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

From the Editor
Dr. Bruce E. Winston

Welcome to Volume 11, 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.

CLT: Culturally Endorsed Implicit Leadership Theory

Brian T. Moore

This study provides a beginning step in an exhaustive literature review of articles related to the culturally endorsed implicit leadership theory within the Global Leadership and Organizational Behavior Effectiveness (GLOBE) project from 2008 to 2018. While there are many articles related to the GLOBE project since its inception in 1991 and beginning research in 1994, this study is limited to scholarly and peer-review journal articles available in the Regent University Summon database that specifically cover or use GLOBE's culturally endorsed implicit leadership theory. Each article is summarized by author, GLOBE project year, study method, cultural and leadership dimensions associated with the culturally endorsed implicit leadership theory, and article highlight. This literature review includes the following observations: (a) researchers in most articles from 2014 to 2018 used GLOBE 2004 because data was reliable, publicly accessible, and the only data available in specific areas; CLT leadership dimensions are effective tools for measuring cross-cultural leadership effectiveness within countries and clusters or across regions; and unlike some other leadership theories, GLOBE's cultural and CLT leadership dimensions remained relatively unchanged for more than two decades; (b) that although GLOBE defined nine cultural dimensions and six global CLT leadership dimensions, the 21 primary dimensions and 112 leadership attributes are undefined, which was considered ambiguous; (c) that while GLOBE included 62 societies in its 2004 report, it did not contain specific data for each country, or it consolidated data into broad clusters containing dissimilar countries; and finally, (d) that although GLOBE published a report in 2014, researchers in this small sample of articles continued to use GLOBE 2004 data rather than the newer data in GLOBE 2014.

Extending Winston's Circular Model of Servant Leadership: A Phenomenological Study

Elizabeth K. Hunt

The following research study presents a mixed methods study designed to further Winston's (2003) conceptualization of a circular model of servant leadership. Winston (2003) presented this circular model as an extension of Patterson's (2003) seven-factor model of servant leadership. The study included previously collected data identifying a servant leader at a small private liberal arts and professional college in the upper Midwest. The second portion of the study used phenomenological methods to interview followers of the identified leader to reveal the lived experiences of the identified leader's followers in relation to the variables of commitment to the leader, self-efficacy, and intrinsic motivation, as presented by Winston (2003). The study found support for the three variables of commitment to the leader, self-efficacy, and intrinsic motivation in the themes of quality relationships, transparent communication, self-efficacy supported by quality relationships, and role modeling. The study provided empirical evidence which may be used to develop a valid instrument to test the circular model presented by Winston (2003) in the future.

Leadership Impostor phenomenon: A Theoretical Causal Model

Elaina Range Jackson

The impostor phenomenon (IP) is a well-researched occurrence that describes highly successful people who cannot internalize their success and believe their achievements in life or their career were the result of chance or extraordinary effort. The concept was originally thought to occur more frequently in women. However, further investigation illustrates that both men and women experience impostor feelings. Researchers have associated IP with concepts such as the fear of failure, a lack of confidence, and procrastination. This article presents a theory of leadership impostor phenomenon that addresses how leaders might experience IP. The research makes seven propositions about how leaders might encounter IP. The seven propositions are then used to develop a theoretical causal model of leadership impostor phenomenon demonstrating that high achievement leads to the fear of failure, which results in a lack of confidence and procrastination. The model also includes outcomes leaders could experience because of IP, including risk aversion, indecisiveness, and procrastination. The study extends the current body of research on IP and offers a path for further investigation of the theory.

The Formational Journey of Emerging Ecclesial Leaders

Wilson Teo

The objective of the paper is to propose a formational model that comprises the ecclesial leader's theology, spiritual formation, and character. Emerging ecclesial leaders who

desire to have the longevity of ministry will need to take heed of these three important formational components which are constantly interacting with each other in leaders' life journey. The three components have direct relationships with leadership theories and praxis as they shape leaders' values and behaviors. The Bible also supports the importance of these three formational components as written in God's dealing with many Bible characters which will be examined together with the constructs of these components.

In Pursuit of Organizational Wisdom: An Exegesis of Proverbs 22:17 - 24:22

Thomas R. Ulrich

Proverbs 22:17- 24:22 comprises a collection of ancient wisdom sayings which the text self-identifies as "thirty sayings of counsel and knowledge" (Proverbs 22:20, English Standard Version). These 30 sayings are particularly interesting for analysis because, although they are part of the Hebrew Scriptures, scholars have established that this collection was influenced significantly by the Egyptian wisdom collection known as the Instructions of Amenemope. For this reason, it is argued that this collection of wisdom sayings is not linked to a single religious tradition and may be more readily accepted in a pluralistic context. As such, using a hybrid of historical-grammatical analysis, social-rhetorical analysis, and qualitative coding, the text was analyzed with the intent of identifying principles of ancient wisdom applicable to the modern study of organizational spirituality. In all, four major themes emerged from the analysis: the value of wisdom, wisdom for dealing with people, wisdom for dealing with injustice, and wisdom for dealing with temptation. The analysis also produced an outline intended for use in introducing concepts of ancient wisdom to an organization. Furthermore, the analysis confirmed two previously published models of organizational spirituality. Finally, the results contribute to practice by emphasizing organizational justice; specifically, the results suggest that organizations should employ wisdom to avoid strategies which, even if they are legal, involve either (a) taking advantage of the poor or (b) obtaining generationally owned land against the current owner's will.

Leadership Service: Fostering Spirituality in Modern Organizations

Patrick A. Tamakloe

The notion of service is often attributed to sacrifice and submission or obedience and self-denial, whether it is within an organization or as an individual willing to make a difference by serving another. Yet this notion does not ring more resounding than the Biblical representation of a leader stooping to serve his followers as the example highlighted in the Gospel of John 13: 1-17 where it is evident that Jesus Christ cherishes service and uses this gesture to demonstrate the power of leadership and humility as a basis for fostering honor and service by followers. This exegetical research study sheds

light on the power of leaders modeling service to followers as a measure to foster spirituality within organizations. The study focuses on an exegetical general texture methodology approach that leverages the entire passage of John 13 through verse 17 to address the symbolic magnitude of servant leadership and follower loyalty. The perspectives employed highlight essential Biblical tenets that are encouraged in organizational spirituality to foster a more fulfilling and endearing workplace environment. The relationships between service and spirituality within the organization are explored. Research will suggest the benefits of fostering organizational spirituality in the workplace as employees realize their voice and place within the organization's strategic initiatives in order to be more productive and yield best results for the bottom-line and value for the customer.

Emotional Intelligence of Leaders and its Effect on Burnout in Police Leaders

Mike Thomas

Police officers endure a great amount of stress as a result of facing critical, often life-threatening situations on a regular basis. Chronic stress from operational experiences as well as organizational stress can cause police officers to face burnout and become emotionally exhausted, depersonalized, and experience a decline in personal accomplishments. Research indicates that police officers face a high burnout rate, but there is a gap in the research as it pertains to police leaders. Previous research also indicates that an individual's emotions can mitigate how they react to stressful situations and environments. The purpose of this study was to determine if there is a relationship between police leaders' emotional intelligence and their burnout. This was done by examining emotional intelligence and burnout of police leaders in a mid-sized southern police department using the Wong and Law Emotional Intelligence Survey and burnout using the Maslach Burnout Inventory. This study also examined if there was a difference in emotional intelligence and burnout between leaders assigned to field operations and investigative services bureaus.

Literature Review of GLOBE's CLT: Culturally Endorsed Implicit Leadership Theory

Brian T. Moore
Regent University

This study provides a beginning step in an exhaustive literature review of articles related to the culturally endorsed implicit leadership theory within the Global Leadership and Organizational Behavior Effectiveness (GLOBE) project from 2008 to 2018. While there are many articles related to the GLOBE project since its inception in 1991 and beginning research in 1994, this study is limited to scholarly and peer-review journal articles available in the Regent University Summon database that specifically cover or use GLOBE's culturally endorsed implicit leadership theory. Each article is summarized by author, GLOBE project year, study method, cultural and leadership dimensions associated with the culturally endorsed implicit leadership theory, and article highlight. This literature review includes the following observations: (a) researchers in most articles from 2014 to 2018 used GLOBE 2004 because data was reliable, publicly accessible, and the only data available in specific areas; CLT leadership dimensions are effective tools for measuring cross-cultural leadership effectiveness within countries and clusters or across regions; and unlike some other leadership theories, GLOBE's cultural and CLT leadership dimensions remained relatively unchanged for more than two decades; (b) that although GLOBE defined nine cultural dimensions and six global CLT leadership dimensions, the 21 primary dimensions and 112 leadership attributes are undefined, which was considered ambiguous; (c) that while GLOBE included 62 societies in its 2004 report, it did not contain specific data for each country, or it consolidated data into broad clusters containing dissimilar countries; and finally, (d) that although GLOBE published a report in 2014, researchers in this small sample of articles continued to use GLOBE 2004 data rather than the newer data in GLOBE 2014.

This study begins the first step in an exhaustive literature review of the culturally endorsed implicit leadership theory (CLT) developed under the Global Leadership and Organizational Behavior Effectiveness (GLOBE) project (Dorfman, Javidan, Hanges, Dastmalchian, and House, 2012, p. 504). This literature review covered how researchers in journal articles referred to or used GLOBE's CLT from 2008 to 2018. After almost two and a half decades of research, GLOBE (sometimes referred to as Project GLOBE,

GLOBE project, GLOBE study, or just GLOBE) and the affiliated nonprofit GLOBE Research and Education Foundation were designed to analyze the effectiveness of leadership across cultures, and GLOBE was recognized as one of the largest leadership studies covering numerous societies globally (Dorfman et al., 2012). An internet search of the GLOBE study using Google Scholar produced 1,390,000 results, with some articles cited more than 200 times. A Google Scholar search of culturally endorsed implicit leadership theory revealed over 56,000 results, 221 results when the topic was bounded with quotation marks, and 178 results when delimited with quotation marks and limited to the period of 2008 to 2018. Due to the constraints of this literature review, the scope was limited to scholarly and peer-reviewed journal articles available from 2008 to 2018 in Regent University's Summon database specifically related to the topic of culturally endorsed implicit leadership theory bounded by quotation marks. Of the 35 articles listed in the Summon database, only 14 accessible articles provided adequate information for the purpose of this study as it relates specifically to GLOBE's CLT.

GLOBE and CLT Development

Researchers published three GLOBE reports in the form of books from 2004 to 2014. Most studies in this literature review referred to or used the GLOBE report released in 2004. To better understand how researchers drew from and used CLT data and the empirically based theoretical framework produced by GLOBE, the following introduces the development of GLOBE since its inception in 1991.

Robert House initiated the idea of GLOBE in 1991 based on the concept of charismatic leadership (House, Hanges, Javidan, Dorfman, & Gupta, 2004, p. xxi). House concluded that charismatic leadership might have universal application, but finding little empirical studies on the subject, he began designing the GLOBE study without first conducting an exhaustive literature review because it would take a year to complete, and he believed it was not necessary for design development given his extensive background as a social scientist (House et al., 2004, p. xxi). The US Department of Education funded GLOBE in 1993 (House et al., 2004, p. xxii; Koopman, Den Hartog & Konrad 1999, p. 505) and research began with 65 countries in 1994 (House et al., 2004, p. xxii). To help categorize data collection, the final 62 societies were divided into ten clusters: Latin America, Anglo, Latin Europe, Nordic Europe, Germanic Europe, Confucian Asia, Sub-Saharan Africa, Middle-East, Southern Asia, and Eastern Europe (House et al., 2004, p. 201).

Initial research resulted in the identification of nine independent variables of cultural attributes, referred to as cultural dimensions. The nine cultural dimensions are (a) Uncertainty Avoidance; (b) Power Distance; (c) Collectivism I, Institutional Collectivism; (d) Collectivism II, In-Group Collectivism; (e) Gender Egalitarianism; (f) Assertiveness; (g) Future Orientation; (h) Performance Orientation; and (i) Humane

Orientation (House et al., 2004, pp. 11-13). House, Hanges, Javidan, Dorfman, and Gupta (2004) define the cultural dimensions as:

- Uncertainty Avoidance is the extent to which members of an organization or society strive to avoid uncertainty by relying on established social norms, rituals, and bureaucratic practices.
- Power Distance is the degree to which members of an organization or society expect and agree that power should be stratified and concentrated at higher levels of an organization or government.
- Collectivism I, Institutional Collectivism, is the degree to which organizational and societal institutional practices encourage and reward collected distribution of resources and collective action.
- Collectivism II, In-Group Collectivism, is the degree to which individuals expressed pride, loyalty, and cohesiveness in their organizations or families.
- Gender Egalitarianism is the degree to which an organization or a society minimizes gender role differences while promoting gender equality.
- Assertiveness is the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships.
- Future Orientation is the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying individual or collective gratification.
- Performance Orientation is the degree to which an organization or society encourages and rewards group members for performance improvement and excellence.
- Humane Orientation is the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others. (pp. 11-13)

Built on the framework of Lord and Maher's implicit leadership theory (ILT) (Dorfman et al., 2012, p. 505; House et al., 2004, p. 18), researchers developed six global leader behaviors (referred to as leadership dimensions) labeled as culturally endorsed implicit theories of leadership or culturally endorsed implicit leadership theory, both referred to as CLT (House et al., 2004, p. 11). The six CLT leadership dimensions are (a) Charismatic/Value-Based, (b) Team-Oriented, (c) Self-Protective, (d) Participative, (e) Humane-Oriented, and (f) Autonomous (House et al., 2004, p. 137). House et al. (2004) defined CLT leadership dimensions as:

- Charismatic/Value-Based Leadership. A broadly defined leadership dimension that reflects the ability to inspire, to motivate, and to expect high-performance outcome from others based on firmly held core values.

- Team-Oriented Leadership. A leadership dimension that emphasizes effective team building and implementation of a common purpose or goal among team members.
- Participative Leadership. A leadership dimension that reflects the degree to which managers involve others in making and implementing decisions.
- Humane-Oriented Leadership. A leadership dimension that reflects supportive and considerate leadership but also includes compassion and generosity.
- Autonomous Leadership. A newly defined leadership dimension that refers to independent and individualistic leadership attributes.
- Self-Protective Leadership. From a Western perspective, this newly defined leadership behavior focuses on ensuring the safety and security of the individual and group through status enhancement and face-saving. (p. 14)

GLOBE was based on three phases. Phase one consisted of ten years of research from 1994 to 2004 (House et al., 2004, pp. 4, 9). Phase two included a study report published in a 2004 book with over 800 pages of findings and quantitative data from 62 societies, 951 organizations, and 17,000 middle managers (House et al., 2004, pp. 4, 9). Before the completion of phase one, researchers began phase three by studying the effectiveness of cross-cultural leadership at the executive level and the behavior chief executive officers (CEO) had on subordinates (House et al., 2004, pp. 4, 9). Phase three culminated with a report published in a 2014 book with data collected from more than 1,000 CEOs and 5,000 executive leaders in more than 1,000 corporations in 24 countries (House, Dorfman, Javidan, Hanges, & de Luque, 2014, p. xix). Before completion of phase three, GLOBE released a second book in 2007 (House et al., 2014, p. 7). For brevity, the three GLOBE books in this study are referred to as GLOBE 2004, GLOBE 2007, and GLOBE 2014. While GLOBE 2004 was structured around the nine cultural dimensions, GLOBE 2007 focused on "country-specific analysis of cultural values, practices, and leadership expectorations" (House et al., 2014, p. 7). House, Dorfman, Javidan, Hanges, and de Luque (2014) slightly modified the nine GLOBE 2014 cultural dimensions to (a) Performance Orientation, (b) Assertiveness, (c) Future Orientation, (d) Humane Orientation, (e) Institutional Collectivism, (f) In-Group Collectivism, (g) Gender Egalitarianism, (h) Power Distance, and (i) Uncertainty Avoidance (p. 7) (see Table 1). The CLT leadership dimensions remained the same in GLOBE 2014 (House et al., 2014, p. 368). Another change from GLOBE 2004 to GLOBE 2014 was the definition of leadership. In GLOBE 2004, "Leadership was defined as the ability to motivate, influence, and enable individuals to contribute to the objectives of organizations of which they are members" (House et al., 2004, p. xxii). In GLOBE 2014, leadership was defined as "the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members" (House et al., 2014, p. 17).

Table 1: GLOBE 2004 and 2014 Cultural Dimensions and CLT Leadership Dimensions

2004 Cultural Dimensions	2014 Cultural Dimensions	2004 & 2014 CLT Leadership Dimensions
Performance Orientation	Performance Orientation	Charismatic/Value-Based
Assertiveness	Assertiveness	Team-Orientated
Future Orientation	Future Orientation	Self-Protective
Humane Orientation	Humane Orientation	Participative
Collectivism I, Institutional Collectivism	Institutional Collectivism	Humane-Orientated
Collectivism II, In-group Collectivism	In-Group Collectivism	Autonomous
Gender Egalitarianism	Gender Egalitarianism	
Power Distance	Power Distance	
Uncertainty Avoidance	Uncertainty Avoidance	

Note. The 2004 Cultural Dimensions and 2014 Cultural Dimensions columns provide a comparison of GLOBE's cultural dimensions. The 2004 & 2014 CLT Leadership Dimensions column represents the six leadership dimensions that remained unchanged.

Scholarly Review

Table 2 below is used to summarize key aspects of how researchers in journal articles from 2008 to 2018 referred to or used GLOBE's CLT leadership dimensions. Articles are arranged chronologically by year to reveal progression, development, and evolution in the use of GLOBE studies. A summary of the article is provided to give a broad overview of how researchers used GLOBE studies and CLT, exposing benefits, gaps, and weaknesses observed or noted in the articles. These benefits, gaps, and weaknesses are discussed in detail in the next section of this study.

Table 2: GLOBE CLT Leadership Behavior Articles from 2008-2018

Author(s)	GLOBE Project / Study Method(s)	Cultural and CLT Dimensions	Summary
		2009	

Author(s)	GLOBE Project / Study Method(s)	Cultural and CLT Dimensions	Summary
Grisham (2009)	GLOBE 2004	None	In a non-GLOBE related study, Grisham adopted GLOBE's use of a seven-point Likert scale as a method to test "complex and multifaceted topic" because the scale used in the GLOBE study provided "more latitude and nuance in a qualitative survey" (p. 121).
2011			
Wanasika, Howell, Littrell, and Dorfman (2011)	GLOBE 2004 / Managerial leadership study using GLOBE qualitative data	All cultural and CLT leadership dimensions	A managerial leadership study of culture in Sub-Saharan Africa used extensive data from all of GLOBE 2004's cultural and CLT leadership dimensions as a basis for analysis. The study revealed a high level of humane-oriented leadership.
Festing and Maletzky (2011)	GLOBE 2004 / Theoretical leadership framework development	Power distance cultural dimension and CLT framework	The cross-cultural adjustment study used GLOBE 2004 CLT with another theory to build a theoretical framework for a cross-cultural leadership adjustment. This was proposed because CLT focused on leadership styles whereby one entity or the other was required to make a change toward culturally accepted norms or accepted values.
2012			
Kabasakal, Dastmalchian, Karacay, and Bayraktar (2012)	GLOBE 2004 / Analysis of data from GLOBE report	All cultural and CLT leadership dimensions	In the absence of data from other sources, the study used data collected from GLOBE 2004 to analyze leadership and culture in the Middle East and North Africa.
Dorfman, Javidan, Hanges, Dastmalchian, and House (2012)	GLOBE 2004 and GLOBE 2007 / Summary of GLOBE milestones	All cultural and CLT leadership dimensions	The journal article summarized all the information researchers had learned through GLOBE up to 2012. The article included development of the GLOBE project to date, definitions and explanations of the six global CLT leadership dimensions, listing of the 21 primary CLT leadership dimensions, relevance of the nine cultural dimensions, identification of the ten culture clusters with associated countries, and the objective for GLOBE phase three, which was anticipated for publication in 2012, but was not available until 2014.
2013			

Author(s)	GLOBE Project / Study Method(s)	Cultural and CLT Dimensions	Summary
Muenich and Williams (2013)	GLOBE 2004 / University leadership courses comparison and assessment	Charismatic leadership dimensions and 22 leader attributes	The article focused on the increased importance of cross-cultural leadership in international organizations, which led to a comparison of Texas A&M University's leadership program with GLOBE' CLT leadership dimensions and attributes since, according to the article, GLOBE CLT leadership attributes are universally accepted. The study concluded Texas A&M faculty was developing cross-cultural leaders. A weakness noted in the article is the lack of clear definitions of leadership attributes in GLOBE 2004, and the charismatic/value-based leadership dimension may not be the most effective method within every society.
Lang, Szabo, Catana, Konecná, and Skálová (2013)	GLOBE 2004 / Quantitative analysis testing leadership hypotheses	All cultural dimensions, and all CLT leadership dimensions, with a focus on participative leadership	Using data from GLOBE 2004, the study offered a comparison between all cultural and CLT leadership dimensions and attributes for Central and Eastern European students in their role as future leaders. Researchers concluded students' profiles matched the participatory attributes of middle managers in their respective countries.
		2015	
Bullough and de Luque (2015)	GLOBE 2004 / Regression analysis testing GLOBE CLT leadership dimensions	Performance orientation, gender egalitarianism, and power distance cultural dimensions, and all CLT leadership dimension except humane-oriented	Researchers used regression analysis to test CLT leadership dimensions for a predictor of women's participation in political and entrepreneurial leadership. Researchers concluded charismatic/value-based and self-protective CLT leadership dimensions were the most relevant.
Bauer (2015)	GLOBE 2004 / Quantitative comparison of leadership	Performance orientation, humane orientation, power distance, and uncertainty avoidance cultural	The researcher used GLOBE 2004 as an empirical base to identify and measure leadership dimensions in Slovak organizations, with a charismatic leadership dimension being the most effective.

Author(s)	GLOBE Project / Study Method(s)	Cultural and CLT Dimensions	Summary
		dimensions and all CLT leadership dimensions	
Balabanova, Efendiev, Ehrnrooth, and Koveshnikov (2015)	GLOBE 2004 / Factor analysis and cluster analysis to examine management styles	None	Researchers noted GLOBE CLT was too generalized geographically across societies for it to be useful for expatriates to understand fundamental cultural differences at the national level, specifically in contemporary Russia. Researchers also noted intra-cultural variations had been ignored in international cross-cultural leadership studies.
		2016	
Stanfill, Villarreal, Medina, Esquivel, de la Rosa, and Duncan (2016)	GLOBE 2004 / Country-level analysis	All CLT leadership dimensions and 18 second-order CLT leadership factors	The article contained comparative research between corruption and culture in Latin America using data from GLOBE 2004, with self-protection contributing to higher perceptions of corruption.
Stephan and Pathak (2016)	GLOBE 2004 / Data analysis and comparison	Unnecessary avoidance and in-group collectivism cultural dimensions and all CLT leadership dimensions	Researchers used data from GLOBE 2004 to measure the relationship between charismatic and self-protective CLT leadership dimensions, uncertainty avoidance and in-group collectivism cultural dimensions, and individual entrepreneurship. They concluded CLT leadership dimensions have a strong effect on individual entrepreneurship.
Hong, Cho, Froese, and Shin (2016)	GLOBE 2004 / Cross-sectional survey and hierarchical regression analysis	Power distance cultural dimension and CLT, but no specified leadership dimensions	The researchers applied CLT leadership dimensions to consideration and initiating structure leadership style to compare US and Korean employee organizational commitment.

Note. The Author column represents article authors listed in chronological orders by year. The GLOBE Project / Study Method(s) column indicates articles that used GLOBE 2004, GLOBE 2007, or GLOBE 2014. The column also included the study method or methods used in the article. The Cultural and CLT Dimension column identifies the nine cultural dimensions and six CLT leadership dimensions used in the article. The Summary column contains a brief overview of how researchers used aspects of GLOBE's cultural and CLT leadership dimensions in their articles.

Literature Review Analysis

Consistent Benchmark

Despite the magnitude of research related to the GLOBE studies since its inception in 1991 and almost two and a half decades since research began in 1994, unlike many other leadership theories, applications, and practices, GLOBE has been systematically managed and controlled by a limited number of primary scholars led by Robert House (Dorfman et al., 2012; House et al., 2004; House et al., 2014). Other organizational leadership theories, such as servant leadership, are not centrally controlled, and therefore, evolve and branch out into an extensive range of loosely related theories, applications, and practices with various and sometimes contradicting terms and definitions. To make a point, Greenleaf coined the term *servant as leader* with leaders wanting to serve others by putting their highest priority needs first, without specifying whether *others* were followers, subordinates, superordinate, of other leaders (Greenleaf, Frick, & Spears, 1996, pp. 1-2). Spears, who worked with Greenleaf, further developed servant leadership by defining ten characteristics of the servant-leader (Greenleaf, Beazley, Beggs, & Spears, 2003, pp. 16-19). However, over a period of almost five decades since its inception, scholars have changed the servant leadership premise to *putting followers first* and made significant changes to Spears' ten characteristics to the point that servant leadership is no longer a single cohesive concept or theory, and it has relatively few empirical studies to support it (Northouse, 2016; Yukl, 2013). GLOBE, on the other hand, is relatively consistent in concept, and GLOBE researchers have made empirical data, spanning decades from more than sixty societies globally, publicly available. Research results from this literature review indicate that researchers are willing to use data from GLOBE studies and apply cultural and CLT leadership dimension to their studies or use them as benchmarks for comparison.

For example, Wanasika, Howell, Littrell, and Dorfman (2011) used extensive data from all of GLOBE 2004's cultural and CLT leadership dimensions as a basis for analysis of a managerial leadership study of culture in Sub-Saharan Africa. Citing that management and leadership studies and data was scarce for Sub-Saharan Africa, specifically Nigeria, Namibia, Zambia, Zimbabwe, and South Africa, Wanasika et al. relied on data from GLOBE's cultural and CLT leadership dimensions for comparison and evaluation. Additionally, other available studies were based on Western theories and did not account for the regional social, cultural, and political differences (Wanasika, Howell, Littrell, & Dorfman, 2011). Wanasika et al. used GLOBE's quantitative measures and CLT's cultural dimensions collected from 818 mid-level managers in 263 entities for the five countries. Using GLOBE's leadership theory and publicly available data, Wanasika et al. had tools to conduct their study more effectively.

Kabasakal, Dastmalchian, Karacay, and Bayraktar's (2012) study is another example of research conducted in a region where previous studies and data were sparse.

Kabasakal et al. identified effective leadership and managerial practice in the Middle East and North Africa as a way to better prepare global leaders working in Egypt, Iran, Israel, Kuwait, Morocco, Turkey, and Qatar. However, when Kabasakal et al. recognized this region was under-researched, they looked toward GLOBE, with its unique empirical based theory and comprehensive leadership research study, to expose differences and similarities between country, regional, and global leadership attributes.

While some studies relied on GLOBE for a theoretical framework with extensive and unique data collected from diverse societies globally, other studies emulated GLOBE's scientific procedures. For example, since GLOBE researchers used a seven-point Likert scale to measure CLTs with acceptable accuracy, Grisham (2009) adopted the scale for a research project designed to test multifaceted and complex research topics (p. 121). However, unlike previous article examples, Grisham did not use GLOBE's data or CLT leadership dimensions in the study. Similarly, Festing and Maletzky (2011) used GLOBE 2004 CLT leadership dimensions in conjunction with another theory to build a theoretical framework for a cross-cultural adjustment study.

Ambiguity and Inconsistency

As with any complex and far-reaching concept developed and evolved over decades, Muenich and Williams (2013) noted GLOBE 2004 lacked clear definitions of leadership attributes, and the charismatic/value-based leadership dimension may not be the most effective method within every society. Muenich and Williams, while observing increased importance in cross-cultural leadership in international organizations, conducted a study to compare Texas A&M University's leadership program with GLOBE's CLT leadership dimensions and attributes. Their study focused on the charismatic leadership dimension and 22 leader attributes because GLOBE's CLT leadership dimensions and attributes were universally accepted (Muenich & Williams, 2013). Satisfied with the outcome of their study, Muenich and Williams observed ambiguity with the CLT leadership attributes. They stated, "The GLOBE study does not provide a clear definition for these attributes. Thus, there is not a universal standard for researchers to use when referencing the universally endorsed results of the GLOBE study" (Muenich & Williams, 2013, p. 49). House et al. (2014) developed CLT leadership dimensions by generating 112 attributes and then grouping them into 21 primary dimensions to produce six second level global CLT leadership dimensions (p. 19). House et al. defined the six global leadership dimensions but did not define or explain the 21 primary leadership dimensions and the 112 leadership attributes, which may have led to a perception of ambiguity. Additionally, GLOBE researchers are inconsistent with the CLT abbreviation. Throughout GLOBE 2004 and 2014, they referred to CLT as *culturally endorsed implicit theories of leadership* and *culturally endorsed leadership theory*. In some cases, this may lead to further ambiguity when researchers attempt to apply different aspects of CLT as a system of related and independent

theories or apply CLT as a single cohesive and universal cross-cultural leadership theory (House et al., 2004; House et al., 2014).

Geographical Limitations

Although GLOBE 2004 included 62 societies divided into ten regional clusters with input from 17,000 middle managers in 951 organizations (House et al., 2004), it may not be the most effective method in every culture (Muenich & Williams, 2013, p. 49). More specifically, Balabanova, Efendiev, Ehrnrooth, and Koveshnikov (2015) noted that GLOBE's CLT was too generalized geographically across societies for it to be useful for expatriates to understand fundamental cultural differences at the national level, specifically within Russia. GLOBE included Russia in the Eastern Europe cluster with other very diverse countries, such as Albania, Greece, Hungry, Kazakhstan, and Slovenia to name a few (House et al., 2004, p. 191). With such diverse societies and cultures within the Eastern Europe cluster, managerial methods in contemporary Russia were not independently addressed in GLOBE 2004 (Balabanova, Efendiev, Ehrnrooth, & Koveshnikov, 2015). Although GLOBE offered a fundamental understanding of cultural differences, intra-cultural and within-country variations have been ignored by international cross-cultural leadership studies (Balabanova et al., 2015).

GLOBE 2004 and GLOBE 2014

Only one article, a 20-year overview of GLOBE research by Dorfman, Javidan, Hanges, Dastmalchian, and House (2012), used or referred to GLOBE 2014 (p. 504). The articles in this study published after GLOBE 2014 continued to use GLOBE 2004 CLT and data, although the data was collected between 1994 and 2004 and may have been considered obsolete. Two observations are offered regarding this phenomenon. First, although the data collected and analyzed in GLOBE 2004 was relatively old, it was still relevant, and it was the only reliable and relevant data available, as in the case of Wanasika et al. (2011) and Kabasakal et al. (2012) for example. In both cases, the researchers concluded that GLOBE 2004 CLT was relevant and accurate for measuring cross-cultural leadership in wide and sometimes under-researched regions and societies of the world (Kabasakal et al., 2012; Wanasika et al., 2011). Second, GLOBE 2004 researchers focused on mid-level management and collected significantly more data in more societies in comparison to GLOBE 2014, which focused on senior-level executives and CEOs (Dorfman et al., 2012; House et al., 2014). Hence, GLOBE 2004 offered more data from more societies compared to GLOBE 2014.

Conclusion

This literature review analysis revealed that: (a) researchers in most articles from 2014 to 2018 used GLOBE 2004 because data was reliable, publicly accessible, and the only data available in specific areas; CLT leadership dimensions are effective tools for

measuring cross-cultural leadership effectiveness within countries and clusters or across regions; and unlike some other leadership theories, GLOBE's cultural and CLT leadership dimensions remained relatively unchanged for more than two decades; (b) that although GLOBE defined nine cultural dimensions and six global CLT leadership dimensions, the 21 primary dimensions and 112 leadership attributes are undefined, which was considered ambiguous; (c) that while GLOBE included 62 societies in its 2004 report, it did not contain specific data for each country, or it consolidated data into broad clusters containing dissimilar countries; and finally, (d) that although GLOBE published a report in 2014, researchers in this small sample of articles continued to use GLOBE 2004 data rather than the newer data in GLOBE 2014.

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Extending Winston's Circular Model of Servant Leadership: A Phenomenological Study

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The following research study presents a mixed methods study designed to further Winston's (2003) conceptualization of a circular model of servant leadership. Winston (2003) presented this circular model as an extension of Patterson's (2003) seven-factor model of servant leadership. The study included previously collected data identifying a servant leader at a small private liberal arts and professional college in the upper Midwest. The second portion of the study used phenomenological methods to interview followers of the identified leader to reveal the lived experiences of the identified leader's followers in relation to the variables of commitment to the leader, self-efficacy, and intrinsic motivation, as presented by Winston (2003). The study found support for the three variables of commitment to the leader, self-efficacy, and intrinsic motivation in the themes of quality relationships, transparent communication, self-efficacy supported by quality relationships, and role modeling. The study provided empirical evidence which may be used to develop a valid instrument to test the circular model presented by Winston (2003) in the future.

Leadership research focusing on how particular leadership styles and behaviors effect followers abounds. The vast majority of this research uses a leader-centric perspective, neglecting both the perspectives and influence of followers (Kellerman, 2007; Kelly, 2008. However, in recent years scholars have begun to shine a light on follower perspectives of the leadership process. This change has resulted in response to the flattening of organizational hierarchies, the changing modes of technology, and the increased use of participative engagement (Kellerman, 2007).

To date, the focus of follower-focused research has centered on how follower behavior impacts leadership, identifying follower characteristics, testing and developing models of followership, engaging a follower-centric view of the leadership processes, and seeking to better understand the leader-follower reciprocal relationship. Uhl-Bien, Riggio, Lowe, and Carsten (2014) argued that future followership research needs to more fully and clearly define followership and establish theoretical constructs of

followership. Furthermore, Uhl-Bien et al., differentiated between an employee and a follower, noting that followership "is the characteristics, behaviors, and processes of individuals acting in relation to leaders" (p. 96). Finally, Uhl-Bien, et al. identified two conceptual frameworks for future research direction including a reversed lens approach that seeks to understand how follower behavior affects leaders and a constructionist approach that seeks to identify ways that leaders and followers co-construct leadership and followership.

Winston (2003) proposed a conceptual model of the leader-follower relationship as a circular or spiral model within the servant leadership framework presented by Patterson (2003). Winston's conceptualization encompassed both theoretical frameworks presented by Uhl-Bien, et al., (2014), in that the model accounts for both how follower behavior and activity affect leaders and how the relationship between leaders and followers may be co-constructed. However, Winston's (2003) conceptualization has yet to undergo empirical testing.

The following paper reviews a mixed-methods research study exploring Winston's (2003) circular model of servant leadership. In particular, the paper reviews Patterson's (2003) servant leadership model, presents Winston's circular model of servant leadership, and reviews current research focused on leader-follower relationships. Finally, the paper presents a mixed-methods study which used previously collected data assessing the servant leadership behaviors of a single leader using the Servant Leadership Assessment Instrument (SLAI) (Dennis & Bocarnea, 2006), followed by a phenomenological study designed to understand the lived experiences of respondents in relation to the identified leader in terms of follower's commitment to the leader, self-efficacy, and intrinsic motivation.

Review of the Literature

The following review of literature presents Patterson's (2003) model of servant leadership and the circular extension to that model provided by Winston (2003). In addition, the review provides examples of followership research seeking to articulate the reciprocal relationships between leadership and followership. Little research exists within followership literature to support the variables proposed by Winston (2003). As such, additional literature outside of followership is presented to help support and delineate the proposed phenomenological research.

Servant Leadership

Greenleaf (2008) coined the term servant leadership to identify a philosophy of leadership which puts followers first (Hood, 2015). Greenleaf (2008) defined the servant leader as "…servant first…He is sharply different from the person who is leader first…the difference manifests itself in the care taken by the servant-first to make sure

that other people's highest priority needs are begins served" (p. 15). The test of servant leadership rests in assessing Greenleaf's questions, "Do those served grow as person; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (p. 15). However, the test of servant leadership remains an ambiguous and hard to measure leadership outcome.

Patterson's Model of Servant Leadership

Patterson (2003) presented a seven-factor theoretical model of servant leadership. The seven factors include agapao love, humility, altruism, vision, trust, empowerment, and service. As a type of moral love, which requires the leader to do the right thing, agapao love guides the remaining actions of the leader (Winston, 2002). Agapao love guides the leader to show concern and caring for followers, seeking to support and encourage their individual talents (Patterson, 2003). Humility guides leaders to be moderate, seek and listen to the advice of others, and rightly use power while keeping personal accomplishments in perspective and focusing on the needs others (Dennis & Bocarnea, 2006; Patterson, 2003). Altruism often results in personal sacrifice while helping others and seeking equal treatment for all (Dennis & Bocarnea, 2006; Patterson, 2003). Servant leaders include others in the creation of a shared vision, in which the gifts of organizational members guide that vision (Dennis & Bocarnea, 2006; Patterson, 2003). Trust represents a relational component of leadership and can be linked to integrity, respect, and service (Patterson, 2003). The leader's willingness to share power by providing information, emotional support, encouragement, and freedom represents a leader's use of empowerment (Dennis & Bocarnea, 2006; Patterson, 2003). Finally, service indicates a leader's "responsibility to others" and requires giving of time, talent, compassion, care, and concern (Patterson, 2003).

Winston's Circular Model of Servant Leadership

Winston (2003) extended Patterson's (2003) model of servant leadership by providing a multi-directional conceptualization of servant leadership. The model proposes that a leader's service will increase a follower's levels of agapao love, which will in turn increase commitment to the leader and personal self-efficacy (Winston, 2003). This change will lead to an increase in intrinsic motivation, which will, in turn, lead to increased altruism toward the leader and the leader's vision (Winston, 2003). Finally, increased altruism will lead to increased service toward the leader (Winston, 2003).

Winston (2003) argued that commitment to the leader remains an inarticulate concept. However, the model indicates that followers of a servant leader will experience an increased commitment to the leader and an overall increase in performance and more effective performance (Winston, 2003). Winston (2003) indicated that a better understanding of follower commitment to servant leaders is needed.

Self-efficacy relates to follower perceptions of their own abilities (Winston, 2003). Good leaders should positively affect follower self-efficacy and positive self-efficacy should increase motivation (Winston, 2003). Finally, motivation supported by positive self-efficacy powers the influence measured by follower service to leaders in Winston's (2003) model.

An individual's tendency to seek out ways to engage their capabilities and meet challenges presents an intrinsic motivation (Winston, 2003). Followers expressing intrinsic motivation will not be moved by extrinsic rewards, but rather engage in an activity because they are inwardly motivated to do so (Winston, 2003). In Winston's (2003) model, intrinsic motivation, which is supported by self-efficacy, provides the fuel by which followers engage in activity or service for a leader.

Leadership and Followership as Reciprocal Relationship

Maroosis (2008) and Stech (2008) both argued for viewing leadership and followership as a reciprocal process. In essence, followers affect and influence leaders just as leaders influence and affect followers. The concept, while intuitively plausible, only recently began to receive effort in establishing empirical evidence.

