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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 Global Leadership & Entrepreneurship. Representing the multidisciplinary field of leadership, ELJ publishes, bi-annually, 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. To stimulate scholarly debate and a free flow of ideas, ELJ is published in electronic format and provides access to all issues free of charge.

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## From the Editor

Mihai Bocarnea  
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The third issue of the *Emerging Leadership Journeys* (ELJ) includes five of the best research course projects submitted by students in their first and second semesters of the Ph.D. in Organizational Leadership program. These papers include (a) a model paper on the relationship among leader-follower exchanges, communication apprehension, and gender dissimilarity; (b) an intertextual analysis of Acts 2 with leadership implications; (c) a leadership exegetical study of John 21; (d) a conceptual paper on the use of metaphors describing organizations as cultures and psychic prisons; and (e) a literature review of the adaptation-innovation theory on cognitive tendencies and problem-solving styles. I am grateful to the five contributors—Joy Jones, Thomas Norbutus, Gregory Okaiwele, Lisa Renz, and Jake Stum—for their scholarly effort and to their grading professors serving as ELJ editorial members—Dr. Corné Bekker, Dr. Dail Fields, Dr. Jody Fry, and Dr. Bruce Winston—for this selection and the guidance they provided to the authors. I am also grateful to the production staff—Mrs. Julia Mattera and Mrs. Sarah Stanfield, as well as my colleague on the editorial staff, Mrs. Ashleigh Slater—for their dedicated work in making this third issue of the *Emerging Leadership Journeys* a reality.



## Gender Dissimilarity and Leader-Member Exchange: The Mediating Effect of Communication Apprehension

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This article proceeds from the perspective that demographic variables directly affect social dynamics (e.g., communication), which in turn influence a variety of organizational outcomes, including leader-member exchange. This paper elaborates on previous studies of leader-member exchange that discuss personality traits and personal characteristics by providing an in-depth examination of two variables: communication apprehension and gender dissimilarity. Thus, by providing an in-depth examination of these two personal characteristics, this article proposes a model that may explain why some dyads have difficulty forming high quality leader-member exchange relationships. Testable propositions are presented for empirical testing in future research.

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**L**eadership (Goertzen & Fritz, 2004). Yukl (2006) described LMX as the “the role making processes between a leader and each individual subordinate and the exchange relationship that develops over time” (p. 117). LMX theorists posit that most leaders develop separate exchange relationships with each subordinate (Minsky, 2002). Graen and Uhl-Bien (1995) suggested that LMX relationships are best described as a continuous variable with high quality relationships on one end and low quality relationships on the other end. According to Kim and Organ (1982), low exchange relationships or “out groups” involve purely contractual supervisor-subordinate relationships in which both parties follow formal rules, policies, and procedures. High exchange relationships or “in groups” involve noncontractual social exchanges that exceed formal role requirements (Kim & Organ). Effective leadership occurs when leaders and followers develop and sustain mutual relationships and, thus, obtain access to rewards because of these high exchange partnerships (Goertzen & Fritz).

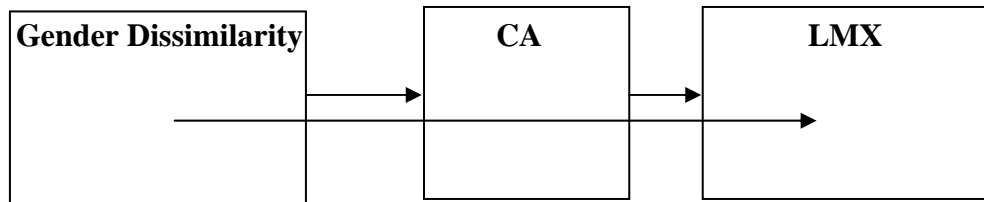
Leader-member exchange has been found to relate positively to organizational outcome variables such as organizational commitment (Seers & Graen, 1984), organizational citizenship behavior (Scandura, Graen, & Novak, 1986), performance appraisal (Mitchell, 1983), and career

progress (Wakabayashi & Graen, 1984). Previous studies have identified numerous antecedents to or determinants of LMX formation. These include influence and interaction patterns (Waldron, 1991); subordinate loyalty (Scandura & Graen, 1984); mutual trust, respect, and obligation between leader and follower (Liden & Graen, 1980); communication frequency (Baker & Ganster, 1985; Kacmar, Witt, Zivnuska, & Gully, 2003; Schiemann & Graen, 1984); communication style (Madlock, Martin, Bogdan, & Ervin, 2007); supportive communication (Michael, Harris, Giles, & Field, 2005); and demographics such as age (e.g., Waldman & Avolio, 1986), race (e.g., Moch, 1980), education (e.g., March & Simon, 1958; Tsui & O'Reilly, 1989), tenure (e.g., Tsui & O'Reilly), and gender similarity of dyad members (Duffy & Ferrier, 2003; Fairhurst, 1993; Goertzen & Fritz, 2004; Tsui & O'Reilly).

Research focusing on organizational outcome variables illustrates the rewards garnered by leaders, followers, and organizations from high quality LMX relationships. Graen and Uhl-Bien (1995) posited that all leaders should be trained to offer the opportunity to develop high quality relationships with all subordinates. Liden, Sparrowe, and Wayne (1997) proposed a model of LMX development which discusses general categories of variables including personal characteristics of the leader and follower that could affect perceptions of one another and their communication. This article examines two of the variables discussed by Liden et al.—communication apprehension and gender dissimilarity—in more depth in order to gain a better understanding of how these variables effect LMX formation. Duffy and Ferrier (2003) suggested that demographic variables directly affect social dynamics (e.g., communication), which in turn influence a variety of organizational outcomes, including LMX. Scandura (1999) argued that discrepancies in empirical studies concerning LMX suggest that there may be other variables that need to be researched further. Thus, by providing an in-depth examination of two personal characteristics—gender dissimilarity and communication apprehension—this article proposes a model that may explain why some dyads have difficulty forming high quality LMX relationships.

Madlock et al. (2007) found that subordinates who have high levels of communication apprehension tend to have lower quality LMX relationships. Wayne, Liden, and Sparrowe (1994) reported that high quality exchange relationships are more likely to occur when leaders and members are the same gender. Fairhurst (1993) argued that when gender linked behavior is present or suspected, “there is an obligation to understand the construction of the LMX relationship through discourse in relation to gender” (p. 324). Thus, this article examines the extent to which communication apprehension partially mediates the effect of gender dissimilarity on leader-member exchange quality.

Specifically, this paper provides an in-depth look at gender dissimilarity and communication apprehension because these variables may be continuously present in the formation of LMX relationships. Gender similarity/dissimilarity between dyad members is a variable that will remain constant in LMX formation. Goertzen and Fritz (2004) reported that when the sex of direct reports and managers are different, the relationship is more likely to be characterized by low quality LMX. This has significance in fields that are primarily dominated by one gender (e.g., men in nursing field, or women in science and engineering fields). Communication apprehension may inhibit LMX formation by stopping the reciprocity process examined by Liden et al. (1997). Furthermore, researchers report that communication apprehension increases when members of dyads are dissimilar (Williams & O'Reilly, 1998).



*Figure 1.* Proposed model: Communication apprehension (CA) partially mediates the relationship between gender dissimilarity of leader and follower (IV) and leader-member exchange quality (DV).

### Organizing Framework

Figure 1 provides a graphical overview of the proposed model. The model presented in this paper contributes to LMX and communication literature by examining gender dissimilarity and communication apprehension in more detail and by examining the combined effects of gender dissimilar dyads and communication apprehension. The combined effects of gender dissimilar dyads and communication related anxiety have not been fully considered. This article also contributes to LMX literature and communication literature by introducing communication apprehension as a potential mediating variable. Graen, Dansereau, and Minami (1972) reported that the relationship quality between leader and follower can be determined by the quality of communication exchanges. This study focuses on the possible partial mediating effects of communication apprehension. Not only may gender dissimilarity directly affect LMX quality, but gender dissimilarity may also increase communication apprehension, which in turn inhibits quality LMX formation.

Given the many perspectives of LMX theory, this article begins with a selective literature review on the evolution of LMX theory. Following the literature review of LMX theory, a selective literature review is presented concerning gender dissimilarity and LMX formation. Next, drawing from the literature of gender dissimilarity and LMX, communication apprehension is discussed. In the concluding sections, this study presents an application of the model including a presentation of testable propositions. Finally, the concluding sections discuss the implication of the model for leaders and followers as well as opportunities for future research.

### Formation of Leader-Member Exchange

Graen and Uhl-Bien (1995) reported that early work concerning LMX began with studies on work socialization (i.e., Johnson & Graen, 1973) and vertical dyad linkage theory (i.e., Dansereau, Graen, & Haga, 1975). Vertical dyad linkage theory was later renamed LMX theory (Graen, Liden, & Hoel, 1982; Graen, Novak, & Sommerkamp, 1982). During the early stage of model development, researchers discovered that “managerial processes in organizations were found to occur on a dyadic basis, with managers developing differentiated relationships with

direct reports” (Graen & Uhl-Bien, p. 226). Dansereau et al.’s model posited that in developing relationships with members, leaders form two groups based on the quality of their exchanges. Employees with high exchange relationships are in the “in group,” while employees with low exchange relationships are in the “out group.” Members engaged in high exchange relationships with leaders (in-group) established expanded and negotiated role responsibilities not mentioned in the employment contract. In contrast, members engaged in low exchange relationships with leaders (out-group) mostly complied with formal role requirements (Yukl, 2006).

LMX research has been organized into two categories: (a) studies analyzing relationships between LMX and organizational outcome variables and (b) studies evaluating antecedents to LMX formation (Graen & Uhl Bien, 1995). Leader-member exchange is frequently examined as a predictor of organizational outcome variables such as career progress (Wakabayashi & Graen, 1984), organizational commitment (Seers & Graen, 1984), organizational citizenship behavior (Scandura et al., 1986), performance appraisal (Mitchell, 1983), innovation (Basu, 1991), and empowerment (Uhl-Bien & Graen, 1993). Graen and Uhl-Bien reported that high quality LMX relationships result in positive outcomes for leaders, followers, work units, and organizations. In a meta-analytic review, Gerstner and Day (as cited in Goertzen & Fritz, 2004) explained that direct reports in high quality exchange relationships “receive disproportionate attention from managers, receive higher performance evaluations, report lower turnover rates, and experience greater satisfaction with their managers” (p. 4). Yukl (2006) reported that high exchange relationships result in more sharing of information, tangible rewards such as pay increase, personal support and approval, and facilitation of the subordinate’s career.

Multiple studies have also been conducted evaluating antecedents to LMX formation such as liking (Dienisch & Liden, 1986), value similarity (Liden, Wayne, & Stillwell, 1993), interaction patterns (Waldron, 1991), communication frequency (Baker & Ganster, 1985; Schiemann & Graen, 1984), perceived similarity (Murphy & Ensher, 1999), and demographic similarity (e.g., Liden et al., 1993). Liden et al. (1997) reported that three types of leader-member characteristics have been examined as antecedents to LMX: performance or competence, personality, and upward influence behavior. Specifically, personality traits of both leader and follower have been investigated as possible detractors of LMX quality: dependability (Graen, 1989); decision-making styles (Graen); loyalty (Scandura & Graen, 1984); mutual trust, respect, and obligation (Liden & Graen, 1980); communication frequency (Baker & Ganster, 1985; Kacmar et al., 2003; Schiemann & Graen); communication style (Madlock et al., 2007); demographics (Green, Anderson, & Shivers, 1996); educational dissimilarity (March & Simon, 1958); and sex similarity of dyad members (Fairhurst, 1993; Goertzen & Fritz, 2004; Tsui & O’Reilly, 1989). In a like manner, Liden et al. (1997) explained that rather than focusing on leader and member characteristics as separate entities, researchers have investigated interactional variables as detractors to LMX. For instance, Dienisch and Liden (1986) suggested that compatibility between leader and member might affect the type of exchange that forms. Compatibility between leader and member have been broken down and examined in terms of likeability, similarity, and perceived similarity (Liden et al., 1997). Several studies have examined perceived similarities, attitudes, and demographics between leader-member dyads. The model presented in this study provides an in-depth examination of gender dissimilarity and communication apprehension as well as the combined effects of these variables.

### **Gender Dissimilarity and Its Possible Impact on LMX Formation**

Despite extensive research regarding demographic variables and LMX theory, little research has examined the impact of gender dissimilarity in leader-follower dyads on the quality of leader-member exchange (Duffy & Ferrier, 2003; Goertzen & Fritz, 2004; Tsui & O'Reilly, 1989). Goertzen and Fritz argued that research concerning the relationship of gender similarity of dyads and LMX has produced inconsistent results. For instance, Larwood and Blackmore (1978) studied the actions of 60 management students asked to recruit volunteers to participate in a research project. Results from their study showed that females tended to recruit female volunteers and males tended to recruit male volunteers. Studying 272 dyads, Tsui and O'Reilly found that greater dissimilarity in superior-subordinate demographics is associated with (a) less effectiveness of subordinates as perceived by the superiors, (b) less personal attraction between supervisor and subordinates, and (c) increased role ambiguity of subordinates. Demographic similarity is associated with attitudinal and value similarity, which in turn may enhance interpersonal attraction and increased frequency of communication (Tsui & O'Reilly).

Bauer and Green (1996) reported that similar dyads tend to like (Tsui & O'Reilly, 1989) and trust (Mayer, Davis, & Schoorman, 1995) each other more than dyads that are dissimilar. Similar individuals may have a higher level of attraction based on a perceived similarity in attitudes, values, and experiences (Byrne, 1971). The relationship between attraction and similarity is described as the similarity attraction paradigm (Byrne). Graen and Cashman (1975) suggested that LMX relationships are formed somewhat by personal compatibility. Gender dissimilar dyads may perceive one another as less compatible, which in turn may inhibit LMX quality (Dienisch & Liden, 1986). Some research supports the idea that gender dissimilarity inhibits LMX quality, while other studies do not. For instance, using a longitudinal study, Duchon, Green, and Taber (1986) examined gender of dyad members as a predictor of LMX quality. They discovered that dyads composed of differing gender are more likely to be characterized as low quality LMX relationships. In contrast, Liden et al. (1993) reported that demographic similarity, a composite variable including gender similarity, is not a significant predictor of LMX quality. Several researchers encouraged future studies investigating the relationship between gender dissimilar dyads and LMX quality (Bauer & Green; Goertzen & Fritz, 2004).

