvment and the multidisciplinary dimensions that are involved in the formational process. Many Christian scholars and writers have reinforced the need for true life transformation where believers are conformed to the image of Christ and live in Christ-likeness. However, the challenges include the definition of spiritual formation, the practical issues of implementing effective church-wide spiritual formation initiatives and strategies, and the change of church model that propagates inner life transformation. Furthermore, effective spiritual formation also requires the full involvement of the Holy Spirit, believers, and ecclesial leaders. Therefore, spiritual formation will remain a vital focus and challenge for the Church of God until the return of Christ.

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