Baker, Mathis, and Stites-Doe (2011) engaged in empirical research to test several assumptions including followership as an active role, sharing of common purpose between followers and leaders, and the interdependence of the follower-leader relationship. Within a sample of U.S. healthcare workers, Baker, Mathis, and Stites-Doe found that follower and leader roles often overlapped and many followers had both "exemplary leader and effective follower characteristics" (p. 357). The study provided support for the reciprocal leader-follower relationship.

Testing the relationship between vision-based leaders and followers, Kantabutra and Vimolratana (2010) sought to assess the effects of leader passion, follower motivation, vision guidance, and leadership outcomes on the leader-follower relationship. Leaders with high levels of passion motivated followers to a greater degree (Kantabutra & Vimolratana, 2010). In turn, the degree of follower motivation directly influenced follower satisfaction (Kantabutra & Vimolratana, 2010). Kantabutra & Vimolratana (2010) highlighted the connection between leader behavior and follower motivation.

Billot, et al., (2013) conducted a qualitative study collecting 38 narratives to understand leader-follower relations in higher education. Using relational leadership theory, findings delineated positive and negative relational space (Billot, et al., 2013). Positive relational space included clearly defined roles and responsibilities, good feedback, supportive community, and a trustworthy environment (Billot, et al., 2013). Negative relational space included inhibiting and unhealthy environments, disempowerment, inadequate structure and budgets, bureaucratic rules and organization, and cynicism

(Billot, et al., 2013). The findings further support the notion of the follower-leader relationship as dynamic and reciprocal and the roles as shifting and complex (Billot, et al, 2013).

Morris (2014) used multi-method qualitative research to review the relational aspects of followership. Morris found that while hierarchy played a role, both leadership and followership were far more complex than hierarchy alone. Followership experiences tended to be better when hierarchy was not overwhelmingly explicit (Morris, 2014). Morris (2014) concluded that "followers and leaders are not static objects; instead, they are individuals who shift through processes of following and leading continuously depending on the situation and on aspects such as expertise and experience" (p. 58).

Support for Winston's (2003) Variables

While the followership literature presented begins to provide evidence for the reciprocal relationship between leadership and followership, it provides little evidence for the support of the three variables of commitment to the leader, self-efficacy, and intrinsic motivation proposed by Winston (2003). To move forward in testing Winston's (2003) model, a better understanding of these variables is needed. Evidence and support for these three variables were sought by looking outside followership literature. In particular, leadership focused studies that discussed these variables provided some theoretical support for further exploration.

Commitment to the Leader

As noted by Winston (2003), little empirical evidence exists to support and understand a commitment to the leader as a result of servant leadership. However, Bass (2000) noted that transactional leaders use contingent rewards and praise for meeting commitments to a leader or organization, whereas transformational leaders use empowerment and participative decision-making. Furthermore, Bass (2000) argued that Leader-Member Exchange research supports that quality of the relationship between the leader and follower effect follower commitment. Finally, Bass (2000) argued for parallels between transformational and servant leadership in the areas of vision, influence, credibility, trust, and service with meeting the needs of others as the primary differentiator. In all, Bass (2000) argued for the use of participatory leadership behaviors to increase follower commitment.

House (1976) argued that charismatic leadership seeks to inspire followers to "emulate" the leader's values, goals, and behaviors, and to be obedient, loyal, and committed (p. 6). Shamir, House, and Arthur (1993) indicated that commitment represented a "motivational disposition to continue a relationship, a role, or a course of action and to invest efforts regardless of the balance of external costs and benefits and their immediate gratifying properties" (p. 583). Furthermore, Shamir, et al. indicated that this

commitment eventually becomes a part of the follower's self-concept as a "way of being" (p. 583).

The literature supports the idea of relationship quality and internalization of leader vision as supporting follower commitment to a leader. As such, the following interview questions are proposed:

1. Describe your relationship with your leader and how that relationship affects your commitment to the leader (Bass, 2000; House, 1976; Shamir et. al., 1993)?

2. Does how your leader communicates vision and goals affect your commitment to the leader (House, 1976; Shamir et al., 1993)?

Self-Efficacy

Winston (2003) indicated that self-efficacy entails a "follower's perception of what the follower can and cannot do in terms of his/her capability" and is influenced by their social environment (p. 5). As well, positive self-efficacy directly affects motivation and overall performance (Winston, 2003). Again, followership literature does not boast much empirical evidence or conceptual articulations related to follower self-efficacy.

Poon (2006) conceptualized a model for exploration that included servant leadership, self-efficacy, and mentorship. The model seeks to articulate the relationship between servant leadership and its positive impact on both mentor and mentee self-efficacy (Poon, 2006). The model argues for a transformed relationship between mentor and mentee (Poon, 2006).

van Dierendonck and Dijkstra (2012) sought to find evidence and insight regarding the relationship between leader empowering behaviors and follower self-efficacy or psychological empowerment (p. E1). Psychological empowerment manifests in four cognitions including meaning, competence, impact, and self-determination (van Dierondonk & Dijkstra, 2012). Meaning entails the value of work or purpose of the work related to personal beliefs, values, attitudes, and behaviors (van Dierondonk & Dijkstra, 2012). Individuals experience competence when their beliefs about their capacity to perform a task positively relate to their perceptions of confidence and effectiveness (van Dierendonck & Dijkstra, 2012). Impact or "knowledge of results" relates to a person's belief about the influence or outcomes of their efforts (van Dierondonk & Dijkstra, 2012, p. E3). Finally, self-determination relates to a person's perception of autonomy in action (van Dierendonck & Dijkstra, 2012).

The literature supports the ideas of mentorship and empowerment as determiners of follower self-efficacy. As such, the following interview questions are proposed:

3. In what ways does your leader mentor or empower you in your role (Poon, 2006; van Dierendonck & Dijkstra, 2012)?

4. Has that mentorship or empowerment created or supported personal self-efficacy for you in the forms of meaningful work, autonomy, confidence, and knowing the impact of your work (van Dierendonck & Dijkstra, 2012)?

Intrinsic Motivation

Winston (2003) argued that intrinsic motivation provides the impetus for individuals to engage pursuits that match their interests, challenge them, and provides them satisfaction. Again, servant leadership and followership literature have little to support the construct of intrinsic follower motivation. However, Harrell (2008) argued for leadership as a contextual factor in follower motivation, and that consideration displayed by leaders directly impacts overall motivation and performance.

Tu and Lu (2016) indicated that within ethical leadership intrinsic motivation "reflects one's focus of attention" and followers experience more meaning when leaders engage in discussions concerning the impact of decisions and tasks on people and the organization (p. 134). Moreover, intrinsically motivated people show greater "job involvement and goal attainment", take advantage of developmental activities provided by the leader, and engage more fully in participative decision making (Tu & Lu, 2016, p. 134). Finally, intrinsically motivated followers seek to engage in and create relationships with others in the organization, including their leader (Tu & Lu, 2016).

Cho and Perry (2012) argued that intrinsic motivation remains the "most powerful driver of employee attitudes and performance" (p. 384). Cho and Perry found that leader trustworthiness and goal-directedness directly impact employee intrinsic motivation and satisfaction. In essence, the level of trust a follower has in a leader and the adoption and articulation of clear and challenging goals influence follower intrinsic motivation.

Berson, Halevy, Shamir, and Erez (2015) conducted empirical research to support visioning and goal setting as important factors in follower motivation. In particular, Berson, et al., found that the "construal fit" between the message (abstractness) and the situation (distance between leaders and followers) directly impacted follower motivation. The research combined two separate streams of inquiry, visioning and goal setting, into one.

The literature supported the idea of encouragement and support by the leader, trust between leader and follower, and clear visioning and goal setting as influences in follower intrinsic motivation. As such, the following interview questions are proposed:

5. How has your leader encouraged or supported your intrinsic motivation to accomplish goals and tasks (Tu & Lu, 2016)?

6. What factors of the relationship between you and your leader have most supported your intrinsic motivation to accomplish goals and tasks (Cho & Perry, 2012)?
7. Are there specific leadership behaviors that influenced your intrinsic motivation to accomplish goals and tasks (Berson, et al., 2015)?

Purpose of the Proposed Study

The mixed methods study sought to extend Winston's (2003) extension of Patterson's (2003) model of servant leadership, which presents a circular or spiraled leader-follower relationship. Winston (2003) called for research to extend Dennis and Bocarnea's (2006) Servant Leadership Assessment Instrument to test the variables of his extension. The proposed study represented a step prior to the development of an instrument to measure Winston's (2003) proposed variables by engaging in a mixed methods study to better articulate the lived experiences of followers of a servant leader. More specifically, the study aimed to engage followers of an identified servant leader in interviews seeking the lived experiences related to the variables of commitment to the leader, self-efficacy, and intrinsic motivation. The research question guiding the study was, How do followers experience commitment to a leader, self-efficacy, and intrinsic motivation as a result of their relationship with their servant leader?

Methods and Procedures

The study used mixed methods research design to, first, identify a servant leadership, and, second, to uncover the lived experiences of followers of that leader. The following section provides details of two separate steps. The first step was completed prior to embarking on the proposed phenomenological research as part of course requirements for the Regent University in PhD in Organizational Leadership program and engaged followers of a leader in assessing follower perceptions of servant leadership attributes using the SLAI (Dennis & Bocarnea, 2006). The results indicated that the leader was a servant leader. Taking those results, the second step engaged a sample of the followers of the identified leader in interviews to uncover their lived experiences as related to commitment to the leader, self-efficacy, and intrinsic motivation. The second step of this study provided a better understanding of how followers perceived and understood the variables in correlation to their relationship with the leader and may be used to inform scale development for empirically testing Winston's (2003) model.

Step One: Initial Assessment of Leader Using the SLAI

In May and June of 2017, I engaged in data collection for LPHD 754 Quantitative Analysis Methods (Hunt, 2017). The data collection utilized the Servant Leadership Assessment Instrument (Dennis & Bocarnea, 2006) to assess follower perceptions of servant leadership of a university president at a small liberal arts and professional

university in the Upper Midwest. Institutional review board approval was sought and obtained from the university's Institutional Review Board.

Entering the 42-question survey into Survey Monkey and including demographic questions related to gender, tenure, and employee category (staff or faculty), the survey was distributed to a total of 325 recipients via email. Data collection took place between May 18, 2017, and June 2, 2017. A total of 65 completed surveys were collected (Hunt, 2017).

A total of 28 males (43.1%) and 35 females (53.8%) participated, as well as two who did not identify gender (3.1%) (Hunt, 2017). Self-identification of employment status resulted in 35 staff (53.8%) and 28 faculty (43.1%), with two respondents (3.1%) who did not identify their employment status (Hunt, 2017). Twenty-six respondents (40%) had been employed up to five years, 29 (44.6%) between six and ten years, and nine (13.8%) eleven or more years, with one respondent (1.5%) not indicating the length of employment (Hunt, 2017).

Overall, university employees ranked their leader in all factors of servant leadership above the median. Means ranging between 3.40 for vision at the low end and 4.57 for humility at the high end, strongly suggest that followers perceived active servant leadership. Ranked by mean from highest to lowest, humility, trust, service, love, empowerment, altruism, and vision, the difference between the top-most factor of humility and the fifth-ranked factor of service equals 0.30, signifying minimal disparity in how these factors are viewed among the group. However, the next two factors, altruism and vision, score 0.81 and 1.17 lower than the top-most factor humility and 0.50 and 0.86 lower than the lowest of the top five services, respectively, indicating a larger disparity in perception.

Employment type did not indicate any significant differences for the factors. However, gender produced some significant difference in the altruism factor, with females rating the leader lower in altruism than males. Finally, means calculated by tenure showed a small but interesting phenomenon in that for the factors of love, empowerment, vision, altruism, and trust, employees with 6-10 years of service ranked the leader highest, followed by employees with 0-5 years, and lowest rankings for those with 11 or more years of service. The factors of humility and service showed highest rankings by those employed with five or fewer years of service, next by employees with 6-10 years, and last by employees with 11 or more years of service.

Taken as a whole, the survey results indicated followers perceived the university leader as a servant leader. The results for the factors of love, empowerment, vision, altruism, and trust related to the length of tenure indicated that care should be taken in the phenomenological step to engage employees in all tenure categories to ensure accurate representation of experiences across the sample. As well, the gender difference

associated with altruism supports the need for representation across genders in the phenomenological step.

Step Two: Proposed Phenomenological Study of Leader's Follower

Phenomenological methodology helped to uncover the lived leadership experiences of followers of the identified servant leader in relation to a commitment to the leader, self-efficacy, and intrinsic motivation. The use of phenomenological methods allowed a better understanding and conceptualization of follower perspectives of these variables. The following section provides background for phenomenological methods and covers participant selection and sampling and data collection methods.

Phenomenological Methodology

Phenomenological research methods seek a description of the lived experiences of individuals or groups (Patton, 2015). A phenomenological researcher focuses on how individuals experience phenomena and how they make sense of those experiences (Patton, 2015). Ultimately, phenomenological research seeks to describe how people experience particular phenomena (Creswell, 2013).

Moustakes (1994) described the phenomenological methods using six specific steps (Creswell, 2013). First, the researcher identifies the phenomenon (Moustakes, 1994). Second, the researcher engages in techniques called bracketing, epoche, and phenomenological reduction (Moustakes, 1994). Bracketing, epoche, and phenomenological reduction all serve to engage the researcher in honing in on the data as presented, seeking to limit personal bias and outside influence (Patton, 2015). A researcher uses bracketing to block out personal experiences regarding the phenomenon (Patton, 2015). Epoche provides an intensive form of bracketing where researchers engage in the cognizant removal of personal biases and judgments of the phenomenon (Moustakes, 1994). Finally, using phenomenological reduction the researcher presents the phenomenon in a way that remains faithful to the actual experience (Patton, 2015).

A researcher collects data and engages the data in a process called horizontalization, which treats all data with equal importance (Creswell, 2013). Using imaginative variation, which extracts the meaning of data using imagination, multiple frames of references, and divergent perspectives, the researcher begins to uncover data themes (Groenewald, 2004; Moustakes, 1994). These themes assist the researcher in creating textual descriptions of experiences and structural descriptions of how individuals experienced the phenomenon (Creswell, 2013).

Data Collection Methods

Moustakes (1994) argued for the use of interview in phenomenological methods. The proposed study will conduct in-depth interviews in person or via telephone (Groenewald, 2004). An informal, open-ended interview structure will provide depth and reduce question biases within the participant group (Patton, 2015). However, a topical guide supported by the literature will be used (Moustakes, 1994). I submitted the initial set of interview questions to a doctoral colleague and two potential participants to test the clarity of the interview questions. While all responded that the questions were understood, some small wording changes were made for clarification, and it was decided to include some definitions for clarity. The topical guide will consist of the following interview questions and provide definitions for the concepts of self-efficacy, autonomy, and intrinsic motivation:

Definitions:

- Self-efficacy is defined as personal perceptions of competence in abilities (Winston, 2003; van Dierendonck & Dijkstra, 2012).
- Autonomy is defined as self-determination or the ability to make choices related to personal actions (van Dierendonck & Dijkstra, 2012).
- Intrinsic motivation is defined as a personal drive to engage in activity that fits personal interests while being challenged (Cho & Perry, 2012; Winston, 2003).

Interview Questions:

1. Describe your relationship with your leader and how that relationship affects your commitment to the leader (Bass, 2000; House, 1976; Shamir, et al., 1993)?
2. Does how your leader communicates vision and goals affect your commitment to the leader (House, 1976; Shamir, et al., 1993)?
3. In what ways does your leader mentor and empower you in your role (Poon, 2006; van Dierendonck & Dijkstra, 2012)?
4. Has that mentorship or empowerment created or supported personal self-efficacy for you in the forms of meaningful work, autonomy, confidence, and knowing the impact of your work (van Dierendonck & Dijkstra, 2012)?
5. How has your leader encouraged or supported your intrinsic motivation to accomplish goals and tasks (Tu & Lu, 2016)?
6. What factors of the relationship between you and your leader have most supported your intrinsic motivation to accomplish goals and tasks (Cho & Perry, 2012)?
7. Are there specific leadership behaviors that influenced your intrinsic motivation to accomplish goals and tasks (Berson, et al., 2015)?

Specific data collection methods include recording and transcribing interviews via iPhone voice recording and NOW Transcribe software, respectively (Groenewald,

2004). In addition, field notes with observational, theoretical, methodological, and analytical notes will be taken during and following each interview. Transcribed interviews will be checked for accuracy and validity by sharing the transcriptions with each participant (Groenewald, 2004).

Participants and Sampling

Patton (2015) suggested using purposive sampling in studies designed to look at phenomena in depth. In addition, this study used a mixed methods approach, which identified a particular leader as a servant leader using the model proposed by Patterson (2003) and tested by the SLAI (Dennis & Bocarnea, 2006). As such, the participants in the sample included those who have worked closely or for an extended amount of time with the identified leader. In particular, I identified a diverse group of interviewees from within the ranks of the leader's followers, including those who have served on the leader's executive team and those who have worked with the leader for more than three years.

A literature review produced several similarly focused phenomenological studies. Harris-Wilson (2017) studied the effects of empowering followers using a sample of 12 participants. Hawkins (2016) explored follower perspectives of followership in higher education using a sample of ten participants. Hood (2015) studied follower perceptions of the outcomes of Greenleaf's theory using ten participants.

Mason (2010) indicated that sample sizes for qualitative studies may be much smaller than those in quantitative studies. In particular, the aim of a qualitative study directly affects the sample size (Mason, 2010; Francis, et al., 2010; Marshall, 1996; Patton, 2015). Marshall (1996) further stated that an "appropriate sample size for a qualitative study is one that adequately answers the research question" (p. 523). Moreover, distinct rules for sample size in qualitative research do not exist, as size depends on research intent and purpose, usefulness, time and resources (Patton, 2015, p. 311).

Glaser and Straus (as cited in Mason, 2010) argued that data saturation occurs when no new data evolves into a new concept. Ritchie (as cited in Mason, 2010) cited a number of influences on saturation including the number of criteria selected, collection methods, multiple samples, the diversity of the sample, and the researcher's expertise on the subject. In essence, sampling and saturation work together in a continuum that is balanced and influenced by a number of mitigating factors. A key component of addressing both sampling and saturation in qualitative research rests in a researchers intent and ability to fully communicate, explain, describe, and justify sampling procedures (Patton, 2015). As such, an initial sample size of 10 participant interviews is proposed. However, sampling will continue until saturation occurs, or when no additional themes of meaning arise from data collection (Glaser & Straus as cited in Mason, 2010; Patton, 2015).

Table 1: Participant Demographics

Participant	Gender	Direct/Indirect Report	Age Range	Years Worked for Leader
Greg	M	Direct	60-70	12
Kara	F	Indirect	40-50	8
Ray	M	Indirect	50-60	16
Mark	M	Indirect	60-70	11
Sam	M	Direct	40-50	3
Paula	F	Direct	50-60	16
Mary	F	Indirect	60-70	12
Tammy	F	Direct	50-60	11
Pete	M	Direct	40-50	4
Elaine	F	Direct	30-40	15

Coding Methods

Coding provides a means by which data can be simultaneously decoded and encoded (Saldana, 2009, p. 4). First cycle coding methods included initial coding read-through, InVivo coding, descriptive coding, values coding, and simultaneous coding, which represent elemental coding methods (Saldana, 2009). These initial coding methods allowed for an "open-ended" first review (Saldana, 2009, p. 66). InVivo coding enabled codes to be pulled directly from the data and results in codes such as *met you where you were at* and *had my back* (Moustakes, 1994). Descriptive codes provided a means to summarize ideas and concepts (Saldana, 2009). Participants "values, attitudes, and beliefs" make up the values coding (Saldana, 2009, p. 89). Finally, simultaneous coding provided an avenue by which multiple codes could be applied at the same time to a single word or phrase (Saldana, 2009). Following initial coding and frequency counts, codes were categorized into group codes by theming the data (Saldana, 2009). Theming the data allowed a corpus of similar codes to emerge, which then allowed an overarching theme to move into four final group codes (Saldana, 2009).

Results

Following the first and second cycle coding methods, I reviewed each interview question to derive evidence of overarching themes connecting to each of the questions. The following review shows participants answers to each question. As well, the review indicates code frequencies and thematic patterns in the coded data.

Overall, participants described their relationship with their leader as being one of quality, supported by affirming and supportive leader behavior, open communication, and overall integrity and authenticity. The data supported the idea that the leader had taken time and effort to build relationships with the followers, in more than a fleeting way. Finally, the data indicated that from this relationship, trust emerged and created a sense of commitment and loyalty.

Greg: I would say that as I got…as I grew to understand Brad I began to realize that Brad's approach to working with people was, I would say, casual *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationship)*…He was very interested in conversation, very interested in talking through his thought process *(Code 1: openness; shared information; Group Code: transparency; Final Group Code: transparent communication)*. So if you worked with Brad you would understand that meetings were usually long and…and Brad would usually want to talk through any process that he was thinking about and would want your input and want to hear from those who were working with him *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication)*. So, I always felt like Brad…that my working relationship with him was mutually respectful but I never felt that it was, after the first little while, I never thought that it was an extremely formal relationship or authoritarian relationship *(Code 1: respect, validated, not authoritative; Group Code: authenticity, democratic, affirmation; Final Group Code: quality relationships, transparent communication, self-efficacy)*. I felt that it was a more casual kind of relationship in which he sought to accomplish certain goals and enlisted people to help him accomplish those goals *(Code 1: participative, personable; Group Code: democratic, building relationships; Final Group Code: quality relationships, transparent communication)*…Because Brad was…maybe another way to describe that was personable *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships)*. Casualness led to…I never felt that Brad's connection to me in the business relationship was different than his relationship to me, on a personal level, if that makes sense *(Code 1: consistent; Group Code: integrity; Final Group Code: quality relationships)*. Brad and I weren't pals, you know, we weren't out playing golf every weekend or anything, but I always felt that he was genuine *(Code 1: genuine; Group Code: authenticity; Final Group Code: quality relationships)*. So, that my relationship with him in the office wasn't any different than my relationship with him if I didn't play golf with him or if I did go out and grab a bite to eat with him or if I was in his home…I never said that with respect to the kind of personal connection, that there was a difference when I was in his office during the workweek or any if I saw him at any other time. He was just always honest, genuine, above-board, caring, sympathetic *(Code 1: honest, genuine, straightforward, care, empathy; Group Code: integrity, authenticity, service, affirmation; Final Group Code: quality relationships, role modeling, self-efficacy)*. So, I

think that's what I call casual or which you could also call personal or maybe also call genuine *(Code 1: genuine; Group Code: authenticity; Final Group Code: quality relationships)*. Yes, surely encouraged commitment. Absolutely.

Kara: My relationship with the leader was…I think of it as a positive relationship *(Code 1: positive relationship; Group Code: building relationships; Final Group Code: quality relationships)*. He, obviously I was not a direct report to him, but I worked closely with him on [projects]…I think it was…was a positive relationship, definitely *(Code 1: positive relationship; Group Code: building relationships; Final Group Code: quality relationships)*. I always felt like I was supported…always felt like I could go to him and ask questions and know that the answer that I received *(Code 1: support, openness; Group Code: transparency, affirmation; Final Group Code: transparent communication, quality relationships, self-efficacy)*, he wouldn't waiver necessarily later *(Code 1: consistent; Group Code: integrity; Final Group Code: quality relationships)*. So, I kind of felt like I could move forward instead of thinking, ah I need to circle back and find out what, if that's really what he meant *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*…I felt …it's one of the reasons I've stayed so long, because I felt like I was heard *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication)*, I felt like everybody who came to him for whatever reason, whether they were a trustee or somebody who's…not to say that it's a lesser job, but you know someone who works hourly or something like that…I think no matter what, in any situation I was aware of, he was always really respectful of everybody *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships)* and I always felt he was trying to better not just the University but the individuals that he worked with, whom he worked. So, that made me feel very committed to his leadership, as well as the University itself *(Code 1: leader commitment, service; Group Code: service, commitment; Final Group Code: role modeling)*…And, I feel like part of that is because of the growth opportunities that he allowed to happen *(Code 1: encouraged growth; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. He is and was very wise about allowing people to grow and figuring out well you've maybe not mastered X, Y, or Z, but you know it's time for you to develop some more *(Code 1: encouraged growth; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. And I feel he really helped in that regard. And, again that fosters commitment.

Ray: I worked with him enough and in enough different capacities that I felt I could really trust him *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)*. One of the things I told him before he left is that I never felt like he treated me like an employee *(Code 1: collegial; Group Code: building relationships; Final Group Code: quality relationships)*. I felt he treated me like a colleague *(Code 1: collegial; Group Code: building relationships; Final Group Code: quality relationships)*.

Like maybe first among equals *(Code 1: collegial; Group Code: building relationships; Final Group Code: quality relationships)*…that coupled with just his own particular skill … gave us kind of mutual background that we could work together on several different things over the years *(Code 1: common ground; Group Code: building relationships; Final Group Code: quality relationships)*. And, I knew that whenever I would hear the latest crazy idea or whatever the latest new idea, that I didn't even, if I wasn't sure of it, I would know that I could trust that ultimately that idea wasn't crazy, that it was, in fact, a vetted idea that it had many hours and many people behind it *(Code 1: participative; Group Code: democratic; Final Group Code: quality relationships, transparent communication.)*. So, I knew he wasn't he was just an autonomous leader, that he would just decide we're going to do this everybody does it or they can lump it *(Code 1: participative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*….Because as you and I both know just in talking to him and the visioning process the way he did it there were often crazy ideas *(Code 1: vision, trust; Group Code: trust, vision; Final Group Code: transparent communication)*…So, you know, I finally learned when he crossed over the line from, you know, I got this really kooky idea that maybe could work to sort of lighten the mood of the kookiest idea has come into my head *(Code 1: dreaming; Group Code: vision; Final Group Code: transparent communication)*….And, not even…that style I feel engender is a sense of trust because I think people generally take themselves too seriously *(Code 1: trust, humility; Group Code: integrity; authenticity; Final Group Code: quality relationships)*. And so, I appreciate working relationships that know when to get down to work but also know when to set work aside to just be human and to communicate and to be silly, to whatever, so that, you know, you, you, build a relationship *(Code 1: sense of humor; Group Code: building relationships; Final Group Code: quality relationships)*. You're not just working on a project, you're building a relationship so that the work on the project goes smoothly and can be more efficient *(Code 1: building relationships; Group Code: building relationships; Final Group Code: quality relationships)*.

Mark: Any time that I met with him, my personal impression is that he was a very caring and genuine individual and most of the time he always gave me positive feedback rather than negative and unhelpful. *(Code 1: care, genuine, positive feedback; Group Code: service, authenticity, affirmation; Final Group Code: role modeling, quality relationships, self-efficacy)*.

Sam: He does not, he carries himself as a regular person *(Code 1: authenticity; Group Code: authenticity; Final Group Code: quality relationships)* and that's an unusual trait in a President. You know my favorite experience with Brad is, I tell the story a lot, I showed up to the, my wife and I showed up to a dinner my first year here and every table had its own theme. I walked in and Brad had the silly hat on,

silly sunglasses, and ley around his neck. And the previous President I worked for would not have done that in a million years, would not have humbled himself in that respect *(Code 1: humility; Group Code: authenticity; Final Group Code: quality relationships)*. And I think that's the thing I enjoyed about Brad. I certainly respected his intellect, his vision, his dedication *(Code 1: vision, leader commitment; Group Code: vision, commitment; Final Group Code: transparent communication, role modeling)* to the institution. But what made that real for me was his ability to relate to anyone in any situation and make you feel comfortable *(Code 1: met you where you were at; Group Code: building relationships; Final Group Code: quality relationships)*. And it was an absolute joy not only for myself but for my wife…And you know that those are rare qualities too. It was just about the time you would forget he's the President *(Code 1: humility; Group Code: authenticity; Final Group Code: quality relationships)*…He just had a way of saying things in…a way of putting things that everybody could understand *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)* and everybody could immediately go ok, that's what he's talking about, that's what he's looking for. It was, again, just a relatable thing for a guy *(Code 1: building relationships; Group Code: building relationships; Final Group Code: quality relationships)* in his position as any CEO but certainly a college President. I think there's no doubt that he's a brilliant man. He's a brilliant leader. But what makes him brilliant is his ability to, for everyone to understand *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)* what he's trying to do and that he was always looking forward *(Code 1: vision; Group Code: vision; Final Group Code: transparent communication)* and that's what I really enjoyed that. I can't say enough good things about him. It's a pleasure to work for him.

Paula: Well, I had a very close relationship with Brad *(Code 1: loyalty; Group Code: commitment; Final Group Code: role modeling)*….So, we would spend a fair amount of time, I wouldn't say socially but very informally having conversations *(Code 1: building relationships; Group Code: building relationships; Final Group Code: quality relationships)*. We ate together. We drove long distances together. So, we would have, rarely were they personal in nature, but they were informal in nature. And, so, I think, you know, those…that relationship created a bond, an understanding, a commitment that, I just became, I became committed to what I, what I, learned he was trying to accomplish *(Code: understanding; leader commitment; Group Code: affirmation, commitment; Final Group Code: quality relationships, role modeling, self-efficacy)*. I became more, probably more committed to helping him be successful because I respected him and I liked him and I felt like what he was trying to do I understood and I bought into and therefore I…I…wanted to do everything I could do to make him successful *(Code 2: respect, bought in; Group Code: authenticity, commitment; Final Group Code: quality relationships, role modeling)*. It

was very much less about could I be successful, even though I'm not a person who likes to fail. So, my own sense of accomplishment is important. But, I found myself over time I find, found [my husband] asking…asking occasionally why do you…why does that matter to you that…that should not matter to you because you have to [do this] and you're over here doing this?...Whatever that was the answer was always because I'm part of a bigger vision *(Code 1: participative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)* and I want…I want us to be successful as a university. And, if I'm not supporting Brad who is? I am his team *(Code 1: team; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*…We… are his team just as though the groups that work with me make our department successful *(Code 1: team; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*. I'm part of the team that works for Brad and if we don't do the things that need to get done, *(Code 1: team; Group Code: democratic; Final Group Code: quality relationships, transparent communication)* he and this university are not successful. So, it just became a real loyalty I guess *(Code 1: loyalty; Group Code: commitment; Final Group Code: role modeling)*.

Mary: I always felt my relationship was really good with Dr. Bradley and actually I would go further than that and say that I felt extremely loyal to him, toward him and really he is such an endearing figure that I felt willing to follow him *(Code 1: loyalty; Group Code: commitment; Final Group Code: role modeling)*...You know, more than that…but I felt like Dr. Bradley was very honest and so he...that created a lot of trust *(Code 1: honesty, trust; Group Code: integrity; Final Group Code: quality relationships)*. When he took a direction I always felt like…my feeling always was his intention was always for the good of the whole, the good of the college *(Code 1: altruistic; Group Code: integrity; Final Group Code: quality relationships)*. And, I actually, I don't know if this might fit in another place, but I actually had an experience with Dr. Bradley where there was a situation on campus that very tricky. A student had gotten a little out of control and Dr. Bradley just acted very promptly and it was so clear that what was foremost in his mind was the safety of all students and very quick action, but not unthoughtful action *(Code 1: thoughtful, concern; Group Code: integrity; service; Final Group Code: quality relationships, role modeling)*. It was thoughtful toward all parties but safety really primary for everyone involved *(Code 1: thoughtful; service; Group Code: integrity, service; Final Group Code: quality relationships, role modeling)*.

Tammy: I would call it a very open relationship *(Code 1: transparency; Group Code: transparency; Final Group Code: transparent communication)*. I felt more that I was working with him rather than for him *(Code 1: participative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*… I think when you have a sense that you're working with someone there's more of a

sense of teamwork, which appeals to me *(Code 1: team; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*. So, it probably increased my commitment to him.

Pete: Well, I worked for Brad for four years… In terms of our, what our relationship was, I think it was a very good working relationship. I always felt supported by him *(Code 1: support; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*, particularly dealing with personnel issues. Brad was always willing to sit down with everybody and listen to all sides of a story or a situation that was going on *(Code 1: listen: Group Code: transparency; Final Group Code: transparent communication)*. Whatever the case might be. But at the end of the day I never had any doubt that he would be there to support me and would not undermine me in any way *(Code 1: support; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. So I always, always, felt like he had my back going into any situation and even if he didn't agree 100 percent with what I wanted to do or what I thought the best route forward was, once the decision was made he supported me in that *(Code 1: support, had my back; Group Code: affirmation; Final Group Code: quality relationships)*…very supportive relationship *(Code 1: support; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*.

Elaine: Well, I was his [direct report for] about four years until his retirement…I got to observe him in several different ways and see the ways that he carried out his leadership *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*…because he and his leadership shows commitment to others, appreciation for others what they do *(Code 1: care; Group Code: Service; Final Group Code: role modeling)*. Encouraging me to reach out with my needs whether that was I finding ah different department heads to get in touch with me on things or board members and communicating with them about upcoming meetings or committee items *(Code 1: encouraged growth, empowered; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. He encouraged me to be a self-starter.

The most prevalent theme that emerged from the data, quality relationships (50), included the following group codes: building relationships (15), affirmation (13), authenticity (10), democratic (10), and integrity (10). The building relationships group code included the following initial codes: personable (4), building relationships (3), collegial (3), positive relationship (2), common ground (1), met you where you were at (1), and sense of humor (1). The affirmation group code included the following initial codes: support (4), encouraged growth (4), empowered (1), had my back (1), understanding (1), validated (1), positive feedback (1), empathy (1). The authenticity group code included the following initial codes: genuine (4), humility (3), respect (1), and authenticity (1). The democratic group code included the following initial codes:

participative (5), team (4), and not authoritative (1). Finally, the integrity group code included the following initial codes: trust (4), honesty (2), thoughtful (2), consistent (2), altruistic (1), and straightforward (1). The quality of the relationship between leader and follower stemmed primarily from the care taken by the leader to build the relationship, his affirming behavior toward each follower, and a general sense of the leader's integrity and authenticity. These characteristics and behaviors were supported by an overall sense of democratic participation in the organization's work and processes. Overall, participants indicated that commitment to the leader directly reflected the quality of their relationships with the leader. The data showed support for the impact of quality relationships on follower commitment (Bass, 2000).

The second prevalent theme that emerged from the data, transparent communication (23), included the following group codes: democratic (10), transparency (9), and vision (4). The democratic group code included the following initial codes: participative (5), team (4), and not authoritative (1). The transparency group code included the following initial codes: listen (3), clear communication (2), openness (2), transparency (1), and shared information (1). The vision group code included the following initial codes: (vision 3) and dreaming (1). The perception of transparent communication stemmed from the leader's willingness to engage in democratic behaviors of participation and teamwork, supported by clear communication, active listening, and openness to ideas. These leader behaviors supported the overall understanding and acceptance of the organization's vision. Bass (2000) argued that follower commitment directly links to vision and participatory leadership behaviors, which are supported by the data.

Two additional themes emerged from the data, including role modeling (13) and self-efficacy (13). Role modeling included the following group codes: commitment (7), service (6), and role model (1). The group code of commitment included the following initial codes: leader commitment (3), loyalty (3), bought in (1). The group code of service included the following initial codes: care (3), service (2), and concern (1). The group code of role model including on initial code: role model (1). Participants expressed viewing the leader as someone they could emulate or look to as an exemplar in a number of leadership areas. House (1976) indicated that follower's commitment increases when they view the leader as a role model. Thus, the data support the literature. Participants experienced the leader as a role model in seeing both the leader's commitment to the vision and mission of the organization and the leader's overall service to the organization and its constituents. House (1976) and Shamir, et al. (1993) argued that leadership inspires follower commitment as followers seek to *emulate* the leader's values, goals, and behaviors.

Self-efficacy included the group code of affirmation (13). The affirmation group code included the following initial codes: support (4), encouraged growth (4), empowered (1), had my back (1), understanding (1), validated (1), positive feedback (1), empathy (1). In the case of self-efficacy, the data indicated that the overall behaviors of the leader

increased both the quality of the relationships and the follower's self-efficacy. In particular, the leader's affirming behaviors moved beyond just empowering and support, to affirmation, which in turn increased their overall commitment to the leader.

Question 2: Does how your leader communicates vision and goals affect your commitment to the leader?

Overall, participants described their leader's communication of vision and goals as transparent and participatory. The transparency and democratic nature of communicated vision and goals received direct support from the quality relationship between the leader and follower. Participants cited the leader's personal commitment and persistence in reaching the organization's vision and goals as something they modeled their own behavior after and further indicated a sense of self-efficacy and autonomy in how they personally could help the organization reach the vision.

Greg: Yes, I would say it did. Again, maybe to kind of reiterate that I think that the way Brad commun…communicated his vision oftentimes was through a kind of mutual, ah, discussion of…ah, goals *(Code 1: leader commitment, participative; Group Code: commitment, democratic; Final Group Code: role modeling, quality relationships, transparent communication)*…Brad surely had ideas. He was creative and that is to say that Brad was always fomenting ideas, he did, he was stirring the pot, he didn't let things stand still and just kind of restless, almost that way, as you know *(Code 1: vision; Group Code: vision; Final Group Code: transparent communication)*. But at the same time, he just, he ah, he didn't just come into one's office or come into a cabinet meeting or something like that and just throw the rules down on the table and say, "OK, here are your marching orders" *(Code 1: not authoritative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*. There was always a discussion, there was always give and take *(Code 1: shared information; vision, participative; Group Code; transparency, vision; Final Group Code: transparent communication, quality relationships)*. And, there was always a kind of working through the material. So, yeah, because it was a shared, he wanted to share the vision and he wanted people to buy into the vision, and oftentimes, he changed, he allowed the vision to be shaped by those around him *(Code 1: shared information; vision; Group Code; transparency, vision; Final Group Code: transparent communication)*. So, that then we all own it *(Code 1: bought in; Group Code: commitment; Final Group Code: role modeling)*. And, yeah, that surely encouraged commitment, because when something is owned by everyone right, then we are all committed to it and to the person who initiated it *(Code 1: bought in, vision; Group Code: commitment, vision; Final Group Code: role modeling, transparent communication)*.