### **Communication Apprehension and Its Possible Impact on LMX Quality**

The model proposed in this study not only suggests that gender dissimilarity has a direct effect on LMX quality, but the model also suggests that the effect of gender dissimilarity on LMX quality is partially mediated by communication apprehension (CA). In other words, gender dissimilarity may increase CA and that in turn reduces LMX quality. Communication apprehension is one of the most extensively researched variables in the field of interpersonal communication. Researchers consider communication apprehension to be the most common handicap suffered by people in contemporary American society (McCroskey & Wheelless, 1976). McCroskey (1977) defined CA as "the fear or anxiety associated with either real or anticipated communication with another person or persons" (p. 78). Richmond (1984) expanded McCroskey's definition by stating, "High CA people experience emotional distress during or

anticipating communication, prefer to avoid communication, and are perceived by others and themselves as less competent, skilled, and successful” (p. 101).

Most communication theorists agree that both personality traits and situational aspects influence CA. Originally, CA was considered to be a characteristically stable personality “trait” (Beatty, Behnke, & McCallum, 1978). However, further research indicated a situational or “state” CA orientation also exists. Trait apprehension “is a relatively enduring, personality type orientation toward a given mode of communication across a wide variety of contexts” (McCroskey, 1982, p. 147). In other words, trait apprehension is the fear of communication generally, regardless of the speaking situation (i.e., dyadic, small group, public speaking, and mass communication). In contrast, state apprehension is specific to a given communication situation (McCroskey, 1977). For example, if leaders or followers experience state apprehension, they may be apprehensive to speak in dyadic interactions, but have no difficulty speaking in public settings or vice versa. Devito (2007) explained that communication apprehension exists on a continuum with high apprehension on one end and low apprehension on the other end.

McCroskey (1982) posited that all individuals experience some degree of CA. However, high levels of CA may lead to debilitating effects such as the decrease in frequency, strength, and likelihood of engaging in communication interactions. High CAs may react with communication avoidance, communication withdrawal, and communication disruption (Cole & McCroskey, 2003). Individuals with high levels of CA are perceived as being less competent and less successful, requiring more training, and having difficulty establishing positive relationships with co-workers (Falcione, McCroskey, & Daly, 1977; McCroskey & Richmond, 1979). Once individuals with high CA become members of organizations, they are perceived as less productive (Richmond, McCroskey, & Davis, 1982) and are less likely to advance in their careers (Richmond et al.; Richmond & Roach, 1992). Communication apprehension has also been found to be a significant predictor of LMX quality (Madlock et al., 2007). Therefore, managers and subordinates with high CA levels may encounter severe consequences concerning organizational outcomes, including leader-member exchange.

Researchers have identified several factors that increase communication apprehension: (a) *degree of evaluation*—apprehension increases when a person knows he or she is being evaluated, (b) *subordinate status*—apprehension increases when an individual feels inferior, (c) *degree of unpredictability*—apprehension increases as predictability decreases, and (d) *degree of dissimilarity*. Researchers suggest apprehension increases when a person feels that he or she has little in common with listeners (Beatty, 1988; McCroskey & Daly, 1987; Richmond & McCroskey, 1998). Certainly, one dissimilarity between communicators might be gender. The suggestion that gender dissimilarity between leader and follower increases follower CA is particularly interesting to LMX research. Previous research has suggested that demographic dissimilarity is associated with less effective communication (Williams & O’Reilly, 1998). Tsui and O’Reilly (1989) reported that interpersonal attraction and similarity have been found to have a positive effect on communication between dyad members. Lincoln and Miller (1979) found that increased similarity between dyad members increased communication. Although dissimilarity of dyad members is identified as a predictor of higher levels of CA, no studies have been conducted examining the possible effects of gender dissimilar dyads on communication apprehension (J. C. McCroskey, personal communication, November 16, 2008). McCroskey suggested that other studies conducted on dissimilarity (D. A. Harrison, Price, & Bell, 1998; i.e.,



race, culture, age, and tenure) and communication apprehension indicate that this is an important area for future research.

In a like manner, there appears to be only a few studies dedicated to communication characteristics of leaders and members as potential antecedents to LMX quality (Madlock et al., 2007). Madlock et al. argued that despite the communicative nature of leader-member exchange, research examining communication and LMX is limited. Dansereau et al. (1975) indicated that personal characteristics of individuals may influence the communication exchange process between leaders and members, thus affecting the quality of the exchange process. Madlock et al. reported that communication apprehension is a significant predictor of LMX. This notion expands on Graen's (1989) theory that LMX quality evolves through communication. In a recent model of LMX, Bauer, Erdogan, Liden, and Wayne (2006) suggested that extraversion has a positive effect on the formation of quality LMX relationships. McCroskey, Heisel, and Richmond (2001) reported that extraversion is negatively correlated with communication apprehension. Madlock et al.'s study is the only study that examines the effects of CA on LMX quality. Thus, this study elaborates on previous studies of leader-member exchange (i.e., Liden et al., 1997) which discussed the reciprocity process of leader-member exchange, personality traits, and personal characteristics, by focusing on the potential mediating effect of CA between gender dissimilarity and LMX quality.

### **Application of the Model and Testable Propositions**

#### *Gender Dissimilarity and LMX Quality*

Researchers in social psychology (e.g., Harrison, 1976) have reported a strong link between demographic similarity of dyad members and affective relationships. Byrne, Clore, and Worchel (as cited in Tsui & O'Reilly, 1989) reported that people tend to be drawn toward individuals who are similar to them in terms of demographic characteristics, activities, and attitudes. Researchers have reported that subordinates with gender dissimilar supervisors receive lower performance ratings (Tsui & O'Reilly). Similarity between dyad members increases liking and may positively influence the exchange relationship (Wayne et al., 1994).

Goertzen and Fritz (2004) stated that a number of previous studies on gender dissimilarity and LMX quality have produced inconsistent and inconclusive results and further research is needed to determine the strength of this predictor variable. Some studies have reported no relationship between gender similarity and LMX quality (e.g., Basu & Green, 1995; Bauer & Green, 1996), while others reported a positive relationship between gender dissimilarity and low quality leader-member exchange (e.g., Duchon, et al., 1986; Green et al., 1996). Research suggests that sex sameness of dyad members does not predict high quality leader-member exchange, yet gender dissimilarity is related to lower quality leader-member exchange (Green et al.). In other words, gender similarity does not necessarily indicate high quality LMX, but gender dissimilarity may influence low quality LMX formation. Moreover, several previous studies acknowledge gender of dyad members as an ancillary variable (Goertzen & Fritz), and few studies have separated gender from other demographic variables (e.g., Liden et al., 1993). Thus, the model proposed in this study suggests a more in-depth examination of gender dissimilarity and leader-member exchange quality.

Proposition 1: Gender dissimilarity between leader and member will be positively related to a lower quality leader-member exchange relationship.

### *Gender Dissimilarity and Communication Apprehension*

Gender dynamics may not be explicit in organizational discourse. However, “where sex linked behavior is present or suspected, there is an obligation to understand the construction of LMX relationships through discourse in relation to gender” (Fairhurst, 1993, p. 324). Buss (1980) suggested there are major situational elements that may cause an increase in communication apprehension; dissimilarity is one of these elements. Devito (2007) posited that when individuals feel they have little in common with their listeners, they are more likely to feel anxious. Green et al. (1996) reported that relational demography may reduce communication and may lead to greater social distance between dyads. Studies concerning demographic dissimilarity, such as educational dissimilarity (Tsui & O’Reilly, 1989) and cultural dissimilarity (Gudykunst & Kim, 1997; Neuliep & McCroskey, 1997; Stephan & Stephan, 1992), suggested that when dyads are dissimilar, communication related anxiety increases (Richmond & McCroskey, 1998). Although dissimilarity is identified as a predictor of higher levels of CA, no studies have been conducted examining the possible effects of gender dissimilar dyads on communication apprehension (J. C. McCroskey, personal communication, November 16, 2008). Thus, the model proposed in this study suggests a more in-depth examination of the effect of gender dissimilarity on communication apprehension.

Proposition 2: Higher levels of communication apprehension will be positively related to gender dissimilarity between leader and follower.

### *Communication Apprehension and Leader-Member Exchange Quality*

Although several studies examined communication between leader-member dyads such as communication style (Yrle, Hartman, & Galle, 2002), communication frequency (Baker & Ganster, 1985; Kacmar et al., 2003; Schiemann & Graen, 1984), and supportive communication (Michael, Harris, Giles, & Field, 2005), only one study exists which discusses the effects of communication apprehension and leader-member exchange quality (i.e., Madlock et al., 2007). Furthermore, although Liden et al. (1997) offered a model consisting of personality traits, personal characteristics, and the reciprocity process between leader and follower, their model fails to acknowledge the effects of communication apprehension on leader-member exchange quality. Communication apprehension may inhibit LMX formation by stopping the reciprocity process examined by Liden et al. Liden and colleagues presented a more recent model of LMX relationships which suggests that extraversion has a positive effect on the formation of high quality LMX (Bauer et al., 2006). McCroskey et al. (2001) reported that extraversion is negatively correlated with communication apprehension. Yrle et al. (2002) suggested that supervisors and subordinates in high quality leader-member exchange relationships should also experience high quality communication exchanges. The effect of CA on leader-member exchange is an important area of investigation. Obviously, high quality LMX relationships may

not form if leaders and members avoid or withdraw from communication exchanges. Furthermore, Richmond and Roach (1992) reported that individuals with high CA have difficulty establishing positive relationships with fellow employees. Therefore, this model proposes further investigation of the relationship between communication apprehension and leader-member exchange quality.

Proposition 3: Higher levels of communication apprehension will be positively related to lower quality leader-member exchange.

### **Proposed Research Design**

Using the recommendations from previous studies (e.g., Duffy & Ferrier, 2003; Goertzen & Fritz, 2004), the propositions in this paper will be tested using a longitudinal quantitative study. In order to examine the effects of gender dissimilarity and communication apprehension on LMX quality, data will be collected during three periods: 2 weeks, 6 weeks, and 6 months. Four dyad combinations will be examined: female managers and female direct reports, female managers and male direct reports, male managers and female direct reports, and male managers and male direct reports (Varma & Stroh, 2001). The LMX-7 will be used to measure leader-member exchange quality (Graen et al., 1982; Seers & Graen, 1984). The LMX-7 is a 7-item questionnaire on a 5-point Likert-type scale. Gerstner and Day (1997) reported that the LMX-7 demonstrates the highest reliability (i.e., internal consistency .78) and largest correlations with other variables than any other LMX measure.

Communication apprehension will be measured using the Personal Report of Communication Apprehension (PRCA-24; McCroskey, 1982). The PRCA-24 is the most popular measure of CA (Levine & McCroskey, 1990). The PRCA-24 is a 24-item Likert-type scale that assesses CA in four communication contexts: public, small group, meeting, and interpersonal. Researchers reported that the PRCA-24 is internally consistent and reliable. McCroskey (1984) reported that the internal reliability of the PRCA-24 is estimated at .94. Researchers also posited that the PRCA-24 is a valid instrument (McCroskey, 1984; Pitt, Berthon, & Robson, 2000).

### **Conclusion**

Scandura and Graen (as cited in Engle & Lord, 1997) suggested that organizations cannot afford to allow low quality LMX relationships to permeate their workforce “as the impact of these relationships may be seen in the bottom line” (p. 1006). Previous models examining the effects of personal characteristics and personality traits of leaders and followers on LMX quality offer high levels of generalization (e.g., Liden et al., 1997). By providing an in-depth examination of two personal characteristics—gender dissimilarity and communication apprehension—this study proposes a model which may explain why some dyads have difficulty forming high quality LMX relationships. This research may provide further insight into leader-member exchange quality, thus, potentially helping leaders and followers cultivate and enhance higher quality exchange relationships.

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### About the Author

Joy A. Jones is an assistant professor of communication at Atlantic Cape Community College in Mays Landing, NJ. She earned her bachelor's degree from Western Kentucky University and a master's degree in communication from The New York Institute of Technology. She is pursuing a Ph.D. in Organizational Leadership from Regent University's School of Global Leadership & Entrepreneurship.

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## Acts 2: The Divine Empowerment of Leaders

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This paper is an intertextual analysis of Acts 2 that explores sources such as the New Testament, early Christian writings, Jewish apocryphal, and pseudopedigraphical texts. It identifies examples of divine leadership as explained through trust, interrelationships, and empowerment (de Silva, 2004). Further, the study of intertexture differentiates the enduring, eternal character of the divine message of salvation in Acts from an inspiring secular message which may be received, processed, and even fondly remembered and passed on as history. The latter lacks the living fire of the message of eternal salvation. Personal power or the power of personality/charisma/etc. comes as close to Jesus' power of personality as mortals can get (Bass, 1998).

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Acts 2 is an important account of the Christian community where God, through the Holy Spirit, empowered the church to carry out the Great Commission. This empowerment was immediate and effective as Peter, who had previously denied Jesus three times, preached to his followers a message from God that resulted in the salvation of 3,000 people. The use of intertextual analysis to study this text is undertaken in order to more thoroughly understand it, specifically in the area of leadership.

With the current research in leadership moving from a systems-based approach of theorists such as Burns (1978), Bass (1990), Hickman (1998), Northouse (2004), and Yukl (2002) to a call for a process-based approach (Yukl, 2006) and subsequent delivery of such an approach (Stacey, 2001, 2003, 2007), the biblical passage of Acts 2 (Buzzell, Boa, & Perkins, 1998) can be explored through a variety of lenses. This article reveals elements of the divine empowerment of leaders in scripture that allows a greater understanding by including a process perspective as articulated in Stacey's (2001) complex responsive processes of relating. Specifically, the convergence of theology and divine empowerment, as understood from a critical analysis of the intertexture of Acts 2, are linked to social and cultural applications of servant leadership (Greenleaf, 1977), theories X and Y (McGregor, 1969, as cited in Burton & Obel, 2004), situational leadership (Hersey & Blanchard, 1977; Manchester, 1983; Middleton, 2006),

transactional (Burns, 1978), transformational (Bass, 1990; Burns, 2003), and complex responsive processes of relating (Stacey, 2001, 2003, 2007) leadership theories.

Robbins (1996) integrated linguistic, social, and cultural studies as a programmed methodology to enlarge the social dimension of the text and as a way to explore textual interpretation in areas such as leadership (Bekker, 2006). Robbins wrote:

The interweaving of multiple textures and discourses within a text creates an environment in which signification, meanings and meaning effects interact with one another in ways that no one method can display. Only an approach that is highly programmatic, complexly variegated and readily adaptable can begin to engage and exhibit the rich world that texts bring into the life of humans as they live, work, struggle, suffer, die, celebrate and commemorate together. (as cited in Bekker, p. 9)

The exploration of other significant works provides insights to the social, psychological, political, and humanistic events of the time period.

### **Foundations of Intertexture Analysis**

Poon (2006) posited, “The use of socio-rhetorical criticism, a multi-dimensional approach to textual analysis introduced by Robbins (1996), allows us to use multiple layers or textures to interpret the text” (p. 49). While Robbins’ approach involves several perspectives in which to explore the various textures, this article utilizes the perspective of *intertexture*. Intertexture is when “authors frequently weave the words of older, existing texts (whether those texts are written or passed on orally, ancient or contemporary) into the new texts they create” (de Silva, 2004, p. 800). Authors have utilized previous texts and have created new text without indication that ideas from the other text are being brought in with varying degrees of exactness.

Understanding the original text is important because it reveals how the author utilizes and changes the original meaning. Robbins (1996) posited that the term *intertextuality* emphasizes that texts are mosaics of quotations where the literary word is an intersection of textual surfaces as a “dialogue among several writings” (p. 143). This view is especially prevalent in the New Testament study where Jewish tradition in a Mediterranean mode was carried through the Gospels, Acts, Epistles, and Apocalypses. Robbins wrote, “The issue is the social and cultural texture of the texts, and the reader must learn to distinguish between analysis and interpretation of social and cultural intertexture” (p. 143).

Intertexture, in social-rhetorical terminology, interprets the text as a work between the author and the text, not between the text and the reader (Robbins, 1996). The words themselves are in relation to other words in the text, so in reality the text itself lies in relation to other texts. This intertexture covers the spectrum that includes: “(1) oral-scribal intertexture, (2) historical intertexture, (3) social intertexture, and (4) cultural intertexture” (p. 96). It is debatable that texts have infinite relations to other texts in the world; however, intertextual analysis establishes boundaries which interpreters can establish or “accept implicit or explicit canons of literature within which they work” (p. 97).

Here the focus is on oral-scribal analysis of intertexture which includes the recitation, recontextualization, and reconfiguration of other texts (Robbins, 1996). Robbins provided insight into the social, cultural, and historical interpretations of earlier texts and allowed the modern author to summarize epistemological views into a new text. In Act 2, the leadership principle of divine empowerment is explored to show how “God works through ordinary people to

accomplish his work in the world” (Buzzell et al., 1998, p. 1275). This text also provides insight into those individuals who open themselves up to the Holy Spirit and offer their lives as leaders with a new purpose. This interaction among people is the foundation of leadership and the basis of Stacey’s (2007) complex responsive processes of relating theory. In understanding organizations as complex responsive processes, Stacey wrote:

An individual mind is a silent, private conversation resonating with vocal, public conversations. Mind and group/society are the same phenomenon. They form and are formed by each other, at the same time, in an essentially referential process. That process is also reflexive in that people evoke, provoke, and resonate with each other in ways that are both enabled and constrained by their own histories of relating. (p. 359)

In Acts, Stephen was a Greek convert “chosen to assist the early church in serving the Greek speaking widows” (Buzzell et al., 1998, p. 1275). Although Stephen was a layman, he shared his beliefs and values with those who would listen and stood by his convictions to the point of death. Philip never lost his passion for delivering his message of hope, having enthusiasm for a new convert, and sharing his faith at every opportunity. His decisive, engaging, and proactive approach stands as a model for leaders in communicating both vision and values. Leadership comes from many different situations such as when Paul stopped the Philippian jailer from committing suicide and then invited him to accept a new life in Jesus Christ. These examples of leadership empowerment are the backdrop of how leaders encourage a sense of empowerment in ordinary individuals to support a cause greater than themselves. In this case, it was to live in the Word of Christ the Lord.

Leadership passages in Acts show that ordinary people have the ability to change themselves and others around them (Buzzell et al., 1998). In Acts 1:8, Christ called and empowered individuals to do his work in the world. In Acts 6:2-4, leaders find that instead of doing it all by themselves, they recognize their own strengths and offer to develop those strengths in others. In Acts 18:24-26, Priscilla and Aquila, after hearing a great, but misguided speaker, invited him into their home and gently explained the truth about Jesus Christ. These passages show that leadership is an integral and important part of the Bible. Exploring the texture provides a window into the historical, cultural, and social backdrop of Christ’s vision and leadership. The benefit of studying Acts is to provide a historical narrative underpinning most of the New Testament letters through which the exciting story of the birth and expansion of the early church is developed. The text of Acts is part of passing on the good news of Jesus Christ until he returns.

### Acts

The author of Acts is Luke and the story takes place between A.D. 30-60 in Jerusalem, Judea, Samaria, and the Roman Empire (Buzzell et al., 1998). Acts 1-7 take place from A.D. 33-35 in Jerusalem covering topics of establishment, triumph, Jews, and Peter. Acts 8-12 take place from A.D. 35-48 in Judea and Samaria where the focus of the Gospel is on extension, transition, Samaritans, and Philip. The final part of Acts covers a period of 14 years from A.D. 48-62 in the Roman Empire and focuses on efforts to spread the good news to the ends of the earth. In Acts 13-21:26, Luke highlights expansion, travels, Gentiles, and Paul, where Acts 21:27-28 focuses on explanation, trials of the Gentiles, and Paul.

In order to understand the second chapter of Acts, one must be able to look at the entire book because it puts this chapter in context. In Acts 1-8, Jesus empowers his disciples to reach the world with his message. To enable this, he gave them the power to succeed (Buzzell et al., 1998). However, Jesus did not promise his disciples authority or influence, rather, he promised them the power of the truth, which was the only resource they really needed to succeed. In reality, leaders can't confer power to their followers without creating the conditions that allow people to develop the insights they need to do their job. Leaders often "think in terms of enablement and freedom in order to empower their followers" (p. 1277). Empowerment just does not happen. Situations emerge that allow followers to be successful by applying their insights. Jesus spent 3 years educating his disciples so they could utilize the knowledge resources that he had provided to them. If Jesus had sent them out too early the disciples would have been doomed to failure. However, Jesus nurtured them for their mission of enlightenment. Leaders can empower their followers through proper preparation. Since Christianity is not a set of regulations and instructions, the key to success is the formation of a life-giving relationship with the Lord. This relationship is not a matter of someone telling others how to live, but it is God empowering us to be the best we can be as we become more familiar with his desires for us through scripture and prayer. Romans 8:1-39 provides insight into the rich resources we have received "through the Spirit of God" (p. 1328). Titus 2:15 is a great example of how a man can be personally equipped to empower others. Also Acts 1-8 shows how Jesus empowered his disciples through "communication of His vision" (p. 1276). Matthew 28:18-20 highlights further principles of empowerment. Bennis and Nanus (as cited by Buzzell et al.) proclaimed that "leadership is not so much the exercise of power itself as the empowerment of others. Leaders are able to translate intentions into reality by aligning energies of the organization behind an attractive goal" (p. 1264). John 16:5-15 provides such a description of empowerment where Jesus informs his disciples that he would soon be leaving and empowering them to carry on his ministry.

In Act 2, Peter, who had previously denied knowing Jesus three times, preached a message that resulted in the salvation of 3,000 people (Buzzell et al., 1998). On the day of Pentecost, God sent the Holy Spirit to empower the church led by Peter to carry out the Great Commission. The intertextual analysis shows how much of the text of Acts 2 provides further insight into leadership and empowerment though much is taken from other texts.

### **Intertexture Analysis of Acts 2**

The intertexture of Acts 2 is a compilation from different texts such as Hebrew texts like the Old Testament. Table 1 is an attempt to provide the references from the Bible for each verse in Acts 2. The column labeled "Bible References" provides the place within the Bible where the text in Acts 2 has its origins or can be found. The column labeled "Acts 2" contains individual verses from Acts 2. The column labeled "Intertexture References" is a compilation of intertexture references that inform the understanding of each particular verse in Acts 2. The combination of biblical references, verses, and the intertexture references provide a solid background on the intertexture of Acts 2.

Table 1: The Intertexture Analysis of Acts 2 Cross-Referenced with Biblical Text

Bible Ref	Acts 2	Intertexture References
Lev 23:15-16; Acts 20:16; Acts 1:14	2:1 Now <sup>1</sup> when the day of Pentecost had come, they were all together in one place.	<sup>1</sup> tn <i>Grk</i> “And” Here καί (kai) has been translated as “now” to indicate the transition to a new topic. Greek style often begins sentences or clauses with “and,” but English style does not.
Acts 4:31	2:2 Suddenly <sup>2</sup> a sound <sup>3</sup> like a violent wind blowing <sup>4</sup> came from heaven <sup>5</sup> and filled the entire house where they were sitting.	<sup>2</sup> tn Here καί (kai) has not been translated for stylistic reasons. <sup>3</sup> tn Or “a noise.” <sup>4</sup> tn While φέρω (ferw) generally refers to movement from one place to another with the possible implication of causing the movement of other objects, in Acts 2:2 φέρομαι (feromai) should probably be understood in a more idiomatic sense of “blowing” since it is combined with the noun for wind (πνοή, pnoh). <sup>5</sup> tn Or “from the sky.” The Greek word οὐρανός (ouranos) may be translated “sky” or “heaven” depending on the context.
	2:3 And tongues spreading out like a fire <sup>6</sup> appeared to them and came to rest on each one of them.	<sup>6</sup> tn Or “And divided tongues as of fire.” The precise meaning of διαμερίζομαι (diamerizomai) in Acts 2:3 is difficult to determine. The meaning could be “tongues as of fire dividing up one to each person,” but it is also possible that the individual tongues of fire were divided (“And divided tongues as of fire appeared”). The translation adopted in the text (“tongues spreading out like a fire”) attempts to be somewhat ambiguous.
Mk 16:17; 1Cor 12:10	2:4 All <sup>7</sup> of them were filled with the Holy Spirit, and they began to speak in other languages <sup>8</sup> as the Spirit enabled them. <sup>9</sup>	<sup>7</sup> tn <i>Grk</i> “And all.” Because of the difference between Greek style, which often begins sentences. <sup>8</sup> tn for the tongues of fire. The Greek term is γλώσσας (glwssai), the same word used in clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here. <sup>9</sup> tn Other languages. Acts 2:6-7 indicates that these were languages understandable to the hearers, a diverse group from “every nation under heaven.” <sup>9</sup> tn <i>Grk</i>

Bible Ref	Acts 2	Intertexture References
		“just as the spirit gave them to utter.” The verb ἀποφθέγγομαι (apofqengomai) was used of special utterances in Classical Greek (BDAG 125 s.v.).
Acts 8:2	2:5 Now there were devout Jews <sup>10</sup> from every nation under heaven residing in Jerusalem. <sup>11</sup>	<sup>10</sup> tn <i>Grk</i> “Jews, devout men.” It is possible that only men are in view here in light of OT commands for Jewish men to make a pilgrimage to Jerusalem at various times during the year (cf. Exod 23:17, 34:23; Deut 16:16). However, other evidence seems to indicate that both men and women might be in view. Luke 2:41-52 shows that whole families would make the temporary trip to Jerusalem. In addition, it is probable that the audience consisted of families who had taken up permanent residence in Jerusalem. The verb κατοικέω (katoikew) normally means “reside” or “dwell,” and archaeological evidence from tombs in Jerusalem does indicate that many families immigrated to Jerusalem permanently (see B. Witherington, <i>Acts</i> , 135); this would naturally include women. Also, the word ἀνήρ (ajnh̄r), which usually does mean “male” or “man” (as opposed to woman), sometimes is used generically to mean “a person” (BDAG 79 s.v. 2; cf. Matt 12:41). Given this evidence, then, it is conceivable that the audience in view here is not individual male pilgrims but a mixed group of men and women. <i>Grk</i> “Now there were residing in Jerusalem Jews, devout men from every nation under heaven.”
	2:6 When this sound <sup>12</sup> occurred, a crowd gathered and was in confusion, <sup>13</sup> because each one heard them speaking in his own language.	<sup>12</sup> Or “this noise.” <sup>13</sup> tn Or “was bewildered.”

Bible Ref	Acts 2	Intertexture References
ver. 12; Acts 1:11	2:7 Completely baffled, they said, <sup>14</sup> “Aren’t <sup>15</sup> all these who are speaking Galileans?	<sup>14</sup> <i>Grk</i> “They were astounded and amazed, saying.” The two imperfect verbs, ἐξίσταντο (existanto) and ἐθαύμαζον (eqaumazon), show both the surprise and the confusion on the part of the hearers. The verb ἐξίσταντο (from ἐξίστημι, existhmi) often implies an illogical perception or response (BDAG 350 s.v. ἐξίστημι): “to be so astonished as to almost fail to comprehend what one has experienced” (L&N 25.218). <sup>15</sup> <i>tn Grk</i> “Behold, aren’t all these.” The Greek word ἰδοῦ (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
	2:8 And how is it that each one of us hears them <sup>16</sup> in our own native language? <sup>17</sup>	<sup>16</sup> <i>Grk</i> “we hear them, each one of us.” <sup>17</sup> <i>tn Grk</i> “in our own language in which we were born.”
1Pt 1:1; Acts 18:2; Acts 16:6; Rom 16:5; 1Cor 16:19; 2Cor 1:8	2:9 Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and the province of Asia, <sup>18</sup>	<sup>18</sup> <i>Grk</i> “Asia”; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.
Acts 16:6; Acts 13:13; 15:38; Mt 27:32	2:10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene, <sup>19</sup> and visitors from Rome, <sup>20</sup>	<sup>19</sup> According to BDAG 595 s.v. Λιβύη, the western part of Libya, Libya Cyrenaica, is referred to here (see also Josephus, <i>Ant.</i> 16.6.1 [16.160] for a similar phrase). <sup>20</sup> map for location see JP4 A1.
	2:11 both Jews and proselytes, <sup>21</sup> Cretans and Arabs—we hear them speaking in our own languages about the great deeds God has done!” <sup>22</sup>	<sup>21</sup> <i>n Proselytes</i> refers to Gentile (i.e., non-Jewish) converts to Judaism. <sup>22</sup> <i>tn Or</i> “God’s mighty works.” Here the genitive τοῦ θεοῦ (tou qeou) has been translated as a subjective genitive.