Kara: That's really, I…I know you don't need me to assess the questions, but I love it. One of the things you know, when Brad was here he invited everybody to

participate in a vision statement for the University and then it was a smaller committee in the end that created it *(Code 1: vision, participative; Group Code: vision, democratic; Final Group Code: transparent communication, quality relationships)*…I always felt like it was interesting because he had a clear vision but at the same time he was always open to hearing what everybody else in the room thought and then was very conscious of the fact that he was a leader *(Code 1: vision, openness, clear communication, tolerant; Group Code: vision, transparency; Final Group Code: transparent communication)*. So, he was going to be not just a sounding board but to synthesize all that information and make sure that he follows through on whatever, whatever the goal of that *(Code 1: sounding board, synthesized information; Group Code: transparency; Final Group Code: transparent communication)*… He was always open to the conversation *(Code 1: listen, openness; Group Code: transparency; Final Group Code: transparent communication)*…You know he communicated goals, I think he was really good at it *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*. There were cases that we didn't necessarily meet every goal every year…he would always back us up you know when talking to the board *(Code 1: had my back; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. And to me, that's a leader too…You literally felt like he had your back so to speak *(Code 1: had my back; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Ray: As far as the way he communicated his vision…that was usually done through mostly official channels. At least in my capacity with him as being a faculty member. So, what I would hear, if we're about the vision, a strategic plan, or new programs for the university or new, new, new, directives for the academic dean to work on…by the time I heard about them they were being communicated in maybe more official capacities *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*.

Mark: I think Brad had a very unique way of communicating. And, I always really respect people who can talk to the masses in a very simple format *(Code 1: clear communication, respect; Group Code: transparency, authenticity; Final Group Code: transparent communication, quality relationships)*. Brad was not intimidating individual *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships)*. He never took himself serious but he took his job serious *(Code 1: humility, leader commitment; Group Code: authenticity, commitment; Final Group Code: quality relationships, role modeling)* and because he talked very simple and he made sure that through that simplicity everybody could understand his vision or how he can see the future of this institution *(Code 1: clear communication, vision; Group Code: transparency, vision; Final Group Code: transparent communication)*. I think leaders that they can talk simple *(Code 1: clear communication; Group Code; transparency; Final Group Code: transparent

communication) you're going to have more followers because… they have more followers than those people who come across the one to communicate to people in a very high level of educational knowledge *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*. Brad was the president but he talked very simple in the sense of and put everybody at ease and that's why that communication did help *(Code 1: clear communication, personable; Group Code: building relationships; Final Group Code: quality relationships)*. He didn't intimidate you he didn't use a lot of jargons *(Code 1: personable, clear communication; Group Code: building relationship, transparency; Final Group Code: quality relationships, transparent communication)*. He says what it is *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*.

Sam: He was, he was very clear *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*. He always explained where he was going *(Code 1: vision; Group Code: vision; Final Group Code: transparent communication)*. He wasn't afraid. He would always, the thing that I liked too, Brad would always listen to you, listen to your ideas and take it to heart and trust your leadership *(Code 1: listen, trust, trusted me; Group Code: transparency, integrity, trust; Final Group Code: transparent communication, quality relationships)*. And when you have somebody that… and will let you do your job and when you have somebody in that position that's willing to let you do your job, listen to your thoughts and how you feel about things, that makes it so much easier to respect *(Code 1: autonomy, listen, respect; Group Code: autonomy, transparency, authenticity; Final Group Code: self-efficacy, transparent communication, quality relationships)*. You should always respect the President because the President, you respect *(Code 1: respect; Group Code: authenticity; Final Group Code: quality relationships)*. We respected Brad, I respect Brad because he was Brad and the fact that he would listen to you and take your counsel he wouldn't always agree with you which is fine but he would always listen *(Code 1: respect, listen, tolerant; Group Code: authenticity, transparency; Final Group Code: quality relationships, transparent communication)*. And at the same time, we would have a lively debate and lively discussions *(Code 1: openness, tolerant; Group Code: transparency; Final Group Code: transparent communication)*. I appreciated it. Openness in cabinet to listen to different points of view and let people debate and express their opinion *(Code 1: openness, listen, tolerant, participative; Group Code: transparency, democratic; Final Group Code: transparent communication, quality relationships)*. And, in the end, we would all come to a conclusion and we walked out of that room and be behind that decision *(Code 1: participative, team; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*. So, it makes it so much easier than to buy into what he's doing and what he's trying to accomplish *(Code 1: bought in; Group Code: commitment; Final Group Code: role modeling)*.

Paula: In some ways, you remember Brad...His world is more of an artist's canvas than it is a spreadsheet. And so, together we…we had to we had to find the right colors and we had to find, as his cabinet, we had to kind of set the agenda for him *(Code 1: participative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*. He would say things like, "Well, what do you think about this," or every now and then he'd say, "Well you know we need to do something in health sciences," or something like that you know *(Code 1: openness, participative; Group Code: transparency, democratic; Final Group Code: transparent communication, quality relationships)*…But, he would say it kind of tongue in cheek sometimes. But, you knew what he meant. And so, then you'd say, "Well, Brad I really think…" he just left…he left the canvas half done. And so, you just found a way to fill in the color *(Code 1: participative; Group Code: democratic; Final Group Code: transparent communication, quality relationships)*. He never…he never said this is what I want done *(Code 1: not authoritative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*…When I look back I think it did develop leadership in others because he let others lead *(Code 1: let others lead; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*. He knew when to pull back because he did have his own…his own ego…You knew when it was time to say, "Brad, I think we, I think we're at a point here where this is going to work. What do you think?" And then he would say, "Well, I think you should go this way or that way." You know, he was really pretty good about that. You'd provide all of the information that you thought it was the direction he wanted to head in and then he would say, you know, he'd kind of guide the rest of it or something, you know *(Code 2: guidance; Group Code: affirmation; Final Group Code: self-efficacy)*…So because of that a lot of freedom was given to the people that worked for him to do things their way *(Code 1: freedom; Group Code: autonomy; Final Group Code: self-efficacy)*.

Mary: I didn't deal directly with Dr. Bradley. So, we didn't have a lot of conversations. Most of goals and vision came through, by hearing about them or faculty meetings. But again when Dr. Bradley was present at a faculty meeting or talking to a group of faculty there really always was a sense of generosity toward not only students but to our faculty and staff *(Code 1: openness; Group Code: transparency; Final Group Code: transparent communication)*. So again, that integrity that he displayed, just his willingness to be vulnerable really and genuine was helpful *(Code 1: integrity, vulnerability, genuine; Group Code: integrity, authenticity; Final Group Code: quality relationships)*. In saying yeah, well, I'm not sure how this is going to play out because you never knew and no one ever knows how something will play out. But nevertheless, it never felt heavy-handed to me *(Code 1: not authoritative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*

Tammy: Yeah, yeah, I think yes. I think it did affect the relationship because it clarifies what the expectations are and it also unifies the group *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*… I think because they were developed as a group *(Code 1: participative; Group Code: democratic; Final Group Code: transparent communication, quality relationships)*. It was like there was a consensus there *(Code 1: participative; Group Code: democratic; Final Group Code: transparent communication, quality relationships)*.

Pete: I would say so. In a large part, the reason that I came here was because of Brad and his commitment to the vision that he had for the University and to be a part of that *(Code 1: leader commitment, vision; Group Code: commitment; vision; Final Group Code: role modeling, transparent communication)*. So, I was really excited by the direction the University was heading. And, I love the fact that he dreamed these really big audacious dreams *(Code 1: dreaming; Group Code: vision; Final Group Code: transparent communication)*. And, he was quite a sales...is…it's not like he's dead. He just retired. He is quite a salesman and convinced me that this University has got a great future and that we need good people to help move it forward *(Code 1: persuasion; Group Code: transparency; Final Group Code: transparent communication)*. So, certainly it affected my level of commitment *(Code 1: loyalty: Group Code: commitment; Final Group Code: role modeling)* to him just sort of right out of the gate…his tireless commitment to the mission helped drive me *(Code 1: leader commitment, vision; Group Code: commitment, vision; Final Group Code: role modeling, transparent communication)*. You know that he just, you know, he's just sort of a bulldog. You just keep going and you keep going and you get knocked down and you get back up again and you just, there's little roadblocks that are in the way *(Code 1: persistence; Group Code: commitment; Final Group Code: role modeling)*. You know, in some ways, one of the funniest things he ever said to me after my first year when we did my performance review. He said one of the things I like about you is people just throw shit at your feet and you step over it and just keep going forward. And, it was is some ways it's fantastic because that's him too. That it's, you know, department of Ed fine. OK. Move on. Yeah and HUD fine. OK. Move on. Oh what's this the HLC's not going to let us do engineering this year. OK. Move on. And, you just keep moving on. And, in some ways it's really refreshing to see your leader not get bogged down and bummed out for a long time over these headaches (Code 1: persistence; Group Code: commitment; Final Group Code: role modeling). You know, that…that really helped me a lot in terms of getting through those times when inevitably an organization you're thinking why are we doing this *(Code 1: persistence: Group Code: commitment; Final Group Code: role modeling)*. So, that was one of the things that, you know, that really helped me get through those challenging times.

The most prevalent theme emerged as transparent communication (40), including the group codes of transparency (23), vision (11), and democratic (14). The group code transparency included the following initial codes: clear communication (12), openness (6), listen (5), tolerant (2), shared information (2), persuasion (1), synthesized information (1), and sounding board (1). The group code vision included the following initial codes: vision (10) and dreaming (1). The group code democratic included the following initial codes: participative (10), not authoritative (3), and team (1). The literature argued for increased follower commitment as a result of clearly articulated goals and vision that results from participation in the visioning process (Bass, 2000; House, 1976; Shamir, et al., 1993). The data supported the concepts of a participatory and transparent visioning process.

The second most prevalent theme emerged as quality relationships (26), including the group codes of democratic (14), authentic (6), affirmation (4), building relationships (3), and integrity (2). The group code democratic included the following initial codes: participative (10), not authoritative (3), and team (1). The group code of authentic included the following initial codes: respect (2), vulnerable (1), genuine (1), and humility (1). The group code of affirmation included the following initial codes: had my back (2), guidance (1), and trusted me (1). The group code of building relationships included the following initial codes: personable (3). Finally, the group code of integrity included the following initial codes: trust (1) and integrity (1). Again, the quality of the relationship between the leader and follower provided a foundational piece of the commitment to the leader's vision and goals. In some ways, the quality of the relationship between the leader and follower provided a foundational place from which transparent communication could arise.

Two smaller themes emerged from the data, including role modeling (11) and self-efficacy (5). Role modeling included the group code of commitment (11), which included the following initial codes: leader commitment (4), persistence (3), bought in (3), and loyalty (1). Self-efficacy included the group codes of autonomy (5) and affirmation (2). Autonomy included the initial codes of autonomy (1), freedom (1), and let others lead (1). Affirmation included the initial codes of trusted me (1) and guidance (1). Again, participants indicated that the commitment shown by the leader provided both an example to emulate and a place from which their own personal autonomy in meeting the vision of the organization could arise (House, 1976).

Questions 3: In what ways does your leader mentor and empower you in your role?

Overall, participants indicated that their leader mentored and empowered them through a quality relationship. Several participants readily termed their interaction as mentorship, but just as many indicated that they did not feel it was a mentoring relationship. The salience of affirmation in supporting both the quality of their

relationship and their sense of self-efficacy surfaces as a key component in follower perceptions of mentoring and empowerment.

Greg: Um, well, I mean I would say he surely did, just to begin with. Boy, just off the top of my head to come up with specific instances isn't necessarily as easy. You know Brad first of all was just and encouraging person *(Code 1: encouraged; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*…Brad was very unhappy, that he hadn't been at the meeting and he, it was very clear. He made it very clear to me that he was unhappy about that *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*. And, I felt just terrible. And he could tell I felt pretty bad. So, I walked out of there. Later on, he came into my office and it was just the most interesting thing because he had worked out in his own mind why it is that I would not have invited him to that meeting. He basically sat down and explained this to me *(Code 1: had my back; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. It, you know, it was just the craziest thing because it was clear that Brad wanted to kind of justify to me, you know, why it was, because he knew I was feeling bad *(Code 1: had my back; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. And even though when I got into his office he was unhappy, he didn't want me to feel bad about it *(Code 1: positive feedback; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. So, I think the situation with mentoring was for Brad. Brad just encouraged the people who worked for him *(Code 1: encouraged; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. He wanted to them to they were valuable that their opinions were valuable and that he always was on their side *(Code 1: listen, had my back; Group Code: transparency, affirmation; Final Group Code: transparent communication, self-efficacy)*. I guess, is what I would say. That he sort of had their backs *(Code 1: had my back; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. He wasn't the kind of boss who was looking to bring you up short and to give you a difficult time if you didn't do one thing or another but he always wanted to encourage you and emphasize your strengths *(Code 1: encouraged; validated; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. You know, and the other side of mentoring that has to do more with teaching you things, ah, I have no doubt that I learned a lot from Brad *(Code 1: teaching; Group Code: role model; Final Group Code: role modeling)*. And, I think probably the thing I learned more form Brad than anything else would be about how to interact with other people when you're trying to set forth goals…And, I think from Brad, you know, he taught me a different kind of approach to things that had to do with interacting more with other people as you try to forge some kind of plan *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*. And, I think that was helpful as well.

Kara: I did think of him as a mentor, even from the beginning. I had my interview…and he happened to be here in his office in his sweatpants and a sweatshirt sitting at the table *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships)*. And, you know they were like go see Brad for a little while. So, I went and visited with him and from that initial conversation, honestly I still remember it felt like that was a moment where I just thought this man is wise and he has a lot of information to share and we have a common interest in theatre, particularly, that we really talked about a lot *(Code 1: common ground; Group Code: building relationships; Final Group Code: quality relationships)*. Mentoring to me isn't just about what your job is right now. It's about where you are going and where you have been *(Code 1: encouraged growth; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. Right now, where are you going and where are you going to. And my feeling is, has been really helpful in those areas. Let me see, visiting with him I guess you make me feel empower me? I can't say never. I can't say never, I shouldn't say because I don't know how he treated everybody else. I imagine he has similar experiences. Brad is very consistent *(Code 1: consistent; Group Code: integrity; Final Group Code: quality relationships)*. I think he empowered me in always feeling like I can do whatever I want *(Code 1: empowered, affirmation; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. You know I mean you put your mind to it and just decide that you're going to do something if *(Code 1: affirmation; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. When I hearing what the goal is for the campaign initially around the 60 million. I knew I wasn't doing it alone *(Code 1: support; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*, depending on what the donors do when they have a great committee and the [New President] are, they guide it, they both were instrumental in letting me lead you know and sometimes you have to be let to lead the university *(Code 1: guidance; let others lead; Group Code: autonomy, affirmation; Final Group Code: self-efficacy, quality relationships)*. One thing that I found, it's not always that every individual gets to lead…Whatever your strengths are you going to lead, to lead a big project like that. I thought that was, they really had faith in me *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. I certainly would never want to let Brad or the [NEW PRESIDENT] down in that regard or myself. But I do feel like he empowered me in a lot of different ways *(Code 1: empowered; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Ray: I think he had a certain level of trust in me as well from our interactions and the fact that he would let me run with certain kinds of projects *(Code 1: trusted; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. For instance…when I came I sat down in his office…I remember that day and I said here, here's what I think about if I can continue with this, with this project of

yours. I said, I feel that it has to be this kind of a thing because other entities in town are doing these other kinds of things and I, I, didn't get any pushback from him about, well no, you know, you'd be the director but what I really need you to look at is this. He simply said, go ahead with it and let's, let's, see if it works *(Code 1: trusted me; autonomy; Group Code: affirmation, autonomy; Final Group Code: self-efficacy, quality relationships)*. I'll support that. And, he was…he was both financially supportive and, I think, professionally supportive of the job he did for that. I feel that he was professionally supportive of me in my capacity as a faculty member in that as often as he could he came to…*(Code 1: support; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. But, but, more than just for me. He was incredibly supportive of my department… *(Code 1: support; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*…And, yes, that did empower me. I feel as though in my own job as chair… Absolutely *(Code 1: empowered; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Mark: I would say. I didn't have mentoring experience with him but I think indirectly I was empowered because all of those positive remarks he made about what I have done for the students and community at large was very empowering for me. *(Code 1: affirmation, empowered; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)* Because when the president of the university stops and tells me that I have done something good for the students' education or placement or companies have contacted him and they have said that our students project really has helped the company those positive remarks indirectly empowered me that I'm doing something darn good that the president will bring it up to my attention. *(Code 1: positive feedback, empowered, gave attention; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Sam: He definitely empowered me in the sense that he would listen to my counsel *(Code 1: empowered, listen, trusted me; Group Code: affirmation, transparency; Final Group Code: self-efficacy, quality relationship, transparent communication)*, which I'm kind of repeating myself. But I think that's absolutely true…And he would always listen to my thoughts on what we should do and that was and would back me up and so it was very empowering *(Code 1: listen, trusted me, had my back, empowered; Group Code: transparency, affirmation; Final Group Code: transparent communication, self-efficacy, quality relationships)*. And, at the same time you have that respect for him that you knew, you still knew who was in charge *(Code 1: respect, responsible; Group Code: integrity; Final Group Code: quality relationships)*. That sounds strange I guess but you would never take advantage of that because of who he is you would never overstep your bounds. I never, no I was always made sure not to overstep my bounds, because sometimes because he is so laidback and so personable *(Code 1: laidback, personable; Group Code: building relationships, authenticity; Final Group Code: quality relationships)*, that again

sometimes you kind of forget he was the President sometimes, but because you respect him because he does empower you *(Code 1: respect, empowered; Group Code: authenticity, affirmation; Final Group Codes: self-efficacy, quality relationships)*. You know, you know, you kind of know how far you can go…out of respect for him that he would mean he would let you say your piece and your argument *(Code 1: respect, tolerant, openness; Group Code: authenticity, transparency; Final Group Code: quality relationships, transparent communication)*. It was very empowering and which was much different than the experience I had in my previous job *(Code 1: empowered; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Paula: I had to learn from what Brad didn't say *(Code 1: autonomy; Group Code: autonomy; Final Group Code: self-efficacy)*. Not from what he said. So, for example, Brad believed in people and sometimes you would get frustrated because you knew that there were times when people were struggling more than they should *(Code 1: had my back; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. And, what are we going to do about that. And, he believes so much in people that he wouldn't let you discuss it…And, the question would always become are they going to be better in another role *(Code 1: encouraged growth; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. Maybe we should move them to here. Well, there was a lot of learning lessons in that because now that I am in this role you realize you have nothing but your people *(Code 1: building relationships; Group Code: building relationships; Final Group Code: quality relationships)*. You cannot get anything done if people don't buy in *(Code 1: building relationships; Group Code: building relationships; Final Group Code: quality relationships)*. And if they don't want to work for you. That's why he had to have been so supportive of his people for so long *(Code 1: support; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*…Yes. Brad, you know this is your…this is your lane now. Take it. And he just sometimes didn't *(Code 1: autonomy; Group Code: autonomy; Final Group Code: self-efficacy)*.

Mary: So, at times they would actually go in and talk with Dr. Bradley and we would go through what was going on…very liberating, he never micromanaged at least not with me *(Code 1: not micromanager, autonomy; Group Code: democratic, autonomy; Final Group Code: transparent communication, quality relationships, self-efficacy)*. I always felt like I was affirmed *(Code 1: affirmation; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. And, given a lot of room to go in directions that I thought were helpful *(Code 1: guidance; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. So, I always felt empowered by talking with him and he was always very respectful, very affirming, encouraging *(Code 1: empowered, affirmation; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. I just really have positive

things to *say (Code 1: affirmation; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. My experience with him was really always good.

Tammy: Well, I think definitely through the various promotions *(Code 1: encouraged growth; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*.

Pete: Well having the public support, both in term of large group settings, was always appreciated, but also in individual settings, whether it was just me and him or whether it was me or, you know, and two or three other people in the room *(Code 1: support; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. He was always really supportive *(Code 1: support; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*…That sort of support was really, really, valuable to me *(Code 1: support, had my back; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. And, then, we also did have a few moments where it usually wasn't during performance or any of the formal stuff, but it was after, you know, I sat down in his office and both of us would have our head in a hand talking about an issue and he would just, just the basic acknowledgment of…you have had to deal with a lot of crap and you've dealt with it well *(Code 1: empathy; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. Those sorts of little acknowledgments went a long way *(Code 1: empathy; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*…He was empathetic *(Code 1: empathy; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. He was empathetic and what he was so good about those moments was he wouldn't, he didn't leave it to like….oh yeah, the academic dean has to deal with a lot of crap *(Code 1: empathy; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. I had to deal with when I was a dean and you got deal with it now. But, it was…you know what, I've dealt with tough faculty and I know what you're going through. And you know some of them are jerks. It's just all there is to it. And, ah, you'll be all right. You just have to fight through it and you'll be OK *(Code 1: empathy; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. In some ways there's, and I've recognized it…When I get together with other academic Deans you don't even have to talk about the details and all of that kind of stuff that come along with the position. There is this understanding of peer to peer, I know you're dealing with garbage right now and you know that I'm dealing with garbage right now. And, there is just that acknowledgement that he made that you know I've been there too *(Code 1: empathy; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. I got through it and I know you need my support and I'm going to support you *(Code 1: support; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. And, you know, we're on the same team and we'll get through this *(Code 1: togetherness; Group Code: building relationships; Final Group Code: quality relationships)*.

The most prevalent theme emerged as quality relationships (53), including group codes of affirmation (44), building relationships (6), authenticity (4), integrity (2), and democratic (1). The group code of affirmation includes the following initial codes: empowered (10), support (8), had my back (7), affirmation (6), empathy (6), trusted me (5), encouraged growth (3), encouraged (3), positive feedback (2), guidance (2), gave attention (1), and validated (1). The group code of building relationships included the following initial codes: building relationships (2), personable (2), common ground (1), and togetherness (1). The group code of authenticity included the following initial codes: respect (3) and laidback (1). The group code of integrity included the following initial codes: responsible (1) and consistent (1). Finally, the group code of democratic included the initial code of not a micromanager (1). The data supported the concept of psychological empowerment (van Dierendonck & Dijkstra, 2012). In particular, while participants articulated concepts such as empowerment and mentoring, the data suggest moving beyond empowerment alone to affirmation, which moves from merely giving the power and authority for a follower to do something, to providing the emotional support and encouragement needed to meet challenges.

The second prevalent theme emerged as self-efficacy (47), including group codes of affirmation (40) and autonomy (5). The group code of affirmation includes the following initial codes: empowered (10), support (8), had my back (7), affirmation (6), empathy (6), trusted me (5), encouraged growth (3), encouraged (3), positive feedback (2), guidance (2), gave attention (1), and validated (1). The group code of autonomy included the initial codes of autonomy (4) and let others lead (1). Again, quality relationships and self-efficacy emerged from the data in relation to each other. The quality of the relationship between the leader and follower directly influenced the follower's perception of empowerment. If a follower perceived that the leader believed in and trusted them and recognized the leader's affirming behavior, they felt empowered to meet tasks and challenges.

The remaining two final group codes emerged as transparent communication (6) and role modeling (2). Transparent communication included the group codes of transparency (6) and democratic (1). Transparency included the following initial codes: listen (3), clear communication (1), openness (1), and tolerant (1). Democratic included one initial code, not a micromanager (1). Role modeling included the group code of role model (2), which included initial codes of role model (1) and teaching (1). Again, transparency emerged as a supporting theme for follower empowerment. The leader's willingness to listen and openness to conversation provided an avenue by which follower's confirmed the affirmation they experienced from the leader. Finally, the leader's ability to act as a role model and engage in teaching provided additional support for follower's perceptions of being empowered.

Question 4: Has that mentorship or empowerment created or supported personal self-efficacy for you in the forms of meaningful work, autonomy, confidence, and knowing the impact of your work?

Overall, participants described self-efficacy as a result of a quality relationship with the leader and affirming leader behaviors. Participants felt affirmed as a result of the leader's praise and affirmation, trust in them, validation, and guidance. The quality relationship included affirming behaviors, democratic processes, and an overall faith in the leader's authenticity and integrity.

Greg: Well, with respect to the meaning of the work, I think, the one thing that Brad was really good at was affirming people *(Code 1: affirmation; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. You know encouragement is one thing, and Brad was very encouraging, but he was also was affirming of people *(Code 1: affirmation; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. And, I think when a person is affirmed in what they are doing, I think that adds to the sense that their work is meaningful *(Code 1: affirmation; Group Code: affirmation)*. Brad was just very, very affirming *(Code 1: affirmation; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. You know, he would be affirming publicly and by publicly it would be like in a cabinet meeting Brad would thank someone for the contribution that they had made in a particular process or a particular idea or report that had been given or work in at accreditation you know, visit or something like that…*(Code 1: affirmation, praise; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*…You know, he was very free with his compliments *(Code 1: praise; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. You know, it's interesting that, you know, Brad brought back previous people…and others who had been before him to honor them. Lots of people are you know not willing to do that because they're kind of threatened by previous successful people who hold their position or were well liked in the community *(Code 1: humility; Group Code: integrity; authenticity; Final Group Code: quality relationships)*. And Brad wasn't like that because Brad was just affirming in general *(Code 1: affirmation; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. And so, you know, when he was willing to affirm people not only privately what she did but publicly that really gave you a sense that what you did for the community was meaningful and important *(Code 1: affirmation, praise; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. And, I think that was one of the primary ways that he helped people to, to, to, believe that their work was meaningful…there was something else you said besides meaning, what was the other word that you just used…Oh, yeah self-confidence…You know, you take, you step into a new position, and you always feel a little bit uncertain about how your abilities are going to fit with

that and, again Brad's willingness to so affirming and supportive *(Code 1: affirmation, support, empowered; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. And that's not to say that Brad didn't ever say that you did something wrong. He did. Or that, I wish you would do more of this or more of that. I mean Brad, you know, he could also make those kinds of statements, though he would always be kind of soft in that. But his tendency to be affirming, ah really helped one to gain self-confidence because whenever one takes on a new position there's always just a little lack of confidence and the constant affirmation that Brad had and his willingness to affirm, I think really encouraged one's confidence as one tried to get one's feet on the ground in a new position *(Code 1: affirmation, positive feedback, encouraged; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Kara: I do think at least the way that to me ways that he mentored and empowered me at least in ways that it created meaning in my work to me was that it allowed me to just know that I could dream bigger and not just dream bigger…to follow through on the work *(Code 1: dreaming; Group Code: vision; Final Group Code: transparent communication)*. To me it's important to come to work every day with the knowledge that what you do is important in some way to someone besides yourself and you know if it's all about you…it's not very meaningful in my opinion *(Code 1: validated; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. So, I do think Brad did help me feel like any time I'm going to work that I cannot do what I want. But that it was important that I guess that helps me think that there is meaning in it *(Code 1: validated; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. As far as autonomy again he was and is always supportive *(Code 1: autonomy, support; Group Code: autonomy, affirmation; Final Group Code: self-efficacy, quality relationships)*. I don't feel like he ever had a thumb on me in any way. I always felt like any conversation I had with him was positive which is not something you can say about every leader *(Code 1: positive feedback; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. I never felt like he was trying to. Even if he didn't agree with something or if he thought that might not be the direction we needed to go, I always felt like it was a very nurturing conversation and it always made me feel like, he always made me feel like in the end that it was my decision, but I need to take X Y and Z factors into consideration *(Code 1: tolerant, trusted me; Group Code: transparency, affirmation; Final Group Code: self-efficacy, quality relationships, transparent communication)*. And there's…I mean, I feel like again in our department that there's a lot of autonomy that happens in a teamwork environment, interesting that I feel like that comes from the top down *(Code 1: team, autonomy; Group Code: democratic, autonomy; Final Group Code: self-efficacy, quality relationships, transparent communication)*. So as far as did he make me feel more self-confident?...Yeah that's an interesting question because like I

said when I first heard what the goal was for the campaign, I keep going back to the central focus of my work. I never felt like I couldn't do it and it was because I knew that I had his support and confidence, which helped my confidence and the same for both of them *(Code 1: support, trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Ray: I'm not sure whether it was anything that he did deliberately or if it was just his style. As part of the academic arm of the university, I never felt that he micromanaged anybody really *(Code 1: not micromanager; Group Code: democratic; Final Group Code: transparent communication, quality relationships)*. I mean, I certainly, he never micromanaged my department about the direction we should take, should be taking any direction *(Code 1: not micromanager; Group Code: democratic; Final Group Code: transparent communication, quality relationships)*…because I do feel that, I do feel very autonomous in my role *(Code 1: autonomy; Group Code: autonomy; Final Group Code: self-efficacy)*. I feel that I can't do anything I want. But I probably could for a while…I always I, I, think I always try to act in best interests of university. And, I think I had a good role model in Brad, I guess *(Code 1: role model: Group Code: role model; Final Group Code: role modeling)*…Everybody who is working here wants to be here, administratively…So, we're just lucky we get those really, really, good role models *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*. That doesn't mean they don't make bad decisions from time to time. And, it also doesn't mean that I, I, simply that I'm sycophantic that I just you know. Oh, yes, Brad made that decision. I absolutely agree with that. No, I, you know, I question lots of stuff that they do. And, I think that they, they, Brad, in particular, was, was, very comfortable with people offering insight, bordering on criticism, input i. As I said I didn't work with him that closely on many things but the things I did, he always seemed to be open to those things *(Code 1: openness; Group Code: transparency; Final Group Code: transparent communication)*. And, I think, that that is, is, you know that unconsciously if nothing else served as a really, really, good role model for what I do in my job *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*. I hope.

Mark: I think it is very important. I thought…it does matter if the leader of an institution or an organization recognizes the contribution of an employee regardless of the status they have *(Code 1: affirmation; Group Code; affirmation; Final Group Code: quality relationships)*.

Sam: Absolutely. Trust and trust is a big word *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)*. He trusted my opinion *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. He trusted what I was doing *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. That didn't mean I could just go do whatever I

wanted to do. Obviously, I would go meet with him and talk about what my plans were and he would also trust me with *projects (Code 1: listen, openness; Group Code: transparency; Final Group Code: transparent communication)*. And… he didn't tell me the 10 things I needed to do *(Code 1: autonomy; Group Code: autonomy; Final Group Code: self-efficacy)*. He told me I think we need to think about making that step *(Code 1: guidance: affirmation; Final Group Code: self-efficacy, quality relationships)*. You need to go out and find out what it's going to take and that's all *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. That helps me…And he really respected that and never second-guessed me, which is nice because we make mistakes *(Code 1: respect, trusted me; Group Code: authenticity, affirmation; Final Group Code: self-efficacy, quality relationships)*. Everybody makes mistakes. You know Brad is not the kind of person to go and hold it against you or you made this mistake *(Code 1: understanding; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*, so we're not going to do this…So I try to take those lessons I've learned from him and use that with our staff in their department and try to empower [people] as much as possible and listen to them as much as possible *(Code 1: role model; Group code: role model; Final Group Code: role modeling)*.

Paula: Yeah, for sure, for sure. I…making decisions is like exercise. The more you make them the easier it is to make them and the quicker probably that you learn it's OK to make them… And because of the kind of leader that he was he wasn't going to make that decision for you *(Code 1: autonomy; Group Code: autonomy; Final Group Code: self-efficacy)*. He gave you the right to make that decision *(Code 1: autonomy; Group Code: autonomy; Final Group Code: self-efficacy)*. He also somehow earned our…our respect enough that we knew and our understanding maybe enough that we knew when *(Code 1: trusted me, respect; Group Code: affirmation, authenticity; Final Group Code: self-efficacy, quality relationships)*. If I'm going to make it I need to let him know *(Code 1: respect; Group Code: authenticity; Final Group Code: quality relationships)*. And when I didn't need to let them know he let you lead *(Code 1: let others lead; Group Code: autonomy; Final Group Code: self-efficacy)*. But, if they ever were going to affect something that he would have to answer to I made sure he knew and he had a real gift for that. He had a very nice way of ensuring you his trust *(Code 1: trust, trusted me; Group Code: integrity, affirmation; Final Group Code: self-efficacy, quality relationships)*. You can make that decision on your own *(Code 1: autonomy; Group Code: autonomy; Final Group Code: self-efficacy)*.

Mary: I would definitely say yes. His generosity and evenhandedness, the way that he allowed for people to move forward in what they were doing *(Code 1: evenhandedness, generosity, autonomy; Group Code: integrity, service, autonomy; Final Group Code: quality relationships, self-efficacy, role modeling)*. I always took my position…as a calling and I felt that that was affirmed by Brad *(Code 1:*

affirmation; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)…But he didn't just say start a committee and let's and leave it at that, he remained very connected to that program and really in some ways the students themselves would look to him as an example of the things *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)* we talked about in class and he would come in to our class and talk about leadership *(Code 1: leader commitment; Group Code: commitment; Final Group Code: role modeling)*… So, there was a very tight involvement at least in my program *(Code 1: leader commitment; Group Code: commitment; Final Group Code: role modeling)*, so I felt extremely empowered to move in the direction of you know leadership the vision that we saw at that time which was servant leadership and he became familiar with that *(Code 1: empowered, vision; Group Code: affirmation, vision; Final Group Code: self-efficacy, quality relationships, transparent communication)*.

Tammy: Well, I think he really was somewhat of a hands-off leader *(Code 1: not authoritative; Group Code: democratic; Final Group Code: quality relationships)*. Once he made you responsible for something you felt that responsibility *(Code 1: empowered; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. He also was pretty quick with praise *(Code 1: praise; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. You knew what he liked and on the flip side maybe what he didn't. I think that environment gave me confidence…He made you feel like you were hired because you're capable and go forth *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Pete: I would say so. Mostly because he's just not a micromanager at all *(Code 1: not authoritative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*. Once I figured out that he's not going to tell me you need to do this, oh you need to do that. But instead I do this and then he says okay I get back or he says are you sure you want to do that. And he will kind of talk me through some issues and then I felt I felt very empowered to do the job and how I need to do it *(Code 1: empowered, guidance; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. I don't know if it helped me find additional meaning in the job. I think the meaning comes from the vision so to the extent that he was able to articulate a vision for what the University ought to be, it helped me find meaning *(Code 1: vision; Group Code: vision; Final Group Code: transparent communication)*. But that's where I find the meaning in the work. And, it's broad, broader than just us as a University. It's sort of the higher ed, on a larger scale, sort of meaning is where I find a lot of the meaning.

Elaine: Yeah, he was good at expressing appreciation about encouraging finding solutions, if we had a hiccup or something *(Code 1: empowered; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. How to make

> something go better and a way for me to learn moving forward how to be more effective in my role *(Code 1: encouraged growth; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

The most prevalent theme emerged as self-efficacy (40), with group codes of affirmation (33) and autonomy (8). Affirmation included the initial codes: affirmation (10), trusted me (7), empowered (5), praise (4), support (3), guidance (2), validated (2), positive feedback (2), encouraged growth (10, understanding (1), and encouraged (1). Autonomy included the initial codes: autonomy (7) and let others lead (1). van Dierendonck and Dijkstra (2012) argued that self-efficacy is directly influenced by leader empowering behavior. The data indicated support for this argument with the salience of affirming and empowering behaviors.

The second prevalent theme emerged as quality relationships (33), with group codes of affirmation (33), democratic (5), authenticity (4), and integrity (3). The group code of affirmation includes the following initial codes: affirmation (10), trusted me (7), empowered (5), praise (4), support (3), guidance (2), validated (2), positive feedback (2), encouraged growth (10, understanding (1), and encouraged (1). The group code of democratic included the following initial codes: not authoritative (2), not micromanager (2), and team (1). The group code of authenticity included the following initial codes: respect (3) and humility (1). The group code of integrity including the initial codes of trust (2) and evenhandedness (1). Winston (2003) argued that self-efficacy is influenced by social environment and Poon (2006) indicated that the relationship between the servant leader and follower has a positive impact on both leader and follower self-efficacy. The data supported the conclusion that the quality of the relationship between a leader and follower directly impacts follower self-efficacy.

Transparent communication (11) included group codes of democratic (5), vision (3), and transparency (1). Democratic included the initial codes: not authoritative (2), not micromanager (2), and team (1). Vision included the initial codes: vision (2) and dreaming (1). Transparency included one initial code, transparency (1). Role modeling (7) included the group codes of role model (4), commitment (2), and service (1). Role modeling included the initial code role model (4). Commitment included the initial code leader commitment (2). Finally, service included the initial code generosity (1). Both transparent communication and role modeling supported the overall self-efficacy of followers. In particular, transparent communication and role modeling behaviors that engaged in democratic processes and showed leader commitment to the organization and organizational members supported follower self-efficacy.

Question 5: How has your leader encouraged or supported your intrinsic motivation to accomplish goals and tasks?

Overall, participants indicated their intrinsic motivation was encouraged and supported by a quality relationship of mutual trust and affirmation that allowed for autonomy. Furthermore, transparent communication that included active listening and openness provided additional support for their intrinsic motivation and the quality relationship with the leader. Finally, the leader's own commitment and service to the organization and organizational members increased personal intrinsic motivation to meet challenges.

Greg: I want to say yes to everything, as you know because I just thought Brad was a great leader. I really do. Not that he didn't have any weaknesses, but he did a wonderful job for my kind of personality. Well, I guess I would say without thinking about it too long, that, you know I tend to be a person who is intrinsically motivated, to begin with, and if I understand it properly because my nature is that way. I'm an introvert. I tend to act out of a kind of internal goals and want to do the things I enjoy doing and that I feel I'm good at, and, ah I think, you know, in a situation, if I were to compare Brad to a different kind of leader, you know, when the last president was there, for example, and I wasn't working as dean, but had I been working in that kind of situation, with somebody who basically would just give me an order, tell me to do something with it, whether they thought it was something that I was good at, wanted to do, liked, had any part in deciding or *anything (Code 1: not authoritative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*…I think the fact that Brad was so encouraging of people trying to be part of this decision making process and each one to use the skills and particular talents they have to contribute to the shared ownership and that really did encourage people to operate from what were their internal motivations *(Code 1: encouraged; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*…So, I never felt, you know…I think that Brad made a lot of room because of his nature for people to do the things that they wanted to do and to play their strengths and because of that I think I was able to do things that encouraged the kind of operation out that internal motivation *(Code 1: autonomy, let others lead; Group Code: autonomy; Final Group Code: self-efficacy)*.

Kara: OK, so you think…again Brad was always very positive in all conversations *(Code 1: positive feedback; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. He was never belittling or demeaning anyone anyway *(Code 1: affirmation; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. So, who doesn't want to work for a person who is so kind-hearted and yet has a lot of quote "power" of the University *(Code 1: care; Group Code: service; Final Group Code: role modeling)*. But if you just met him on the street you

would never know that that's who he is you he seems like just an ordinary person *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships)*. He's not like way up on some kind of pedestal *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships)*. He doesn't think of himself in that way and he doesn't project that image *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships)*. So to me that's motivating because I like to work with people who are down to earth *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships)* who are very goal oriented and aware of have their own ideas of what's important for the organization *(Code 1: vision; Group Code: vision; Final Group Code: transparent communication)*, but are willing to listen *(Code 1: listen; Group Code: transparency)* and are willing to always willing to learn from other people *(Code 1: humility; Group Code: authenticity; Final Group Code: quality relationships)*. So, to me, it's like all of these factors together always make me feel like I was encouraged and I was always supported *(Code 1: encouraged, supported; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. In the different jobs that I held in my life, it's so weird but it's true. I always think of life when I wake up in the morning excited to be going where I'm going…because you knew that you're going somewhere positive where you'd be reinforced in what you do *(Code 1: positive feedback; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. You'd have something to listen to be a sounding board which is interesting because someone who is in charge are not, they're not always interested in being a sounding board *(Code 1: listen, sounding board; Group Code: transparency; Final Group Code: transparent communication)*.