Bible Ref	Acts 2	Intertexture References
	2:12 All were astounded and greatly confused, saying to one another, “What does this mean?”	
1Cor 14:23	2:13 But others jeered at the speakers, <sup>23</sup> saying, “They are drunk on new wine!” <sup>24</sup>	<sup>23</sup> The words “the speakers” are not in the Greek text, but have been supplied for clarity. Direct objects were frequently omitted in Greek when clear from the context. <sup>24</sup> tn <i>Grk</i> “They are full of new wine!” sn New wine refers to a new, sweet wine in the process of fermentation.
	Peter’s Address on the Day of Pentecost	
	2:14 But Peter stood up <sup>25</sup> with the eleven, raised his voice, and addressed them: “You men of Judea <sup>26</sup> and all you who live in Jerusalem, <sup>27</sup> know this <sup>28</sup> and listen carefully to what I say.	<sup>25</sup> tn <i>Grk</i> “standing up.” The participle σταθείς (staei) has been translated as a finite verb due to requirements of contemporary English style. <sup>26</sup> tn Or “You Jewish men.” “Judea” is preferred here because it is paired with “Jerusalem,” a location. This suggests locality rather than ethnic background is the primary emphasis in the context. As for “men,” the Greek term here is ἀνὴρ (anhr), which only exceptionally is used in a generic sense of both males and females. In this context, where “all” who live in Jerusalem are addressed, it is conceivable that this is a generic usage, although it can also be argued that Peter’s remarks were addressed primarily to the men present, even if women were there. <sup>27</sup> know this <sup>28</sup> and listen carefully to what I say.
1Thess 5:7	2:15 In spite of what you think, these men are not drunk, <sup>29</sup> for it is only nine o’clock in the morning. <sup>30</sup>	<sup>29</sup> for it is only nine o’clock in the morning. <sup>30</sup> tn <i>Grk</i> “only the third hour.”
	2:16 But this is what was spoken about through the prophet Joel: <sup>31</sup>	<sup>31</sup> Note how in the quotation that follows all genders, ages, and classes are included. The event is like a hope Moses expressed in Num 11:29.



Bible Ref	Acts 2	Intertexture References
Isa 44:3; Acts 10:45; Acts 21:9	2:17 ‘And in the last days <sup>32</sup> it will be,’ God says, ‘that I will pour out my Spirit on all people, <sup>33</sup> and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams.	<sup>32</sup> The phrase <i>in the last days</i> is not quoted from Joel, but represents Peter’s interpretive explanation of the current events as falling “in the last days.” <sup>33</sup> tn <i>Grk</i> “on all flesh.”
Acts 21:9-12	2:18 Even on my servants, <sup>34</sup> both men and women, I will pour out my Spirit in those days, and they will prophesy. <sup>35</sup>	<sup>34</sup> <i>Grk</i> “slaves.” Although this translation frequently renders δοῦλος (doulos) as “slave,” the connotation is often of one who has sold himself into slavery; in a spiritual sense, the idea is that of becoming a slave of God or of Jesus Christ voluntarily. The voluntary notion is not conspicuous here; hence, the translation “servants.” In any case, the word does not bear the connotation of a free individual serving another. BDAG notes that “‘servant’ for ‘slave’ is largely confined to Biblical transl. and early American times . . . in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v.). The most accurate translation is “bondservant” (sometimes found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force. <sup>35</sup> sn The words and they will prophesy in Acts 2:18 are not quoted from Joel 2:29 at this point but are repeated from earlier in the quotation (Acts 2:17) for emphasis. Tongues speaking are described as prophecy, just like intelligible tongues are described in 1 Cor 14:26-33.
	2:19 And I will perform wonders in the sky <sup>36</sup> above and miraculous signs <sup>37</sup> on the earth below, blood and fire and clouds of smoke.	<sup>36</sup> Or “in the heaven.” The Greek word οὐρανός (ouranos) may be translated “sky” or “heaven” depending on the context. Here, in contrast to “the earth below,” a reference to the sky is more likely. <sup>37</sup> tn Here the context

Bible Ref	Acts 2	Intertexture References
		indicates the miraculous nature of the signs mentioned; this is made explicit in the translation.
Mt 24:29	2:20 The sun will be changed to darkness and the moon to blood before the great and glorious <sup>38</sup> day of the Lord comes.	<sup>38</sup> tn Or “and wonderful.”
Rom 10:13	2:21 And then <sup>39</sup> everyone who calls on the name of the Lord will be saved.’ <sup>40</sup>	<sup>39</sup> n <i>Grk</i> “And it will be that.” <sup>40</sup> sn A quotation from Joel 2:28-32.
Jn 4:48; Acts 10:38; Jn 3:2	2:22 “Men of Israel, <sup>41</sup> listen to these words: Jesus the Nazarene, a man clearly attested to you by God with powerful deeds, <sup>42</sup> wonders, and miraculous signs <sup>43</sup> that God performed among you through him, just as you yourselves know—	<sup>41</sup> tn Or “Israelite men,” although this is less natural English. The Greek term here is ἀνὴρ (anhr), which only exceptionally is used in a generic sense of both males and females. In this context, it is conceivable that this is a generic usage, although it can also be argued that Peter’s remarks were addressed primarily to the men present, even if women were there. <sup>42</sup> tn Or “miraculous deeds.” <sup>43</sup> tn Again, the context indicates the miraculous nature of these signs, and this is specified in the translation.
Lk 22:22; Acts 3:18; 4:28; Lk 24:20; Acts 3:13	2:23 this man, who was handed over by the predetermined plan and foreknowledge of God, you executed <sup>44</sup> by nailing him to a cross at the hands of Gentiles. <sup>45</sup>	<sup>44</sup> tn Or “you killed.” <sup>45</sup> tn <i>Grk</i> “at the hands of lawless men.” At this point the term ἄνομος (anomo) refers to non-Jews who live outside the Jewish (Mosaic) law, rather than people who broke any or all laws including secular laws. Specifically it is a reference to the Roman soldiers who carried out Jesus’ crucifixion.
Ver 32; 1Cor 6:14; 2Cor 4:14; Eph 1:20; Col 2:12; Heb 13:20; 1Pt 1:21; Jn 20:9	2:24 But God raised him up, <sup>46</sup> having released <sup>47</sup> him from the pains <sup>48</sup> of death, because it was not possible for him to be held in its power. <sup>49</sup>	<sup>46</sup> tn <i>Grk</i> “Whom God raised up.” <sup>47</sup> tn Or “having freed.” <sup>48</sup> sn The term translated pains is frequently used to describe pains associated with giving birth (see Rev 12:2). So there is irony here in the mixed metaphor. <sup>49</sup> tn Or “for him to be held by it” (in either case, “it” refers to death’s power).

Bible Ref	Acts 2	Intertexture References
	2:25 For David says about him, 'I saw the Lord always in front of me, <sup>50</sup> for he is at my right hand so that I will not be shaken.	<sup>50</sup> tn Or "having freed."
	2:26 Therefore my heart was glad and my tongue rejoiced; my body <sup>51</sup> also will live in hope,	<sup>51</sup> <i>Grk</i> "my flesh."
Ver 31; Acts 13:35	2:27 because you will not leave my soul in Hades, <sup>52</sup> nor permit your Holy One to experience <sup>53</sup> decay.	<sup>52</sup> tn Or "will not abandon my soul to Hades." Often "Hades" is the equivalent of the Hebrew term Sheol, the place of the dead. <sup>53</sup> tn <i>Grk</i> "to see," but the literal translation of the phrase "to see decay" could be misunderstood to mean simply "to look at decay," while here "see decay" is really figurative for "experience decay."
	2:28 You have made known to me the paths of life; you will make me full of joy with your presence. <sup>54</sup>	<sup>54</sup> sn A quotation from Ps 16:8-11.
Acts 7:8-9; Acts 13:36; 1Kgs 2:10; Neh 3:16	2:29 "Brothers, <sup>55</sup> I can speak confidently <sup>56</sup> to you about our forefather <sup>57</sup> David, that he both died and was buried, and his tomb is with us to this day.	<sup>55</sup> tn Since this represents a continuation of the address beginning in v.14 and continued in v. 22; "brothers" has been used here rather than a generic expression like "brothers and sisters." <sup>56</sup> sn Peter's certainties are based on well-known facts. <sup>57</sup> tn Or "about our noted ancestor," "about the patriarch."
2Sm 7:12; Ps 132:11	2:30 So then, because <sup>58</sup> he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants <sup>59</sup> on his throne, <sup>60</sup>	<sup>58</sup> tn The participles ὑπάρχων (Juparcwn) and εἰδώς (eidw) are translated as causal adverbial participles. <sup>59</sup> tn <i>Grk</i> "one from the fruit of his loins." "Loins" is the traditional translation of ὀσφυῖς (osfu), referring to the male genital organs. A literal rendering like "one who came from his genital organs" would be regarded as too specific and perhaps even vulgar by many

Bible Ref	Acts 2	Intertexture References
Ps 16:10	2:31 David by foreseeing this <sup>61</sup> spoke about the resurrection of the Christ, <sup>62</sup> that he was neither abandoned to Hades, <sup>63</sup> nor did his body <sup>64</sup> experience <sup>65</sup> decay. <sup>66</sup>	<p>contemporary readers. Most modern translations thus render the phrase “one of his descendants.” <sup>60</sup> sn An allusion to Ps 132:11 and 2 Sam 7:12-13, the promise in the Davidic covenant.</p> <p><sup>61</sup> tn <i>Grk</i> “David foreseeing spoke.” The participle προῖδών (proidwn) is taken as indicating means. It could also be translated as a participle of attendant circumstance: “David foresaw [this] and spoke.” The word “this” is supplied in either case as an understood direct object (direct objects in Greek were often omitted, but must be supplied for the modern English reader). <sup>62</sup> tn Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” sn The term χριστός (cristos) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul’s letters to mean virtually Jesus’ last name. <sup>63</sup> tn Or “abandoned in the world of the dead.” The translation “world of the dead” for Hades is suggested by L&amp;N 1.19. The phrase is an allusion to Ps 16:10. <sup>64</sup> tn <i>Grk</i> “flesh.” See vv. 26b-27. The reference to “body” in this verse picks up the reference to “body” in v. 26. The Greek term σάρξ (sarx) in both verses literally means “flesh”; however, the translation “body” stresses the lack of decay of his physical body. The point of the verse is not merely the lack of decay of his flesh alone, but the resurrection of his entire person, as indicated by the previous parallel line “he was not abandoned to Hades.” <sup>65</sup> tn <i>Grk</i> “see,” but the literal translation of the</p>

Bible Ref	Acts 2	Intertexture References
		phrase “see decay” could be misunderstood to mean simply “look at decay,” while here “see decay” is really figurative for “experience decay.” <sup>66</sup> sn An allusion to Ps 16:10.
Ver 24; Acts 1:8	2:32 This Jesus God raised up, and we are all witnesses of it. <sup>67</sup>	<sup>67</sup> tn Or “of him”; <i>Grk</i> “of which [or whom] we are all witnesses” (Acts 1:8).
Phil 2:9; Mk 16:19; Acts 1:4; Jn 7:39; 14-26; Acts 10:45	2:33 So then, exalted <sup>68</sup> to the right hand <sup>69</sup> of God, and having received <sup>70</sup> the promise of the Holy Spirit <sup>71</sup> from the Father, he has poured out <sup>72</sup> what you both see and hear.	<sup>68</sup> tn The aorist participle ὑψωθείς (Juywqei) could be taken temporally: “So then, after he was exalted...” In the translation the more neutral “exalted” (a shorter form of “having been exalted”) was used to preserve the ambiguity of the original Greek. <sup>69</sup> sn The expression the right hand of God represents supreme power and authority. Its use here sets up the quotation of Ps 110:1 in v. 34. <sup>70</sup> tn The aorist participle λαβών (labwn) could be taken temporally: “So then, after he was exalted . . . and received from the Father the promised Holy Spirit.” In the translation the more neutral “having received” was used to preserve the ambiguity of the original Greek. <sup>71</sup> tn Here the genitive τοῦ πνεύματος (tou pneumato) is a genitive of apposition; the promise consists of the Holy Spirit. <sup>72</sup> sn The use of the verb poured out looks back to 2:17-18, where the same verb occurs twice.
	2:34 For David did not ascend into heaven, but he himself says, “The Lord said to my lord, ‘Sit <sup>73</sup> at my right hand	<sup>73</sup> sn Sit at my right hand. The word “sit” alludes back to the promise of “seating one on his throne” in v. 30.
Ps 110:1; Mt 22:44	2:35 until I make your enemies a footstool <sup>74</sup> for your feet.” <sup>75</sup>	<sup>74</sup> sn The metaphor “make your enemies a footstool” portrays the complete subjugation of the enemies. <sup>75</sup> sn A quotation from Ps 110:1, one of the most often-cited OT passages in the NT, pointing to the exaltation of Jesus.

Bible Ref	Acts 2	Intertexture References
Lk 2:11	2:36 Therefore let all the house of Israel know beyond a doubt <sup>76</sup> that God has made this Jesus whom you crucified <sup>77</sup> both Lord <sup>78</sup> and Christ.” <sup>79</sup>	<sup>76</sup> tn Or “know for certain.” This term is in an emphatic position in the clause. <sup>77</sup> tn <i>Grk</i> “has made him both Lord and Christ, this Jesus whom you crucified.” The clause has been simplified in the translation by replacing the pronoun “him” with the explanatory clause “this Jesus whom you crucified” which comes at the end of the sentence. <sup>78</sup> sn Lord. This looks back to the quotation of Ps 110:1 and the mention of “calling on the Lord” in 2:21. Peter’s point is that the Lord on whom one calls for salvation is Jesus, because he is the one mediating God’s blessing of the Spirit as a sign of the presence of salvation and the last days. <sup>79</sup> tn Or “and Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” sn See the note on Christ in 2:31.
	The Response to Peter’s Address	
Lk 3:10; 12; 14	2:37 Now when they heard this, <sup>80</sup> they were acutely distressed <sup>81</sup> and said to Peter and the rest of the apostles, “What should we do, brothers?”	<sup>80</sup> tn The word “this” is not in the Greek text. Direct objects were often omitted in Greek, but must be supplied for the modern English reader. <sup>81</sup> tn <i>Grk</i> “they were pierced to the heart” (an idiom for acute emotional distress).
Acts 8:8;12; 16; 36; 38; 22:16; Lk 24:47; Acts 3:19	2:38 Peter said to them, “Repent, and each one of you be baptized <sup>82</sup> in the name of Jesus Christ <sup>83</sup> for <sup>84</sup> the forgiveness of your sins, and you will receive the gift of the Holy Spirit.” <sup>85</sup>	<sup>82</sup> tn The verb is a third person imperative, but the common translation “let each of you be baptized” obscures the imperative force in English, since it sounds more like a permissive (“each of you may be baptized”) to the average English reader. <sup>83</sup> tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” sn In the name of Jesus Christ. Baptism in Messiah Jesus’ name shows how much authority he possesses. <sup>84</sup> tn There is debate over the meaning of εἰς in the prepositional phrase εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν (eis afesin twm Jamartiwn Jumwn, “for/because of/with reference to the forgiveness of your

Bible Ref	Acts 2	Intertexture References
		<p>sins”). Although a causal sense has been argued, it is difficult to maintain here. ExSyn 369-71 discusses at least four other ways of dealing with the passage: (1) The baptism referred to here is physical only, and εἰς has the meaning of “for” or “unto.” Such a view suggests that salvation is based on works—an idea that runs counter to the theology of Acts, namely: (a) repentance often precedes baptism (cf. Acts 3:19; 26:20), and (b) salvation is entirely a gift of God, not procured via water baptism (Acts 10:43 [cf. v. 47]; 13:38-39, 48; 15:11; 16:30-31; 20:21; 26:18). (2) The baptism referred to here is spiritual only. Although such a view fits well with the theology of Acts, it does not fit well with the obvious meaning of “baptism” in Acts — especially in this text (cf. 2:41). (3) The text should be repunctuated in light of the shift from second person plural to third person singular back to second person plural again. The idea then would be, “Repent for/with reference to your sins, and let each one of you be baptized...” Such a view is an acceptable way of handling εἰς, but its subtlety and awkwardness count against it. (4) Finally, it is possible that to a 1st-century Jewish audience (as well as to Peter), the idea of baptism might incorporate both the spiritual reality and the physical symbol. That Peter connects both closely in his thinking is clear from other passages such as Acts 10:47 and 11:15-16. If this interpretation is correct, then Acts 2:38 is saying very little about the specific theological relationship between the symbol and the reality, only that historically they were viewed together. One must look in other places for a theological analysis. For further discussion see R. N. Longenecker, “Acts,” EBC 9:283-85; B. Witherington, <i>Acts</i>, 154-55; F. F. Bruce, <i>The Acts of the Apostles: The Greek Text with Introduction and Commentary</i>, 129-30; BDAG 290 s.v. εἰς 4.f.<sup>85</sup> tn Here the genitive τοῦ</p>

Bible Ref	Acts 2	Intertexture References
		ἁγίου πνεύματος (tou Jagiou pneumato) is a genitive of apposition; the gift consists of the Holy Spirit.
Isa 44:3; Acts 10:45; Eph 2:13	2:39 For the promise <sup>86</sup> is for you and your children, and for all who are far away, as many as the Lord our God will call to himself.”	<sup>86</sup> sn The promise refers to the promise of the Holy Spirit that Jesus received from the Father in 2:33 and which he now pours out on others. The promise consists of the Holy Spirit (see note in 2:33). Jesus is the active mediator of God’s blessing.
Dt 32:5	2:40 With many other words he testified <sup>87</sup> and exhorted them saying, “Save yourselves from this perverse <sup>88</sup> generation!”	<sup>87</sup> tn Or “warned.”  <sup>88</sup> tn Or “crooked” (in a moral or ethical sense). See Luke 3:5.
	2:41 So those who accepted <sup>89</sup> his message <sup>90</sup> were baptized, and that day about three thousand people <sup>91</sup> were added. <sup>92</sup>	<sup>89</sup> tn Or “who acknowledged the truth of.” <sup>90</sup> tn <i>Grk</i> “word.” <sup>91</sup> tn <i>Grk</i> “souls” (here an idiom for the whole person). <sup>92</sup> tn Or “were won over.”
	The Fellowship of the Early Believers	
Acts 1:14	2:42 They were devoting themselves to the apostles’ teaching and to fellowship, <sup>93</sup> to the breaking of bread and to prayer. <sup>94</sup>	<sup>93</sup> sn Fellowship refers here to close association involving mutual involvement and relationships. <sup>94</sup> tn <i>Grk</i> “prayers.” This word was translated as a collective singular in keeping with English style.
Acts 5: 12	2:43 Reverential awe <sup>95</sup> came over everyone, <sup>96</sup> and many wonders and miraculous signs <sup>97</sup> came about by the apostles.	<sup>95</sup> tn Or “Fear.” <sup>96</sup> tn <i>Grk</i> “on every soul” (here “soul” is an idiom for the whole person). <sup>97</sup> tn In this context the miraculous nature of these signs is implied. Cf. BDAG 920 s.v. σημείον 2.a.
Acts 4:32	2:44 All who believed were together and held <sup>98</sup> everything in common,	<sup>98</sup> tn <i>Grk</i> “had.”



Bible Ref	Acts 2	Intertexture References
Mt 19:21	2:45 and they began selling <sup>99</sup> their property <sup>100</sup> and possessions and distributing the proceeds <sup>101</sup> to everyone, as anyone had need.	<sup>99</sup> tn The imperfect verb has been translated as an ingressive (“began...”). Since in context this is a description of the beginning of the community of believers, it is more likely that these statements refer to the start of various activities and practices that the early church continued for some time. <sup>100</sup> tn It is possible that the first term for property (κτῆματα, kthmata) refers to real estate (as later usage seems to indicate) while the second term (ὑπάρξεις, Juparxeis) refers to possessions in general, but it may also be that the two terms are used together for emphasis, simply indicating that all kinds of possessions were being sold. However, if the first term is more specifically a reference to real estate, it foreshadows the incident with Ananias and Sapphira in Acts 5:1-11. <sup>101</sup> tn <i>Grk</i> “distributing them” (αὐτά, auta). The referent (the proceeds of the sales) has been specified in the translation for clarity.
Lk 24:53; Acts 5:21; 42; Acts 20:7	2:46 Every day <sup>102</sup> they continued to gather together by common consent in the temple courts, <sup>103</sup> breaking bread from <sup>104</sup> house to house, sharing their food with glad <sup>105</sup> and humble hearts, <sup>106</sup>	<sup>102</sup> tn BDAG 437 s.v. ἡμέρα 2.c has “every day” for this phrase. <sup>103</sup> tn <i>Grk</i> “in the temple.” This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly. <sup>104</sup> tn Here κατά (kata) is used as a distributive (BDAG 512 s.v. B.1.d). <sup>105</sup> sn The term glad ( <i>Grk</i> “gladness”) often refers to joy brought about by God’s saving acts (Luke 1:14, 44; also the related verb in 1:47; 10:21). <sup>106</sup> tn <i>Grk</i> “with gladness and humbleness of hearts.” It is best to understand καρδίας (kardias) as an attributed genitive, with the two nouns it modifies actually listing attributes of the genitive noun which is related to them.

Bible Ref	Acts 2	Intertexture References
Ro 14:18; Ver 41; Acts 5:14	2:47 praising God and having the good will <sup>107</sup> of all the people. And the Lord was adding to their number every day <sup>108</sup> those who were being saved.	<sup>107</sup> tn Or “the favor.” <sup>108</sup> tn BDAG 437 s.v. ἡμέρα 2.c has “every day” for this phrase.

*Note:* The data in columns 1 and 2 are from *The Leadership Bible: Leadership Principles from God’s Word* (p. 1279-1280 ), by S. Buzzell, K. Boa, and B. Perkins (Eds.), 1998, Grand Rapids, MI: The Zondervan Corporation. Copyright 1998 by The Zondervan Corporation. The data in column 3 are from Acts 2. Retrieved September 27, 2008, from Bible.org: <http://net.bible.org/bible>.

There are two distinct themes inside Acts 2: empowerment and interpersonal relationships. As the narrative progresses, one can see that individuals were filled with the Holy Spirit and heard the message of God in their own language. They were empowered to praise the wonders of God in their own native language. Then, as Peter addressed the crowd, they discovered the transformational story of Jesus told by Peter ensured that the Word of God would live on. The tension of this meeting subsides with Peter taking the situational leadership approach, sometimes referred to as the contingency theory of leadership (Middleton, 2006). The effectiveness of alternative leadership styles depends on significant elements of the situation.

The situational elements include the telling, selling, participating, and delegating of the roles of a leader that have influence on the task, the followers, and other organizational and environmental factors, as well as on the leader (Yukl, 2002). Acts 2:14-40 explores the importance of interpersonal relationships. Stacey (2007), who explored the interactions between people, understood this phenomenon as the cause of changing strategies, movement in organizations, and the evolution from the present status quo. Acts 2 is an excellent example of this interrelationship developing growing patterns. At first, a few received the Word of God and they went back to their lands and told others what they had learned. These patterns developed first between individuals, then to groups, and eventually to whole societies just as Stacey’s theory predicts change occurs. This pattern of constant movement and emerging partnerships causes strategies and organizational change to happen through a series of interactions and interconnections. Stacey posited that this process of movement and emergence is a complex responsive process of interrelationships where each conversation can change past patterns and new meanings can emerge. Acts 2 is an excellent example of Stacey’s theory which provides a fuller understanding of the process of emergence through empowerment and interrelationships.

In an attempt to understand these phenomena, Bekker (2006) iterated that the analysis “attempts to integrate the tools of both ancient and modern rhetorical criticism into socio-rhetorical analysis of texts” (p. 41). The texture highlights patterns of questions, answers, blessings, pronouncements, promises, commands, statements teaching, wisdom sayings, and prophetic prediction. Acts 2 highlights the relationship between the human and the divine through a transformation where the student becomes the teacher. This humanization is in a form of inner transformation “denoted by theosis and is never far removed from the program of God in discipling the nations. When humanization is held in proper relationship with divinization, the results can be world-historical” (Niewold, 2007, p. 125). Niewold provided one example of this

type of transformation found in the abolition of slavery in early 19th-century England under the influence of William Wilberforce. It highlights an instance of this kind of biblical and theological humanization. The emerging conversation and the interrelationships that were transported across the land and waters changed the moral structure of slavery, just as the Word of God transformed understanding. This realism counteracted the relativism and skepticism in the minds of those who once believed slavery was acceptable, but the interactions and interconnections of people changed the moral reality of slavery. Stacey again provided the foundation to understand this change as a process of interactions. For example, in Acts 2:42 Luke states, “They were devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.” The intertexture of fellowship refers to close association involving mutual involvement and relationships.

### Acts 2 and Leadership

There are numerous leadership theories and models that can be used to draw further insight from the text in order to better understand divine empowerment. The principles found in Acts 2 are reflected in the overall principles of the life and ministry of Jesus (Yost & Tracey, 1997). Yost and Tracey stated, “For three years, He worked with 12 apostles and then left them in charge to train others who trained others, who trained others, and so forth” (p. 1). In Acts 2, Peter stood up with the other 11 and explained what was happening and asked others to believe in something they have never seen before—which is the very meaning of trust. Clearly Peter was still in teaching mode for, as Yost and Tracey posited, “to train is a process that must go on constantly if skills, attitudes, and knowledge are to be passed on from generation to generation and culture to culture” (p. 1). Peter’s leadership provided the atmosphere for his disciples to learn and to teach others about his ministry (Fulmer, 2000; Streatfield, 2001; Tuan & Ryan, 2000). For new skills, information, and attitudes to be transferred across cultures over time the intertextual analysis of Acts 2 could communicate important principles across communities (Foster, 1986). Peter’s ability to step forward for the greater good of learning and molding others is an example of leadership; specifically, servant leadership which helps others understand and further the conversation for continued learning (Ayers, 2006; Fry, 2003; Greenleaf, 1977; Hickman, 1998; Kramer & Tyler, 1996; Winston, 2002).

#### *Servant Leadership*

Greenleaf’s (1977) influential effort in coining the phrase *servant leadership* brought the phrase itself into usage in the organizational leadership community (Fry, 2003; Winston, 2002). Ayers (2006) stated, “His research posits that leadership practiced in a manner consistent with the divine attributes of Jesus’ servant character is effective and influential” (p. 8). Acts 2 gives an example of the effective and influential ministry of Jesus carried on by Peter. Jesus had to reconcile Peter before Jesus could build his church on the rock that Peter was to become. Ayers further noted, “Though by omission it is readily seen that the construct of servant leadership has not yet become a recognized part of conventional leadership literature, Greenleaf introduced practical theology into leadership theory” (p. 8) and gave an excellent theoretical lens from which to interpret scripture.