Ray: Before, you know, when we sat down to talk about them before we ever posted and I never felt that he had directed me to do anything that I probably wasn't going to do already *(Code 1: not authoritative; Group Code: democratic; Final Group Code: transparent communication, quality relationships)*…He had a pretty good understanding of what we needed here and gave me that input that allowed me to do those tasks *(Code 1: let others lead, autonomy; Group Code: autonomy; Final Group Code: self-efficacy)* more easily knowing that, knowing that the person that we were going to recommend would be somebody that he was going to be likely to hire…I do believe that I have the kind of relationship with him that I could have said no *(Code 1: tolerant; Group Code: transparency; Final Group Code: transparent communication)*. You know, I, why do you want that. I think we could have had an open dialogue *(Code 1: transparency; Group Code: transparency; Final Group Code: transparent communication)*…Well, OK. We had those kinds of frank discussions about several artists over the years *(Code 1: openness; Group Code; transparency; Final Group Code: transparent communication)*.

Mark: We did some projects…he did have the time and he came and listened *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication)* to the presentation with Tammy at that time and took notes and he wanted to have a copy of that…my contact with him was basically when we met when we saw each other and sometimes short conversation but those conversations and contacts were very, very, important because he was filled with positive remarks *(Code 1: positive feedback; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. It was filled with encouragement and also it was with the fact that the university has challenges but he made it very simple that he can ride through the turmoil *(Code 1: affirmation, clear communication; Group Code: affirmation, transparency; Final Group Code: self-efficacy, quality relationships, transparent communication)*…Absolutely. Brad always respected me…*(Code 1: respect; Group Code: authenticity; Final Group Code: quality relationships)*…I think it's very, very, important that that recognition that they trusted me that my judgment can play a vital role *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. That was a great motivation. And, that's called empowerment, I would say *(Code 1: empowered; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Sam: I think so…he trusted me with that process and that that motivates you that *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*… I'm pretty motivated. Nobody really needs to motivate me. But we all have internal motivations. You know it's easier to be motivated when you feel good about where you are and who you're working for. And so he let me dive headlong into that and let me have those conversations and he trusted that I would do the right thing *(Code 1: autonomy, trusted me; Group Code: autonomy, affirmation; Final Group Code: self-efficacy, quality relationships)*. Trusting my abilities *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)* and that makes a big difference, I don't care who you are. You know that's going to make, you know that's going to help your motivation no matter how motivated you are that's going to give you that extra boost to know that you know he trusts you and he believes in your leadership *(Code 1: trusted me, let others lead; Group Code: affirmation, autonomy; Final Group Code: self-efficacy, quality relationships)*. And I think it also reflects…Brad's an interesting person because he's so laid back and personable *(Code 1: laid back, personable; Group Code: authenticity, building relationships; Final Group Code: quality relationships)*, you know, people sometimes mistake those qualities for thinking there's something else behind it. And the other thing behind it for me was humility *(Code 1: humility; Group Code: integrity, authenticity; Final Group Code: quality relationships)*. And when you're the President of an academic institution, humility and college presidents usually do not go hand in hand. Not just humility, self-humility, humility, humility, in the sense that he was not

threatened by other people *(Code 1: humility; Group Code: integrity, authenticity; Final Group Code: quality relationships)*.

Paula: I was born with that…So, I want this university to be the best it can be. I wanted the people I worked with to be the best they could be and I wanted Brad's leadership to be the best it could be (Code 1: loyalty; Group Code: integrity; Final Group Code: quality relationships). And, if there was any way I could help them be the best leader here that…that he could ever be I was going to give everything I had (Code 1: loyalty; Group Code: commitment; Final Group Code: role modeling). I've thought about that over and over and over again. Why?…Had it been a different leader who was a…who is more dominating in their personality, who is maybe more direct who is maybe more bossy, I would have maybe not felt that same (Code 1: not authoritative; Group Code: democratic; Final Group Code: transparent communication, quality relationships)…I did feel like he needed me (Code 1: felt needed; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships). And so I had to. You know, maybe that maybe that was a gift of his.

Mary: Again, I think just allowing me autonomy *(Code 1: autonomy: Group Code: autonomy; Final Group Code: self-efficacy)*. I felt like I had a lot of um, I was able to lead within my own circle *(Code 1: autonomy; Group Code: autonomy; Final Group Code: self-efficacy)*. To move the students in a direction that we, that the program really needed to go. So, I felt like that was, there was a lot of freedom there *(Code 1: freedom; Group Code: autonomy; Final Group Code: self-efficacy)*. He, I would say that Dr. Bradley, was aware *(Code 1: leader commitment; Group Code: commitment; Final Group Code: role modeling)* that there was always an awareness of what was going on which was important to me, that the program was noticed because, you don't want to feel like you're out there alone *(Code 1: support; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. I felt like he had, he was able to listen *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication)* when that was appropriate and was aware *(Code 1: leader commitment; Group Code: commitment; Final Group Code: role modeling)*.

Tammy: As you know there is so much work to be done here and such limited resources. Um, that I think it just personally gave me the feeling that you have to step up to the plate, step up to the plate and you have to give all you have because it's a worthy goal *(Code 1: vision; Group Code: vision; Final Group Code: transparent communication)*. We have a worthy mission…Well, I think because he embraced the mission and was so committed to it, um, it was it easy to support that *(Code 1: leader commitment, vision; Group Code: Commitment, Vision; Final Group Code: role modeling, transparent communication)*.

Pete: I think it's more like, he's probably done more through having a sense of empathy with me knowing what I'm going through *(Code 1: empathy; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. We never had really explicit conversations about that…Yeah, yeah, that's right, exactly! It was sort of assumed more than anything else. But, not the sense of empathy that he had, that's like okay, somebody else knows what I'm going through *(Code 1: empathy; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. Other people have gone through this. I'm not crazy for wanting to do this. You know those sorts of things.

Elaine: Yeah, he was very encouraging *(Code 1: support; empowered; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. He was very encouraging and just observing him and his work ethic and his motivation to reach out to find common ground with others *(Code 1: support, role model; Group Code: affirmation, role model; Final Group Code: self-efficacy, quality relationships, role modeling)*. That's a motivator for me, to emulate that *(Code 1: role model: Group Code: role model; Final Group Code: role modeling)*. And I'm probably not as good at that, yet as he has been. It's good to have a reminder of what are some examples of what he has done in the past, that I can recall *(Code 1: role model; Group code: role model; Final Group Code: role modeling)*.

The most prevalent theme emerged as quality relationships (32), which included group codes of affirmation (14), building relationships (5), authenticity (5), and democratic (3). The group code affirmation included the following initial codes: trusted me (4), support (3), positive feedback (3), empowered (2), affirmation (2), encouraged (2), empathy (2), and felt needed (1). The group code building relationships included one initial code, personable (5). The group code authenticity included the following initial codes: humility (5), laid back (1), and respect (1). The group code democratic included one initial code, not authoritative (2). The data supported the concept of consideration shown by the leader impacting overall follower motivation, in the themes of affirmation and building relationships (Harrell, 2008). In addition, the data supported the concept of participatory decision making and developmental activities increasing intrinsic motivation in the themes of democratic (Tu & Lin, 2016).

The second prevalent theme emerged as self-efficacy (24), which included group codes of affirmation (14) and autonomy (7). The group code affirmation included the following initial codes: trusted me (4), support (3), positive feedback (3), empowered (2), affirmation (2), encouraged (2), empathy (2), and felt needed (1). The group code of autonomy included the following initial codes: autonomy (5), let others lead (3), and freedom (1). Again, the data supported the concept of leader consideration (Harrell, 2008). However, the data also indicated a strong theme of autonomy and freedom associated with intrinsic motivation. In many cases, participants indicated that they

possessed natural intrinsic motivation, but that the leader's willingness to let them engage that motivation on their own terms increased their overall intrinsic motivation.

Transparent communication (14) included group codes transparency (8), vision (3), and democratic (3). Transparency included the following initial codes: listen (4), transparency (1), openness (1), tolerant (1), and sounding board (1). Vision included one initial code, vision (3). Democratic included one initial code, not authoritative (3). Role modeling (8) included group codes commitment (4), role model (3), and service (1). Commitment included initial codes leader commitment (3) and loyalty (1). Role model included one initial code, role model (3). Service included one initial code, care (1). Again, the commitment the leader expressed both toward the organization and the organizational members, coupled with transparent communication supported by active listening and tolerance to opposing ideas, further supported individual follower's sense of intrinsic motivation.

Question 6: What factors of the relationship between you and your leader have most supported your intrinsic motivation to accomplish goals and tasks?

Overall, participants indicated that the quality of their relationship with the leader was the greatest factor in supporting their intrinsic motivation to accomplish goals and tasks. In particular, the leader had taken the time to build a relationship based on the leader's affirmation of the follower, integrity, which resulted in mutual trust, and an overall expression of evenhandedness in dealing with challenging situations. Transparent communication supported the quality relationship, particularly in the form of active listening. Finally, the leader's modeled commitment to the organization and organizational members increased their overall trust and willingness to engage challenging tasks and goals.

Gary: Well, first, since you just said that, I will echo that I surely did trust Brad *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)*. I did feel that Brad was trustworthy *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)*. If I needed to say something to him, to reveal something to him, if there was something that I didn't do or felt I didn't know how to do…With Brad, I wouldn't have any problem. In fact, on various occasions I could sit down in his office and say, you know, Brad I'm not quite sure how to go about this, I'm not quite sure what it is that would be my next step *(Code 1: guidance, tolerant, listen; Group Code: affirmation, transparency; Final Group Code: self-efficacy, quality relationships, transparent communication)*. I never felt that if I revealed something that Brad would say, you know, you're an idiot or, you know, then why are you in this job. That wasn't Brad's approach. So, I think the fact that Brad was approachable surely encouraged that, that you could reveal not only your strengths but your weakness and Brad didn't take opportunity, wouldn't use that against you at another point in time *(Code 1: personable, had my*

back, guidance; Group Code: building relationships, affirmation; Final Group Code: self-efficacy, quality relationships). You know that was really helpful. I think that that encouraged a kind of internal self-motivation.

Ray: Yeah, I mean, I think that's what it would boil down to with me is the way I saw him do his job *(Code 1: role model; Group Code: role model; Final Group Code: role modeling).* The way I saw him interact with other members of his staff, though, once in a while time so I was privy to internal workings that I probably didn't really need to know about that, yet was, and I was able to glimpse into his thought processes on a on a couple of difficult situations, let's call them *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*...As I said, you know, we, we both lead meetings with a certain amount of humor *(Code 1: sense of humor; Group Code: authenticity; Final Group Code: quality relationships).* As well, as well, I don't know how efficient he was in meetings…a meeting is also relationship building because the more you do that *(Code 1: relationships building; Group Code: relationship building; Final Group Code: quality relationships).* The better people work because they don't, they're not, accomplishing tasks at that point. They are working on a vision *(Code 1: vision; Group Code: vision; Final Group Code: transparent communication).* They're there, they're there and they're visioning strategy and they're strategizing vision. Let me just throw around buzzwords that is true. It's not just what we have this task. We need to have this three hour meeting get it done. No, it's…the relationships are created and I must say that the, the, other role models in my life were also servant leaders *(Code 1: building relationships; Group Code: role model, service, building relationships; Final Group Code: quality relationships, role modeling).* Certainly, more pleasant by far and far more meaningful…I don't know, why would I continue doing the performing arts series. Yeah, there is a need for it. Yeah, but, you know, I, I, believed in the mission that Brad took over from the town saying we really ought to have this *(Code 1: bought in; Group Code: commitment; Final Group Code: role modeling).* And, I can't always say that I was happy…So, that was directly as a result of our relationship that we had *(Code 1: building relationships; Group Code: building relationships; Final Group Code: quality relationships).*

Mark: I think. He was very down to earth individual (Code 1: down to earth; Group Code: authenticity; Final Group Code: quality relationships). That's one thing was very important because, again, I want to use this as I said earlier leaders that they take themselves serious… They're not leaders. He was a man he never took himself serious but he took his job serious *(Code 1: humility, leader commitment; Group Code: authenticity, commitment; Final Group Code: quality relationships, role modeling)*…He was very humble *(Code 1: humility; Group Code: authenticity; Final Group Code: quality relationships).* He was very easy to approach *(Code 1: personable; Group Code: building relationships; Final Group Code: quality relationships).* He was always willing to get to know you and your family *(Code 1:*

building relationships; Group Code: building relationships; Final Group Code: quality relationships). And, I think that really adds up to that relationship *(Code 1: building relationship: Group Code: building relationships; Final Group Code: quality relationships)*…Brad is good listener *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication).* He was very good listener *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication).* He never attacked your ideas even if it might not be *(Code 1: tolerant; Group Code; transparency; Final Group Code: transparent communication).* And, he was sincere when he said I want to hear what you have to say *(Code 1: authentic, listen; Group Code: authenticity, transparency; Final Group Code: quality relationships, transparent communication).* And I think sometimes and I know some leaders…that I don't think they listen *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication).* They pretend they are listening and you have to recognize *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication)*…But I do when I talk to them, I think they don't…they're not active listeners and I think Brad had an active listening skills which is very, very, important because you feel that you are being heard *(Code 1: listen, gave attention; Group Code: transparency, affirmation; Final Group Code: self-efficacy, quality relationships, transparent communication).* Somebody who listens so those are the things that I think made him unique *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication).*

Sam: Trust *(Code 1: trust; Group Code: integrity; Final Group Code; quality relationships)* is big and I didn't, I didn't have that with my last boss. There was no there was not intrinsic, intrinsic trust factor there it wasn't. And, he's one of those people too that he might have. He didn't care who got the credit *(Code 1: team; Group Code: democratic; Final Group Code: transparent communication, quality relationships).* You know, you look at me a guy you know, he's the total opposite. And obviously, this is going to sound self-serving…he and I are a lot alike. I think in the sense that we know we like to banter back and forth and have fun *(Code 1: sense of humor; Group Code: building relationships; Final Group Code: quality relationships)* and, and I like working with people like that, you know. I mean there's a time for serious thought and preparation and there's a time to be a little less serious about things *(Code 1: sense of humor; Group Code: building relationships; Final Group Code: quality relationships)* and that, that motivates me, that empowers me, that gives you a self, self…It improves your own self-confidence knowing that he's paying attention what you're doing *(Code 1: gave attention; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships).* There's no question, but it's not like if you make one little mistake it's, boy, it's going to be on your list or just don't know how to describe it really. I mean it's just a confidence knowing that he's going to treat you the right way *(Code 1: trust, affirmation; Group Code: integrity, affirmation; Final Group Code: self-efficacy, quality relationships).* His leadership style

that he's got he's got to do all the things, you talk to, is going to empower you, he's going to listen to you *(Code 1: listen, openness, empowered; Group Code: transparency, affirmation; Final Group Code: self-efficacy, quality relationships, transparent communication)*. He's going to trust you *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)*. At the end of the day the buck stops with him *(Code 1: responsible; Group Code: integrity; Final Group Code: quality relationships)*. We all knew that. But, you know, you could never say in my mind that he didn't listen to you *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication)*. And, then on the flip side you've got to be smart enough understand that you know you're going to be listened to but that doesn't mean everything is going to go your way *(Code 1: listen; Group Code: transparency; Final Group Code: transparent communication)*. Some people think when things don't go their way they're not listened to, which I find utterly hilarious, quite honestly. So, I mean when things don't go my way I think because of the way he did things, the way he listened, when things didn't go my way it never bothered me because I knew he listened *(Code 1: listen, respect; Group Code: transparency, integrity; Final Group Code: transparent communication, quality relationships)*. I knew he thought about, he took me seriously, and so it's not like I expect every decision to go my way but it's never really bothered me *(Code 1: trusted me, understanding; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. I've never come back to my office and...you know and I just knew, you know he let me have my say and try to prove my point *(Code 1: tolerant, listen; Group Code: transparency; Final Group Code: transparent communication)*. And at the end of the day he said it was the best thing to do *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)*…Yeah absolutely. Even on the side where he would call your, I don't know what, they call your bluff *(Code 1: direct; Group Code: transparency; Final Group Code: transparent communication)*. That's not he wasn't afraid to tell you something was a bad idea but he did it in a way that didn't make you feel bad *(Code 1: direct, straightforward, guidance; Group Code: transparency, integrity, affirmation; Final Group Code: self-efficacy, quality relationships, transparent communication)*. So, he was really honest in a non-threatening way *(Code 1: honest; Group Code: integrity; Final Group Code: quality relationships)*. And you know if you walk into somebody's office and you saw an idea, I think it's a bad idea in cabinet they just kind of blow up on you, you're on your part of bringing more ideas. That person had a way, he never blew up *(Code 1: evenhanded; Group Code: integrity; Final Group Code: quality relationships)*. You know that's a crazy idea. We're not going to do that. And, you, even though he was in his own tone if you didn't know you weren't sure were right where he was going. But you know I guess I never think that's the other thing, that it is not valued *(Code 1: validated; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. You never felt bad if things didn't go your way. And that's,

that's a really important quality in a leader and that's something I probably do a better job frankly. So yeah I really enjoyed that.

Paula: Yes, I did trust him *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)*. I trusted him and I believed that he believed in his people *(Code 1: trust, affirmation; Group Code: integrity, affirmation; Final Group Code: self-efficacy, quality relationships)*. I always felt that way. He cared deeply about people so that mattered to me when I saw how much she cared about the people and how much he cared about our kids, our students *(Code 1: care; Group Code: service; Final Group Code: role modeling)*. It mattered to me…I don't think Brad showed ego, that he never showed ego unless he needed to *(Code 1: humility; Group Code: integrity; Final Group Code: quality relationships)*.

Mary: You know when I think about Dr. Bradley and when we talk about Dr. Bradley we were always say, oh we just love Dr. Bradley. I think just his character, his goodness *(Code 1: character; Group Code: integrity; Final Group Code: quality relationships)*. He was a person that could tear up when something when someone was harmed or we heard of a tragedy in our college community *(Code 1: vulnerable, empathy; Group Code: authenticity, affirmation; Final Group Code: self-efficacy, quality relationships)*. He was just so genuine *(Code 1: genuine; Group Code: authenticity; Final Group Code: quality relationships)*. Even at Christmastime when he would go in and read that Christmas story year and year there was something about his authenticity *(Code 1: authenticity; Group Code: authenticity; Final Group Code: quality relationships)* for me, at least, that made me very willing to work with him and feel…I guess I would say the factors just that authenticity that generosity of spirit, that empathy, you know his tender heartedness towards the community *(Code 1: authenticity, generosity, empathy, vulnerable; Group Code: service, affirmation, authenticity; Final Group Code: self-efficacy, quality relationships, role modeling)*. Very much concerned about the well-being of our community *(Code 1: care; Group Code: service; Final Group Code: role modeling)*.

Tammy: I just felt, I felt that he felt I was confi…or capable and that just gave me all the more internal reasons to live up to those expectations *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*. His belief in me gave me confidence and the will to do as much as I can *(Code 1: trusted me; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships)*.

Pete: Oh yeah. In some ways I didn't want to let him down *(Code 1: loyalty; Group Code: integrity; Final Group Code: quality relationships)*.

Elaine: I always appreciated that he was an English major like me…finding something in common like that *(Code 1: common ground; building relationships; Group Code: building relationships; Final Group Code: quality relationships)*. And working with

the board, he would give me, give me advice on how to work with them and interact with them (Code 1: support, guidance; Group Code: affirmation; Final Group Code: self-efficacy, quality relationships).

The most prevalent theme emerged as quality relationships (43), which included group codes affirmation (15), integrity (15), building relationships (10), authentic (9), and democratic (1). Affirmation included the following initial codes: guidance (4), trusted me (3), gave attention (2), empathy (2), support (1), empowered (1), had my back (1), affirmation (1), understanding (1), and validated (1). Integrity included the following initial codes: trust (8), evenhanded (1), character (1), responsible (1), and straightforward (1). Building relationships included the following initial codes: building relationships (6), sense of humor (3), personable (2), and common ground (1). Authentic included the following initial codes: authenticity (3), humility (3), vulnerable (2), genuine (1), respect (1), and down to earth (1). Democratic included one initial code, team (1). Cho and Perry (2012) indicated that trustworthiness on the part of a leader directly impacts follower intrinsic motivation and Harrell (2008) argued that consideration for a follower by a leader impacts follower intrinsic motivation. The data supported both trustworthiness and consideration as factors influencing follower intrinsic motivation. Moreover, the data indicated that the leader's willingness to build relationships based on affirmation and mutual trust increased follower intrinsic motivation.

The second prevalent theme emerged as transparent communication (18), which included group codes transparency (16), democratic (1), and vision (1). Transparency included the following initial codes: listen (13), tolerant (2), openness (1), and direct (1). Democratic included one initial code, team (1). Vision included one initial code, vision (1). Berson, et al. (2015) argued that follower intrinsic motivation increases with participation in visioning and goal setting. The data indicated strongly that active listening both in a visioning and goal setting scenario and in a willingness to engage in empathetic understanding increased follower intrinsic motivation.

Self-efficacy (15) included the group code of affirmation (15). Affirmation included the following initial codes: guidance (4), trusted me (3), gave attention (2), empathy (2), support (1), empowered (1), had my back (1), affirmation (1), understanding (1), and validated (1). Role modeling (2) included the group codes role model (2) and commitment (2). Role model included one initial code, role model (2). Commitment included the following initial codes: leaders commitment (1), bought in (1), and loyalty (1). The data indicated that overall leader affirmation and leader commitment provided additional support for follower intrinsic motivation.

Question 7: Are there specific leadership behaviors that influenced your intrinsic motivation to accomplish goals and tasks?

Overall, participants indicated that intrinsic motivation was influenced by leader behaviors supporting perceptions of integrity and authenticity, which included trust, honesty, and humility. Follower perceptions of integrity and authenticity stemmed from the quality relationships the leader had taken the time to cultivate. Finally, the leader served as a role model for both commitments to the organization and organizational members and overall service to people and the mission.

Greg: Well, again, I would say and again this is something I said in that tribute another think that was true about Brad that was particularly was encouraged commitment from me, I, how gracious Brad was and just how much of the milk of human kindness flowed through his veins *(Code 1: character, gracious; Group Code: integrity, authenticity; Final Group Code: quality relationships)*. You know, I think again that just wasn't a line of distinction, for Brad, between his official duties and his human duties because of that you could just see *(Code 1: consistent; Group Code: integrity; Final Group Code: quality relationships)*. You must have seen this many times. Something happened with a student or a faculty member or staff member anything and Brad would have tears in his eyes just you know obviously that's just a certain kind of person *(Code 1: vulnerability; Group Code: authenticity; Final Group Code: quality relationships)*. That's not fair to the person who doesn't have that happen to them isn't sympathetic. But when you see someone like Brad that happens to them in those situations, and as genuine as he was, what it revealed to me was that Brad truly cared about the people with whom he worked *(Code 1: care; Group Code: service; Final Group Code: role modeling)*. Therefore, whom he was serving *(Code 1: service; Group Code: service; Final Group Code: role modeling)*. And that just draws out of any person a real commitment because you see this person cares about not just about me, this person doesn't just care about me but about everyone at this institution in a serious way, in a personal way in a human way *(Code 1: care, service, leader commitment; Group Code: service, commitment; Final Group Code: role modeling)*. It's not just, I'm here to be the person who is in charge and I'm here to be the person who is making a salary and doing his job and getting to fly around the country. The President is a person who cared deeply about what he was doing and the people he was serving *(Code 1: care, service; Group Code: service; Final group Code: role modeling)*. The funny thing is talking about servant leadership. Personally, I don't know that Brad knew what that term meant when he came to the University at all. And we used to throw that term around and Brad from time to time would throw it around but I don't think it was a term he was familiar with. And I don't think he really understood the meaning of it, but the ironic thing is it described him perfectly. Here's a guy, who was, just by his nature a servant

leader, who didn't really know that terminology *(Code 1: service; Group Code: service; Final Group Code: role modeling)*. Didn't exactly have that definition of that. Clearly it is. But had it resonated with his heart. I always felt it was kind of interesting.

Kara: Well, again, this might sound strange but it might not surprise you…the fact that he had had the sense of humor that he had, for me was very important because it just it always felt refreshing to be able to just have a little levity and joke a little bit and then all of that you know you're going back to work *(Code 1: sense of humor; Group Code: building relationships; Final Group Code: quality relationships)*…There is no doubt I felt like I could tell him anything about related to work because usually visiting about, but like I said we also talk theater and things like that *(Code 1: common ground; Group Code: building relationships; Final Group Code: quality relationships)*. There's nothing about Brad that isn't trustworthy and you can't say that about everyone *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)*.

Ray: Relationship building, his ability to vision in every meeting he ever had *(Code 1: relationship building, vision; Group Code: building relationships, vision; Final Group Code: quality relationships, transparent communication)*. It wasn't, you know him, he always, he may not have been the most practical man ever to walk the face of the earth but he has, he has a wide eye *(Code 1: dreaming; Group Code: vision; Final Group Code: transparent communication)*…as I said to him, his ability to treat people as colleagues to never, never, look down at them *(Code 1: collegial; Group Code: building relationship; Final Group Code: quality relationships)*. I didn't have the kind of…knowledge that he had…I admired those same kinds of qualities in Brad when I saw them *(Code 1: common ground; Group Code: building relationship; Final Group Code: quality relationships)*…The thing that I most admire is Brad's availability *(Code 1: visible; Group Code: commitment; Final Group Code: role modeling)*.

Mark: I think, I think one of the areas that I felt very safe *(Code 1: trust; Group Code: integrity; Final Group Code: quality relationships)* because about Brad…because of his skills, because of his commitment, and he cared and his caring attitudes towards the university *(Code 1: leader commitment, care; Group Code: commitment, service; Final Group Code: role modeling)*. Let me give a good example…a touchy situation and one of the things I found out just observe him from outside that he was methodical to get a consensus… *(Code 1: clear communication, team; Group Code: transparency; democratic Final Group Code: quality relationships, transparent communication)*. They bought in *(Code 1: bought in; Group Code: commitment; Final Group Code: role model)*…And, one other reason I think that was very limited resentment he told them that we need to change not for the sake of change but because the content of the mission of this institution is changing *(Code 1: vision,*

shared information; Group Code: vision, transparency; Final Group Code: transparent communication)…So, I think he was a master of communication and people skills *(Group Code: transparency, building relationships Final Group Code: quality relationships, transparent communication)*…And one of the things I have to say this some we some leaders throw people under the bus to save themselves *(Code 1: got my back; Group Code: affirmation Final Group Code: quality relationships, self-efficacy)*…Brad was the one that knew that he is not going to do that to you…Brad would say I'll stick with you *(Code 1: got my back; Group Code: affirmation Final Group Code: quality relationships, self-efficacy)*. And, you had this sense that Brad will stick with you for a long time to come *(Code 1: got my back; Group Code: affirmation Final Group Code: quality relationships, self-efficacy)*…He had a high degree of integrity and honesty *(Code 1: integrity, honesty; Group Code: integrity Final Group Code: quality relationships)*. I felt very comfortable *(Code 1: personable; Group Code: building relationships Final Group Code: quality relationships)*…I think Brad has never failed me *(Code 1: trust; Group Code: integrity Final Group Code: quality relationships)*. I mean he was a straightforward *(Code 1: straightforward; Group Code: integrity)*. He said yes. I mean, he said no, other reason to say no and he didn't bother me because he was very honest *(Code 1: honest; Group Code: integrity Final Group Code: quality relationships)*. I think his leadership styles and I think he should continue and I'm sure that honesty, integrity is extremely important because if a leader does not have integrity and honesty there's no communication *(Code 1: integrity, honesty; Group Code: integrity Final Group Code: quality relationships)*…his commitment was that he wanted…he was sincere to see this university become a better place for everyone *(Code 1: leader commitment, authenticity, service; Group Code: commitment, authenticity, service Final Group Code: quality relationships, role modeling)*. He wasn't doing it because he wanted to show himself up. If you look at Brad is quite interesting. He is a he is he walks a way *(Code 1: walks the walk; Group Code: integrity Final Group Code: quality relationships)*…when you see him he comes across and he will try to be as objective as you could. He did not exaggerate *(Code 1: straightforward; Group Code: integrity Final Group Code: quality relationships)*. He said what, what is a rabbit is a rabbit *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*. And, his commitment *(Code 1: leader commitment; Group Code: commitment, Final Group Code: role modeling)*, definitely was very, I knew the fact that he really wants to make this university good for everybody not for himself *(Code 1: service; Group Code: service; Final Group Code: role modeling)*.

Sam: Quite a few. I mean, I think honesty, you know, he is a very honest person *(Code 1: honest; Group Code: integrity, authenticity Final Group Code: quality relationships)*. And I think that's really…you know, I never felt like there was a hidden agenda or you didn't know what was going on *(Code 1: openness, direct, honest; Group Code: transparency, integrity Final Group Code: quality relationships)*…The only way

I think we can be successful is to work together. And he was really, really good at that. So you always felt included always felt like you knew what was happening *(Code 1: inclusion; Group Code: building relationships Final Group Code: quality relationships)*. And I think for a leader that's really important to know that you know everything that's going on *(Code 1: shared information; Group Code: transparency; Final Group Code: transparent communication)*…I always knew what was happening. There were no surprises *(Code 1: clear communication; Group Code: transparency; Final Group Code: transparent communication)*…I think you know his I would say his participation *(Code 1: visible; Group Code: commitment; Final Group Code: role modeling)*…So he made it a priority. And that was that was a big deal to everyone in the Department. I mean being visible is important *(Code 1: visible; Group Code: Commitment; Final Group Code: role modeling)*.

Researcher: Did you look at him in some ways as a role model?

Sam: Oh absolutely *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*. No question…I think that's the thing that most inspired me or motivated me is the things that he does well that I need to do better *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*. I look at him and I go you know you need, you need to do a little better, that, you know, he is he's a great leadership role model *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*. He's a great personal role model because, again, very involved in the community *(Code 1: role model, service; Group Code: role model, service; Final Group Code: role modeling)*. Just a humble guy, you know, and just, yeah, I don't have enough good things about him *(Code 1: humility; Group Code: integrity, authenticity Final Group Code: quality relationships)*.

Paula: It's pretty hard not to work your hardest for somebody like you just said a minute ago, who isn't walking the walk. Brad walked the walk *(Code 1: walked the walk; Group Code: integrity Final Group Code: quality relationships)*. And Dawn walked the walk. And, you know, so when you were putting in all the hours you knew he was to he didn't have a sort of I'm just going to let you do what you can do so I don't have to. It was. It was more of we all have to do this if we're going to be successful and I'm going to lead by example *(Code 1: lead by example; Group Code: role model)*. So, that…that to me was really, really, I think pretty influential in my commitment was that I knew I wasn't alone *(Code 1: had my back; Group Code: affirmation Final Group Code: quality relationships, self-efficacy)*. He was putting in the same amount of time differently *(Code 1: leader commitment; Group Code: commitment; Final Group Code: role modeling)*…

Mary: Just genuineness, authenticity, trustworthiness, you know, thoughtfulness too *(Code 1: genuine, authentic, trust, thoughtful; Group Code: authentic, integrity Final Group Code: quality relationships)*. I don't think he was hasty when he made

decisions *(Code 1: thoughtful; Group Code: integrity Final Group Code: quality relationships)*. And, the other thing about Dr. Bradley that was true for me was that when I did talk to him he was very direct *(Code 1: direct; Group Code: transparency; Final Group Code: transparent communication)*. If he didn't want to go in a particular direction he would say so upfront and that sometimes can be difficult. That, you know, that can sometimes be difficult if it's not exactly what you're thinking but I really, there really was integrity and honesty there that was communicated *(Code 1: integrity, honesty, transparency; Group Code: integrity, transparency; Final Group Code: quality relationships, transparent communication)*. So, for me…I just to reiterate that you know his modeling *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)* was important and trusting him was huge and also just a sense of integrity and honesty but also a tenderness of heart, knowing that he had the best interests of people uppermost in his mind *(Code 1: trust, integrity, honesty, care; Group Code: integrity, service; Final Group Code: quality relationships, role modeling)*. And not, not a big ego *(Code 1: humility; Group Code: integrity Final Group Code: quality relationships)*. I think that should be added too. He really, I never felt like he, that it was about him in the sense of stealing credit or the focus or any of that *(Code 1: humility; Group Code: integrity; Final Group Code: quality relationships)*. He really was a conduit for good things to happen within the college that goal always seemed present for me that really, was really involved in service, obviously at a very high level, but nevertheless there was never a feeling of grabbing authority *(Code 1: service, humility; Group Code: service, integrity; Final Group Code: quality relationships, role modeling)*. He was never authoritarian in anyway *(Code 1: not authoritative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*.

Tammy: Well, I think the fact that his dedication was obvious *(Code 1: leader commitment; Group Code: commitment; Final Group Code: role modeling)*. He set the right, you know you could look up to him as a role model *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*. I always felt he was honest and integrity *(Code 1: honesty, integrity; Group Code: integrity; Final Group Code: quality relationships)*. He was not authoritative *(Code 1: not authoritative; Group Code; democratic; Final Group Code: quality relationships, transparent communication)*. He worked with you *(Code 1: participative; Group Code: democratic; Final Group Code: quality relationships, transparent communication)*. You know, him and Dawn showed up every year on [the dinner auction] takedown *(Code 1: service; Group Code: service; Final Group Code: role modeling)*. He didn't have to do that. He didn't have to go to all the games he went to. So, his commitment was very obvious and I think it encourages the same commitment from his team, in most people *(Code 1: leader commitment; Group Code: commitment; Final Group Code: role modeling)*…I think it, whether it was the board or him, his suggestion that I obtain an advanced degree *(Code 1: encouraged growth; Group Code: affirmation; Final Group*

Code: quality relationships, self-efficacy)…that he did support me in continuing my growth *(Code 1: support, encouraged growth; Group Code: affirmation; Final Group Code: quality relationships, self-efficacy)*. And he knew too it probably wasn't going to help me professionally, so what's left? Personally, that's all that's left.

Pete: I would say the way he opened up his home was helpful, you know in that it demonstratedthat those of us on the cabinet aren't just cogs (Code 1: building relationships; Group Code: building relationships; Final Group Code: quality relationships).

Elaine: I think observing him be such a people person and wanting to get to know students, staff, alumni, faculty, people in the community *(Code 1: personable, role model; Group Code: building relationships, role model; Final Group Code: quality relationships, role modeling)*. That's something that I take away from a leader like that. How personable you can be and still be in a respected position *(Code 1: role model; Group Code: role model; Final Group Code: role modeling)*… It's important because you need that to motivate wanting to do a good job and sort of wanting to prove yourself to the leader *(Code 1: trust, loyalty; Group Code: integrity, role model; Final Group Code: quality relationships, role modeling)*…I think again being such a people person and he seemed to gain energy from being around people and finding common ground with, with others *(Code 1: common ground, personable; Group Code: building relationships; Final Group Code: quality relationships)*.

The most prevalent theme emerged as quality relationships (47), which included group codes integrity (23), authenticity (7), affirmation (6), building relationships (4), and democratic (4). Integrity included the following initial codes: honesty (7), trust (6), integrity (5), straightforward (2), character (1), thoughtful (1), consistent (1), and walk the walk (1). Authenticity included the following initial codes: humility (4), authenticity (2), vulnerable (1), genuine (1), and gracious (1). Affirmation included the following initial codes: had my back (4), encouraged growth (2), and support (1). Building relationships included the following initial codes: common ground (3), personable (3), building relationships (2), inclusion, (1), collegial (1), and sense of humor (1). Finally, democratic included the following initial codes: not authoritative (2), team (1), and participative (1). Again, Cho and Perry (2012) argued that leader trustworthiness increased follower intrinsic motivation. The data supported this argument in the themes of integrity and authenticity, which clearly indicated trust, honesty, and humility as leader behaviors that increased intrinsic motivation. Integrity and authenticity were further supported by quality relationships that included participatory activity and affirmation.

The second prevalent theme emerged as role modeling (3), which included group codes service (12), commitment (11), and role model (10). Service included two initial codes:

service (7) and care (4). Commitment included the following initial codes: leader commitment (7), visible (3), bought in (1), and loyalty (1). Role model included two initial codes: role model (7) and lead by example (1). House (1976) indicated that leaders can inspire followers to "emulate" them (p. 6). The data supported the concept of emulation as followers looked to their leader's commitment and service to inspire and fuel their intrinsic motivation.

Transparent communication (13) included group codes transparency (9) and vision (2). Transparency included the following initial codes: clear communication (3), direct (2), transparency (1), openness (1), shared information (1), and synthesized information (1). Vision included the initial codes vision (2) and dreaming (1). Self-efficacy (6) included the group code of affirmation (6). Affirmation included the following initial codes: had my back (4), encouraged growth (2), and support (1). Again, transparent communication increased the overall trust followers felt towards the leader. Coupled with continued affirmation, follower's intrinsic motivation increased while supported by transparent communication and affirmation.

Conclusion

The study presented a mixed methods study seeking to further Winston's (2003) conceptualization of a circular model of servant leadership, by providing empirical evidence which may be used to develop a valid instrument to test the circular model presented by Winston (2003) in the future. Data saturation occurred at eight interviews. However, as ten interviews had been scheduled, all ten were completed. The data analysis indicated four salient themes: quality relationships, transparent communication, self-efficacy, and role modeling.

The variable of commitment to the leader found support in the final group codes of quality relationships (76), transparent communication (63), role modeling (24), and self-efficacy (17). The data indicated distinct support for affirming behaviors, relationship building, integrity and authenticity on the part of the leader, participatory engagement, active listening, and clear communication. The data supported the literature in the areas of relationship quality, participatory leader behaviors, and clear communication of vision and goals (Bass, 2000; House, 1976; Shamir, et al., 1993).

The variable of self-efficacy found support in the final group codes of quality relationships (95), self-efficacy (87), transparent communication (17), and role modeling (9). The data indicated distinct support for affirming behaviors, integrity and authenticity on the part of the leader, autonomy, transparent and democratic communication, and a modeling of commitment and service on the part of the leader. The data supported the literature in the areas of influence of social environment, relationship influence on self-efficacy, and the impact of psychological empowerment

(Winston, 2003; Poon, 2006; van Dierendonck & Dijkstra, 2012). Additionally, the data indicated the influence of autonomy on follower experiences of self-efficacy.

The variable of intrinsic motivation found the most support from quality relationships (122) and nearly equal support from transparent communication (45), self-efficacy (45), and role modeling (41). The data indicated distinct support for affirming behaviors, integrity and authenticity on the part of the leader, mutual trust, and the building of the relationship. In addition, the data indicated equal support for the impact of self-efficacy, transparent communication, and role modeling on intrinsic motivation. In particular, affirming behaviors, active listening, transparency, leader commitment, and leader role modeling of service to others impacted follower intrinsic motivation.

The data analysis provides empirical evidence to support the three variables of commitment to the leader, self-efficacy, and intrinsic motivation as presented in Winston's (2003) circular model of servant leadership. The themes and codes provided in the analysis present a first step in item generation to develop a scale measuring Winston's (2003) model. The next steps in developing a measurement scale could include the replication of this study with another leader to eliminate possibilities of bias (Patton, 2015). However, item generation could begin and utilize an expert panel to review the coding completed by the single researcher in this study. Finally, validation and assessment of generalizability and bias would continue as the scale undergoes factor analysis and construct validation.

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Leadership Impostor phenomenon: A Theoretical Causal Model

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The impostor phenomenon (IP) is a well-researched occurrence that describes highly successful people who cannot internalize their success and believe their achievements in life or their career were the result of chance or extraordinary effort. The concept was originally thought to occur more frequently in women. However, further investigation illustrates that both men and women experience impostor feelings. Researchers have associated IP with concepts such as the fear of failure, a lack of confidence, and procrastination. This article presents a theory of leadership impostor phenomenon that addresses how leaders might experience IP. The research makes seven propositions about how leaders might encounter IP. The seven propositions are then used to develop a theoretical causal model of leadership impostor phenomenon demonstrating that high achievement leads to the fear of failure, which results in a lack of confidence and procrastination. The model also includes outcomes leaders could experience because of IP, including risk aversion, indecisiveness, and procrastination. The study extends the current body of research on IP and offers a path for further investigation of the theory.

The concept of the impostor phenomenon (IP) has gained popularity in the mainstream press and has received attention from social science and psychology researchers (Mount & Tardanico, 2014). According to Mount and Tardanico (2014), IP occurs when "successful and intelligent professionals feel they do not deserve their accomplishments and that they have faked their way to success" (In Brief section, para. 1). Clance (1985) first identified the phenomenon when working with highly successful women, and in early studies on the phenomenon, it was thought that IP most frequently occurs in women. However, studies have identified that both women and men experience the phenomenon (Chrisman, Pieper, Clance, Holland & Glickauf-Hughes, 1995). Clance developed a scale for measuring the concept and suggested people who are high-achievers and who typically experience a high level of success in their roles most often suffer from IP.

Mount and Tardanico (2014) asserted that people who experience IP also often experience anxiety, have a fear of failure, a lack confidence, and may suffer from procrastination, risk aversion, and workaholism. Mount (2015) further offered that people suffering from IP focus on their weaknesses and shortcomings rather than on the areas in which they are skilled or possess natural talents and abilities. This negative attention to one's deficiencies, coupled with self-doubt, can lead to high levels of stress (Mount, 2015). People who suffer from IP might also experience strain on their relationships because they feel they should work more to keep people from noticing their failings (Mount, 2015). By working more, or even obsessively, people dealing with impostor phenomenon might find themselves spending less time with loved ones.

In addition to defining IP, authors have written extensively about ways in which people can overcome the phenomenon. Jones (2009) suggested that people suffering from IP should take steps such as assuming more risks, being willing to accept constructive criticism, asking for help, and understanding that failure is not shameful. An article in Business Management Daily proposed that high achievers should learn to focus on their strengths rather than their weaknesses, fake confidence until they feel confident, become an expert, and share self-doubt with colleagues and superiors ("How to overcome impostor phenomenon," 2016). By focusing on strengths, a person can channel his work efforts into the areas that allow him to experience small victories. The concept of feigning confidence involves a person speaking up, taking chances, and putting herself out front on projects and in meetings. While doing so, the person pretends to be confident in her approach, ideas, work product, and decision-making, and the faked confidence will materialize into real confidence ("How to overcome impostor phenomenon," 2016). Learning more and becoming an expert could also positively affect a person's self-doubt and experience with impostor feelings.

Impostor phenomenon has received generous attention in popular press articles, self-help books, and within research. The phenomenon has been examined in a variety of contexts such as in gender (September, McCarrey, Baranowsky, & Schindler, 2001), among college students (King & Cooley, 1995), in fields such as nursing (Aubeeluck, Stacey, & Stupple, 2016), and among racial and ethnic minorities (Peteet, Montgomery, & Weekes, 2015). However, an opportunity exists to expand the body of knowledge on the concept to understand IP better, specifically as it relates to highly successful leaders. Additionally, more study is needed to develop a theory of leadership impostor phenomenon and its underlying assumptions and structure as it relates to top executives and organizational leaders. This theory would focus primarily on IP found in people who hold the highest positions of leadership and authority within their companies or organizations. The present article will build on the current writing and research on IP and provide a research foundation to investigate themes and ideas that have been presented about the phenomenon and work toward a theory of leadership impostor phenomenon. Suggestions for future research will also be provided.

Leadership and Impostor phenomenon

The current body of research on impostor phenomenon focuses on highly successful people and those who are often classified as high achievers; the research does not specifically address how the phenomenon might present in people who hold the top position of leadership in their group or organization. While IP is well researched, much of the early studies on the concept were conducted with student groups in college and graduate programs rather than in workplaces or with leaders of organizations (Rohrmann, Bechtoldt, & Leonhardt, 2016). Yukl (2013) suggested that there are as many definitions of leadership, as people are working to develop a definition of the concept. Therefore, various definitions of leadership have been developed. After analyzing many of the varying definitions of leadership, Yukl proposed that leadership is a process in which a leader inspires a group of people to work together to achieve a common goal or purpose. The concepts explored in this research will address previously identified characteristics of IP such as the fear of failure, a lack of confidence, risk aversion, and perfectionism, and propose how individuals in leadership might experience each characteristic of the phenomenon. The paper will outline eight propositions about IP, and those propositions will be used to suggest a causal model of leadership impostor phenomenon and outcomes of the phenomenon. The research builds on current knowledge and offers a path for future investigation of the construct.

Fear of Failure in Leaders

The fear of failure has been associated with IP and found to have the potential to result in both positive and negative outcomes for individuals and organizations (Mount & Tardanico, 2014). A significant body of research addresses the concept of the fear of failure and how people from various industries and backgrounds deal with the phenomenon. A significant number of research studies have specifically addressed entrepreneurs and how these business leaders handle their fears of failure amidst the pressures of launching a new business or organization. Entrepreneurs often face unique challenges, as they navigate building organizations and teams, that could lead to the fear of failure as the entrepreneurs often serve in the top or only leadership position in their organizations.

In addition to the fear of failure at the individual level, researchers have also observed the concept at the organizational level. On the organizational level, leaders who fear failure might hinder an organization by not making necessary changes that could move the organization forward. This lack of forward movement could lead to a decrease in organizational performance (de Souza & Tomei, 2016). Leaders might become paralyzed by anxiety and allow that anxiety and fear to prevent them from making important decisions that could determine the success or failure of their organizations or groups. On an individual level, leaders who are afraid of making mistakes might inhibit

themselves from taking the steps needed to grow personally and professionally and to achieve success in their careers (Cacciotti, Hayton, Mitchel, & Giazitzoglu, 2016).

Despite the obvious challenges presented by the fear of failure, some people and organizations could benefit from a leader who faces this type of anxiety (de Souza & Tomei, 2016; Morgan & Sisak, 2016). Leaders who concern themselves with not failing might pay greater attention to details to ensure they do not make a mistake that would highlight a deficiency in their ability to carry out their jobs (de Souza & Tomei, 2016). The resultant attention to detail could lead to a better, higher-quality work product for the leader and organization which could result in both growth for the leader and an increase in organizational performance. Furthermore, the fear of failure could serve to motivate leaders. A professional who acknowledges being afraid to fail might also be highly motivated to achieve success in their jobs and for their organizations (Cacciotti, Hayton, Mitchell, & Giazitzoglu, 2016).

As previously mentioned, several researchers have sought to understand the fear of failure as it relates to entrepreneurs. Cacciotti, Hayton, Mitchell, and Giazitzoglu (2016) studied the unique characteristics of entrepreneurs and how the fear of failure could either cripple or motivate them as they launch and grow their businesses. Entrepreneurs typically serve as the top executive or leader of their organizations and often face a substantial amount of risk and uncertain environments. Cacciotti, Hayton, Mitchell, and Giazitzoglu suggested that fear of failure in people who launch businesses could be used to study entrepreneurial motivation and elements such as the entrepreneurs need to achieve, passion and optimism for her business as well as self-efficacy. The concept of self-efficacy is juxtaposed to the idea of self-doubt which will be explored in more detail in a subsequent section. Morgan and Sisak (2016) suggested that when an entrepreneur reaches a certain level of success, his fear of failure could serve to motivate him to increase his investments in the businesses. The Morgan and Sisak asserted that the opposite is true for individuals who have not achieved success such that they are unmotivated and may not be willing to make investments in their businesses. People who have not yet been successful or have only experienced marginal gains in their business might experience a debilitating effect from fearing to fail.

Proposition 1: Highly successful leaders will experience the fear of failure.

Lack of Self-Confidence in Leaders

Two individuals with the same set of skills and talents and in the same role can experience different outcomes regarding successfully executing their jobs. Hollenbeck and Hall (2004) suggested that the difference in the level of performance from the successful person to the unsuccessful person might be explained by the level of self-confidence these individuals possess. Hollenbeck and Hall defined self-confidence as "our judgment of our capability to successfully accomplish something" (p. 255). The

researchers suggested that early studies of the phenomenon pointed to the idea that self-confidence was either a trait that people were born possessing or had been exposed to early in life by an encouraging family or environment. However, research now suggested that confidence can be developed in leaders (Hollenbeck & Hall, 2004).

As mentioned in the previous section, fear might motivate a leader to work harder and with a greater attention to detail (de Souza & Tomei, 2016). However, Hallenbeck and Hall (2004) suggested that self-confidence allows a leader to maintain a calm and level-headed approach to achieving goals. Self-confidence might also contribute to a leader perceiving fewer situations as threatening, and therefore, allow the leader to move forward and experience growth (Hallenbeck & Hall, 2004), while the opposite would be true for leaders who lacked self-confidence. Overconfidence lies on the other end of the spectrum and could be detrimental to a leader's performance (Shipman & Mumford, 2011). Shipman and Mumford (2011) suggested that low levels of confidence might lead to a leader taking more time to adequately and strategically plan as well as cast a compelling vision. The researchers suggested that overconfidence might cause a leader to fail to plan activities which can be detrimental to both their career and the organization writ large.

Proposition 2: The fear of failure in highly successful leaders will lead to a lack of confidence and self-doubt in leaders.

Perfectionism in Leaders

Flett and Hewitt (2002) suggested that perfectionists seek flawlessness in themselves and their work. According to Flett and Hewitt, perfectionists may also demonstrate depressive behaviors because they are never truly pleased with themselves or the work they have done. White (2016) offers that perfectionism is in opposition to effective leadership. According to White, effective leaders are individuals who take calculated risks, deal well with uncertain and ambiguous circumstances, are flexible, and can thrive despite making decisions that might seem irrational or illogical to others (p. 429). However, leaders who struggle with perfectionism are not able to handle these situations (White, 2016). White suggested that effective leaders must find a way to make decisions, despite not having all the answers. Perfectionists need to feel a certain sense of security before deciding, which can lead to procrastination, another characteristic of IP (Mount & Tardanico, 2014). White further offers that perfectionism leads to indecisiveness in leaders.

Proposition 3: The fear of failure in leaders will lead to perfectionism.

Proposition 4: Lack of confidence will lead to impostor phenomenon in leaders.

Proposition 5: Perfectionism will lead to impostor phenomenon in leaders.

Risk Aversion in Leaders with Impostor phenomenon

Risk aversion is an unwillingness to act in the absence of surety and during uncertainty. Oreg (2003) suggested that risk aversion also relates to a leader's unwillingness to participate in the process of change in an organization. A leader's willingness or unwillingness to take on risks or the amount of risk that leader is willing to take will affect the goals the leader establishes for her team, and the process by which the leader works with follower toward achieving these goals (Ivancevich, Konopaske, & Matteson, 2014). Risk aversion has also been demonstrated to have a negative effect on a leader's ability to make timely decisions that might benefit an organization or team. Simon (1960) distinguished between two types of decisions that managers and organizational leaders make, those that are programmed and those that are non-programmed. Programmed decisions do not require leaders to take much risk because they typically involve routine problems. However, Simon suggested that non-programmed decisions involved challenges that were more complex and included a unique set of circumstances. Therefore, non-programmed decisions involve more risk than those made routinely.

The level of risk aversion a person has can be linked to several emotions the person experiences such as fear, anger, surprise, and happiness (Holt & Laury, 2002). A feeling of fear has been associated with impostor phenomenon, as previously established (Mount & Tardanico, 2014). Holt and Laury (2002) suggested that the more fear a person has, the more risk aversion the person demonstrates. Likewise, people who demonstrated higher levels of emotion were more likely to demonstrate an unwillingness to take risks, while people who remained emotionless were more likely to participate in higher levels of risk-taking.

Managerial risk aversion could lead to organizational decline, according to Carmeli and Sheaffer (2009), who asserted that managers who neglect to gather pertinent information from other people or who fail to listen to the input of others when engaging in the decision-making process may also be less likely to make a risky decision. Carmeli and Sheaffer further asserted that leaders who are risk averse might also be more likely to lead organizations or groups that fall victim to the group behavior phenomenon groupthink. According to Janis (1982), groupthink occurs when people in a group choose not to communicate a dissenting view from the ideas proposed by other group members to maintain cohesion or for fear of no longer being accepted as a member of the group. White (2016) suggested effective leaders can take calculated risk. The ability to take measured risks means these individuals can participate in a balanced approach to risk taking that involves considering all the options and making an informed decision, even if the leader recognizes that uncertainty still exists within the process.

Proposition 6: Leaders who feel like impostors will be less willing to take risks, even calculated risks, because they want to continue to be accepted by others as having a high level of knowledge and skill in their roles.

Indecisiveness in Leaders with Impostor phenomenon

The ability of leaders to make decisions clearly, confidently, collaboratively, and efficiently can contribute to the success of the leader. Leaders of organizations typically bare both the responsibility of making decisions and the consequences of those decisions (Brunsson, 2007). However, Barkley-Levenson and Fox (2016) suggested that little empirical research exists regarding decisiveness and indecisiveness and the relationship between the constructs and other traits. Barkley-Levenson and Fox define indecisiveness as the "frequent inability to make decisions confidently, quickly, and/or efficiently" (p. 1). The researchers suggested that leaders who are indecisive might react by making an impulse decision or by further delaying the decision-making process. The delay of decisions will be explored more in the following section on procrastination.

According to Elaydi (2006), indecisiveness can be the product of fear and negative emotions. The researcher posits, "When facing a difficult decision, negative concurrent emotions may be so overwhelming that the individual becomes emotionally paralyzed during the decision-making process" (p. 1366). Elaydi suggested that indecisiveness can be debilitating for both individuals and organizations. Leaders who deal with indecisiveness become stuck in what Jones (1989) described as undecided and uncomfortable. This uncomfortable emotion also relates to increased anxiety for the leader who is faced with a decision and becomes trapped in the decision-making process. As previously demonstrated, leaders with impostor phenomenon will likely struggle with perfectionism that leads to indecisiveness, and therefore, face feelings of discomfort and anxiety. Elaydi asserted that indecisiveness prohibits leaders from being able to perform effectively. These leaders might also be less prepared to handle challenges on the job due to their inability to make decisions (McNeill, Dunlop, Skinner, & Morrison, 2016).

Proposition 7: Leaders who feel like impostors will be more likely to report indecisiveness because they lack confidence in their ability, and they want to make the *right* decision due to perfectionism.

Procrastination in Leaders with Impostor phenomenon

Procrastination occurs when a person chooses to postpone an activity, even when he knows the postponement might cause an issue (Steel, 2007). The phenomenon has also been described as putting off more complicated or complex tasks in favor of those that are less involved or more enjoyable (Batool, Khursheed, & Jahangir, 2017). Two types of procrastination have been proposed which are avoidant procrastination and arousal

procrastination (Lyons & Rice, 2014). According to Lyons and Rice (2014), avoidant procrastination relates to putting off tasks to focus on less complicated tasks or to avoid negative feedback related to one's performance. Arousal procrastination relates to a positive feeling of arousal that people experience from completing a task just before the deadline (Lyons & Rice, 2014).

Nguyen, Steel, and Ferrari (2013) suggested that procrastination is prevalent in the workplace and can cost an organization both productivity and financial resources. The researchers found that people who are chronic procrastinators also often have lower paying jobs and jobs in which they report having lower intrinsic motivation. Procrastination has also been associated with a person's inability to regulate themselves effectively, particularly in situations of high stress or heavy workloads (Klassen, Krawchuk, & Rajani, 2008). Klassen, Krawchuk, and Rajani (2008) found that people with higher self-esteem were less likely to become chronic procrastinators. The low self-esteem demonstrated by procrastinators directly connects with the previous concepts proposed about impostor phenomenon, specifically the lack of self-confidence that impostors experience. Additionally, the idea that procrastinators neglect duties for fear of negative evaluations (Lyons & Rice, 2014) aligns with the notion that impostors fear being viewed as incapable (Clance, 1985).

Proposition 7: Leaders who feel like impostors will be more likely to report procrastination because of low self-esteem and high rates of perfectionism.

Theoretical Model of Leadership Impostor phenomenon

The literature presented in the previous sections demonstrated connections between IP characteristics proposed by Clance (1985) and Mount and Tardanico (2014). The researchers proposed that impostors, people who experience impostor phenomenon, are typically successful, high achievers. The model suggested that when leaders experience the fear of failure, they will lack confidence in their ability to continue to work at the same level as they did when they achieved success. The fear of failure will likely lead to a response of perfectionism driven by the leader's need to *get it right*. The result of these behaviors is impostor phenomenon which could then lead to risk aversion, indecisiveness, and procrastination. Figure 1 presents the theoretical model of leadership impostor phenomenon beginning with high achievement and continuing through to the potential outcomes of impostor phenomenon.
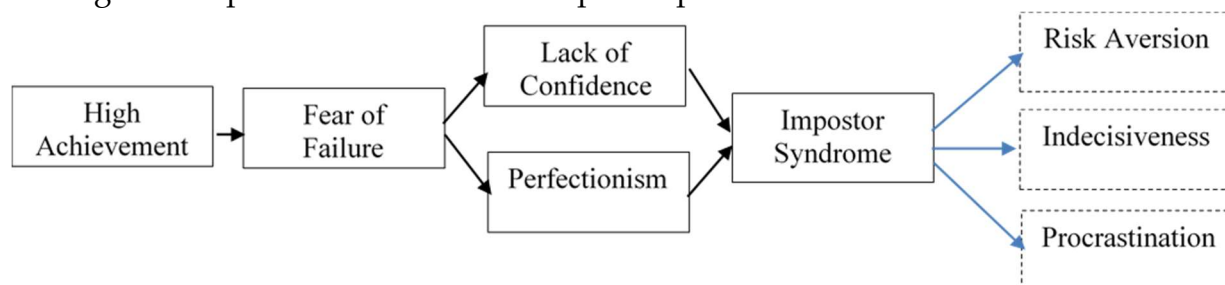
Figure 1. The model of constructs. This model details how leadership impostor phenomenon constructs connect and progress from high achievement to impostor phenomenon and continues to the negative outcomes of risk aversion, indecisiveness, and procrastination.

Conclusion and Suggestions for Future Research

This article explored current research and knowledge about impostor phenomenon and presented seven propositions about impostor phenomenon as experienced by leaders. These propositions were used to develop a theoretical causal model of the construct that begins with a leader who has demonstrated success and high achievement and includes the concepts of fear of failure, lack of confidence, and perfectionism which leads to impostor phenomenon. Impostor phenomenon then results in risk aversion, indecisiveness, and procrastination. Researchers initially suggested that impostor phenomenon was more common in women than in men (Clance, 1985), but more recent investigations have shown that men and women may experience the phenomenon at similar rates (Chrisman, Pieper, Clance, Holland and Glickauf-Hughes, 1995).

Further research could test this model with leaders from a variety of backgrounds to determine if the model has empirical validity. Research can also further explore strategies for how leaders might overcome impostor phenomenon, as well as how some leaders might cope with the construct. Mount and Tardanico (2014) suggested that in some cases positive results can emerge from a person's focus on the details due to their fear of failure. Researchers could also explore the model and study potential impostors to understand if any positive outcomes may result from leaders feeling as though they are impostors. Rohrmann, Bechtoldt, and Leonhardt (2016) suggested that most of the empirical research about IP was conducted with graduate students. This finding highlights the opportunity that exists to study the concept in workplaces further and specifically identify the effects it has on organizational leaders.

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The Formational Journey of Emerging Ecclesial Leaders

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The objective of the paper is to propose a formational model that comprises the ecclesial leader's theology, spiritual formation, and character. Emerging ecclesial leaders who desire to have the longevity of ministry will need to take heed of these three important formational components which are constantly interacting with each other in leaders' life journey. The three components have direct relationships with leadership theories and praxis as they shape leaders' values and behaviors. The Bible also supports the importance of these three formational components as written in God's dealing with many Bible characters which will be examined together with the constructs of these components.

Every minister who has dedicated his life to serving the Lord in full-time ministry desires to finish his life and ministry well. Although the statistic for successful long-term ministers is not the most encouraging (Spencer, Winston, & Bocarnea, 2011), it is still vital for ecclesial leaders to complete their ministry well. While waiting for his execution, Apostle Paul demonstrated the importance of finishing well through his own life when he wrote in 2 Timothy 4:7-8 that he had fought the good fight, finished the race, kept the faith, and waiting to receive the crown of righteousness from the Lord. However, the reality of ministry shows that many ministers will leave the ministry due to moral failure, emotional burnt-out, financial needs or relational challenges within the church (George, 2009; Strong, 2017; Whitson, 2014). Many of these ministers and their families will leave the church, and some will never fully recover from these negative experiences. Although there is a greater awareness in the Body of Christ in restoring wounded and fallen ministers, it is even more crucial for preventive methods to be put in place to reduce such unfortunate cases from happening. Furthermore, the complexity in restoring wounded ministers is accentuated by the need to involve denomination leaders, faith communities, family, and the minister. It is not an easy journey to see the full restoration of ministers even in the case where all these complex factors are involved in the recovery process. Therefore, it is far better for ecclesial leaders to consider ways to empower emerging ministers to finish well right at the beginning of

their ministry. The paper intends to propose a formational model for emerging ecclesial leaders to consider and take time to grow in these areas if they desire to finish well in their sacred vocation as a minister of the gospel. The model is recommended after examining literature written by scholars and researchers who have highlighted the various essential factors from the perspective of pastoral theology (Trull & Carter, 2004; Willimon, 2016), spiritual formation (Foster, 1989; Wheeler, 2017), and character development (Clinton, 2012; McNeal, 2000; Willimon, 2000). After analyzing the overlapping concepts and similar constructs, the formational model proposes three key components of theology, spiritual formation, and character. All three components are of equal importance where they are always interacting with each other within the lives of ecclesial leaders throughout their ministry journeys. The following sections will explain the constructs of the three components and their formational importance in empowering ecclesial leaders to finish well in their ministries.

Theology

Erickson (2015) has defined theology as the study of God. It is achieved through "the careful, systematic study, analysis, and statement of Christian doctrine" (p. 4). The process of this careful and systematic study of God alters one's understanding of who God is, and can shape one's worldviews of the surrounding environments. McGrath (2011) has explained that "Christian theology is not just a set of ideas; it is about making possible a new way of seeing ourselves, others, and the world, with implications for the way in which we behave" (p. 102). Theology is more than a set of information that one gathers as it can form one's understanding and behaviors towards self and others. Geiger and Peck (2016) believe that good theology forms the foundational basis of ecclesial leaders' convictions and values in Christian ministry. Willimon (2016) has also emphasized that leaders' theological convictions will determine the expressions and outworking of their ecclesial organizations. Therefore, theology forms a vital component of leaders' formation as it shapes values and convictions that determine their behaviors and decision-making process when leading their ecclesial organizations. The Apostle Paul was an excellent example of an ecclesial leader who had a strong theological foundation in Old Testament scriptures. Through his theological depth and clarity, he shaped the early Church ministries and doctrines through his pastoral letters, especially among the Gentile believers. Leaders will require similar theological depth and understanding to navigate the complexity of leading ecclesial organizations in the current world. Apostle Peter was another example where his theology of God limited his ministry to the Jews until the Lord showed him through a vision to preach the gospel to Cornelius' Gentile household (Acts 10). Through Peter's change of theological position for the Gentiles, he paved the way for the early Church to preach the gospel of Christ to the Gentile world.

Formal Theological Education

Quinn, Foote, & Williams (2012) have observed the changing trend within seminaries and bible colleges that more students are taking part-time online programs as their on-going education rather than full-time residential programs. Online programs are getting more popular as they provide the flexibility for students to hold on to their day jobs while undergoing their theological study. Students save financial resources as they do not need to relocate themselves and their families as required in full-time residential programs (Hines, McGee, Waller, & Waller, 2009). Although the mode of delivery and the expectations of students may have changed with time and technology, the need for proper formal theological education has not diminished (Cronshaw, 2011; Esselman, 2004). The rapid changes in the world today require ecclesial leaders who are theologically equipped and competent to address human needs with God's truths. Bible colleges and seminaries are the most appropriate institutions to provide the necessary rigor to train ecclesial leaders to frame and address issues theologically. The theological foundations are vital to preparing leaders to address unforeseen changes in society without compromising biblical truths and staying relevant to the needs of modernity.

The Apostle Paul was more effective than other early Church leaders in addressing ecclesial issues through his pastoral epistles because of his theological training as a Pharisees under Gamaliel (Acts 22:3), who was one of the best teachers of his time (Polhill, 1992). Paul's theological foundation had provided him with the necessary knowledge and understanding of the Jewish laws to effectively correct false teachings and address wrong Jewish cultural expectations on the Gentile believers. The book of Romans is another prime example of Paul's theological contribution to the Christian world where he had brilliantly argued on salvation solely by faith in our Lord Jesus Christ. Paul's well-grounded theological education played a critical role in his outstanding and effective ministry in the early Church.

Leadership Praxis

Theology plays a significant role in the expressions of leadership in the ministry of ecclesial leaders (Beeley, 2009). Since theology shapes the worldviews of leaders and assists in the formation of their Christian values, it will determine their leadership behaviors and praxis. Huizing (2011) believes that ecclesial leaders' understanding of ecclesiology will directly influence their practice of leadership in the context of their ministries. Ecclesial leaders whose ecclesiology is influenced by the leadership of Moses and Joshua in the Old Testament will use highly directive and autocratic leadership styles that demand absolute obedience from followers (Numbers 12:5-8, 16:28-33). They believe that their leadership is unquestionable by their followers as the former receive direction and authority from God in leading their ecclesial organizations. They associate themselves as God's chosen leaders set apart with the divine authority to represent God to their followers. On the other hand, ecclesial leaders whose ecclesiology is shaped by

the New Testament early Church leadership will use more consultative and relational servant leadership style that seeks for collaborative success. The early Church leaders demonstrated a plurality of leadership through their decision-making process in the Council of Jerusalem (Acts 15) and the appointment of elders and deacons as instructed by Apostle Paul in 1 Timothy 2. Jesus' teaching on servant leadership in Matthew 20:20-28 and the washing of his disciples' feet in John 10 further encouraged the early Church leaders to adopt a servant leadership style in leading and serving their house churches (Clark, 2000). Therefore, ecclesial leaders' praxis is determined by their theology where good theological foundations will lead to healthier ministries and organizations.

Regular Review of Biased Theology

The Apostle Paul's dramatic encounter with God on the road to Damascus in Acts 9 and the Apostle Peter's encounter in Acts 10 are examples of the need for a review of one's theology in the context of one's ministry. Both of these apostles carried biased views in their ministries because of social and political prejudices and discriminations (Longenecker, 1981; Polhill, 1992). The review of theology is necessary given one's ministry experiences and possible divine encounters that require a revisit to deepen the understanding of God. Such a review is not to question the divinity of Christ and the core doctrines of Christianity that have been evaluated in Church history. It is to allow ecclesial leaders to examine presuppositions, prejudices, and discriminations that need to be eradicated and replaced by a proper understanding of God's truths. Since theology shapes ecclesial leaders in their ministry values and affects their leadership behaviors, they should set aside time to regularly review their theology in response to their experiences in ministry and examine if there are biased views that require corrections and changes. One of the areas that theology can affect ecclesial leaders' behaviors is in spiritual formation as it determines how they relate with God through their regular spiritual disciplines and practices.

Spiritual Formation

Spiritual formation has taken an emphasis in the Christian world with the renewed interest in the inner life formation of believers. Tang (2014) and Teo (2017) have raised the challenges of having a unified definition of spiritual formation in the Body of Christ. However, an appropriate working definition is necessary for this discussion since spiritual formation is one of the key formational components of ecclesial leaders. Willard (2002) has defined spiritual formation as the "Spirit-driven process of forming the inner world of human self in such a way that it becomes like the inner being of Christ himself" (p. 22). Willard believes that a Christian takes on the character of Christ and becomes like him when true spiritual formation takes place. McGarry (2012) has described Dietrich Bonhoeffer's understanding of spiritual formation as "Christ conforming the church into sameness with him" (p. 235). The Council for Christian Colleges and Universities (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). All of these definitions have pointed to spiritual formation as a process where an individual or the Body of Christ is shaped and transformed by the Holy Spirit inwardly to become more like Jesus Christ. This inner life transformation process will then eventually affect one's relationship with others and the world.

Ecclesial leaders who desire to finish well in their ministry must take intentional effort to ensure that the process of inner life formation takes place within them. They need to deliberately plan their time for spiritual disciplines, self-nurturance, healthy intimacy with others, and to deal with negative emotions and failures that they encounter in the ministry with godly perspectives (Wicks, 1995). Hands and Fehr (1993) have listed three practices that emerging ecclesial leaders can establish to enhance and safeguard their inner life spiritual formation. These three practices are namely, Spiritual Renewal Practices, Rest-taking Practices, and Support System Practices.

Spiritual Renewal Practices

Spiritual Renewal Practices (SRP) are spiritually orientated activities that facilitate ecclesial leaders in having communion with God where their relationships with him are intimately deepened (Chandler, 2009). Ministers with an intimate relationship with God will experience God's transformative work and a strong sense of the Holy Spirit's leading and empowerment in their ministries (Gemignani, 2002; Nelson, 2002). Nouwen (2001) has advocated for ministers to have intimate relationships with Jesus Christ to develop their inner strength and guidance for long-term ministries. Some of these common SRP include spiritual disciplines such as Bible study, prayer, worship, fasting, meditation, solitude, and reflection (Foster, 1989; Whitney, 1991; Willard, 1988). These are spiritual disciplines that the Lord Jesus took time to engage in when he was on earth.

The New Testament scriptures have examples of Jesus Christ living out SRP as a full human being on earth. Jesus went through forty days of fasting where the devil tempted him in the wilderness (Matthew 4). Although it was the Holy Spirit who led him into the wilderness, Jesus went through fasting to draw close to God for strength and spiritual receptivity to overcome the various temptations (Blomberg, 1992). He also taught on the posture and attitude towards fasting in Sermon on the Mount where prayer was often coupled with fasting (Matthew 6:16-18). Jesus also taught his disciples to pray using the Lord's Prayer model which was very different from the way that his fellow Jews would engage God (Matthew 6:6-13). He introduced the concept of God as the Heavenly Father through the Lord's Prayer where one could have an intimate relationship with the Almighty Creator God. Jesus also modeled prayer through his own life when he withdrew from the crowds to pray in solitude (Matthew 14:23, 26:36-

44; Mark 1:35, 6:46; Luke 5:16, 9:28). Jesus also led the disciples in times of reflection where he would use the reflection process to teach and help them better understand Kingdom truths (Matthew 16:13-19, 17:1-13, 17:19-21; Mark 9:28-29). The early Church also demonstrated SRP after the death and resurrection of Jesus Christ through their devotion to the Apostles' teaching, worship, and prayer (Acts 2:42-46, 4:24-31). The depth of their devotion led to a changed worldview and lifestyle where many sold their possessions to meet the various needs among the early Church.

Rest-taking Practices

Rest-taking Practices (RTP) are restful initiatives that enable emerging ecclesial leaders to renew depleted spiritual, emotional, mental and physical reserves (Chandler, 2009). These initiatives can be non-ministry related activities that enhance leaders' personal renewal in their holistic beings or simply the absence of doing ministry-related activities that may deplete their inner life and emotional vitality (London & Wiseman, 2003). Ecclesial leaders must not view ministry busyness as a mark of godliness in ministry and neglect their physical and spiritual health in pursuit of endless ministry activities. RTP serve to provide healthy boundaries for ministers to facilitate the disengagement from ministry and find the necessary rhythm of rest on an ongoing basis. This rhythm of rest is also mentioned in the Bible through the concept of a Sabbath rest day within the week.

The concept of Sabbath was set in place since the creation account when God rested on the seventh day after six days of creation activities (Genesis 2). Although God did not need to rest as an omnipotent spiritual being, he chose to rest on the seventh day to celebrate and enjoy the fruit and achievement of his creation (Kidner, 1967). It was the only day during the creation week that God had blessed and consecrated it to be a holy day (Genesis 2:3). The importance and holiness of this rest day were again mentioned and highlighted in the Fourth Commandment when God gave the Decalogue to Israel (Exodus 20:8, 11). The Israelites were reminded of the importance of this holy day when God rested and commanded them to observe it as a pattern of rest as God's chosen people. Sabbath observance set the entire nation of Israel apart to be God's chosen possession and a witness to the surrounding idol worshipping countries (Mathews, 1996). When Israel observed the Sabbath rest, they shared in the celebration and declaration of God as the Creator of the universe and experienced the "sense of completeness and well-being that God had accomplished at creation in behalf of all human life" (p. 180). Moses' instructions to Israel in the Deuteronomy Decalogue added another dimension of understanding to the observance of Sabbath. Moses presented Sabbath as freedom from work and related it to the Lord's deliverance of Israel that freed them from the Egyptian enslavement (Deuteronomy 5:12-15). Sabbath was a reminder of their freedom from slavery. Therefore, Sabbath is both a rest from work as modeled by God in the creation account and also a freedom from the slavery of work to enjoy one's identity as God's people.

Support System Practices

Support System Practices (SSP) are initiatives to provide ecclesial leaders with social support groups that will allow them to have a safe environment for open sharing, accountability, and support (Chandler, 2009; London & Wiseman, 2003). Social support systems are found to be critical for the long-term health of leaders to prevent social isolation, loneliness, and emotional burnout (Hands & Fehr, 1993; Spaite, 1999). Leaders' involvement in leading small groups as part of their church ministries cannot be considered as their social support systems as most ministers will take on the role of a leader and spiritual shepherd to provide discipleship and care in these groups. The social support systems must be a place where leaders are with fellow peers that provide a strong sense of belonging and opportunity for genuine mutual edification and vulnerability (Gilbert, 1987). Social support groups facilitate leaders to experience spiritual formation through their relationships with God and others in an environment where they can be vulnerable and open about their struggles, weaknesses, and developments. Tang (2014) has described such communities as crucibles where "spiritual formation originates, takes form and develops" (p. 185). He believes that communities play a major influential role in forming and shaping the inner life of believers. It is also through these nurturing communities that leaders see and find God in the familiarity of fulfilling the routine work of ministry (Rupp, 1995).

The Bible has given many examples of community and the need for social support for each other. At the beginning of creation, the Godhead, who lived in the community of the Trinity, saw the need for Adam to have a partner who could relate with him in the early stage of creation (Genesis 2:18-25). It was God and not Adam who identified the inner need for a similar creature who could relate and form a social community with him (Köstenberger & Jones, 2010). God then created Eve to allow another human being to become his partner to rule and reign on earth. Jesus Christ also demonstrated the need for social support group through the selection and designation of his apostles who followed him throughout his ministry on earth (Matthew 10:2). Out of the twelve disciples, Jesus had three disciples comprising Peter, James, and John who formed the inner circle of Jesus' social support network (Matthew 17:1-13; 26:37-38). Demarest (2010) has highlighted the harmonious community and relationships shared between the Godhead of the Father, Son, and Holy Spirit. The community life within the Godhead serves as a perfect model for the spiritual formation of believers within a community. Leaders' participation and involvement in nurturing communities and social support groups will allow them to experience the true unity and relational life that take place within the Trinity.

Therefore, ecclesial leaders will require intentional effort and involvement of faith communities to facilitate spiritual formation within their inner life through these three practices. However, ecclesial leaders' formation will not be holistic with only theology and spiritual formation until the character is equally developed in the process.

Character

Character is another key formation component of ecclesial leaders. Similar to spiritual formation, character has myriad of definitions referring to various constructs and dimensions within the field of character education and formation (Berkowitz & Bier, 2006). Willimon (1983) has defined character as the "basic moral orientation that gives unity, definition, and direction to our lives by forming our habits and intentions into meaningful and predictable patterns that have been determined by our dominant convictions" (p. 28-29). Gula (1996) refers "character to the kind of person who acts in a certain way" (p.33) where it focuses on inner realities of one's motives, intentions, attitudes, dispositions, and they are seen externally through one's behaviors. However, these definitions do not allow the constructs to be operationalized. Davidson, Lickona, and Khemelkov (2008) have proposed a definition of character that allows its constructs to be operationalized where they are quantifiable and measurable. They have defined character as "two essential and connected parts: performance character and moral character" (p. 373). When one uses the term character, it consists of two essential interrelated parts which are performance character and moral character.

Performance character refers to a mastery orientation where "it consists of qualities needed to realize one's potential for excellence in any performance environment" (p. 373). This list of possible qualities for performance character is seen through self-discipline, perseverance, diligence, a positive attitude, not afraid to try and fail, and ingenuity. The list is not exhaustive but serves as a good reference for performance character traits. It is not referring to only one's natural competency and talents but one's attitude and resilience in giving one's best to perform assigned tasks in any situation. Apostle Paul has given the same exhortation to Timothy to give his very best as an approved worker (2 Timothy 2:15) and to discharge his pastoral responsibilities faithfully in the midst of oppositions and challenges (2 Timothy 4:1-5). There are also examples of Old Testament biblical characters who have demonstrated performance character in their lives. Joseph had demonstrated performance character when he gave his very best in serving his Egyptian masters in Potiphar's house (Genesis 39), in prison for the prison warden (Genesis 40), and in the palace for Pharaoh (Genesis 41). Joseph's perseverance and diligence coupled with God's favor brought him the promotion from a slave to the second-in-command in Egypt. King David had developed his performance character when he took care of his father's sheep and defended them with his life against the attacks of wild animals (1 Samuel 17:34-35). He also gave his very best to defeat Goliath when no one in Israel dared to take on the giant's daunting and challenge to the nation (1 Samuel 17:48-51).