For example, the Beatitudes (Matthew 5) show us that leaders are to be servers, or servants. Greenleaf (1977) interpreted this to mean be a servant first, as though this was merely the precursor to being a leader. As a matter of fact, he specifically stated that some servants aspire to lead. However, Jesus told his disciples that whoever desires to be first must be last and the servant of all (Mark 9:35). From this we can interpret that all of us are expected to lead by being servants. In other words, a leader is always a server and his or her role is more about supporting, enabling, and facilitating than about control or authority. Clearly Acts 2 was an example of servant leadership.

### *Theory X Leadership Theory*

Theory X presumes people dislike work, shirk responsibility, seek formal direction whenever possible, and must be coerced, controlled, or threatened with punishment to achieve desired goals. Theory X information is control oriented and detailed. Though Peter could have used a theory X approach, he did not do so in Acts 2. However, as shown in Acts 8:14-17, Peter used his power of persuasion “because the Holy Spirit had not yet come upon any of them.” Peter had to take the non-believers and make them into believers, just as has to be done in theory Y instances.

### *Theory Y Leadership Theory*

Alternatively, the theory Y assumption is that people like to work, will exercise self direction and self control, seek responsibility, make good decisions, and have a high degree of creativity. From the theory Y perspective, people can process more information that is more complex than people viewed from the theory X perspective. Peter had a tendency to change between the X and Y leadership theories throughout his ministry to ensure that he got his message across to his followers. An example of Peter’s use of theory Y is seen in Acts 2:42 where Luke writes, “They were devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.” The *fellowship* refers to close association involving mutual involvement and relationships in which people themselves provide the willingness to further the Word.

Jesus, as a leader, often used a theory Y approach. He developed a vision of the future, motivated his disciples, communicated well with them, requested their cooperation, inspired rather than controlled, was externally oriented to the outside world, and thrived in a complex community.

### *Situational Leadership*

The situational approach highlights properties of an effective leadership style depending on the complex situation that has arisen. The varying circumstances between situations, including task and relational structure, superior-subordinate interactions, the motivation of followers, or numerous other factors, would be indicators of the need for distinct leadership approaches (Manchester, 1983; Middleton, 2006). Hersey and Blanchard’s (1978) situational leadership theory links to Simmons’ interrogative criteria for follower readiness (adapted from Hackman and Johnson by Simmons as cited in Middleton). The situational leadership theory

identifies the level of maturity of the follower as a key factor in determining appropriate leadership behavior. Different levels of member maturity call for different leader behavior in different circumstances. For instance, the newer, less experienced, or less mature member of an organization will need to be told about the mission and vision of the organization, the relationship of the members, and service opportunities. The relationship is highly focused on the tasks at hand and less focused on relationship building. This is the *telling* phase, the first of four stages of the leader-member relationship. The other stages are *selling*, *participating*, and *delegating*. Acts 2 can be used to illustrate Peter's methodology of telling, selling, participating and delegating the mission of his ministry to his followers. His guidance as an agent of change is clear where Peter initially tells the followers what to do, then sells them on the importance of the message. He then participates with them in ministry and builds up his followers. By empowering the followers to pass the message of God to others, Peter finally delegates to others to further the ministry itself. In Acts 2:1-8, the baton is passed to Peter to testify to Jesus' teachings of "follow me!" (Bass, 1990; Burns, 2003; Buzzell et al., 1998; Greenleaf, 1977; Stacey, 2000, 2001, 2007).

### *Complex Responsive Processes of Relating Theory*

How Jesus carried out the leadership that continues to change the world is found in Stacey's complex responsive processes of relating theory. Stacey (2007) posited that this complex process of interrelations develops the community of individuals, groups, organizations and society. Thus, the teachings of the Word are explicated through complex interactions between people who in turn pass that information to other people and change the world through an indefinite series of interactions (Burton & Obel, 2004). This is seen in Acts 2 in Peter's interactions in the fellowship of believers as the followers devoted themselves to the teachings and breaking of bread in prayer. In Acts 2:3, Luke states, "And tongues spreading out like a fire appeared to them and came to rest on each one of them." Although the precise meaning of tongues of fire is difficult to determine, it is also possible that the individual tongues of fire were divided into infinite individuals carrying the Word throughout the land. These infinite interactions are ongoing every day and each one has within it the possibility of changing the future a little bit (Stacey). The ministry and leadership of Peter remains as the desire to communicate amongst peoples still remain (Niewold, 2007).

### **Acts 2 and Trust**

In understanding the differences and characteristics of trust, one should be aware of the multidisciplinary view of the trust phenomena (Rousseau, Sitkin, Burt, & Camerer, 1998). Economists view trust as calculative or institutional, psychologists view trust as a host of internal cognitions that personal attributes yield, and sociologists find trust imbedded in relationships between people. Rousseau et al. posited that a cross disciplinary view of trust is a psychological state where it is the intention "to accept vulnerability based upon positive expectations of the intentions or behavior of another" (p. 395). Peter needed his followers to trust him enough to be able to empower them with the Word of God so they could go forth to pass that message to others.

The critical time frame for people within an organization to build and develop trust is at the beginning of their relationships as shown by Peter and the 11. (McKnight, Cummings, &

Chervany, 1998). McKnight et al. take a divergent view of how trust builds from traditional theorists (citing Blau [1964]; Rempel, Holmes, & Zanna [1985]; Zand [1972]) who posited that trust is built slowly over time.

Initial thinking was that trust in new relationships is based on a person's experiences, firsthand knowledge of the other party, or an individual's disposition. McKnight et al. (1998) posed that a high level of trust develops early in a relationship but may diminish over time as trust-reducing instances accumulate over time. Das and Teng (1998) wrote that a firm needs confidence in a partner's cooperative behavior because it is critical to a business relationship. Having the ability to maintain a certain level of control leads to one's own willingness to assume more risk in the relationship. Acts 2 provides insight on how Peter had to introduce the Word of God into a community of nonbelievers, and to mold their beliefs through a trusting relationship.

### *Trust Building and Empowerment*

Koeszegi (2004) provided insight into trust-building strategies in inter-organizational negotiations where the interdependence of customers, collaborators, competitors, governments, and stakeholder relationships are critical to the successful conduct of business between all parties. The dynamics of such a relationship depends on the ability to build a trusting relationship, thus empowering employees and clients to be able to operate through the transactional negotiations (Koeszegi). Trust and empowerment, according to Koeszegi, is multidimensional. A trusting attitude may not be the only attribute needed as the relationship is also based on a rational calculation of acceptable risk. Therefore, trust requires choice. The interdependency between the parties is an important factor in building a successful relationship. As Peter developed a relation of trust, he was able to empower his followers to go forth and teach others and to develop a process of providing the Word of God to others around the world.

Williams (n.d.) concluded that trust is insufficient to prompt a non-self-interested behavior and that reciprocity without trust is sufficient to explain cooperation and the lack of empowerment in many instances. William's paper concluded that people doing business are more a result of altruistic cooperation rather than inherent trust. McAllister, Lewicki, and Chaturvedi (2006, citing Lewicki and Bunker [1995, 1996]) provided a multi-dimensional conceptual framework for understanding the facets of trust within interpersonal relationships.

### *Climate and Culture*

The conceptualization of trust and empowerment is a social relationship according to the accountability theory model proposed by Frink and Klimoski (as cited by Ammeter, Douglas, Ferris, & Goka, 2004). The role of trust, empowerment, and accountability is central to all transactions between individuals and organizational elements according to Ammeter et al. Trust is described as "a general belief in the goodness of others" (p. 49). Without trust, what is taken for granted in everyday life is not possible. Peter could not have furthered his ministry without first building trust. Rempel, Holmes, and Zanna (1985, as cited in Ammeter et al.) suggested that dependability, or trust placed in another person, is a key indicator of a trusting relationship. Frink and Klimoski (1985) and Katz and Kahn (1978, as cited by Ammeter et al.) posited that accountability, empowerment, and shared accountability are based on a social aspect of responsibility.

Shapiro (1987) wrote that impersonal trust is not imbedded in structures of personal relationships and they in turn do not have the same control mechanisms with societal constraints. To Shapiro, trust is described as a social phenomenon where one invests resources, authority, and responsibility in another. The proliferation of these impersonal social relationships increase further as one is removed from the personal context of a trust relationship. Empowerment is not often given in these relationships.

Interpersonal trust on the other hand is an aspect of a close relationship which is perceived by intimate partners in a dyadic trust environment (Lazelere & Huston, 1980). This trust relationship is an integral part of such relationships. Trust increases security and empowerment, reduces inhibitions and defensiveness, and frees people to share feelings and dreams. This type of dyadic trust is a prerequisite for commitment to teaching the Word of God and the furthering Peter's ministry.

### *Trust and Distrust*

The complexity of relationships show that the study of intertexture is differentiating the enduring, eternal character of the divine message of salvation in Acts from an inspiring secular message which may be received, processed, and even fondly remembered and passed on as history. The latter lacks the living fire of the message of eternal salvation. Personal power or the power of personality, charisma, and etc. comes as close to Jesus' power of personality as mortals can get (Bass, 1998). Many different trust factors shape social relations as there are normally both trust and distrust in most relationships (Lewicki, McAllister, & Bies, 1998). Lewicki et al. provided some background on how there is a dichotomous relationship between trust and distrust as it is perceived by another person. Lewicki et al. argued that trust and distrust are separate entities, but linked dimensions. Peter also used this concept throughout his ministry as he knew others distrusted him and the message he was providing to them. To gain their trust, Peter had to work hard to make his message clear to others and to have their understanding of him not emerge from preconceived ideas. As the knowledge increased, so did the trust. The interrelationships of the believers increased through trust and the carrying of the Word proliferated throughout the land.

### *Weaving the Word throughout Jesus' Message*

In the beginning was the Word—*logos*—God. Therefore, in the case of Jesus, the Word both carries and is the message (Buzzell et al., 1998). The secular transfer of power can approach Jesus' model of personally passing the message. The study of intertexture is differentiating the enduring, eternal character of the divine message of salvation in Acts from an inspiring secular message which may be received and processed and even fondly remembered and passed on as history. The latter lacks the living fire of the message of eternal salvation. Personal power or the power of personality, charisma, and etc. comes as close to Jesus' power of personality as mortals can get (Bass, 1998). But the elements that make up the trustworthy leader are like those we see in the personality and character of Jesus', the perfect God-in-man (Greenleaf, 1977). Also, what breathes life or power or inspiration into people as they pass the Word on comes from both within the person hearing the Word and from the person passing on the Word (Buzzell et al.). There's a difference between the uninspired word and the inspired Word being passed on. The

passer will be held accountable and only the inspired Word will be accepted because the hearer is spiritually receptive. There's something about the Word itself, the text, if you will. It needs to be passed, received, stored, acted on, and then passed on again (de Silva, 2004).

The trust is derived from the knowledge of (words about, the text about) the person (Fukuyama, 1995). Why is there no trust among thieves? Their words don't stand scrutiny. Their words and actions don't meet any objective moral standard. One can apply a little formula about existentialism to this: existentialists (i.e., liars) are who they are because they do what they do. If they do or say it today, it's right today, and it's hard to pick an objective standard related to that. The trustworthy leader does what he does because he is who or what he is every day or most of the time. The weight of his word usually meets the objective moral standard that the listener holds.

### Summary

In sum, this article developed an intertextual analysis of Acts 2 through other sources such as the New Testament, early Christian writings, Jewish apocryphal, and pseudopedigraphical texts (de Silva, 2004). Further analysis of Acts 2 included an intertextual analysis identifying biblical references where the original text was found and then compared to the text in Acts 2. Additional illumination of Acts 2 was produced by reviewing a number of leadership theories and developing connections between these theories and the activities, conversations, and narration in Acts 2. Finally, the article explored divine leadership through trust, interrelationships, and empowerment. The intertextual analysis provided understanding of the social, humanistic, historical, and psychological aspects of the texture of Acts 2. Through this analysis one can see the connections to leadership challenges of the 21st century through scholarly leadership theories.

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## John 21: An Exegetical Study of Leadership within the Mediterranean Context and the 21<sup>st</sup> Century

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John 21:1-25 presents an account of Jesus' appearance to his disciples upon resurrection. This article is a socio-rhetorical critical study exploring the social and cultural texture of this text, determining the leadership practices of the early Jesus communities within the Mediterranean context and how they relate to those of the 21<sup>st</sup> century. Specific social topics explored in this article include gnostic-manipulationist, thaumaturgical, honor, guilt and rights cultures, and dyadic and individualistic personalities, among others. Furthermore, the findings are compared and contrasted to transactional and transformational leadership theories. The findings indicate that the 1st-century Mediterranean culture is different from the 21<sup>st</sup>-century culture. However, a relationship exists between Jesus' leadership style and transformational and transactional leadership theories.

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**T**his article seeks to interpret John 21 based on the context within which it was written and compare and contrast it to leadership studies in the 21st century. It is important that the original context of the passage is not omitted when attempting to interpret and relate it to contemporary culture. The Mediterranean era is much different than the 21st century. Hence, in order to do justice to this text, the origin and socio-cultural environment that existed at the time the text was written ought to be traced (Robbins, 1996).

According to Robbins (1996), socio-rhetorical criticism of texts involves multiple textures. There are five different angles that can be utilized in the exploration of multiple textures. They are: (a) innertexture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture. However, this particular exegetic study focuses on some aspects of the social and cultural texture, including both special topics and common social and cultural topics. Social and cultural texture involves the study of the social and cultural location of the language,

as well as the nature of social and cultural world the language evokes (Robbins).

It is easy to misinterpret and misrepresent texts and events, especially when applying them to the current era, specifically within the North American and European cultures (Robbins, 1996). The Mediterranean culture was more of a group-based culture, while the North American and European cultures are more individualistic in nature (Robbins). Hence, actions and responses experienced during the time a text was written may be quite different from what would occur in the North American and European cultures today. Also, face-to-face interaction was more prevalent within the Mediterranean culture (Snyder, 2006).

In John 21, Jesus met face-to-face with his disciples and followers on every occasion. The Mediterranean culture was familiar with sacrifices (Bolin, 2004). Hence, Jesus' crucifixion for the salvation of humanity was not an unfamiliar concept within the Mediterranean culture. However, even going back to those same regions today may bring about some similarities, though not quite exactly as it used to be. The traditional Johannine scholarship offers an insight into the type of social system that existed during the time of John and its effect on his language (Love, 2000).

Specific and common social topics which work together to enhance the social and cultural texture of John 21 follow.

### Specific Social Topics

*Specific social topics* refer to the various types of responses that exist during any given culture or era (Robbins, 1996). They present various discourses that represent the perceptions and beliefs or thoughts held by individuals or groups of people within any given culture. Social topics include gnostic-manipulationist and thaumaturgical.

#### *Gnostic-Manipulationist*

*Gnostic-manipulationist discourse* refers to a response that is based on transformed relationships or a transformed way of dealing with evil (Robbins, 1996). Furthermore, this discourse involves the transformation of the inner self (Assmann, 1999). It appears to be evident in John 21:15 when Jesus asks Simon Peter whether he loves him. Simon Peter responds by saying he does. Then Jesus' response, according to the New American Standard Bible, is "tend My lambs." Jesus asks Simon Peter the same question two more times verbatim. Simon Peter's response is the same, and he is grieved when Jesus asks him a third time. It is possible that Simon Peter remembers that he denied Jesus three times prior to the cock's crow (Matthew 26:69-75), and through this dialogue Jesus is reminding him of his prediction (Brown, 1990). Jesus is speaking in parables again when he asks Simon Peter to tend to his lambs, with a slight change in his choice of words each of the three times he asks the question.

Jesus speaks in parables again in John 21:18 when he says:

"Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go."

This meant that Peter was going to follow Jesus until death (Franzmann & Klinger, 1992).

Following this, is another episode where Simon Peter attempts to learn from Jesus how John will die. Jesus answers him, saying, "If I want him to remain until I come, what is that to

you? You follow Me!” (John 21:22). This incident led many to believe that the disciple whom Jesus loved would not die (Brown, 1990). According to Brown, some may argue that because John stood behind Peter and Jesus, Peter would stand in the forefront of the larger church. Some may also argue that John had no pastoral authority (Brown). Some argue that whether the beloved disciple died or not was immaterial, as his witness would continue until the return of the Lord (Breck, 1992).

### *Thaumaturgical*

The *thaumaturgical discourse* refers to the individual’s concern for relief from current and particular ills by special dispensations (Robbins, 1996). It is evident in the passage when Simon Peter is told what he will have to persevere (Peterson, 1991) in order to bring glory to God. In other words, it seems as if Jesus is foretelling Simon Peter the manner in which he will die (21:19). It was during this same conversation that Simon Peter asks Jesus how John will die, and Jesus tells him that it is not his concern.

The fishing episode, when Simon Peter and the other disciples had not caught any fish after being out all night, falls in this category as well. Near the break of dawn, the disciples sight Jesus on the shore, although they do not know who he is at the time (Franzmann & Klinger, 1992). Failure to recognize Jesus may have meant the disciples fell short as they were relying on sight to believe (Franzmann & Klinger). Jesus asks them whether they had caught any fish. They respond, “No.” He then instructs them to cast their nets on the right-hand side of the boat to catch some fish (John 21:3-6). His instruction is a supernatural help in their situation, as they may have been in dire need of fish, especially after not catching anything all night. Also, in that era, fishing was a major occupation and significant source of livelihood (Robbins, 1996).

The specific social topics address some of the thoughts and behaviors of Jesus’ disciples and which of these behaviors Jesus encouraged and discouraged. For example, Jesus encouraged perseverance and unconditional love for one another, while he discouraged jealousy and self-centeredness. Also, Jesus went the extra mile to ensure that Simon Peter understood and was prepared for the task ahead.

## **Common Social and Cultural Topics**

The *common social and cultural topics* refer to the environment in which the special topics exist (Robbins, 1996). These are general environmental socio-cultural practices and behaviors present within any setting at any given time in history. In this study, some of the common social and cultural topics relevant to John 21:1-25 are addressed.

### *Honor, Guilt, and Rights Cultures*

According to Robbins (1996), *honor* means an individual’s rightful place in society in the Mediterranean discourse. Honor was associated with power, position, social status, and also could serve as claim to worth. There is a gender interpretation of honor that regards the male aspect as honor and the female aspect as shame.

In this passage, one could argue that Jesus possessed ascribed honor, being the son of God. Even before he was born he possessed the honor. As a child on earth, the three wise men

worshipped Jesus and offered him extremely valuable gifts (Matthew 2:11). Being a male in that era also contributed to the honor he had, as males were associated with honor.

In the Mediterranean culture, honor was either ascribed, achieved, or both (Roth, 2001). Honor and shame were pivotal values within the Mediterranean culture and, quite often, bystanders were opinionated and judgmental in rating an individual's reputation (LaFosse, 2008). Jesus' death on the cross prior to his appearance to his disciples could be considered honor as he freely gave his life for the redemption of man (Pittman, 2001). In John 21:22, Jesus did not indicate how or even whether John would die, even though Simon Peter asked the question. In other words, it was unclear whether John was ascribed with honor or shame. However, in the passage, John was regarded as the disciple whom Jesus loved.

Although women existed and played roles within the Mediterranean culture, no mention is made of any female character throughout this passage of scripture. However, there are instances where the presence of women represented honor, specifically when women went to the tomb to "serve" His body (Robbins, 1996). According to LaFosse (2008), gender roles and identities in the Mediterranean culture were distinct.

### *Dyadic and Individualistic Personalities*

According to Robbins (1996), *dyadic personalities* tend to depend on the affirmation and opinion of others to maintain their self-esteem or determine their self-worth. Simon Peter exhibited some of these traits when Jesus asked him if he loved him. He was very concerned and wanted to be certain that Jesus both knew and believed that he loved him (21:15). In this context, Jesus also exhibited this trait by asking Simon Peter multiple times whether he loved him. It appears as if Jesus was seeking affirmation from Simon Peter, even though he already knew whether Simon Peter loved him or not.

Sociability is synonymous with leaders or individuals who fall in this category and often rely on pleasant social relationships to be effective (Whitener, 2007). In this passage, Jesus enjoyed the company of his disciples, with no accounts of hostility within their relationships.

### *Dyadic and Legal Contracts and Agreements*

A *dyadic contract* refers to an informal agreement binding two parties or individuals rather than an entire group (Robbins, 1996). A *patron-client contract* refers to an agreement created through a positive challenge or gift (Robbins).

In this passage, there appears to be a patron-client relationship between Jesus and his disciples, specifically in the portion where his disciples do not catch any fish after being out all night and are rescued by Jesus who is standing on the shore (Franzmann & Klinger, 1992). When they return to the shore with the fish, Jesus asks them to bring some of the catch to add to the fish and bread he already has on the grill. Jesus then invites them to join him for breakfast (John 21:3-12).

Jesus felt obligated to ensure that his disciples were well taken care of and could continue with the work of the kingdom. He made sure that his disciples did not starve while he was with them. Knowing how frustrated they would have been after not catching any fish throughout the whole night, he supernaturally made fish available for them. In the Jewish tradition, fish represent a soul awaiting salvation, while the fisherman stands for God's agent tasked with

facilitating salvation (Derrett, 1980). However, it was imperative that his disciples followed his directions. If they had cast their net on the left-hand side of the boat instead of the right-hand side, they still may not have caught any fish.

Some express concern as to the reciprocity between the patron and client and what is exchanged, specifically when a divine patron and mortal beings are involved (Neyrey, 2005). Patron-client relationship was also referred to as a form of social control (Snyder, 2006). However, it was not indicated as to degree of social control and whether it was over the patron or client, or a blend of both.

### *Challenge-Response (Riposte)*

*Challenge-response* refers to a perpetual tug of war activity whereby messages are conveyed from a source to a receiver (Robbins, 1996). Simon Peter asking Jesus how John is going to die, after hearing about his own death, may be regarded as a challenge. Jesus, the receiver, after evaluating the circumstances, decided to respond to Simon Peter's question, perhaps not in the manner that Simon Peter may have expected. Jesus tells him that it is not his business (John 12:22). With that response, even if the public was going to pass a verdict, they most likely would have ruled in favor of Jesus, with him retaining his honor (Robbins).

The response that Jesus gave Simon Peter sparked a controversy as to the fate of John, though it could simply be argued that John was not going to die on the cross like Peter (Ellis, 1992). Some understood the response as John was going to remain alive until Christ's second coming, while some thought John was going to die at some point, though they did not know when or how (John 21:23). This response was another mix in the puzzle about previous statements made by Jesus.

### *Agriculturally-Based, Industrial, and Technological Economic Exchange Systems*

The 1st-century Mediterranean culture was characterized by an agrarian-based exchange system (Robbins, 1996). Hence, it is important to note that when Simon Peter went fishing, it was for the purposes of providing for himself, his family, and friends. In modern-day North American and European culture, making such a statement could easily be misinterpreted. Most of the time, when someone goes on a fishing trip, it is more recreational in nature (Heinegg, 2003).

Every lake and sea is peculiar in its own way and fishing conditions, hence, materials from North America or Malaysia may not be the same as those in the Sea of Galilee (Derrett, 1980). Jesus, who spoke of the harvest often, may have considered the drawing of the fish from the dark depths, meaning Sheol, and bringing them to the fisherman as a phase of divine harvest (Derrett).

The passage states that Jesus asks Simon Peter to bring some of the fish so they could add them to the ones that he already had on the charcoal (21:10). This verse signifies that some of the fish were used for food, but it is not stated in the passage what happened to the remaining fish. "The division of the catch, the harvest of the sea, is the high point of any fishing expedition (Derrett, 1980). One could argue that the miracle that Jesus did was a representation of what Jesus wanted his disciples to do with men, which was to be "fishers of men" (Smith, 1959). Furthermore, the kingdom of heaven could be likened to a dragnet (or seine) which when thrown

into the sea gathers creatures of various species (Derrett, 1980). Meaning the disciples ought to consider people from every nation as candidates for the message of salvation.

Based on the social-cultural texture analysis, the Mediterranean culture was an agrarian culture. Jesus' disciples had to be transformed to carry on the work of the kingdom. The people of that era were open to those who could offer them relief from their circumstances. Honor and shame were prevalent in the 1st-century Mediterranean culture. Patron-client relationship was practiced between Jesus and his disciples.

### **Transactional and Transformational Leadership in John 21**

The exegetical study conducted in this article is now compared and contrasted to some current leadership theories.

#### *Transactional Leadership*

*Transactional leadership theory* involves leadership practices that are geared towards exchanges between leaders and followers (Northouse, 2004). This type of leadership theory is the most common type of leadership practiced (Northouse). It is often autocratic in nature and portrayed as coercive (Johnson & Klee, 2007). Transactional leaders tend not to address the needs or motivations of employees, and tend not focus on the intangible needs of their employees (Johnson & Klee). Although transactional leadership is widely practiced, it does not seem to reliably predict the performance and satisfaction of followers (Vecchio, Justin, & Pearce, 2008).

Transactional leadership is narrowly focused on the exchange of rewards between the leader and the follower (Hetland, Sandal, & Johnsen, 2008). Therefore, the absence of such rewards could likely sever the relationship between the leader and follower.

Jesus spent a considerable amount of time with his disciples just as a shepherd would with his or her flock (Minear, 1983). In doing so, Jesus demonstrated to them how to love one another. Jesus did not expect his disciples to merely exchange with the people they were to bring to the kingdom, but instead to treat them like a shepherd would his or her flock (Minear).

Transactional leadership theory involves one party, usually the leader, offering something in exchange for something else (Walumbwa, Wu, & Orwa, 2008). In order for this theory to be effective, there has to be contingent reward and the leader needs to have the power to offer such a reward, as long as the preset conditions are met by followers (Walumbwa et al.). Jesus could have offered salvation and miracles in exchange for accepting him as Lord and Savior alone. But he chose to develop relationships with his disciples and other followers instead (Minear, 1983).

One could argue that a key reason Jesus was not an adherent of transactional leadership was because he desired the enthusiasm and commitment of his followers, which was not a likely outcome with transactional leadership (Yukl, 2006).

#### *Transformational Leadership*

“Transformational leadership is a process that changes and transforms individuals” (Northouse, 2004, p. 169). This leadership theory cuts across various styles of leadership and can be used to describe several leadership styles (Northouse). Transformational leadership involves the engagement of an individual with others and creates a connection that increases the level of



motivation and morality in both the leader and the follower (Northouse). This theory of leadership studies tends to depict a part of the character of Jesus towards his disciples and followers. Jesus, even after resurrection, did not abandon his followers, as he returned (John 21:4) to see them again before ascending to heaven.

Interestingly, Jesus appeared at the time his disciples were not having any success in catching fish. His aid to them in bringing in 153 fish (Minear, 1983) was a demonstration of Jesus' desire to keep his disciples motivated. Jesus sought to change Simon Peter and prepare him to lead the flock, hence, his emphasis on Peter's love for him and his flocks (Minear). Burns referred to Mohandas Gandhi as a typical example of transformational leadership (Northouse, 2004) and said, "He raised the hopes of and demands of millions of his people and in the process was changed himself" (p. 170).

Transformational leadership has to do with values, emotions, ethics, standards, and long-term goals, as well as determining motives and meeting the needs of followers (Northouse, 2004). Hence, Jesus was emphasizing that Peter remembered the long-term goal of feeding his lambs and what the ultimate price was going to be.

A field study was conducted to determine the degree of influence that transformational leadership had on team performance. The study found that transformational leadership was related to the team's adoption of a shared vision (Schippers, Hartog, Koopman, & Knippenberg, 2008). Other research has shown that there is a positive relationship between transformational leadership and desirable leadership objectives (Pounder, 2008). There is additional evidence that transformational leadership is connected to job satisfaction and well-being (Nielson, Yarker, Brenner, Randall, & Borg, 2008).

Empowerment has been found to influence leadership that leads to transformation (Meyerson & Kline, 2008). In John 21, Jesus demonstrated a dimension of empowerment by encouraging Simon Peter to be prepared for the task ahead and to avoid remaking the mistake of denying him (Franzmann & Klinger, 2008). The fishing episode where the disciples drew in 153 fish of various species depicted their mission to win souls from all nations to Jesus, and by so doing transform the souls from lost to saved (Derrett, 1980). Jesus was reminding his disciples to focus on the mission and that they were not alone.