Moral character refers to a relational orientation where "it consists of qualities needed for successful interpersonal relationships and ethical conduct" (p. 374). This list of possible qualities for moral character is expressed through integrity, justice, care, trustworthiness,

and cooperation. Moral character allows one to treat others with respect and live with ethical integrity where it is concerned with one's relationship with others. The Bible has many examples and instructions that command and exhort one to live a life of ethical integrity in one's relationships with others (Geisler, 2010). The focus of Jesus' Second Greatest Commandment (Matthew 22:34-40) and his teaching on the Parable of the Samaritan (Luke 10:25-37) further reinforce the importance of one's relationships with others. Joseph also demonstrated a high standard in his moral character through his integrity and trustworthiness when he refused to have an adulterous affair with Potiphar's wife (Genesis 39). Joseph refused to compromise his conduct and insisted on honoring God and his master by fleeing from sexual temptations. King David failed in this regard when he committed adultery against God and Uriah and eventually murdered Uriah on the battlefield (2 Samuel 11). King David dishonored God and Uriah through his adultery with Bathsheba and showed no remorse and integrity when he plotted the death of Uriah. His lack of integrity went against the concept of moral character in his leadership. He had lost the sense of justice and respect for others until prophet Nathan rebuked him where he repented his failures before God (2 Samuel 12).

Therefore, the two essential parts of character are closely related where performance character allows one to do well in one's work, and moral character ensures that one does it ethically. Northouse (2016) has listed five principles of ethical leadership that ethical leaders will demonstrate in leading their organizations. The five principles are respect for others, serve others, honest, just, and to build a community while leading followers to achieve the common goals. All of these principles emphasize the importance of ethical leaders to possess the competence and integrity to use the position of influence to serve others. The interrelatedness of performance and moral character supports the concept of ethical leadership and promotes the importance of giving one's best effort in assigned tasks while having the consideration for the welfare of others. Northouse has also highlighted that the various leadership theories such as transformation leadership, servant leadership, authentic leadership, and spiritual leadership where the strengths of these leadership theories are in their ethical values of raising the moral and performance character of followers. Therefore, the possession of moral and performance character not only enables leaders to lead ethically with integrity, but it also elevates the moral and performance character of followers.

Conclusion

Emerging ecclesial leaders who desire to finish well in their ministries must possess a good theology of God, experience continuous inner life spiritual formation, and demonstrate a character that performs one's best in ministry in a morally ethical manner. Although the content of the paper presented theology, spiritual formation, and character linearly, these three formational components interact with each other constantly in ecclesial leaders' lives without any of them taking precedence over each

other. Theology forms leaders cognitively and facilitates the understanding of God, doctrines, and values that are essential for Christian living. It empowers leaders with knowledge content to explain the reality of God that affects their daily living. Spiritual formation shapes the inner life of ecclesial leaders and ensures that they have a relationship with God that reinforces their values and identity in God. It empowers leaders with the reality of God in their lives where their ministry is not cognitively driven by theological knowledge but by having a personal relationship with a living God. Character formation shapes the performance and moral character of ecclesial leaders and ensures the cultivation of ethical behaviors when giving their best in work responsibilities. It empowers leaders to lead competently and with integrity over their followers. These three formational components provide the holistic development of ecclesial leaders where they lead with healthy emotional, mental, and spiritual state of being. The constant interactions of theology, spiritual formation, and character within leaders' lives will facilitate the continuous growth in their leadership development and deepen their understanding of God, self, and people. The deepening process will mature and empower leaders to last long and end well in their ministries.

About the Author

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In Pursuit of Organizational Wisdom: An Exegesis of Proverbs 22:17 - 24:22

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Proverbs 22:17- 24:22 comprises a collection of ancient wisdom sayings which the text self-identifies as "thirty sayings of counsel and knowledge" (Proverbs 22:20, English Standard Version). These 30 sayings are particularly interesting for analysis because, although they are part of the Hebrew Scriptures, scholars have established that this collection was influenced significantly by the Egyptian wisdom collection known as the Instructions of Amenemope. For this reason, it is argued that this collection of wisdom sayings is not linked to a single religious tradition and may be more readily accepted in a pluralistic context. As such, using a hybrid of historical-grammatical analysis, social-rhetorical analysis, and qualitative coding, the text was analyzed with the intent of identifying principles of ancient wisdom applicable to the modern study of organizational spirituality. In all, four major themes emerged from the analysis: the value of wisdom, wisdom for dealing with people, wisdom for dealing with injustice, and wisdom for dealing with temptation. The analysis also produced an outline intended for use in introducing concepts of ancient wisdom to an organization. Furthermore, the analysis confirmed two previously published models of organizational spirituality. Finally, the results contribute to practice by emphasizing organizational justice; specifically, the results suggest that organizations should employ wisdom to avoid strategies which, even if they are legal, involve either (a) taking advantage of the poor or (b) obtaining generationally owned land against the current owner's will.

Ashforth and Pratt (2010) describe three dimensions of organizational spirituality: "transcendence of self, holism and harmony, and growth" (pp. 44-45). Similarly, Parboteeah and Cullen (2010) assert that spirituality consists of three factors: "conditions for community, meaning at work, and inner life" (p. 100). The present paper was intended to simultaneously address Ashforth and Pratt's (2010) dimension of growth and Parboteeah and Cullen's (2010) inner life factor by conducting an exegetical study of a collection of 30 wisdom sayings in the Book of Proverbs. The underlying logic was that, although the study of organizational spirituality is new, the study of spirituality is not (Dandona, 2013). Therefore, it was reasoned that there may be value

in studying ancient wisdom writings to rediscover what the sages of the past knew about spirituality. The collection of 30 wisdom sayings is particularly appropriate in a context which differentiates organizational spirituality from religion because, although the collection currently resides in the Hebrew Scriptures, the origin of collection has been shown to trace to an Egyptian wisdom collection known as the Instructions of Amenemope (Waltke, 2005). Hence, this collection may be able to overcome objections regarding the study of a collection of wisdom tied to a single religious tradition.

Although intended to explore only growth and inner life, the exegesis of the passage provided insights relevant to all three of Ashforth and Pratt's (2010) dimensions and all three of Parboteeah and Cullen's (2010) factors. The results of the study are described in five parts. First, background information critical to the exegesis is provided to (a) define the nature of a proverb, (b) define the nature of the Book of Proverbs, and (c) elaborate on the claim that the collection traces to a wide wisdom tradition. Second, the exegetical methodology employed is briefly described. Third, an exegesis of each of the 30 wisdom sayings is provided. Fourth, using qualitative coding (Saldaña, 2016) the 30 sayings are synthesized into four key findings. Fifth, the four key findings are compared against the models from Ashforth and Pratt (2010) and Parboteeah and Cullen (2010) Sixth, implications for practice are presented in the form of both (a) an outline for teaching wisdom in an organizational context, and (b) specific guidance regarding injustice. The paper concludes with recommendations for future research.

Background

Prior to beginning the exegesis of the selected passage, the answers to three relevant questions are provided. First, what does the term *proverb* mean? Second, what is the nature of the literary work in which the selected passage is located; in other words, what is the book of Proverbs? And third, why was this passage selected?

What is a Proverb?

According to Merriam-Webster (2003), a *proverb* is a "brief epigram or maxim" (p. 1001) and an *epigram* is a short poem characterized as "sage, witty and often paradoxical" (p. 420). Waltke (2004) adds that, in English, proverbs typically are short, pithy, and possess "popular currency" (p. 56). In his commentary on the book of Proverbs, Buzzell (1985) notes that Hebrew proverbs typically consist of two or three lines and draw upon common experiences. In their description of wisdom literature, Duvall and Hays (2005) emphasize that Hebrew Proverbs are a type of poem designed to cause their readers to "listen, look, think, reflect" (p. 390) as a means of internalizing wisdom. As such, Murphy (1999) notes that proverbs typically employ significant symbolism. Some authors, such as Van Leeuwen (2015) have attempted to differentiate between proverbs and sayings based upon their poetic and stylistic qualities; however, no consensus exists

regarding the distinction (Waltke, 2004). For this reason, in the present analysis, the terms proverb and saying are used interchangeably.

Plummer (2010) describes the phenomenon of the proverb as universal, noting that proverbs occur in every language and every culture (p. 236). Hildebrandt (2008) makes a similar claim, citing the usage of proverbs in every context ranging from Sumerian clay tablets dating to 2500 BC to modern social media. Furthermore, collections of proverbs have been found in Egyptian, Aramaic, Summerian, Greek, Roman, Chinese, European, and Russian literature (Hildebrandt, 2008; Longman, Enns, & Straus, 2013). As such, it appears that proverbs are a familiar and effective means of communicating wisdom to every generation.

What is The Book of Proverbs?

The Old Testament books of Proverbs, Job, and Ecclesiastes, all written in Hebrew, comprise a biblical genre known as "wisdom literature" (Osborne, 2006, p. 242). According to Fee and Stuart (2014), wisdom literature teaches its readers to make good choices in life, in other words, to be wise. Structurally, the first nine chapters of Proverbs form an "extended discourse on wisdom" (Longmann, 2008, p. 548) written by Solomon, the third king of Israel. These nine chapters were written as a father encouraging his son to love wisdom and flee from folly. Furthermore, Van Leeuwen (2015) notes that the rest of the book must be interpreted "in light of the first nine chapters" (p. 1310) The remainder of Proverbs, chapters 10 through 31, divides into six distinct collections of short Proverbs (Fee & Stuart, 2002). Furthermore, the Hebrew text explicitly identifies and delineates each collection, and either describes or suggests its author. The first collection, Proverbs 10:1-22:16, consists of an assortment of proverbs written by Solomon. The second collection, Proverbs 22:17-24:22, also consists of assorted short proverbs, but its style is unmistakably dissimilar to the first collection; this second collection is the subject of the present analysis. Likewise, the third collection, Proverbs 24:23-34, is also identified in the text (24:23) as a distinct, albeit short, collection from the sage who wrote the second collection. The fourth collection, Proverbs 25-29, contains more proverbs of Solomon, but the text identifies these proverbs as recorded by "the men of Hezekiah king of Judah" (Proverbs 25:1, English Standard Version); hence the fourth collection was not written by Solomon but records Proverbs attributed to him. The text ascribes the fifth collection, Proverbs 30, to "Agur son of Jakeh" (Proverbs 30:1). Likewise, the text ascribes the sixth section, Proverbs 31, to "King Lemuel" (Proverbs 31:1) and describes the collection as lessons learned from his mother; it is a combination of a few short proverbs and a lengthy poem describing a virtuous wife. As such, the book of Proverbs is not just a collection of proverbs, but rather a collection of collections of Proverbs.

In describing the six collections in Proverbs, respected conservative evangelical scholar Bruce Waltke (2004) says the linguistic evidence suggests that only the opening

discourse and the first collection were actually written by Solomon. However, the evidence also suggests that Solomon edited the second and third collections and then appended to his original collection (Waltke, 2004). At a later date, an unknown "final editor" (Waltke, 2004, p. 36) appended the fifth, sixth, and seventh collections to create the book as included in the Hebrew Scriptures. The collections, their authors, and their editors are summarized in Table 1.

Table 1. The Structure and Sources of the Book of Proverbs

Collection	Range	Description	Author	Editor
--	Ch. 1-9	Discourse on Wisdom	Solomon	Solomon
1	10:1-22:16	Solomon's Proverbs	Solomon	Solomon
2	22:17-24:22	The Sage's 30 Sayings	Unknown	Solomon
3	24:23-34	The Sage's 6 Sayings	Unknown	Solomon
4	Ch. 25-29	Solomon's Proverbs	Hezekiah's Men	Unknown
5	Ch. 30	Agur's Proverbs	Agur	Unknown
6	Ch. 31	Lemuel's Proverbs/Poem	Lemuel	Unknown

Why Study the Second Collection of Proverbs?

Perhaps the most curious aspect of the second collection of proverbs is its influence by an Egyptian collection of proverbs known as *The Instructions of Amenemope* (Walton, Matthews, Chavalas, 2000). Waltke (2004) notes that the two collections have several nearly identical sayings and he describes the two collections overall as "strikingly similar" (p. 22). Furthermore, Waltke notes that Amenemope pre-dated Solomon by over two hundred years, which eliminates any argument that Amenemope was influenced by Solomon. Moreover, there are enough differences between the two collections to also refute the claim that the second collection is merely a Hebrew translation of Amenemope (Kitchen, 2008). Taking a different approach, Ross (1991) proposed viewing Amenemope's 30 sayings as important background for studying the second collection. Fortunately, Waltke (2005) reported that a consensus was eventually reached and the majority of biblical scholars now agree that the second collection of Proverbs is a "creative use of Amenemope" (p. 217). According to this view, Solomon edited Amenemope's sayings and appended them to his own. And, as many evangelical scholars are quick to point out, this view in no way undermines the divine inspiration of any part of Proverbs (Buzzell, 1985). As such, it is still quite correct to view Solomon as the "fountainhead of the book of Proverbs" (Longmann et al., 2013, p. 1369) and to view every verse within Proverbs as the inspired words of God (Plummer, 2010).

Regarding the style of the second collection, even casual readers can notice profound differences between this collection and the rest of Proverbs. For example, Proverbs 14:30, from the first collection, reads: "A tranquil heart gives life to the flesh, but envy makes the bones rot" whereas Proverbs 23:15, from the second collection, also addresses *envy* but lacks Solomon's vivid language and cadence: "do not let your heart envy sinners." As such, the most noticeable feature of the first collection is their poetry, whereas the most noticeable feature of the second collection is their style of straightforward admonition.

Having established these facts concerning the second collection, one might wonder why it was selected for analysis. Admittedly, (a) the suggestion of Egyptian influence may make some Christ-followers uncomfortable and (b) the text has far less literary beauty. However, I argue that these two aspects of the second collection make it ideal for teaching in a pluralistic work environment. Its Egyptian influence can be used to argue that it contains wisdom from many cultures, and its straightforward style allows it to be accurately interpreted without extensive exegetical training. In other words, I argue that the second collection of Proverbs is an ideal platform for teaching principles of wisdom in a pluralistic workplace without making the participants feel as if they are embracing a specific religion.

Methodology

The text of each saying was analyzed using the historical-grammatical method described by scholars such as Fee and Stuart (2014), Plummer (2010), and Duvall and Hays (2005). This method emphasizes interpreting the text in light of both the historical setting and a comprehensive understanding of the language in which the text was originally written. As such, the historical-grammatical method centers on determining *authorial intent*, that is, to determine what the author was trying to say (Fee & Stuart, 2014). Obviously, this is a daunting task because the author is separated from the modern reader by time, language, and culture (Duvall & Hays, 2005). As such, use of the historical-grammatical method requires the use of both Hebrew language tools and reference materials describing the history and culture at the time of writing. Because these traditional historical-grammatical tools address social and cultural issues, the difference between the historical-grammatical method and Robbins' (1996) social-rhetorical analysis is not profound. As such, one could describe the methodology used as a hybrid of the historical-grammatical method and the methods of social-rhetorical analysis used to analyze inner texture.

Once each saying was analyzed, Saldaña's (2016) qualitative coding method was used to synthesize the sayings into themes. As such, each saying, as a whole, was assigned a "descriptive code" (Saldaña, 2016, p. 102). The descriptive codes were then entered into Microsoft Excel, and grouped using "pattern coding" (Saldaña, 2016, p. 236). Following

Saldaña's recommendation, an iterative approach was used to drive toward consistency between the text, the first cycle codes, and the second cycle codes.

Exegesis

The text clearly states that this collection consists of 30 sayings: "Have I not written for you thirty sayings of counsel and knowledge" (Proverbs 22:20). Furthermore, as reflected in most English translations, the Hebrew text divides the collection into 70 verses. However, the text provides no indication as to which verses comprise each of the 30 sayings and scholars hold many differing views (Kitchen, 2008). In this analysis, the section breaks proposed by Waltke (2005) are used. Following is an analysis for each of the 30 sayings.

Saying 1 (Proverbs 22:17-21)

> Incline your ear, and hear the words of the wise, and apply your heart to my knowledge, for it will be pleasant if you keep them within you if all of them are ready on your lips. That your trust may be in the LORD, I have made them known to you today, even to you. Have I not written for you thirty sayings of counsel and knowledge, to make you know what is right and true, that you may give a true answer to those who sent you? (Proverbs 22:17-21)

This first saying serves as an introduction to the entire collection of 30 sayings. It does so by first calling its reader to incline his/her ear and hear what is being said. The Hebrew word translated as *incline* carries the idea of extending and stretching (Baker & Carpenter, 2003, p. 727) and thereby portrays a genuine desire to hear. The sage also calls his reader to apply his heart to the matter of gaining wisdom. The Hebrew word translated as *apply* has the idea of placing something upon (Baker & Carpenter, 2003, p. 1134), and hence the picture is not just to hear, but to internalize wisdom. In this regard, Buzzell (1985) asserts that such internalization of wisdom involves memorization.

According to Waltke (2005), the centerline of the saying is 22:19 with its explanation that the point of wisdom to is to increase one's trust in God. Hence, in this first proverb, the sage establishes a positive link between possessing wisdom and having confidence in God. In addition to that core motivation, the proverb also notes that possessing wisdom is pleasant to store within your heart and pleasant to share with those who seek it.

Saying 2 (Proverbs 22:22-23)

> Do not rob the poor, because he is poor, or crush the afflicted at the gate, for the LORD will plead their cause and rob of life those who rob them. (Proverbs 22:22-23)

This proverb concerns the poor and afflicted. According to Baker and Carpenter (2003), the Hebrew word translated as *poor* carries the idea of being weak, helpless, and oppressed (p. 237). Hence robbing the poor "because he is poor" (Proverbs 22:22) seems to describe a bully who sees the ability to get away with something as justification for doing it. The other adjective used here, translated as *afflicted*, describes one who is poor and miserable (p. 853). Furthermore, the idea here of crushing the poor, involves forcing them into a state in which they cannot pay, and, therefore, become dependent (Waltke, 2005, pp. 230-231). As such, this proverb speaks to the defense of the poor, miserable, and powerless. Mention of the city gate is significant because in that context, the gate was where legal judgments were rendered (Murphy, 1999, p. 114), which is why some translations (e.g., New International Version) translate that Hebrew word as *court*. In total, this proverb sets a standard far higher than mere legality as it speaks to behavior within the legal system. As such, this proverb describes actions which, although legal, are morally reprehensibly (Ross, 1991) and which invite retribution by the God who created both the poor and the wealthy. It is wise, therefore, to view the poor as those to be protected rather than those to be taken advantage of.

Saying 3 (Proverbs 22:24-25)

> Make no friendship with a man given to anger, nor go with a wrathful man, lest you learn his ways and entangle yourself in a snare. (Proverbs 22:24-25)

The subject of this proverb is anger. The Hebrew word translated here as *anger* refers to the nostrils and paints the picture of anger so intense that it causes contortions of the face (van Groningen, 1980, p. 58), whereas the word translated as *wrathful* means literally *heat* and carries the idea of anger burning inside as rage and fury (Baker & Carpenter, 2003, p. 349). The proverb describes two risks, learning and entanglement. The Hebrew word translated as *learn* refers to becoming accustomed to (Baker, Rake, & Kemp, 1994, p. 2301) while the word translated as *entangle* describes a trap used by a hunter (Baker & Carpenter, 2003, p. 585). Together, these verses describe a two-step process which inevitably follows befriending angry men and women. First, we begin to view their behavior as acceptable, and second, we adopt their behavior as our own. It is wise, therefore, to avoid those given to anger.

Saying 4 (Proverbs 22:26-27)

> Be not one of those who give pledges, who put up security for debts. If you have nothing with which to pay, why should your bed be taken from under you? (Proverbs 22:26-27)

This proverb speaks to stewardship (Waltke, 2005, p. 233) and in some ways, it creates a counter-balance to the second saying. According to Youngblood (1980), the Hebrew phrase translated as "give pledges" (Proverbs 22:26) is literally "striking hands" (p. 979)

and is similar to the Western custom of shaking hands. Delitzsch (1866, p. 334) clarifies that the Hebrew text here is unmistakably referring to putting up security for someone else's debt. Murphy (1999) agrees with this interpretation and notes that the same admonition occurs three times in Solomon's collection of Proverbs, specifically 11:15, 17:18, and 20:16. The reason given for this advice is potential loss of everything, here symbolized by creditors taking one's bed "from under you" (Proverbs 22:27). It seems then, that whereas the second saying advocates defending the poor, this saying clarifies limits to this; wisdom dictates not becoming poor ourselves in our defense of the poor.

Saying 5 (Proverbs 22:28)

> Do not move the ancient landmark that your fathers have set. (Proverbs 22:28)

This proverb returns to the subject of poor and defenseless. The *landmarks* or *boundary stones* as in other translations, refer to stones used in the ancient Near East to indicate the extent of plots of land (Walton et al., 2000, p. 567). By night, dishonest landowners would steal their neighbors' land by moving the markers (Mac Donald, 1995, p. 849). In some cases, the markers would be moved by less than an inch per year, which made it hard to detect, but over generations would amount to significant amounts of land (Waltke, 2005, p. 235). The reference to their fathers seems to reference land which had been in the family for generations. Unlike the previous sayings, this saying lacks a "motivational clause" (Murphy, 1999, p. 115) to make the motivation for compliance explicit. However, this saying is one of the sayings appearing in both Proverbs and the *Instructions of Amenemope* (Walton, et al., 2000, p. 560), and Waltke (2005) notes that ancient Near East people generally understood moving boundary stones as evil. Hence, it may be a motivation clause was deemed unnecessary for such a commonly understood norm. Generalizing, this saying recognizes generational ownership, making business practices such as foreclosing on the family farm unthinkable.

Saying 6 (Proverbs 22:29)

> Do you see a man skillful in his work? He will stand before kings; he will not stand before obscure men. (Proverbs 22:29)

This proverb stands unique in its context because it presents no prohibitions (Waltke, 2005, p. 235). Instead, it advocates developing skill in one's work. The Hebrew word translated *skillful* indicates "extraordinary expertise" (Baker & Carpenter, 2003, p. 577) and the word translated *work* refers to an occupation at which one labors (Baker & Carpenter, 2003, p. 614). The results of developing such expertise, according to this proverb, is the worker standing before kings, in contrast to workers known only by minor officials. Furthermore, the implication seems to be that obscure men do not have such skill, otherwise they would not be obscure. Hence, it is wisdom to focus on

developing true skill rather than joining with the minor officials in their strivings to get ahead.

Saying 7 (Proverbs 23:1-3)

> When you sit down to eat with a ruler, observe carefully what is before you, and put a knife to your throat if you are given to appetite. Do not desire his delicacies, for they are deceptive food. (Proverbs 23:1-3)

This proverb speaks primarily to table manners when dining with a leader (Murphy, 1999), and is related to the previous saying by virtue that both speak to interactions with rulers. In this seventh saying, the reader is advised to exert great self-control in the situation because overindulgence could ruin his chances for advancement (Ross, 1991). Accordingly, the sage offers three pieces of advice. First, the guest is instructed to carefully observe the situation. The Hebrew word translated *observe* connotes not only gathering information, but incorporating wisdom as one does so (Baker et al., 1994). As such, the first risk is for the guest to fail to grasp what is at stake when dining with a powerful person. Second, the guest is advised to slit his/her own throat if he/she is "given to appetite" (Proverbs 23:2). The call to slitting one's own throat is hyperbole intended to communicate the importance of the advice. (Waltke, 2005, p. 239) and the phrase translated "given to appetite" refers to a person's cravings (Buzzell, 1985). Hence, the second risk is failing to recognize and account for one's weaknesses. Third, the guest is advised against adopting the appetites of the ruler. The Hebrew word translated *delicacies* describes specially prepared gourmet food (Baker & Carpenter, 2003, p. 601) which are deceptive (Baker et al., 1994, p. 2325). In total, the wisdom here suggests that a guest exercise great self-control when dining with a ruler by looking beyond the obvious, accounting for his/her own weaknesses, and resisting the temptation to be drawn into the ruler's desires.

Saying 8 (Proverbs 23:4-5)

> Do not toil to acquire wealth; be discerning enough to desist. When your eyes light on it, it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven. (Proverbs 23:4-5)

This proverb does not denounce hard work, but rather work driven by a greedy obsession (Buzzell, 1985). Alexander (1980) describes the Hebrew word translated *work* as working until one is weary (pp. 361-362). Hence, the sage advises his reader to avoid becoming preoccupied with striving unceasingly for more money. As a reason, the sage offers a vivid work picture of money growing wings and flying off to heaven when its owner looks at it. This word picture seems to communicate that money should be a means to an end, but never the final intent and focus of a worker's labor.

Saying 9 (Proverbs 23:6-8)

> Do not eat the bread of a man who is stingy; do not desire his delicacies, for he is like one who is inwardly calculating. "Eat and drink!" he says to you, but his heart is not with you. You will vomit up the morsels that you have eaten, and waste your pleasant words. (Proverbs 23:6-8)

Waltke (2005) argues that sayings 7 and 9 form a chiasm around saying 8 as an admonition against greed (p. 239). While it is true that sayings 7 and 9 both relate to eating another man's food, they do not appear to be form a chiasm because the greed in saying 9 is that of the host, not the reader for whom this proverb is written. Furthermore, saying 9 addresses a wider range of food than saying 7, by advising its reader to eat neither the bread nor the delicacies of the stingy host. Buzzell (1985) likewise distinguished between the two by noting that saying 7 relates to eating with a "generous ruler" (p. 956) whereas saying 9 relates to eating with a "stingy man" (p. 956). Hence, saying 9 seems to be concerned with instructing its reader on how to deal with a stingy host.

The Hebrew phrase translated *stingy* is literally "evil eye" (Murphy, 1999, p. 115) and connotes stingy to the point of evil (Baker & Carpenter, 2003, p. 1063). As such, this stingy host tells his guest to eat, while resenting him doing so. In such a situation, the sage notes that pleasant, appreciative words are wasted and the guest is likely to leave wanting to vomit due to the social stress of the mealtime. Accordingly, wisdom declines offers of hospitality from a stingy man.

Saying 10 (Proverbs 23:9)

> Do not speak in the hearing of a fool, for he will despise the good sense of your words. (Proverbs 23:9)

Having given advice for dealing with a stingy host in saying 9, the sage offers advice for dealing with a fool in saying 10. Buzzell (1985) describes the Hebrew word translated here as *fool* as referring to a "dull, thickheaded, stubborn fool" (p. 956). Richards (1991) notes that not only does a fool lack wisdom, but he/she cannot even recognize wisdom. Ross (1991) adds that the intensity with which a fool despises wise words is usually in direct proportion to the truth and applicability of the words (p. 1069). The obvious wisdom here is to avoid offering wisdom to a fool; however, the wisdom here is also to recognize in oneself disproportionately negative responses to the advice offered by others. That is, this saying enables detection of folly in others and in ourselves.

Saying 11 (Proverbs 23:10-11)

> Do not move an ancient landmark or enter the fields of the fatherless, for their Redeemer is strong; he will plead their cause against you. (Proverbs 23:10-11)

This saying has obvious similarities with saying 5, but it also has significant differences. Saying 5 speaks to "*the* ancient landmarks that *your fathers have set*" (Proverbs 22:28) whereas saying 11 lacks the definite article preceding "ancient landmark" (Proverbs 23:10) and omits the qualification "that your fathers have set" (Proverbs 22:28), instead mentioning "the fatherless" (Proverbs 23:10). Hence the subtle difference is that saying 5 speaks to honoring boundaries passed down from your own fathers, while saying 11 moves beyond ancestral agreements and simply focuses on the rights of others.

The word translated here as *fields* indicates land usable for pasture lands and vineyards and represents a means for the fatherless to provide for themselves. (Waltke, 2005, p. 244). As a motivation clause, the sage speaks of a strong redeemer ready to stand against those who would take advantage of the helpless. Wisdom, then, suggests that one make no attempt to take advantage of the helpless.

Saying 12 (Proverbs 23:12)

> Apply your heart to instruction and your ear to words of knowledge. (Proverbs 23:12)

In contrast to the surrounding proverbs, this saying contains no negative admonition. Instead, it simply encourages its reader to pursue wisdom. In this proverb, two metaphors are used, ear and heart. The Hebrew word translated *ear* is usually a metaphor for an "instrument of obedience" (Baker & Carpenter, 2003, p. 31) and the word translated *heart* is the "richest biblical term for the totality of man's inner or immaterial nature" (Bowling, 1980, p. 466). Hence, the pursuit of discipline and knowledge is portrayed as received dutifully and allowed to penetrate to the core of our beings. As such, wisdom involves being teachable and open to inner transformation.

Saying 13 (Proverbs 23:13-14)

> Do not withhold discipline from a child; if you strike him with a rod, he will not die. If you strike him with the rod, you will save his soul from Sheol. (Proverbs 23:13-14)

In our current American context of hyper-sensitivity to child abuse, the thirteenth saying may strike some as old-fashioned or even unhealthy. Nonetheless, it stands as part of the ancient wisdom. As such, it begins with a simple admonition to provide disobedient children with appropriate discipline, which in some cases involves corporal punishment. The Hebrew word translated *discipline* carries the idea of discipline which

results in education, and can refer to either oral or corporal discipline (Baker et al., 1994) whereas the word translated as *strike* refers specifically to corporal punishment (Brown, Driver, Briggs & Gesenius, 1979, p. 645). In context, this punishment is for education, not venting of parental emotion, and there is no room here for abusers of children to hide behind this verse (Waltke, 2005, p. 252). The word translated *Sheol* refers to the "world of the dead" (Baker & Carpenter, 2003, p. 1083) and is part of a poetic way of expressing the idea of saving the child from death. Hence, the sage explains that appropriately administering corporal punish will not kill the child, but failure to administer corporal punishment may well end in the death of the child (Richards, 1991). Simply put, the sage sees failure to discipline as having far more serious consequences than the discipline itself (Waltke, 2005, p. 252). Of course, for an organizational context, corporal punishment is inappropriate, but the transferrable concept is education through feedback. A wise manager provides honest feedback to poorly performing employees.

Saying 14 (Proverbs 23:15-16)

> My son, if your heart is wise, my heart too will be glad. My inmost being will exult when your lips speak what is right. (Proverbs 23:15-16)

This proverb touches on the mentoring inherent to the process of learning wisdom. As such, it seems to speak to one who heeded the call to wisdom in saying 12, and who accepted the disciplines prescribed in saying 13 (Waltke, 2005, p. 253). The word translated twice here as *heart* is the same word as in saying 12 and refers to the very core and entirety of one's inner being (Bowling, 1980, p. 466). The word translated *lips* refers to the physical lips and is used as a metonym for what is spoken from the heart. In total, the picture is that of the pure and wise heart of a mentor rejoicing as he/she sees the words of his/her protégé revealing a similarly pure and wise heart committed to teaching others with those words. The implication seems to be that because the student is wise, the student will be filled with joy also in hearing he/she has brought joy to the teacher. This is to say that wise men and women rejoice when they see those they mentored mentoring others.

Saying 15 (Proverbs 23:17-18)

> Let not your heart envy sinners, but continue in the fear of the LORD all the day. Surely there is a future, and your hope will not be cut off. (Proverbs 23:17-18)

This proverb completes the thought of the previous saying in that becoming wise involves both pursuing wisdom, as in the previous proverb, and not pursuing its opposite, as in this proverb (Waltke, 2005, p. 255). As such, desiring wisdom is honorable and envy of folly is a disease (Ross, 1991, p. 1070). The admonition to not envy fools, is immediately followed by an admonition which clarifies what it means not

to envy fools; wise men and women go about their day aware (a) of God, the all-wise and all-pure, and (b) the glorious future a wise life brings (Ross, 1991, p. 1070). Murphy (1999) argues that the metaphor "will not be cut off" (Proverbs 23:18) refers to a full and happy life that is not cut short by folly. As such, this seems to again refer back to the previous proverb in that the wise man was saved from Sheol.

Saying 16 (Proverbs 23:19-21)

> Hear, my son, and be wise, and direct your heart in the way. Be not among drunkards or among gluttonous eaters of meat, for the drunkard and the glutton will come to poverty, and slumber will clothe them with rags. (Proverbs 23:19-21)

Whereas the previous two proverbs were general in nature (pursue wisdom, do not envy fools), the sixteenth saying specifically addresses drunkenness and gluttony. The first line of the saying establishes the relationship between wisdom, drunkenness, and gluttony; drunkenness and gluttony have no place in the life of the wise. The third line explains the reason the wise avoid them: both drunkenness and gluttony end in drowsiness, laziness, and, ultimately, poverty (Buzzell, 1985, p. 957). The Hebrew word translated as gluttonous describes a despicable and morally corrupt person given to the pursuit of food, frivolity, and vile living (Baker & Carpenter, 2003, p. 293). Mac Donald (1995) describes gluttony as another kind of drunkenness (p. 851) and Ross (1991) describes both drunkenness and gluttony as "symptoms of deeper problems" (p. 1071). Curiously, this proverb makes no mention of intoxication or its consequence; as such, this proverb seems primarily concerned with character issues related to over-indulgence, which may also explain why gluttony and drunkenness are treated on equal footing. The heart of the proverb is an admonition to not even associate with gluttons and drunkards. For the wise, there is nothing to be gained by drunkenness and gluttony, nothing to be gained by the company of drunkards and gluttons, and everything to be lost by their company.

Saying 17 (Proverbs 23:22-25)

> Listen to your father who gave you life, and do not despise your mother when she is old. Buy truth, and do not sell it; buy wisdom, instruction, and understanding. The father of the righteous will greatly rejoice; he who fathers a wise son will be glad in him. Let your father and mother be glad; let her who bore you rejoice. (Proverbs 23:22-25)

This proverbs concerns retention of the wisdom learned from your parents. As such, the proverb seems to assume wise parents are able and inclined to give wise advice. For example, this proverb would not pertain to parents who are drunkards and gluttons. The proverb begins with an admonition to listen to your parents and ends by describing the joy that will bring the parents. The centerline of the proverb admonishes the child to

pursue wisdom, instruction, and understanding, where the Hebrew word translated here as *wisdom* connotes the ability to think clearly about the issues of life (Goldberg, 1980, p. 282), the word translated as *instruction* pertains to an openness to correction (Baker et al., 1994, p. 2330), and the word translated as *understanding* refers to the ability to understand and comprehend (Baker & Carpenter, 2003, p. 130). Together, these three words seem to depict individuals who use his/her intellect morally, humbly, and precisely.

Regarding the curious expression, "buy truth, and do not sell it" (Proverbs 17:23), it seems that the admonition to "buy truth" (Proverbs 17:23) is a metaphor to continue on the path taught by the wise parents. As an adult, wisdom is no longer given to you; it must be sought on your own. In contrast, selling wisdom appears to be a metaphor for the opposite; an adult who not only abandons the path of gaining wisdom, but rejects the wisdom learned as a child, hence selling it. Perhaps the core issue is an inclination by the grown child to believe that he received discipline as a child only because he was a child; that is, the grown child does not accept that the discipline was because he/she was a fool. With this foolish mindset, wisdom and the discipline required to gain it is viewed as something for children.

Saying 18 (Proverbs 23:26-28)

> My son, give me your heart, and let your eyes observe my ways. For a prostitute is a deep pit; an adulteress is a narrow well. She lies in wait like a robber and increases the traitors among mankind. (Proverbs 23:26-28)

Whereas saying 16 addressed the bad influence of drunkards and gluttons, this proverb addresses the bad influence of the sexually immoral. Because the proverb is addressed to a son, the illustration naturally becomes a female temptress, but there is nothing here to suggest that only women are the temptation; a daughter is to be equally weary of sexually immoral men. The Hebrew word translated *prostitute* connotes fornication, not necessarily with a prostitute (Baker et al., 1994, p. 2313), hence the admonition here relates to illicit sex with either married or unmarried women. Although some (e.g., Waltke, 2005) view the references to a "deep pit" and a "narrow well" as allusions to the female anatomy, the word pictures here are spoken by a sage with a pure heart, and seem more likely meant to simply convey images of things one cannot escape from; the pit cannot be escaped by virtue of its depth and the well cannot be escaped by virtue of its narrowness which prevents using one's arms. In summary, this proverb teaches that sexual immorality is a moral trap as is drunkenness and gluttony. The wise flee sexual immorality.

Saying 19 (Proverbs 23:29-35)

> Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who tarry long over wine; those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. In the end it bites like a serpent and stings like an adder. Your eyes will see strange things, and your heart utter perverse things. You will be like one who lies down in the midst of the sea, like one who lies on the top of a mast. "They struck me," you will say, "but I was not hurt; they beat me, but I did not feel it. When shall I awake? I must have another drink." (Proverbs 23:29-35)

Immediately following the proverb concerning the allure of sexual immorality is this proverb concerning the allure of deep, red wine sparkling in its cup (Waltke, 2005). The most obvious features of this proverb are its long length and extensive use of satire to portray a drunken man. The proverb begins with a poetic use of six questions which Buzzell (1985) notes draw attention to three kinds of trouble caused by intoxication: emotional ("Who has woe? Who has sorrow"), social ("Who has strife? Who has complaining?"), and physical ("Who has wounds without cause? Who has redness of eyes?"). Likewise, the proverb ends with poetic descriptions of wine (a) biting the drunkard like a viper (23:32), (b) causing hallucinations (23:33), (c) creating dizziness (23:34), and (d) raving like a fool (23:35). As the central admonition, the proverb instructs its reader to not even look at the wine in the cup (23:31). Waltke (2005) interprets this instruction to hyperbole similar to the English expression "don't even think about it" (p. 265). However, it may be that the sage recognizes that temptation begins with a glance and hence the most effective means of dealing with temptation is not to allow it to happen. The wisdom here, then, recognizes the folly of drunkenness and the value of not only keeping oneself from foolish behavior, but from situations which create the temptation to behave foolishly.

Saying 20 (Proverbs 24:1-2)

> Be not envious of evil men, nor desire to be with them, for their hearts devise violence and their lips talk of trouble. (Proverbs 24:1-2)

This proverb admonishes its reader to envy neither evil men nor their company. In this proverb, the evil men are described as men who "devise violence" (Proverbs 24:2) and "talk of trouble" (Proverbs 24:2). The word translated *violence* carries the idea of "violence, havoc, as social sin" (Brown et al., p. 994) and the phrase "their lips talk of trouble" seems to portray a willingness to discuss their schemes with other evil men. As such, these men's hearts are factories of evil. It seems, then, that the purpose of this proverb is to show what evil men are like, with the intent of painting a picture of evil

men which is detestable to the reader. The wise, then, see evil men as men they do not wish to be like.

Saying 21 (Proverbs 24:3-4)

> By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches. (Proverbs 24:3-4)

This proverb describes a house with rooms filled with "precious and pleasant riches" (Proverbs 24:4). The Hebrew word translated *precious* carries the idea of being both rare and valuable (Baker & Carpenter, 2003, p. 453) whereas the word translated *pleasant* connotes delightful and joyful (Baker & Carpenter, 2003, p. 739). According to Murphy (1999), the word translated as *house* can refer to either house or home. As such, the word picture here is a beautiful picture of the happy home desired by so many, yet rare. And the key to such a rare treasure is wisdom, understanding, and knowledge.

Saying 22 (Proverbs 24:5-6)

> A wise man is full of strength, and a man of knowledge enhances his might, for by wise guidance you can wage your war, and in abundance of counselors there is victory. (Proverbs 24:5-6)

Whereas the previous proverb spoke to how one succeeds in family, this proverb speaks to how one succeeds in war. Remarkably, the answer is nearly identical: wisdom, knowledge, and good counsel. Ross (1991) summarizes the proverb by noting that "strategy is more important than strength" (p. 1073). While it is hard to argue with Ross' conclusion, it remains unclear that merely identifying strategy fully captures the contribution of good counsel because one can formulate a strategy without heeding the advice of others. Furthermore, the Hebrew word translated as *guidance* is an interesting word picture of ropes used to pull, direct, and guide a ship (Brown et al., 1979, p. 287). Hence the picture does not seem to be simply a matter of hearing good advice and following it, but rather of wrestling with ideas. This seems especially likely with an "abundance of counselors" (Proverbs 24:6). With one counselor, there will be one opinion, whereas with five there may be five differing opinions. In his/her pursuit of knowledge, the wise recognize the need of counsel.

Saying 23 (Proverbs 24:7)

> Wisdom is too high for a fool; in the gate he does not open his mouth. (Proverbs 24:7)

As does the second saying, this saying refers to the city gates which were where important legal decisions were made (Buzzell, 1985, p. 958). According to Ross (1991),

there are some textual difficulties in this verse which make the translation "too high" (Proverbs 24:7) uncertain; the text may refer to corals, which were regarded as unattainable treasures. In either case, the point appears to be that the fool does not possess the wisdom needed to be taken seriously in important matters. Whether he tries to speak or not, the fool effectively has no voice. The wise recognize that wisdom is what causes people to take them seriously.

Saying 24 (Proverbs 24:8-9)

> Whoever plans to do evil will be called a schemer. The devising of folly is sin, and the scoffer is an abomination to mankind. (Proverbs 24:8-9)

This proverb returns to a theme from saying 20, the schemer. However, in contrast to that saying, which intended to show the ugly nature of evil men, this proverb presents the risk of earning a reputation and being changed by sin. The Hebrew word translated *called* carries the idea of being given a name (Baker et al., 1994, p. 2362). Hence, this proverb teaches that one of the problems with allowing yourself to scheme for evil, is that you will become known as a schemer, and hence as an "abomination to mankind" (Proverbs 24:9). The wise, then, recognize that they cannot engage in sinful acts without becoming sinful. That is, the wise resists the temptation to scheme for evil because he/she does not want to become that kind of person.

Saying 25 (Proverbs 24:10-12)

> If you faint in the day of adversity, your strength is small. Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, "Behold, we did not know this," does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work? (Proverbs 24:10-12)

This proverb differs in size and structure from most of the other 30 sayings. In terms of size, only the seventeenth and nineteenth sayings are longer. In terms of structure, this proverb has a central admonition to rescue men and women in mortal danger (24:11) and a motivation clause assuring judgment for those who fail to do so (24:12b). However, it also has two conditional clauses (Waltke, 2005), one pertaining to lack of strength (24:10) and the other pertaining to claimed ignorance (24:12a). As noted by Murphy (1999), it is unclear who is being dragged off to their deaths. It seems from the context that perhaps these are the victims of the schemers in the previous saying. Nonetheless, this suggests the principle that the wise come to the defense of those in mortal danger. And, by virtue of the refutation of ignorance as a valid excuse, the principle here seems to imply the need for the wise to seek to discover those in mortal danger. As such, not only do the wise not afflict the defenseless as noted in previous sayings, they actively come to their defense.

Saying 26 (Proverbs 24:13-14)

> My son, eat honey, for it is good, and the drippings of the honeycomb are sweet to your taste. Know that wisdom is such to your soul; if you find it, there will be a future, and your hope will not be cut off. (Proverbs 24:13-14)

This proverb begins with the analogy of honey for wisdom because honey is sweet, good for nourishment and health, and has the curious property of never spoiling (Ross, 1991; Mac Donald, 1995). Furthermore, there may be one additional comparison. According to Walton et al. (2000), there is "no evidence of bee domestication in Israel" (p. 568), hence the honey in the imagery was probably from wild bees. However, one has to go looking for honey produced in wild honeycombs; likewise, men and women must actively search for wisdom. In the second line the sage makes the comparison between honey and wisdom explicit. Specifically, finding wisdom gives one hope for the future. Consequently, the wise are given yet another reason to cherish wisdom.

Saying 27 (Proverbs 24:15-16)

> Lie not in wait as a wicked man against the dwelling of the righteous; do no violence to his home; for the righteous falls seven times and rises again, but the wicked stumble in times of calamity. (Proverbs 24:15-16)

This proverb returns to the theme of avoiding injustice. What is unique, however, is that the motivational clause does not refer to God as their protector. Instead, the motivation is the resilient nature of the righteous; they seem to rebound after every setback. For this reason, Ross (1991) describes attempts to mistreat the righteous as "futile and self-defeating" (p. 1075). The wise, then, recognize the inherent strength of righteousness. It may be that this quality explains why in the previous proverb wisdom gives hope; the strength and resilience which naturally arise from righteousness logically must create confidence.

Saying 28 (Proverbs 24:17-18)

> Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles, lest the LORD see it and be displeased, and turn away his anger from him. (Proverbs 24:17-18)

Having established that the unrighteous will certainly fall, the sage offers this proverb to instruct the wise in how to behave when the unrighteous eventually do fall. The Hebrew word translated *rejoice* carries the idea of joy that lights up the eyes (Cohen, 1980, p. 879) and the word translated *be glad* is a more generic word for rejoicing (Baker & Carpenter, 2003, p. 299). Although a reason is not explicitly stated, such a response displeases the LORD to the point that He might rather allow the unrighteous to go

unpunished than see a wise man act so unbecomingly. Richards (1991) surmises that such an attitude causes the one gloating to join with the enemy in wishing evil upon another man. Buzzell (1985) suggests that "God is disgusted" (p. 958) by such gloating. The wise take notice, then, that the demise of no man or woman is reason for joy.

Saying 29 (Proverbs 24:19-20)

> Fret not yourself because of evildoers, and be not envious of the wicked, for the evil man has no future; the lamp of the wicked will be put out. (Proverbs 24:19-20)

This saying is the third saying which condemns envying sinners (Buzzell, 1991, p. 959). The Hebrew phrase translated *do not fret* connotes "not getting burned up emotionally" (Waltke, 2005, pp. 285-286) and the word translated *envious* indicates strong emotions of jealousy (Baker & Carpenter, 2003, p. 1000). The motivational clause here is the assurance of the destruction of the wicked. Because the ideas in this saying have already been expressed in sayings 15 and 20, it seems likely that this saying is placed here to reassure the righteous after the previous proverb warned them against rejoicing over the destruction of the wicked. Although rejoicing over the fall of the wicked is inappropriate, the wise man may have confidence that God will indeed deal with the wicked.

Saying 30 (Proverbs 24:21-22)

> My son, fear the LORD and the king, and do not join with those who do otherwise, for disaster will arise suddenly from them, and who knows the ruin that will come from them both? (Proverbs 24:21-22)

This final proverb instructs the wise to (a) have a healthy fear of both God and the king, and (b) distance oneself from those who lack this fear because both God and the king have the power to punish those they perceive as lacking such fear (Ross, 1991). Importantly, the Hebrew word translated here as *fear* carries the dual notion of both dread and reverence (Baker et al., 2323) and hence it would be ill advised to view this admonition as merely calling for reverence. Consistent with a call to fear, the motivation clause is the threat of disaster and ruin. The wise, then, recognize that there are appropriate times to fear those in authority over them.

Synthesis of the 30 Sayings

Using the coding process described in the methodology section, four patterns emerged. The first pattern, which incorporated sayings 1, 6, 12, 14, 17, 21, 22, 23, and 26 concerns the value of wisdom. From a spiritual perspective, the sage taught that the ultimate value of wisdom resides in its tendency to increase trust in God (Saying 1), create a

beautiful life (Saying 21) and sustain the soul (Saying 26). From a more practical perspective, the sage taught that wisdom enables one to recognize the value of skill (Saying 6), bring joy to mentors and parents (Sayings 14 & 17), and earn the right to speak among the decision makers (Saying 23). As such, there is great power in wisdom (Saying 22), but obtaining wisdom is not automatic; wisdom must be pursued relentlessly (Saying 12).

The second pattern, which emerged from sayings 4, 7, 9, 10, 13, 28, and 29, concerns dealing wisely with other people through discipline and perspective. With regard to discipline, the wise possess the self-control to show restraint when dining with superiors (Saying 7) and to decline a meal from a stingy host (Saying 9). With regard to perspective, the wise recognize that (a) offering collateral for another's debt is foolish, (b) fools tend to mock wisdom (Saying 10) but nonetheless need feedback (Saying 13), and (c) the wise should neither gloat over their enemy's destruction (Saying 28), envy their success (Saying 15), nor fret over their success (Saying 29).

The third pattern, which incorporates sayings 2, 5, 11, 15, 25, and 27, deals with injustice and the defenseless, the righteous, and the evil. Regarding the defenseless, the wise take no action, legal or otherwise, to oppress the poor (Saying 2), take no advantage of orphans (Saying 11), and do not seize generationally owned property (Saying 5). Regarding the righteous, the wise recognize the folly of scheming against the righteous (Saying 27). And regarding the evil, the wise see a responsibility to defend the defenseless against evil men and women.

The fourth pattern, based upon sayings 3, 8, 16, 18, 19, 20, 24, and 30, deals with temptation from the perspectives of both addiction and corrupting influences. Regarding addiction, wisdom recognizes the danger of becoming addicted to an unbridled pursuit of wealth (Saying 8), cheap sex (Saying 18), and alcohol (Saying 19), all three of which lead to destruction. Regarding corrupting influences, the sage speaks of the risk of both embracing their evil and being associated with their evil. As for embracing their evil, the wise recognize that (a) by spending time with the angry, we are likely to become angry (Saying 3), (b) by spending time with drunkards and gluttons we are likely to become drunkards and gluttons (Saying 16), and (c) by spending time with devious people, we are likely to become devious ourselves (Saying 20). Regarding being associated with evil people, the wise recognize that we can earn a reputation for evil (Saying 24) and suffer the punishment intended for the evil (Saying 30).

Integration of the 30 Sayings with the Literature

The patterns identified in the text align with the organizational spirituality literature while also adding to our understanding of organizational spirituality. Prior to the exegesis of the text, it was anticipated that the study would yield further insight into

only one dimension (growth) of Ashforth and Pratt's (2010) model of organizational spirituality and only one factor (inner life) of Parboteeah and Cullen's (2010) model. This is because the 30 sayings state their purpose of teaching wisdom, and so it was reasoned that the teaching of wisdom would extend to growth and inner life. However, the results of the analysis confirmed and provided additional insight related to all three of Ashforth and Pratt's (2010) dimensions and all three of Parboteeah and Cullen's (2010) factors.

Confirmation of Ashforth and Pratt's (2010) Model

The model of organizational spirituality offered by Ashforth and Pratt (2010) includes three dimensions: "transcendence of self" (p. 44), which they describe as coming to a point of believing in something greater than self, "holism and harmony" (p. 44), which they describe as living an authentic and non-compartmentalized life, and "growth" (p. 45), which they define as a sense of "self-development or self-actualization" (p. 45). Regarding transcendence, this analysis found that the centerline of Saying 1 suggests that the ultimate value of wisdom is its ability to foster trust in God. Furthermore, the motivational clauses found in the five sayings related to injustice all rely on recognizing God as defender of the helpless. Additionally, Ashforth and Pratt (2010) recognize transcendence may involve commitment to a cause; the sayings related to injustice affirm this concept. As for holism and harmony, the proverb related to envying the wicked (Saying 15) affirms Ashforth and Pratt's dimension in that it admonishers the reader to walk rightly while not wishing for the benefits of evil; that is, it admonishes the wise to be internally consistent. Likewise, all of the proverbs associated with the theme of temptation are related to holism and harmony in that they instruct the wise in how to avoid the temptation to do and be what is contrary to what they know is right. Finally, regarding self-development, the whole of the 30 sayings are aimed at teaching wisdom. And through its counsel regarding dealing with people, dealing with injustice, and dealing with temptation, the 30 sayings provide specific advice for becoming the best version of oneself. As such, this analysis fully confirmed Ashforth and Pratt's three-dimensional model.

Confirmation of Parboteeah and Cullen's (2010) Model

The model proposed by Parboteeah and Cullen (2010) includes three factors: "conditions for community, meaning at work, and inner life" (p. 100). Regarding conditions for community, the theme of dealing wisely with other people directly correlates; the analysis demonstrates that eight of the 30 sayings addressed relating to others. As for meaning at work, saying 6 addresses the value of skill at work and thereby confers meaning and value upon skillful workers. The analysis of saying 23 suggests that through wisdom, men and women earn the right to be heard and participate in critical decision making. Furthermore, saying 26 describes wisdom as sustaining the soul. And beyond the individual sayings, the theme of wisdom's value

speaks of a meaningful life; wisdom itself gives life meaning. And finally, regarding inner life, the themes of the value of wisdom and resisting temptation both seem directly related. A life of wisdom is a whole, pure, and vibrant life. Furthermore, the theme of dealing with temptations provides the remedy for the opposite of a healthy inner life: a life of slavery to addictions and bad influences. In total, it appears that the present analysis also confirms and adds insight into the three factors of organizational spirituality proposed by Parboteeah and Cullen.

Implications for Practice

In the first saying, the sage asks his reader: "Have I not written for you thirty sayings of counsel and knowledge, to make you know what is right and true, that you may give a true answer to those who sent you?" (Proverbs 22:20-21). As such, the 30 sayings were intended to teach wisdom. Accordingly, it is argued that the themes identified by this analysis could naturally form the structure of training on wisdom in organizations. As such, a four-fold training agenda is proposed using the sayings for discussion points. The outline of the training is as follows:

1. The Value of Wisdom
    a. A. The Spiritual Aspects of Wisdom   (Sayings 1, 21, 26)
    b. B. The Practical Benefits of Wisdom   (Sayings 6, 14, 17, 22, 23)
    c. C. The Pursuit of Wisdom   (Saying 12)
2. Wisdom for Dealing with People
    a. A. Using Discipline to Deal with People   (Sayings 7, 9)
    b. B. Keeping Perspective when Dealing
       with People   (Sayings 4, 10, 13)
    c. C. Avoiding Envy when Dealing with People   (Sayings 15, 28, 29)
3. Wisdom for Dealing with Injustice
    a. A. Injustice and the Defenseless   (Sayings 2, 5, 11)
    b. B. Injustice and the Righteous   (Saying 27)
    c. C. Standing Against Injustice   (Saying 25)
4. Wisdom for Dealing with Temptation
    a. A. The Risk of Becoming Like Them   (Sayings 3, 16, 20)
    b. B. The Risk of Being Associated with Them   (Sayings 24, 30)
    c. C. The Risk of Addiction   (Sayings 8, 18, 19)

Of the four themes identified, the theme of *dealing with injustice* may be most relevant to multinational corporations which operate in developing countries. The analysis of these wisdom sayings suggests that such organizations should be particularly mindful of the poor and defenseless. Specifically, wisdom dictates that special care should be taken when dealing with the poor and defenseless. Regardless of the legality of its actions, an organization should engage in no conduct which either (a) adds to the plight of the poor

or (b) results in obtaining generationally owned land against the will of the current owner.

Conclusion

A hybrid of the historical-grammatical method and the social-rhetorical analysis methods was used to analyze the 30 wisdom sayings in Proverbs 22:17-24:22. Next, qualitative coding was used to synthesize the 30 sayings into four key findings. These findings were then compared with two different models of organizational spirituality. Finally, the results of the analysis were used to (a) generate an outline for teaching wisdom as part of an organizational spirituality curriculum, and (b) provide guidance to multinational corporations as they operate in developing nations. In doing so, the approach of going to ancient wisdom literature as a source of wisdom relevant to modern organizations was shown to be both insightful and of practical use. As this study was concerned with only one of the six collections of wisdom located within the book of Proverbs, I recommended future research aimed at studying the other five collections as well as the extended discourse which comprises the first nine chapters of the book of Proverbs.

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Leadership Service: Fostering Spirituality in Modern Organizations

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The notion of service is often attributed to sacrifice and submission or obedience and self-denial, whether it is within an organization or as an individual willing to make a difference by serving another. Yet this notion does not ring more resounding than the Biblical representation of a leader stooping to serve his followers as the example highlighted in the Gospel of John 13: 1-17 where it is evident that Jesus Christ cherishes service and uses this gesture to demonstrate the power of leadership and humility as a basis for fostering honor and service by followers. This exegetical research study sheds light on the power of leaders modeling service to followers as a measure to foster spirituality within organizations. The study focuses on an exegetical general texture methodology approach that leverages the entire passage of John 13 through verse 17 to address the symbolic magnitude of servant leadership and follower loyalty. The perspectives employed highlight essential Biblical tenets that are encouraged in organizational spirituality to foster a more fulfilling and endearing workplace environment. The relationships between service and spirituality within the organization are explored. Research will suggest the benefits of fostering organizational spirituality in the workplace as employees realize their voice and place within the organization's strategic initiatives in order to be more productive and yield best results for the bottom-line and value for the customer.

One is inclined to believe that organizations today tend to focus more and more every day on the methods and strategies to turn profits and rise to the top of the industry 'food-chain' sometimes without proper regard for who and what it will take to get there (Birkinshaw, Foss & Lindenberg, 2014). Yet it goes without rehearsing the old saying that 'people are the organization's most valued assets.' – Why is that? The pericope of John 13:1-17 provides a rather overwhelmingly powerful representation by Jesus Christ, of how and why people are so valued; a time of celebration in Jewish culture, the feast of the Passover (John 13:1) is depicted to suggest the festive spirit of the period when Christ was to be betrayed and sacrificed for all mankind (Routledge, 2002). The paper

continues to highlight the historical persuasions of the time and provides insight to an exegesis of the pericope with specific reference to how Christ's humility symbolizes such requisite conduct in fostering organizational spirituality by forging courage in an unpredictable future through active leadership. The background of Christ's servant leadership in this pericope will serve as a foundation upon which organizational spirituality is built.

Saint John's account of the period discussed in John 13 is highlighted as one of the beginnings of "the book of Glory" where Jesus Christ gives instruction and direction to His disciples and provides an avenue for them to "connect" with His principles (DeSilva, 2004). These are adequately woven into the culture and history of the time; John articulates the cultural connotations of the period with Greco-Roman influences (DeSilva, 2004). DeSilva highlights John's account for the festive period by providing a relational symbolic reference of Christ's preparation for His shed blood at the crucifixion, to that of the deliverance from slavery in Egypt as the atmosphere is filled with festivities. The entire passage of John 13 gives little reference or connotation to the hype and height of the season, but rather provides a serene setting for analysis of a leader surrounded by His subordinates in a forum-like setting to discuss pertinent matters of the "organization," despite what commotion, distractions or unrelated concerns may be going on outside the circles of their influence. To liken this setting that Jesus Christ has with His disciples to a modern organization, it would be a boardroom environment where the climatic setting in that forum is founded upon whatever the best practices of the organization are based upon and the meeting setting only sets the tone to enhance those practices.

It is interesting to note that the cultural preparation for the Feast of the Passover was a practice of utmost care for which several parade into town and make much ado about the feast well before it is to occur, yet in this case Jesus Christ had arrived six days prior, well ahead of the occasion and withdrawn himself with His disciples for a lesson in leadership (Meyers, 1995). The contrast between what was occurring socially and economically was critical to understanding the relationship Jesus was modeling and intended as a lesson. As the Jewish culture demonstrates a tradition that marks a historic time in the history of the children of Israel, it is important to mention also that the city of Jerusalem at this point in its history depended heavily on foreign goods and services, therefore not only was there a time for festive indulgence, but the atmosphere of the setting was hyped with economic prosperity and opportunity for potential money-making schemes in this preindustrial city (Malina, 2001).

The Influence of Christ's Leadership: A General Texture of John 13: 1-17

Jesus Christ was the most remarkable example of leaders modeling spirituality in the workplace (amongst His disciples) and fostering an atmosphere of service with them. We learn quickly that the servant and the master play two distinct roles in the

organization, yet they both have common attributes. These attributes are the ones indicative of whether one can rise to positions of leadership among peers and be counted worthy, or whether a leader can come to the level of understanding among subordinates without being or feeling ostracized by the social status of both states of the organizational hierarchy. Jesus Christ represents the leader who takes time to teach and admonish His disciples on what the true essence of humanity is, where the sacrifice of oneself through humility and service is indicated in a time when everyone's focus is on the festive celebration of redemption from bondage and captivity (Blanchard, 2006). This poise and posture is indicative of a leader who filters through all of the "chaff" and "noise" around to get through the information desired, straight to what a leader deems the most remarkable representation of servant leadership where love for the follower trumps concern for one's personal or social status (Sendjaya & Sarros, 2002). It is noteworthy to mention that Jesus Christ is the one that went out and called His disciples to follow Him before He began His ministry; they did not look back after that calling well until after His death when Peter returned briefly to fishing until Christ's resurrection and appearance to them at the Sea of Tiberias:

> 1After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. 2Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. 3Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing (John 21:1-3; ESV)

The passage therefore, goes to reflect the measure of Christ's influence on the disciples who for lack of direction and wavering of faith resorted to what they knew best – their old ways. What is strikingly important to capture in this lesson of leadership is that before this occurrence of "going back to the old ways," known in some circles as "back-sliding," Christ shares His heart with the disciples during what was to be His last formal meal with them at what was to be commonly known to Christians as "The Last Supper."   The sacred time of sitting around the table with the teacher or Rabbi for the Hebrew Jewish people was a time-honored tradition that facilitated the hearing of the oracles of the Lord; this was something that was about to be manifest in this forum at what became famously known as "Last Supper" to the world of Christians and those that exercised a form of faith or religion to which they can relate a sense of spirituality (Pitre, 2016).

Unfortunately, at this time in the life and historical period of Christ's role in shaping the future and mindset of His disciples, one expectation was that He would enjoy the feast of the Passover just like everyone else had come into town to do (Bray, 2004), yet His influence was powerful enough to keep the rest of the disciples withdrawn into a place without the "hype and pomp" so He could teach the significance and essence of the plight He was about to encounter. One of the unique

qualities of a leader who shows poise is that the leader does not allow the knowledge of dire circumstances or the future of this teaching described in the sacred texts and also discussed in this periscope to overshadow the lesson. Also, this lesson not only transforms the image of Christ as a teacher but also as the epitome of spiritual leadership in a perverse and misdirected world. Therefore, as the pericope is explored throughout this paper, emphasis is laid on the representation of the leader Jesus Christ, presented in John's account of the gospel as He is the architect of peace and love (John 13:1). This expression of candor in the spirit of love shown in the subsequent verses unfold from the first through the seventeenth of the pericope is presented in favor of organizational spirituality and its essence within organizations. The passage shows the teacher, master, servant and Prince of Peace, who fosters the environment to perform actions that create a conundrum for His disciples and an element of mixed conviction among Christian believers as well as to some extent, theological researchers.

Courage and Boldness in an Unknown Future (John 13 Verses 1,2)

> 1Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. 2During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, (ESV)

Jesus Christ expressed tremendous courage and boldness in the midst of an impending knowledge of the plight that was to befall Him, yet with meekness and gladness He stooped to wash the disciples' feet in a symbolic gesture of service and humility, yet we know of Jewish culture that the servant's feet are never washed by the master (Malina, 2001). This attribute is evident in verse 1 (Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end; ESV). This kind of leadership attribute is indicative of a leader who fosters a peaceful and amiable environment for his people (disciples) despite the knowledge of an uncertain future. The objective is to "win" the favor of the people in knowing what the essence of their association with Him really entails. Upon careful review of the text in verse 1, it is evident that Christ's heart was overwhelmed and flowing with compassion and love for the people He was about to leave. We learn of such clarity of concern for one's followers in servant leadership where the focus of concern within the organization is to seek what the interests of the followers or subordinates align with the organization's objectives in order to meet them; this leadership posture enhances their "engagement" or wellbeing (Whorton, 2014). Of note is the connotation or reason why Jesus Christ waited until Supper time after Judas Iscariot had conceived the decision to betray Christ to begin his heartfelt expression of "foot-washing" as indicated in verse 2. For the leader Jesus Christ, it did not matter whether all those present during the gathering were His supporters or not, what mattered was the lesson of the master being the servant or stooping in service of His followers, as it is learned later when He says that "you are not all clean." The general

texture analysis of the passage therefore, reveals a rather vulnerable and clearly transparent time for the leader when not only is His heart heavy, but also desires to spend time teaching and admonishing the essential lesson of service as articulated by the text and the fore-mentioned scholars.

To the organizational leader, the first verse provides an opportunity to relate passion or love with one's organization as Christ is recorded as having a heartfelt love for His people. The leader's passion and expectations within the organization should not only constitute an opportunity to attain the best setting for fostering spirituality, but also nurturing of an environment that is founded on servant leadership and love. On the other hand, verse two brings to light the attention that organizational leaders must have when they may not always have or attain the support and trust of everyone within the organization to promote or champion their desired objectives, just as Judas Iscariot had an unpopular role to play in the ultimate fulfillment of the mission of Jesus Christ.

Active leadership in Service (John 13 Verses 3-6)

> ₃Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, ₄rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. ₅Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.₆He came to Simon Peter, who said to him, "Lord, do you wash my feet?"

Verse 3 began with a confirmation of who Jesus is and the knowledge of His social status in relation to the action He was about to perform; the fact that Jesus Christ had all the authority and power to change His circumstances and future as God incarnate, but instead, arose, took off His outer garment stated in verse 4 as if to suggest he was taking off His "social status" in preparation for work. Indeed, literature suggests that there are different connotations to outer garments as that of Jesus Christ's which could be likened to the outer garments worn by the High Priest, woven and seamless (Sanders, 2016). Since these garments either represent the social status or social well-being of an individual, suffice it to say that Jesus Christ wanted not only to perform the role of humility, but also not to allow the cumbersome attire to get in the way of the work He was about to perform – A lesson that leaders should not allow their social status to get in the way of their work and acts of humility. As Jesus gets up to fetch water and begins to wash the disciples' feet, Peter questions the intent and considers the action amiss. Yet Christ faithfully explains the enigma that is occurring as the cultural connotation of the act is considered unorthodox in Jewish tradition; the fact that a master was never to wash the feet of his servant (Sanders, 2016). One could argue that Jesus was washing the feet of the disciples to distinguish between those that were with Him and the one that was to betray Him as we later learn in the text that he says

"they are not all clean." Yet one can surmise that Jesus Christ was indeed concerned about the spiritual implications or lesson in His actions though Jesus as of yet had not revealed unto them who was to betray Him and what was to be the outcome of that betrayal. For Peter, his demand or question of why Jesus washes His feet was one that could have only been answered with a response like Jesus' in the subsequent verses.

In an organization where the leader is compelled to take action that is intended to enhance the overall wellbeing of the organization, it is not uncommon that actions taken by the leader may be misconstrued or questioned by members of the organization in an attempt to either justify their actions or to vocalize the frustrations encountered with change in any organization. Yet of paramount importance is the need to acknowledge the role the actions or decisions being undertaken will have on the organization so that the sense of ambivalence and anxiety among organizational members may be reduced. Consequently, when developing a forum that believes in and enhances initiatives that promote organizational spirituality, the need to realize the anxiety and lack of clarity that may exist with some members of the organization may present as hostile stakeholders to organizational initiatives; consequently, knowing how to handle or address them just as Christ did with Peter is a critical skill that must be developed (Doh & Quigley, 2014).

Gaining Understanding after Obedient Action (John 13 Verses 7- 11)

> 7Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." 8Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." 9Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" 10Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And youᵇare clean, but not every one of you." 11For he knew who was to betray him; that was why he said, "Not all of you are clean."

When Christ specifically addresses Peter, it appears that the setting of Jesus Christ among His disciples was one of casual openness and submission (by the leader), as the passage highlights from verses 7 through 11 a "teaching moment" that ultimately reveals an opportunity to gain understanding from the seemingly unpopular actions of the leader. Often, followers are caught in a state of trying to understand actions before being obedient to orders or directions, but literature has proven that employee commitment to actions on the job or direction directly impacts their performance or willingness to take action on a task (Dobre, 2013). Therefore, to Peter's point about why Jesus is washing his feet, He simply explains: "What I am doing you do not understand now, but afterward you will understand." There is a lesson in itself about learning to accept the circumstances of change in the mindset and expectations of what may be

deemed a cultural norm. In this case, the change in perspective, reversal of roles, and gesture of humility presents Christ as a change agent of transformational leadership in the history and cultural perspective of the Jewish people as this was later made evident in the 21st chapter of the gospel (McCabe, 2008); here Christ represents the one to bring redemption to the world when He commissions Peter to feed His sheep.

In the 8th verse when Peter strongly protests that Jesus will never wash his feet, it is clear that he does not understand the reasoning or the objective and significance of the actions, so Jesus takes the liberty of making it clearer to him in no uncertain terms, "..if I do not wash you, you have no part of me." This statement presents with a rather poignant but ambiguous connotation in that one must determine whether the physical washing of the disciples' feet was a symbolic gesture that is an indication of who was for Him (part of His "team"), or also could imply the distinction between those who share in His glory of selfless humiliation and those who did not embrace the lesson (Ellicott, 2018). The lesson of self-humiliation and self-sacrifice was one that demanded acceptance of the gesture that Jesus was extending to those who were already called into His ministry and administration – the disciples, as was indicated in the rest of the 8th verse.

In the 9th verse it is clear at this juncture that Peter lacked the understanding of the lesson being taught and attempts to spite Christ by asking for his head and hands also to be washed, as if not challenging the action, but rather suggesting an attitude of condescension and non-compliance with what Jesus stands for and the lesson He was teaching. Jesus' responses to the Apostle Peter in verse 10, though in the physical, had spiritual connotations to it when He states that they are "all" clean, but not "all," suggesting an implication of cleanliness of heart and conscience, one that Judas Iscariot was not partaker off, and explained further by Christ in verse 11 when Christ says "Not all of you are clean" (Ellicot, 2018).

Christ makes it lucidly clear by the statement in verse 11 of the passage that cleanliness was not just a matter of the physical as symbolized by the gesture of feet washing to make clean, but also one that reflected cleanliness or sincerity of the heart which is void of malice, conspiracy or betrayal of loyalty; in this text, one is though washed in whole, is also to be washed spiritually by Christ (Lopinski, 2001). The lesson taught by Christ in this gesture of foot-washing is critical for the disciples and ultimately for all Christians at this point in time when Christ makes a connection between cleanliness and betrayal. The mention of cleanliness in relation to Judas' betrayal of Christ is indicative of what symbolizes loyalty. According to verse 11 of the passage, does loyalty reflect an understanding of service of the master towards his servant and vice versa, laying aside any sense of obligation, social status and personal fulfillment? Therefore, the connotation of "cleanliness" in this context though symbolized by the washing of feet as Jesus portrays it in the passage, continues to be argued by some scholars as acceptance and rejection of His ministry, but more

essentially, understood of as an act that has a spiritual connotation of loyalty shown through service regardless of social status (Thompson, 2003).

The symbolic representation of service revealed (John 13 Verses 12 – 17)

> **12**When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? **13**You call me Teacher and Lord, and you are right, for so I am. **14**If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. **15**For I have given you an example, that you also should do just as I have done to you. **16**Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. **17**If you know these things, blessed are you if you do them

The scripture is careful to define the role of Christ in this passage highlighted in verse 12 to suggests that Jesus Christ after laboring and showing through example what the leader does, resumes His authoritative position and status by putting His "outer garments" back on and taking "His place" among the disciples. The 12th chapter shows the perspective of an organizational leader who must take off his garments that represent his or her social status, whether it is a suit coat and tie, only to put it back on after work is complete, or just step out of one's office and down into the trenches where the leader's subordinates define their roles and perform (Gill, n.d.). Here, one is compelled to consider the impact the leader makes on subordinates by exercising practical leadership between roles (able to perform as "one of them" as well as in a primary leadership role). After careful contemplation of the actions Jesus undertook and positions of service or submission to Christ assumed by the respective disciples, one must consider respective roles within an organization as one that is led by a leader who exercises servant leadership. Jesus takes His authoritative place and status and poses the rhetorical question of whether the disciples understand what He had shown them. Between verses 12 and 13 Jesus begins to ascertain the comprehension and connection He had made with the disciples before revealing the essence of the actions He had just performed. When Jesus asks: "Do you understand what I have done to you?" – the question appears to be rhetorical as He continues to explain the revelation of the act by distinguishing the social status between Him and the disciples when he states in verse 13 and 14: "You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." This statement calls for an explanation of the reason behind his actions. Scholars like Edgington suggest that the performance of foot-washing is an ordinance because of the emphasis and lessons taught in the act (Edgington, 1985). Yet there is more to be learned in relation to the essence of the act both from a spiritual and an organizational leadership and performance perspective. Christ provides insight into His actions after He had practiced what He wanted them to do for one another. However, more importantly, Christ's admonishment is not only important to

organizational leaders to encourage the servant heart and attitude, but also to provide stability and clarity of purpose and objective in relationship development both up and down the organizational chain as well as across multiple lines of communication.

When Christ begins to explain the enigma of what had occurred, it is noteworthy to mention that He did not ask their opinions, perspectives, thoughts or comprehension of what He was doing until after He had completed the performance and resumed His original position and authority. By suggesting that a master or rabbi was not greater than his pupil nor a servant greater than his Lord, Christ emphasized the need for recognition of equality and service among Christians and essentially all of mankind. It is also argued that Christ was acknowledging His position as a teacher in relation to His pupils or students, and desires to clarify the distinction between their respective roles as the disciples revere Him as Lord (Ellicot, 2018). Christ therefore, takes time to teach and admonish His disciples in the act of service regardless of social status and one's place or position in relation to subordinates. An organization that fosters spirituality in the workplace would also consider its influence not just with the employees but also with those that may come in contact with the organization as clients or customers since the culture created within the organization will be reflected in the conduct of the employees (Milliman, Czaplewski & Ferguson, 2003). When Christ admonished the disciples to wash one another's feet, it not only created an opportunity to break the barriers of social and self-image status, it also provided an opportunity to humble any that may find themselves in a situation that precluded them from serving effectively.

Christ mentions one thing in verse 15 of the passage that is probably one of the most critical characteristics of faithful leadership – the attribute of exemplary leadership. He states in verse 15: "For I have given you an example, that you also should do just as I have done to you" – a leadership attribute of modeling what the desired outcome or conduct is expected to look like. When the verse is examined, from the perspective of the leader, it shows how a leader can exude confidence and faith in a particular belief or value and teach that to subordinates through the act of modeling the desired outcome. Albert Barnes confidently discusses the notion that some have taken this statement literally and implied that "foot-washing" is a rite that must be performed, though there is no evidence of its performance among the disciples following the act during the last supper event when Christ performed it (Barnes, 2000). Organizational leaders who desire to build upon leadership tenets that encourage spirituality, the need to "lead by example" as the old saying states that the organizational leaders should lead the charge of proclaiming initiatives and efforts to uphold organizational spirituality. Doing so may be attained in a variety of ways, whether through organizational drives, campaigns, leadership recommendations or incentives. All too often, leaders claim interest and buy-in for efforts and programs that are intended to promote organizational development, but fall short of their support and do not "lead" through with what the organization has purposed to do (McCall, 2010).

However, in this case, as Christ admonishes the disciples to do, serve one another, not in the literal sense of the action performed, but in the principle of the lesson taught.

After washing the disciples' feet and Christ assumes His position among them, He states the essence of heeding His teaching and upholding the values that speak to service and leadership among peers and between leaders and their subordinates. Jesus however emphatically stated: "Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him." The statement is not only emphasized using the word "truly", it is also validated by stating "..blessed are you if you do them." When the observers and hearers of His word take action on what they have seen and heard, they attain fulfillment from the action and are "happy," transliterated from the Greek and interpreted as "blessed" (Gill, n.d.).

The leader who desires to foster a workplace that is conducive to spirituality allows members of the organization to exercise their spirituality or faith in a forum that is not only encouraged, but also modeled and facilitated by the leader to motivate employees to reach their highest performance level at best (Miller, 2007). One has heard of the saying "actions speak louder than words," and also that "no one cares how much you know until they know how much you care," so leaders do and will continue to bear the challenge of promoting values that are cherished not only by the organization, but that are shared by all those who make up the organization's wellbeing or reputation. If organizational spirituality initiatives within an institution are to be successful, leaders must care and model such initiatives.

The Attitude of Service in Organizational Spirituality

A general texture review of the pericope highlighted in the text of John 13:1-17 reveals both rhetoric and social connotations of the servant leadership portrayed by Jesus Christ as the scripture makes certain an opportunity to discuss and provide a symbolic representation, what service by a leader means and entails – stooping down to wash His disciples feet as a symbol of service to one another regardless of social status, current or future personal affairs (Robbins, 2002). Though this attitude of service occurred at a time when there was much ado about the Passover Feast and Jerusalem had become the center of festive attraction, Jesus Christ contemplated what destiny was to befall Him; the scriptures record He was in a state of seclusion to a place where He was hid from the people, probably in earnest prayer and preparation for what was to come as they did not believe His sayings: "…When Jesus had said these things, he departed and hid himself from them" (John 12:36; ESV). One would imagine that the frustration of an absence of belief in the Son of God and an overly religious crowd would compel Jesus to continue proclaiming His purpose to the multitudes. However, subsequent passages discussed in the text of the pericope suggest that Jesus had at this time concluded it was time to retreat to a place where He could create an atmosphere in

which those closest to Him, the eleven disciples were to hear what He had to say and offer in this most festive but unusual time in the history of their cultural and social lives.

For the spiritually organized leader and therefore organization, this lesson sheds light on the impact of spiritual leadership and humility on servant-hood modeling that is intended to moderate a spirituality-based organization (Franklin, 2010). A leader is compelled therefore to exercise the virtue of courageous leadership in the midst of adversity to foster a conducive environment for service or work for his or her people regardless of their social status, structure, personal feelings or sense of self-awareness. Yet all too often, there are times that leaders lose sight of their purpose and role by allowing the external concerns or challenges whether at home, life or play impact the mission for which they have a responsibility to accomplish desired goals (Li, Arvey & Song, 2011).

Hicks (2003) discusses religion in the workplace and its impact on the moderate or conservative employee, by admonishing leadership to be consciously pluralistic in the administration of employee spirituality in their organizations. In fact, he hints that: "..organizations should allow for significant employee expression of various aspects of their identity on an equal basis" (Hicks, 2003). A connotation to the equality that Jesus taught can be addressed and highlighted in this circumstance. Having an attitude of service provides one with the tools or resources to make one's organization a more productive and lucrative institution.

Though Christ refers to His disciples as friends elsewhere in biblical literature, it is clear that the relationship fostered by the "master" is one of brotherhood and equality intended to bring out the best in their organization of ministers of God's word. Additionally, it is to foster relationships with one another and to represent why organizational spirituality must be encouraged in institutions for the furtherance of God's kingdom or the realization of one's leadership opportunity to excel.

The Synergy between Service and Organizational Spirituality

When there is a positive relationship between the hearts of organizational members who are committed to service of both one another and their customers in an environment that fosters spirituality within the workplace, the evidence of what every organizational leader wants to see begins to emerge – productivity and performance (Giacalone & Jurkiewicz, 2010). Since every organization is unique and must undergo transformation over a period of time to yield desired results, understanding what factors are critical to the overall success of an organization cannot be overstated. One question that comes to mind is what makes one organization spiritual and not another?

Jerry Biberman argues that organizations can be spiritual when they are more inclined to change and willing to employ processes that are characterized by three main

methods, the "purgative," "illuminative" or "unitive," none of which bare relevance to the essence of this discussion, but peaks interest because of the diversity in how organizations can evolve (Biberman, 2003; Marques, Dhiman & King, 2009).

The figure below illustrates the relationships between service, humility and productivity and the conditions that must exist within the organization for enhanced synergy among the members of a spiritually sound organization. The core of the organization represents the culture of service, secondly the willingness to sacrifice, and these two are wholly embodied in the creation of opportunities to serve. When these factors are evident within the organization, they provide a forum where the organization realizes a synergy between organizational members, both leaders and subordinates, and the consummate effect on their customers or clients:
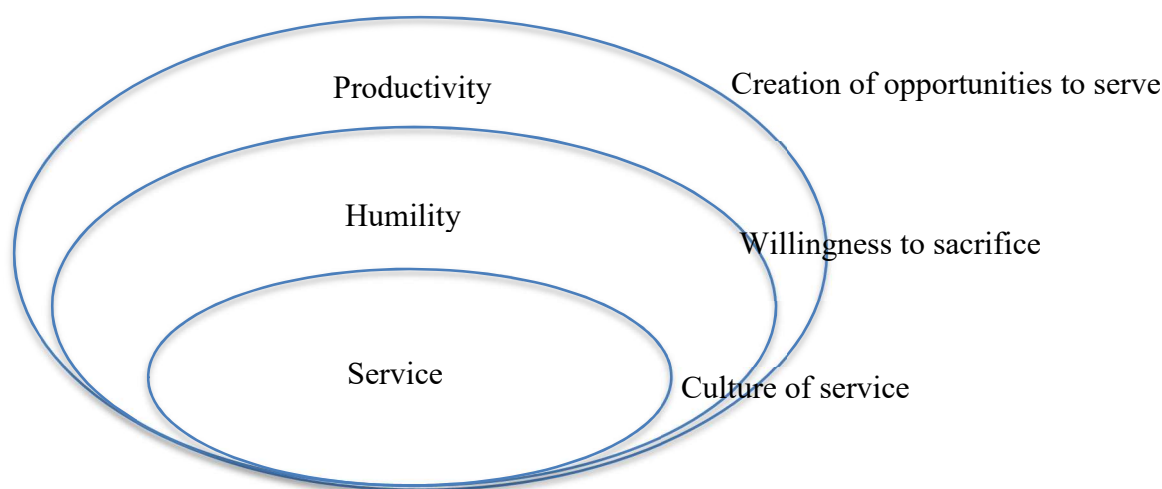

Figure 1: Organizational spirituality in a synergistic organization:

Based on Figure 1, one could argue that fostering organizational spirituality within the workplace is not only a process that requires critical organizational characteristics to accomplish, but also by creating value for both organizational members and clients alike. Thoughts like creation of "brand loyalty," "retention of talent" and "increase of profits and customer value" are organizational factors that keep leaders awake at night or draw them to build and encourage what is referred to as value-driven organizations (Marques, Dhiman & King, 2009). When organizational leaders meet to conduct strategic initiatives for the organization, factors that include the organization's spirituality should be neither overlooked nor taken for granted as those constitute the image of what the organization looks like to those external to the organization.

Spirituality in organizations has been rising in recent years, and there is little research to cover the scope and breadth of the trends that have been emerging to

indicate the movement towards a new sense of purpose and spiritual realization. Scholars like Hicks (2003) address important details such as the exercise of religion in a workplace environment and how it tends to create some friction among those who do not practice any particular form of religion. Concerns with the observance of religious practices such as days of fasting, or honoring the periods of prayer tend to compel leaders of organizations to take time to educate or accommodate such religious interests (Hicks, 2003). However, as Hicks points out, these practices have over time become expectations and "normal" practices within organizations and should be considered essential aspects of the organizational development process that promote service to members of the organization.

Until recently, the United States of America for instance, had not been tolerant of observing the observance of adorning religious garments in the workplace if it "violated" organizational dress codes, yet as we begin to learn more about service, humility and acceptance of one another within a diverse world, wearing garments such as the "hijab" for Muslim women has become a natural consequence of equal acceptance in the social realm (Ghumman, Ryan, Barclay & Markel, 2013).

Bringing it all together

Organizational spirituality in the workplace and the attitude of service in the hearts and minds of the organizational members is critical to workplace performance and organizational productivity (Giacalone & Jurkiewicz, 2010). Yet one cannot accomplish these organizational goals without favorable consideration of the lesson taught by Jesus Christ in the pericope of John 13:1-17. The notion that one cannot learn while unwilling to be taught, one cannot serve adequately, if unwilling to do so voluntarily and wholeheartedly, and one cannot be obedient to a master's call if unyielding to humility is indisputable. Therefore, as Christ taught from the heart through word and deed and admonished His disciples to do likewise, so should the whole of humanity, with Christians leading the charge seek opportunity for love as He loved the people and beheld them. More leaders are expected to lead the charge in defining equality in the workplace and promoting forums that will allow individuals to shape the future of their organizations with a better understanding of what religious connotations they suggest (tolerance for religious diversity) or introduced in the society in which they live. Unfortunately, school systems cannot do the education portion of spirituality in the school system, but somehow, spirituality in the workplace has to be encouraged and emphasized because of the proven results the literature provides.

When leaders in transformational and authentic organizations experience leadership challenges or lead organizations of people who desire to exercise their spirituality, the need to "transform" the organization into a servant-led organization becomes critical. This organization is where tenets of spirituality and opportunities to foster servant leadership become routine and transformational for both members of the

organization and the clients that interact with the organization. Dennis Bakke made a statement that is probably one of the most profound statements that organizations must strive to attain when it comes to finding value within the organization, and that is:

> Joy at work gives people the freedom to use their talents and skills for the benefit of society, without being crushed or controlled by autocratic supervisors or staff offices (Bakke, 2010).

As leaders continue to strive to practice what Christ taught in the true essence of the principle of service in humility, organizations can be assured of the level of the performance and productivity that can be experienced by all. Consequently, what this pericope highlighted was the essence of shaping organizations that are founded on sound doctrine and teachings as discussed in the passage. Organizations can be successful by using organizational spirituality tools to help make those organizations both winning teams and ones that can be emulated because of proven results in the implementation of organizational spirituality tenets.

About the Author

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Emotional Intelligence of Leaders and its Effect on Burnout in Police Leaders

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Police officers endure a great amount of stress as a result of facing critical, often life-threatening situations on a regular basis. Chronic stress from operational experiences as well as organizational stress can cause police officers to face burnout and become emotionally exhausted, depersonalized, and experience a decline in personal accomplishments. Research indicates that police officers face a high burnout rate, but there is a gap in the research as it pertains to police leaders. Previous research also indicates that an individual's emotions can mitigate how they react to stressful situations and environments. The purpose of this study was to determine if there is a relationship between police leaders' emotional intelligence and their burnout. This was done by examining emotional intelligence and burnout of police leaders in a mid-sized southern police department using the Wong and Law Emotional Intelligence Survey and burnout using the Maslach Burnout Inventory. This study also examined if there was a difference in emotional intelligence and burnout between leaders assigned to field operations and investigative services bureaus.

The profession of policing is known to have a high amount of stress and fatigue due to high demands both physically and psychologically. The stress of responding to and handling critical incidents often involving the threat of physical violence or even death can lead to extreme fatigue and the possibility of mental health deterioration that can lead to burnout. Police leaders often face similar stresses as police officers but must also deal with inter-organizational conflict and personnel matters that can add to the fatigue and stress of the daily job requirements and lead to burnout amongst police department leadership. According to Lynette (2003), professional burnout occurs when employees experience negative changes in behavior and attitude which evolves in response the strain of work related stressors. How police leaders cope with stress plays a major role in how the stress effects their life and their productivity while at work. According to Salovey, Mayer, Goldman, Turvey, and Palfia (1995), those who are better able to distinguish among feelings and regulate emotional expression, are less likely to

experience distress reactions following exposure to stressful events. There is a significant amount of research on police officers and their burnout, but there is a gap in research from the perspective of the leaders within police departments. Emotional intelligence was the independent variable for this study while burnout was the dependent variable.

Police departments respond to calls for service as well as investigate crimes after they have been committed. Those assigned to field operations respond for calls for service while those assigned to investigative services investigate crimes after they have been committed. Field operations officers and leaders are responsible for the initial response to calls such as domestic violence, sexual assaults, and violent crimes such as aggravated assaults and homicide. Investigators and investigative leaders are responsible for the long-term outcome of the investigation such as conducting lengthy interviews and identifying suspects. The two groups have been identified because of the difference in which those assigned to the groups experience stress and traumatic events. Those assigned to field operations experience extremely intense stress while responding to traumatic events while those assigned to investigative services experience the long-term stress of attempting to solve difficult cases. This study examined leaders from the two groups of police leaders that include field operations and investigative services to determine if there is a difference between leaders' emotional intelligence by their group as well as their burnout between groups. This study also examined if there was a relationship between emotional intelligence and burnout with tenure being a controlling variable. In a study conducted by Thornton and Herndon (2016), it was found that the number of years of service plays a major role in how stress is coped with. Thornton and Herndon found that officers with more years of service had less emotional dysfunction and therefore more years of service may lead to better coping skills.

Literature Review

Emotional Intelligence

Leadership involves countless interactions between leaders and followers on a daily basis. How the leader interacts with the followers exactly impacts the followers' perception of the leader as well as the followers' job satisfaction and extra-role behavior of the follower (Wong & Law, 2002). As a result of the interactions between the leader and the follower, the leader creates culture within their organization. According to Wong and Law (2002), "emotional awareness and emotional regulation become important factors affecting the quality of the interactions" (p. 244). The theory of emotional intelligence can be generalized into two models: the ability based model and the trait based model (Tang, Yin, & Nelson, 2009). The ability based model was developed by Mayer and Salovey (1990) who defined emotional intelligence as "a type of intelligence reflecting the ability to process emotional information in four

dimensions: perceiving emotion, appraisal and recognition of emotion in others, regulation of emotion in the self, and use of emotion to facilitate performance" (Wong & Law, 2002, p. 246). According to Van Rooy and Viswesvaran (2003), the four dimensions of emotional intelligence have been proposed as sequential steps with perceiving emotion being first, with using emotion to facilitate thought, understanding emotion, and managing emotions.

Zhou and George (2003) submit that emotional intelligence is the ability for one to effectively "reason about emotions and use emotions to aid cognitive processes and decision making" (p. 552). The first dimension of emotional intelligence is the ability to perceive emotion within the self as well as others. The ability to appraise and express emotions differs from one individual to another. According to Zhou and George, "some people are perfectly aware of how they feel and can express their own emotions whereas others are either not aware or have difficulty accurately expressing their emotions and feelings" (p. 553). Similarly, some individuals are better able to accurately perceive emotions in others while some individuals lack the ability to perceive, appraise, and express emotions that have been or are being experienced by others (Zhou & George, 2003). Wong and Law (2002) posit that those who are high in the ability to perceive emotions will usually sense and acknowledge their emotions before most people.

The second dimension of emotional intelligence as it is explained by Mayer and Salovey (1990) is appraisal and recognition of emotions in others. According to Wong and Law (2002), appraisal and recognition of emotion in others is "people's ability to perceive and understand the emotions of those people around them" (p. 246). Emotions in others can be caused by a multitude of variables and individuals who have high emotional intelligence are able to understand the causes and consequences of emotions that are experienced by others. They are also able understand that emotions may change over time and will recognize how and why they change.

The third dimension of emotional intelligence set forth by Mayer and Salovey (1990) is the ability to regulate emotion in the self. Wong and Law (2002) posit that those who are able to manage their own emotions are better able to recover from psychological distress. Managing emotions is a critical aspect of a leader and as Zhou and George (2003) point out, "while emotional reactions are functional in that they provide meaning and signal where attention should be focused, unmanaged emotions can interfere with effective information processing" (p. 554). Therefore, effective management of emotions in the self allows the leaders to effectively communicate information to all stakeholders.

The fourth dimension of emotional intelligence is the use of emotion to facilitate performance. According to Wong and Law (2002), "this relates to the ability of individuals to make use of their emotions by directing them towards constructive activities and personal performance" (p. 246). Emotionally intelligent leaders also have

the ability to facilitate cognitive processes. Zhou and George submit that "emotions and cognitions are highly interdependent and emotional intelligence provides people with the capability to use emotions to contribute to the effective cognitive processing of information" (p. 553). Those who are high in emotional intelligence are more likely to be able to use their emotions to process information and adapt to changing environments. Conversely, those who are not high on emotional intelligence may find it difficult to use their emotions to adapt and to facilitate cognitive processes.

There have been numerous studies conducted with empirical evidence that discuss cognitive and noncognitive systems of the brain and how that effects emotions; however, there exists no specific theory that discusses how emotional intelligence effects the outcomes of organizations (Wong & Law, 2002). In order to help understand how emotions effect organizational outcomes, Wong and Law (2002) utilized Gross' (1998) model of emotion regulation. Gross defined emotional regulation as "the process by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions" (p. 275). Interestingly, Gross' definition of emotion regulation resembles the definition of emotional intelligence. According to Gross, in order for someone to regulate their emotions, they must first be able to understand emotions and that one can dictate how they experience emotion and how they express emotion. "Therefore, according to the definitions of EI and emotional regulation, persons with high EI should be more able to modulate their response tendencies and have more effective regulation processes" (Wong & Law, 2002, p. 247). Emotional response tendencies can be regulated by manipulating input systems and output systems (Gross, 1998). By manipulating input and output systems, employees of organizations can modulate their perception of their work environment. By doing so, employees may be selective about who they interact with, which allows them to focus on specific aspects of their work environment (Wong & Long, 2002). Employees may also manipulate their emotion outputs by "intensifying, diminishing, prolonging, or curtailing certain emotions" (Wong & Law, 2002, p. 247). As it pertains to organizational and workplace outcomes, interpersonal interaction is a key component to organizational settings. Many interpersonal interactions occur between employees and their leaders where they discuss individual performance, job duties, as well as subordinates reporting outcomes to the leader. As such, "affective commitment towards other people is a necessary component of social interaction and argued that the showing of positive emotions is associated with a high likelihood of success at work" (Wong & Law, 2002, p. 248).

Burnout

What is burnout? According to Maslach and Schaufeli (1993), burnout is a set of negative psychological experiences reflecting a "wearing out" from prolonged exposure to the stresses of work. Burnout, as presented by Maslach and Schaufeli, is viewed as a syndrome consisting of three parts: emotional exhaustion, depersonalization, and

reduced personal accomplishments. Due to regular and overwhelming stressors at work, individuals may become emotionally exhausted and may feel like they have very little energy left to devote to their jobs. As a result of feeling left with little to no energy, emotionally exhausted workers may "withdraw physically and psychologically from their work" (Lynette, 2003, p. 13). Withdrawing from work physically leads to absenteeism while withdrawing from work psychologically results in a lack of production at work. When an employee's withdrawal from work continues over a period of time and becomes more intense, he/she may reach the point of detachment. When the employee has reached the point of detachment, he/she may develop negative attitudes toward the workplace and towards their clients, or other stakeholders. Reaching this point of detachment is known as depersonalization and leads to the employee feeling less committed to the organization and diminished caring about his/her lack of production (Lynette, 2003). An employee feeling depersonalized will often not meet the needs of the client or stakeholder and thus, impedes the organizations ability to meet its goals. The third aspect of burnout involves the employee experiencing negative feelings about themselves which leads to reduced personal accomplishments (Maslach et al., 1996). According to Yanez (2004), "research shows that burnout is not only related to negative outcomes for the individual, including depression and a sense of failure, fatigue, and loss of motivation, but also in relating to negative outcomes or the organization, including absenteeism, turnover, and poor productivity" (p. 2).

Police officers generally face stress that comes from two sources in their daily work life. The first source of stress comes from the daily stress of responding to high stress calls for service. The second source of stress is internal organizational stress. Police officers regularly face stressful situations during their work day that include critical incidents and possibly life-threatening situations. They face hostile crowds and see horrendous crime scenes involving death and mutilation of human bodies. "Critical incidents typically evoke intense emotions and events related to violence usually trigger high anxiety and a sense of hopelessness" (Basinska, Wiciak, & Daderman, 2014). The second source of stress, organizational stress, comes from inter-organizational bureaucracy such as staff shortages, promotions, and the use of non-objective performance evaluation criteria (Basinska et al., 2014). Additionally, the perception of lack of support, poor communication, and management styles can lead to stress in the workplace for officers (Yanez, 2004). The combination of the two stressors leads to officers being fatigued and a reduction in job satisfaction. In many cases, police organizations are short staffed, leading officers to have to compensate for such shortages by working more hours, handling more calls for service, and being exposed to more traumatic events. Officers who have to handle more than a normal work load are susceptible to fatigue and exhaustion. Acute fatigue, which is fatigue immediately after work is a normal function of everyday experiences and work (Basinska et al., 2014). However, police officers who are required to work longer hours, rotate day/night

shifts, and are making up for organizational deficiencies in personnel are susceptible to prolonged fatigue. Acute fatigue is normal and energy can be regenerated prior to responding to work the very next day. Prolonged fatigue is especially dangerous because the energy needed for the next shift is not regenerated and officers return the next day for work still fatigued from previous work days (Basinska et al., 2014). This leads to a decrease in concentration, poor decision making, and increases the time to complete tasks and fosters mistakes. Such fatigue can "expose police officers to a heightened risk of injury and may threaten public safety" (Basinska et al., 2014). Stressful situations and fatigue can lead to exhaustion and officer burnout. Police leaders are exposed to a similar amount of stressful operational work as well as organizational stress, but have the added stress of handling personnel decisions and problems. Police leaders are also faced with making critical decisions while on the scene of an active crime such as a hostage/barricade and active shooter situations. Organizationally, police leaders must navigate receiving orders from the upper administration and giving out those orders to officers who may not be particularly happy with what they have been tasked to do. Police leaders are also tasked with enforcing rules and regulations within the organization to help guide officers when they are carrying out their duties. According to Yanez (2004), police departments are frequently managed in an authoritarian manner and officers and front-line leaders are very seldom given the opportunity to provide input about decision making, departmental goals and objectives, and how officers are deployed. Front line leaders often see themselves as robots who are simply waiting for orders from the high-level administrators which can cause substantial amounts of stress and anxiety (Yanez, 2004).

An individual's emotions and how they handle those emotions play a role in how they process stressful situations. According to Basinska et al. (2014), "positive emotions, especially high-arousal emotions, are conducive to engagement" (p. 669). This means that positive emotions help individuals to stay motivated to perform daily tasks, but also to accept new and difficult tasks. Positive emotions also help individuals maintain a positive attitude towards an organization (Basinska et al., 2014). Conversely, Basinska et al. found that negative emotions can lead to fatigue and ultimately, exhaustion.

Research Questions

There is a significant amount of research on police officers and their burnout, but there is a gap in research from the perspective of the leaders within police departments. Those assigned to field operations respond for calls for service while those assigned to investigative services investigate crimes after they have been committed, which leads to the following research questions:

RQ1: Is there a difference in the leaders' Emotional Intelligence, Self-Awareness by Department Groups Field Operations, and Investigative Services?

RQ2: Is there a difference in the leaders' Emotional Intelligence, Recognition of Emotions in Others by Department Groups Field Operations, and Investigative Services?

RQ3: Is there a difference in leaders' Emotional Intelligence, Self-Regulation by Department Groups Field Operations, and Investigative Services?

RQ4: Is there a difference in leaders' Emotional Intelligence, Use of Emotions to Facilitate Performance by Department Groups Field Operations, and Investigative Services?

RQ5: Is there a difference in the leaders' Burnout Emotional Exhaustion by Department Groups Field Operations and Investigative Services?

RQ6: Is there a difference in leaders' Burnout Depersonalization by Department Groups Field Operations and Investigative Services?

RQ7: Is there a difference in leaders' Burnout Personal Accomplishments by Department Groups Field Operations and Investigative Services?

Research Hypotheses

As a result of the above literature review, the following research hypotheses are presented.

RH1: There is a positive relationship between leaders' Emotional Intelligence, Self-Awareness, and Burnout Emotional Exhaustion.

RH2: There is a positive relationship between leaders' Emotional Intelligence, Recognition of Emotions in Others, and Burnout Emotional Exhaustion.

RH3: There is a positive relationship between leaders Emotional Intelligence, Self-Regulation, and Burnout Emotional Exhaustion.

RH4: There is a positive relationship between leaders' Emotional Intelligence, Use of Emotions to Facilitate Performance, and Burnout Emotional Exhaustion.

RH5: There is a positive relationship between leaders' Emotional Intelligence, Self-Awareness, and Burnout Depersonalization.

RH6: There is a positive relationship between leaders' Emotional Intelligence, Recognition of Emotions in Others, and Burnout Depersonalization.

RH7: There is a positive relationship between leaders' Emotional Intelligence, Self-Regulation, and Burnout Depersonalization.

RH8: There is a positive relationship between leaders' Emotional Intelligence, Use of Emotions to Facilitate Performance in Others, and Burnout Depersonalization.

RH9: There is a positive relationship between leaders' Emotional Intelligence, Self-Awareness, and Burnout Reduced Personal Accomplishments.

RH10: There is a positive relationship between leaders' Emotional Intelligence, Recognition of Emotions in Others, and Burnout Reduced Personal Accomplishments.

RH11: There is a positive relationship between leaders' Emotional Intelligence, Self-Regulation, and Burnout Reduced Personal Accomplishments.

RH12: There is a positive relationship between leaders' Emotional Intelligence, Use of Emotions to Facilitate Performance in Others, and Burnout Reduced Personal Accomplishments.

Method

The population for this study included leaders from a mid-sized southern police department which has approximately 750 sworn police officers with approximately 150 of those sworn officers being leaders. Leadership within the police department consists of corporals, sergeants, lieutenants, captains, and assistant chiefs. The organization is split into three bureaus that include the Field Operations Bureau, Investigative Services Bureau, and the Administrative Services Bureau. For the purpose of this study, only the Field Operations Bureau and the Investigative Services Bureau was examined as they are the personnel who are handling calls for service and investigations into crime. The two groups were referred to as departmental groups or, DG. Fifty-two leaders participated in the study and consisted of a mix of males and females and had a variety of experience and years of tenure with the police department. Tenure was operationalized as years of service. The leaders selected their years of service through a dropdown box on the survey. The leaders completed the WLEIS (Wong and Law Emotional Intelligence Survey) instrument as well as the MBI (Maslach Burnout Inventory). The variables for this study included Emotional Intelligence (EI), Burnout (BO), and Departmental Groups (DG). Within Emotional Intelligence, EI1 will refer to perception of emotions within the self, EI2 will refer to appraisal of emotions in others, EI3 will refer to the ability to regulate emotions in the self, and EI4 will refer to the use of emotion to facilitate performance. Within Burnout, BO1 will refer to emotional exhaustion, BO2 will refer to depersonalization, and BO3 will refer to personal accomplishments.

To collect data for the survey, a survey was created on Survey Monkey that included the WLEIS and the MBI. An email with a link to the survey was sent to all supervisors on the police department asking them to participate in the survey. Five subsequent

emails were sent asking for participation until the final number of participants reached 52.

The sample size consisted of 52 participants who are police supervisors assigned to operations or investigations. Of the 52 participants, 48 were male and four were female and 27 were assigned to operations and 25 were assigned to investigations. The participants ranged in tenure from nine years to 30 years with an average tenure being 18.5 years.

Measurement Instruments

Any behavior can be studied by providing the participant with an instrument to measure the behavior itself. According to Cozby and Bates (2015), the most common way to measure a behavior is to ask participants questions that tell the researcher about the participant. Obtaining information about participants can be gathered by providing the participants with a questionnaire or the researcher conducting an interview with the participants. In either case, the researcher must consider whether or not the instrument being used to gather the data is reliable, valid, and how the participants react to the measures. The reliability of an instrument refers to the ability of the instrument to produce consistent results. In order to obtain reliability, "researchers use careful measurement procedures that might involve carefully training observers to record behavior or paying close attention to how questions are phrased" (Cozby & Bates, 2015, p. 101). A common indicator of reliability is Cronbach's alpha, which provides the average of all possible split half reliability coefficients (Cozby & Bates, 2015). Validity refers to "the adequacy of the operational definition of variables" (Cozby & Bates, 2015, p. 105). As it pertains to measurement instruments, the questions asked of the participants must actually measure the construct that it intends to measure. Reactivity can be a problem for researchers and as Cozby and Bates (2015) posit, a measure is reactive if the participant becomes aware of the measurement and they change their behavior as a result.

The WLEIS is a self-reported instrument that follows the basic principles of Emotional Intelligence set forth by Mayer and Salovey (1990) who developed the MSCEIT. The WLEIS has been used multiple times by previous researchers to test emotional intelligence in individuals and is the basis for this study (Crosby, 2016). The WLEIS is a scale that ranges from 1 to 7 representing strongly disagree to strongly agree. Wong and Law (2002) report alpha scores of .89 for the scale, a score that has been found to be credible during multiple studies on emotional intelligence (Crosby, 2016). Ng, Wang, Zalaquett, and Bodenhorn (2007) conducted a confirmatory factor analysis of the WLEIS and found that Cronbach's alpha for dimension one, self-awareness to be .84, dimension two, appraisal of emotion in others to be .84, dimension three, regulation of emotion to be .87, and dimension four, use of emotion to facilitate performance to be .85.

This study utilized the Maslach Burnout Inventory to test the leaders' burnout. The MBI is the most widely used test for burnout and according to Schaufeli, Bakker, Hoogduin, Schaap, and Kladler (2001), the MBI is used in over 90% of journal articles and dissertations that assess burnout. The MBI was originally developed by Christina Maslach and Susan Jackson for the purpose of assessing burnout among individuals. The instrument measures the three constructs of burnout that include emotional exhaustion, depersonalization, and personal accomplishment. The MBI has 22 questions, nine of which pertain to emotional exhaustion, five for depersonalization, and eight for personal accomplishment that takes approximately 10-15 minutes to complete. The MBI uses a 7-point frequency scale. The 7-point scale starts with 1=never, 2 = a few times a year or less, 3= once a month, 4= a few times a month, 5= once a week, 6= a few times a week, and 7= every day. Shaufeli et al. (2001) stated that high levels of emotional exhaustion and depersonalization combined with low levels of personal accomplishments are characteristics of burnout. The MBI has consistently been found to be internally consistent as Cronbach's alpha scores are usually well over .70 (Schaufeli et al., 2001). Phghosyan, Aiken, and Sloane (2009) conducted an analysis of the MBI and found that Cronbach's alpha for Emotional Exhaustion was .93, Personal Accomplishment was .78, and Depersonalization was .82. In order to obtain the data for this study, the MBI and the WLEIS will be distributed through an online survey program. The online program will allow for the participants to provide truthful answers anonymously. Once the participants have completed the surveys, the results will then be made available to the researcher for analysis.

Analysis

To test if there is a difference in EI or BO between DG, a t-test was conducted with DG being the independent variable and EI and BO being the dependent variable. In order to predict burnout in police leaders, a multiple regression was conducted utilizing the EI and BO scores of the participants. The sample size for this study was based on the multiple regression model and t-tests. To properly run the multiple regression, 20 participants are needed per group. To run the t-tests, 25 participants are needed per group. Therefore, a minimum of 25 participants per group will be utilized to conduct the study.

Results

To examine whether there was a difference in EI Self Awareness, EI Recognition of Emotion in Others, EI Self-Regulation, EI Use of Emotion to Facilitate Performance, BO Emotional Fatigue, BO Depersonalization, and BO Personal Fulfillment, a t-test was performed with each category with operations and investigations defined as the groups. A t-test was performed with EI Self Awareness and there was no significant difference in the scores for operations (*M*=24.7, *SD*=2.5) and investigations (*M*=24.9, *SD*=2.4) groups; *t*(50)=-.204, *p*= .84.

Table 1

Difference in Emotional Intelligence, Self-Awareness between police leaders assigned to field operations and investigations.

EI Selfawareness	N	*M*	*SD*	Std. Error Mean
Field Operations	27	24.74	2.49	.48
Investigations	25	24.88	2.42	.48

A t-test was performed with EI Recognition of Emotion in Others and there was no significant difference in the scores for operations (*M*=21.6, *SD*=3.2) and investigations (*M*=21.68, *SD*=3.3) groups; $t(50)=-.057$, *p*= .938>.05.

Table 2

Difference in Emotional Intelligence, appraisal of emotions in others between police leaders assigned to field operations and investigations.

EI Othersapp	N	*M*	*SD*	Std. Error Mean
Field Operations	27	21.63	3.15	.60
Investigations	25	21.68	3.26	.65

A t-test was performed with EI Self Regulation and there was no significant difference in the scores for operations (*M*=23.2, *SD*=3.9) and investigations (*M*=23.7, *SD*=2.8) groups; $t(50)=-.483$, *p*= .631>.05.

Table 3

Difference in Emotional Intelligence, self-regulation between police leaders assigned to field operations and investigations.

EI Selfreg	N	*M*	*SD*	Std. Error Mean
Field Operations	27	23.22	3.89	.75
Investigations	25	23.68	2.81	.56

A t-test was performed with EI Use of Emotion to Facilitate Performance and there was no significant difference in the scores for operations (*M*=24.6, *SD*=2.0) and investigations (*M*=23.5, *SD*=2.4) groups; $t(50)=1.758$, *p*= .085>.05.

Table 4

Difference in Emotional Intelligence, use of emotions between police leaders assigned to field operations and investigations.

EI UOE	N	*M*	*SD*	Std. Error Mean
Field Operations	27	24.55	2.01	.39
Investigations	25	23.48	2.40	.48

A t-test was performed with BO Emotional Fatigue and there was no significant difference in the scores for operations (*M*=40.4, *SD*=9.6) and investigations (*M*=40.7, *SD*=6.9) groups; $t(50)=-.133$, $p= .895>.05$.

Table 5

Difference in Burnout, emotional fatigue between police leaders assigned to field operations and investigations.

BO Emotion fatigue	N	*M*	*SD*	Std. Error Mean
Field Operations	27	40.37	9.57	.18
Investigations	25	40.68	6.93	1.39

A t-test was performed with BO Depersonalization and there was no significant difference in the scores for operations (*M*=23.0, *SD*=4.3) and investigations (*M*=21.8, *SD*=4.4) groups; $t(50)=1.025$, $p= .310>.05$.

Table 6

Difference in Burnout, depersonalization between police leaders assigned to field operations and investigations.

BO Depersonalization	N	*M*	*SD*	Std. Error Mean
Field Operations	27	23.04	4.33	.83
Investigations	25	21.80	4.37	.87

A t-test was performed with BO Personal Fulfillment and there was no significant difference in the scores for operations (*M*=29.6, *SD*=8.2) and investigations (*M*=27.8, *SD*=4.8) groups; $t(50)=.955$, $p= .344>.05$.

Table 7

Difference in Burnout, personal fulfillment between police leaders assigned to field operations and investigations.

BO personalfulfillment	N	*M*	*SD*	Std. Error Mean
Field Operations	27	29.59	8.19	1.58
Investigations	25	27.80	4.75	.95

A simple linear regression was calculated to predict BO Emotional Fatigue based on EI Self Awareness, β=-.220, (50) = 5.036, p>.05. The regression model was found to be not significant ($F(1,50)$=2.554, p>.05. with an R^2=.049. A simple linear regression was calculated to predict BO Emotional Fatigue based on EI Recognition of Emotion in Others,β=-.017, (50) = 5.110, p>.05. The regression model was found to be not significant ($F(1,50)$= .014, p>.05, with an R^2 of .000. A simple linear regression was calculated to predict BO Emotional Fatigue based on EI Self-Regulation, β= -.781, (50) = -.781, p>.05. The regression model was found to be not significant ($F(1,50)$= .611, p>.05, with an R^2 of .012. A simple linear regression was calculated to predict BO Emotional Fatigue based on EI Use of Emotion, β= -.237, (50) = -.453, p>.05. The regression model was found to be not significant ($F(1,50)$= .205, p>.05, with an R^2 of .004.

Table 8

Regression analysis summary for EI Self-Awareness, EI Recognition of Emotion in Others, EI Self-Regulation, and EI Use of Emotion predicting Burnout, Emotional Fatigue.

BO Emotional Fatigue	*B*	*SE B*	ß	*t*	*p*
EISelfawareness	-.754	.472	-.220	-1.598	.116
EIRecognition	-.044	.371	-.017	-.119	.906
EISelf Reg	-.270	.346	-.110	-.781	.438
EIUse of Emotion	-.237	.522	-.064	-.453	.653

A simple linear regression was calculated to predict BO Depersonalization based on EI Self-Awareness, β= -.376, (50) = -1.522, p>.05. The regression model was found to be not significant ($F(1,50)$= 2.315, p>.05, with an R^2 of .044. A simple linear regression was calculated to predict BO Depersonalization based on EI Recognition of Emotions in Others, β= .261, (50) = 1.370, p>.05. The regression model was found to be not significant ($F(1,50)$= 1.878, p>.05, with an R^2 of .036. A simple linear regression was calculated to

predict BO Depersonalization based on EI Self Regulation, β= .037, (50) = 5.016, p>.05. The regression model was found to be not significant ($F(1,50)$= .042, p>.05, with an R^2 of .001. A simple linear regression was calculated to predict BO Depersonalization based on EI Use of Emotions, β= 0.039, (50) = .143, p>.05. The regression model was found to be not significant ($F(1,50)$= .021, p>.05, with an R^2 of .000.

Table 9

Regression analysis summary for EI Self-Awareness, EI Recognition of Emotion in Others, EI Self-Regulation, and EI Use of Emotion predicting Burnout, Depersonalization.

BO Depersonalization	B	SE B	ß	t	p
EI Selfawareness	-.376	.247	-.210	-1.522	.134
EI Recognition	.261	.190	.190	1.370	.117
EI Self Reg	.037	.182	.029	.206	.838
EI Use of Emotion	.039	.273	.020	.143	.887

A simple linear regression was calculated to predict BO Personal Fulfillment based on EI Self-Awareness, β= -.694, (50) = -1.827, p>.05. The regression model was found to be not significant ($F(1,50)$= 3.338, p>.05, with an R^2 of .063. A simple linear regression was calculated to predict BO Personal Fulfillment based on EI Recognition of Emotion in Others, β= -.288, (50) = -.965, p>.05. The regression model was found to be not significant ($F(1,50)$= .932, p>.05, with an R^2 of .018. A simple linear regression was calculated to predict BO Personal Fulfillment based on EI Self Regulation, β= -.304, (50) = -1.091, p>.05. The regression model was found to be not significant ($F(1,50)$= 1.190, p>.05, with an R^2 of .023. A simple linear regression was calculated to predict BO Personal Fulfillment based on EI Use of Emotions to Facilitate Performance, β= -.339, (50) = -.804, p>.05. The regression model was found to be not significant ($F(1,50)$= .646, p>.05, with an R^2 of .013.

Table 10

Regression analysis summary for EI Self-Awareness, EI Recognition of Emotion in Others, EI Self-Regulation, and EI Use of Emotion predicting Burnout, Emotional Fatigue.

BO Personal Fulfillment	B	SE B	ß	t	p
EI Selfawareness	-.694	.380	-.250	-1.827	.074
EI Recognition	-.288	.298	-.135	-.965	.339
EI Self Reg	-.304	.279	-.152	-1.091	.281

EI Use of Emotion	-.339	.422	-.113	-.804	.425

The statistical analysis did not lead to any statistically significant results. The lack of statistically significant results leads to the rejection of RH 1-12 and acceptance of the null hypothesis.

Discussion

Police officers and police leaders face similar stresses on a daily basis. Officers and leaders each respond to critical incidents involving high stress decisions that must be made and even life-threating dangers. Police leaders, however, face additions organizational stressors such as enforcing rules and regulations and making personnel decisions. Although the literature is clear that the stressors faced daily by police officers can lead to burnout, there is a gap in research as it pertains to police leadership and burnout and there is no research to indicate if there is a relationship between emotional intelligence and burnout amongst police leaders. According to previous research conducted by Zhou and George (2003), emotional intelligence involves reasoning about emotions and using emotions to help the cognitive processes and decision making ability. Burnout, according to Maslach and Schaufeli (1993) is an emotional response that includes emotional exhaustion, depersonalization, and reduced personal accomplishment. This study examined burnout amongst leaders in two of the most common police groups, field operations and investigations. The research helped to determine if there is a difference in burnout between the two groups and if there is a difference in emotional intelligence between the two groups. This research found that there is no difference in emotional intelligence between the two departmental groups, operations and investigative supervisors. Although the previous research indicated that emotional intelligence may relate to emotional responses such as burnout, this research also found that emotional intelligence is not a significant predictor of burnout in police leaders.

Although it was not the purpose of this study, it was noted that the police leaders who participated in the study indicated a higher than average burnout rate. The average combined burnout rate was 91.7, meaning that the average police leader feels some measure of burnout a few times a month. Future research should follow up on police leader burnout to determine factors that lead to burnout amongst police leaders. Identifying those factors could lead to practical implications that reduce burnout and lengthen the longevity of police leaders lives and careers.

Limitations in Research

The individuals who participated in this study all work for the same police department. Further research would benefit from a wider range of departments that are represented. Police departments that range in size would provide a broader perspective that is more

representative of police departments across the country. This study also did not ask the participants how long they had been assigned to their current assignment. Therefore, it is possible that supervisors could have been recently assigned to their assignment and therefore the conditions of either operations or investigations may not have had any effect on the participant yet. The sample size for the study required 25 participants for each group in order to conduct t-tests and multiple regression successfully. The study resulted in 25 participants assigned investigations and 27 assigned to operations. A larger sample size would be beneficial in future research in order to generalize the results to policing as a profession.

About the Author

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