When Jesus asked Peter repeatedly whether he loved him, and if he did, to feed his lambs, he was exhibiting the emotional aspect of transformational leadership, as stated above. Jesus demonstrated that he was not interested in a casual relationship but a sustainable connection, which is characteristic of transformational leadership (Northouse, 2004).

Transformational leadership is comprised of the following four competencies: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Northouse, 2004). Those four competencies are summarized as follows:

1. Idealized influence: leaders are role models and visionaries.
2. Inspirational motivation: identifies with the leader and presents a purpose for followers.
3. Intellectual stimulation: questions the status-quo.
4. Individualized consideration: takes note of the needs of the followers. (Hetland et al., 2008)

Each of those competencies is further explained.

*Idealized influence.* This competency refers to leaders who portray high standards of moral conduct, procreate loyalty from followers, and who arouse a desire in followers to want to

follow them (Meyerson & Kline, 2008). In John 21:7-8, Peter and the rest of the disciples realize that Jesus is the one standing on the beach. Soon after this, they rush towards him. Based on this incidence and the entire account in the passage of John 21, one could argue that Jesus had idealized influence on his disciples and followers. Jesus still finding his disciples fishing together after his resurrection could have indicated that he had successfully built loyalty and a desire to follow him in the minds of his disciples.

*Intellectual stimulation.* It is the act of encouraging followers to think in more than one way, questioning organizational norms, and encouraging followers to think outside the box (Meyerson & Kline, 2008). Jesus, continuing his patron-client relationship, exhibited this competency when he asked his disciples to cast their nets on the right-hand side of the boat after they had fished all night but caught nothing (21:3-7). The disciples could have argued with Jesus, reminding him they were seasoned fishermen and ought to know where the fish were. But they did not argue, rather, they simply obeyed as they had learned to not always follow the status-quo.

*Inspirational motivation.* This competency refers to “leaders who inspire followers with a strong vision for the future” (Meyerson & Kline, 2008, p. 449). This competency was demonstrated in the form of Jesus emphasizing the need for his disciples to be fishers of men. In other words, his disciples should be responsive to Jesus’ command to catch (save) mankind (Trudinger, 1975).

*Individual consideration.* This competency refers to individuals who regard employees as unique people by supporting, encouraging, and providing them with growth experiences (Meyerson & Kline, 2008). Jesus, as a leader, expressed this competency through his dealings with his disciples throughout the New Testament, especially Simon Peter. Jesus noticed that his disciples had sought fish throughout the night but could not catch any, so he pointed them in the right direction for success (John 21:5-6). Furthermore, Jesus forgave Peter for denying him three times as he had predicted (Brown, 1990). This incident was also to remind Peter how much he was expected to love the Lord and those people who were unsaved, as well as those who betray him (Brown). Jesus provided several growth experiences for his disciples prior to and after his crucifixion. Jesus taught them how to serve his flocks by providing and sharing a meal with them. During that meal on the coast of the Sea of Galilee, Jesus shared the bread and fish with his disciples (John 21:13). Peter was commissioned by Jesus to support and care for other people (Brown).

Transactional leadership, though a commonly practiced leadership style, was less practiced than transformational leadership by Jesus in the 1st-century Mediterranean culture. Jesus was not merely interested in an exchange process but a transformational process which included the values, emotions, and ethics of his followers. Jesus’ disciples were expected to portray a higher moral competence than the average person and Jesus spent a significant amount of time working with and assisting them in developing to such a level. Jesus’ encounter with Peter, when he asked him whether he loved him, is an example of such sessions.

## Conclusion

In this exegetical study of the John 21 passage from a socio-cultural context, certain things are evident. The era that Jesus walked the earth, which is often referred to as the 1st-century Mediterranean era, is quite different from the 21st century. Also, the socio-cultural values in the part of the world where Jesus dwelled are quite different from those in modern-day

North America and Europe.

People within the Mediterranean era were accustomed to working in groups rather than working individually as those in modern-day North America and Europe are. Jesus cared for his disciples just as he expects them to care for people from every nation. In this passage, it is evident that Jesus wants his disciples and followers to put the work of the kingdom ahead of self-interest. This principle is a foundation of the study of transformational leadership theory (Northouse, 2004).

Through the exegetical study of this passage and the discussion on leadership studies, there is a correlation between the practices and deeds of Jesus Christ and the current leadership studies. Jesus set the stage for a path that Simon Peter was going to walk in his labor for the kingdom. Peter was going to die for the sake of the kingdom, as Jesus died for humanity's salvation (Brown, 1990).

This study found that Jesus practiced transactional leadership and transformational leadership in the 1st-century Mediterranean era. However, he practiced more of a transformational leadership style than transactional since he went beyond the exchange process to a concern for the total well-being of his disciples and followers. His disciples gave up their trades to follow Jesus and perform the work of his kingdom.

The study of leadership is a field that corresponds with the deeds of Jesus Christ, not only in the passage of John 21, but throughout the entire Bible as well. Hence, a comprehensive study of leadership ought to involve more exegetical studies of the Bible to discover some of the traits that would be helpful in modifying current leadership theories and developing new ones. The theories of transformational leadership, charismatic leadership, and servant leadership seem to be the ones that would be impacted the most by further biblical exegetical studies.

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## Metaphor: Imagery Devices Used by Morgan to Describe Organizations as Culture and Psychic Prisons

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This article demonstrates the practical applications of metaphors in diagnosing problems and developing new theories in organizational development. Metaphors are defined as imagery tools that provide insight to complex issues, thus advancing the study of organizational change. They are liberating in orientation and provide fresh perspectives to both new and existing phenomenon. Metaphors benefit organizations by describing shared reality in organizations. In his book, *Images of Organizations*, Morgan used metaphors to describe organizations as cultures and psychic prisons. His use of metaphor provides a perspective of the unconscious factors that affect organizations. This article compares Morgan's use of metaphor to biblical principles, thus giving a biblical perspective.

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Metaphor is a valuable imagery tool used by organizations to provide clarity to complex issues by offering non-literal meaning to describe real situations (Morgan, 2006). Morgan posited that metaphor provides one-sided insight describing organizations and, while their use is "incomplete, biased, and potentially misleading," they create new ways of seeing things and provide opportunities for new theories (p. 5). This article examines Morgan's use of metaphor to describe organizations as cultures and psychic prisons and identifies the biblical context of these metaphors. Metaphor is a literary tool that is liberating in orientation by supplying a new way to shape perception. It provides insight and can be used by organizations to diagnosis and treat problems within the organization (Grant & Oswick, 1996). Morgan said that metaphors are "a way of thinking and a way of seeing" (p. 4), as well as a cognitive process in which literal meaning to words is applied to give non-literal meaning. They influence our values and beliefs and therefore legitimize policies and authority (Charteris-Black, 2005).

This article also discusses the benefit of metaphors to organizations. Specifically, it addresses the benefits of understanding the metaphors *organizations as culture* and

*organizations as psychic prisons* to leaders and managers. Metaphors are instrumental at identifying and facilitating change within organizations (Marshak, 1996). Managers can use the meaning gained by metaphor to more effectively manage change and create shared reality within their organizations.

### **Metaphor: As Persuasive Discourse**

Metaphors are used throughout society (Morgan, 2006). They facilitate communication and are influenced by a society's culture. According to Morgan, their origin and the use of metaphor in communication can be found in early Egyptian hieroglyphics.

#### *Metaphor*

The process that metaphor shapes and, in turn is shaped by, society is evolving in nature. A society's culture is shaped by the values, beliefs, ethos, traditions, and attitudes of the people within it. The people in a society communicate by assigning similar meaning to words or phrases—metaphors (Morgan, 2006). Metaphor in turn influences beliefs, values, and attitudes by communicating the meaning of a metaphor (Trim, 2007).

Metaphor is a characteristic of persuasive discourse (Charteris-Black, 2005). Morgan (1996) posited “metaphor as a primal, generative process that is fundamental to the creation of human understanding and meaning in all aspects of life” (p. 228). According to Charteris-Black, it mediates between conscious and unconscious means of persuasion and between cognition and emotion. Metaphor influences our beliefs, values, and attitudes by providing unconscious emotional associations to words or phrases that we equate to as being good or bad (Charteris-Black). Charteris-Black defined it as:

a linguistic representation that results from the shift in the use of a word or phrase from the context or domain in which it is expected to occur to another context or domain where it is not expected to occur, thereby causing semantic tension. (p. 14)

#### *History*

Metaphor creation happens suddenly; however, the time it takes for common use between societies varies (Trim, 2007). Morgan (2006) used the word *structure* throughout his book to describe organizations. Metaphor creation and evolution can be understood by examining the metaphor structure. The etymology of structure is *heap up, build*. Over time, society began to describe things that were heaped up or built as having structure. The structure metaphor was created to describe things that had order or a definite form. Thus, when Morgan used organizational structure, it is understood to describe a definite form of an organization.

Metaphor creation appears to be a timeless process that has been traced back to the time of Egyptian hieroglyphics (Trim, 2007). Cognitive linguists concluded that the same mechanisms used to create metaphors existed thousands of years ago. People have been creating relationships between a word or words and non-literal meaning to convey a culture's conceptualized meaning.

For instance, a bull's head was the symbol for "rage" in hieroglyphics. Today, bulls are still used to signify anger and rage. Many images have maintained the same interpretation that they had since antiquity. Images that do not possess strong conceptual links may cause problems for interpretation (Trim).

### **Metaphor: Liberating in Orientation**

Metaphor is a process in which one aspect of an experience is crossed over to another (Morgan, 1996). As a process, it entails combining language and thought to develop new non-literal meaning that when applied shapes and enhances our reality (Grant & Oswick, 1996). It is a powerful educational tool because it advances our knowledge and understanding (Grant & Oswick). Metaphors provide meaning to everyday experiences and are epistemological since they provide a frame from which we can view the world (Morgan). They provide us with a way of understanding that offers an opportunity to be innovative and have the ability to clarify complex issues (Morgan). Metaphors help us see things in a new way and that is why they are liberating in orientation (Grant & Oswick).

#### *Provide Meaning*

Metaphors as imagery devices provide meaning to deepen understanding in all aspects of life (Morgan, 1996). As Morgan explained, meaning occurs when we overlap associations from one experience to another. Our human nature is to seek understanding and provide meaning to our experiences. Metaphor provides meaning by causing unconscious emotional associations that influence our values and beliefs (Charteris-Black, 2005).

Morgan (2006) used the metaphor organizations as culture to evoke a reaction from the reader so he or she may find symbols of culture in his or her organization. To recognize these symbols, leaders and managers can ask: What are our values? What are our beliefs? What symbols or slogans do we associate with it?

Metaphor provides a liberating orientation by giving individuals a way of associating and discussing what things are and what they mean. Management writers, Peter and Waterman "emphasize[d] that successful organizations build cohesive cultures around common sets of norms, values, and ideas that create an appropriate focus for doing business" (as cited in Morgan, 2006, p. 137). They illustrated this in their book, *In Search of Excellence*, by showing core values of three companies: "IBM means service," "Never kill a new product idea" (3M), and "Sell it to the sales staff" (Hewlett Packard; Morgan, p. 137). These metaphors demonstrate the shared meaning in organizations through their slogans.

#### *An Investigative Tool*

Metaphors, when applied to new or existing phenomenon, have the ability to uncover complex organizational theory or behavior (Grant & Oswick, 1996). They can be used to diagnose and treat organizational problems (Grant & Oswick). Leaders frequently need to



evaluate phenomenon in their organization. Metaphor provides a way that they can look at existing or new problems and gain insight. The deductive and inductive approaches are two ways that leaders and theorists can use metaphor as an investigative tool.

*Deductive approach.* The deductive approach involves three phases: choosing a metaphor, imposing a particular organizational phenomenon, and determining if it offers something of value (Grant & Oswick, 1996). The deductive approach identifies metaphors and, if used correctly, can be a valuable tool for leaders to gain insight to phenomenon.

Morgan (2006) described an issue with integration that is caused by a division of labor as a problem of “cultural management” (p. 117). Cultural management is an example of a deductive metaphor. Here Morgan suggested the metaphor organization as culture. Early theorists developed theories regarding organizations in the two categories of metaphors: rare skills and organizations (Grant & Oswick, 1996). The study of rare skills is a metaphor regarding division of labor. The anthropological study of organizations focused on the development of organizations (Grant & Oswick). Morgan’s cultural management metaphor is assigning meaning to an organization phenomenon—integration—to describe the problem caused by division of labor.

*Inductive approach.* In contrast, the inductive approach involves a conscious attempt to find underlying metaphors that are in use and determine if they influence the “ways of thinking and seeing” (Grant & Oswick, 1996, p. 10). Morgan (2006) used metaphors such as *public attitude*, *out to get us*, and *the enemy* to describe anxiety experienced by groups (pp. 211-214). These metaphors can help leaders understand the mentality of employees in organizations.

Using the inductive approach to gain understanding of the loss of production or increased anxiety, leaders need to identify what is causing the problem (Morgan, 2006, p. 224). For instance, a leader may realize production is down and not understand why this is occurring. Upon further research, it appears that employees are concerned with “the enemy.” This term may be used so frequently in an organization that leaders miss opportunities that impact the organization. Morgan noted that “the enemy” was used by automobile manufactures to describe their reaction to Japanese and other Asian companies entering the market. As Morgan indicated, the relevance of this metaphor to leaders is they need to understand how its use points to issues within the organization. Leaders hearing “the enemy” used in their organization may need to identify what concerns employees really have. Is this affecting individuals or groups? Is this affecting productivity? Is this an opportunity for innovation? What role does the leader have in combating fears? The initial reaction to the enemy may have been negative, but a leader who understands its influence on the organization can use this as a positive.

Morgan (2006) discussed how culture shapes the character of organization. American corporations are known for their competitive nature from the standpoint of individuals and as an entire organization. American corporate cultures typically have systems for reward and punishment to recognize exceptional behavior in companies. In regard to management, Morgan explained the ethic of *competitive individualism* is shaped by culture (p. 122). Using the inductive approach, a leader could use the metaphor competitive individualism to discover or gain insight to phenomenon related to reward and punishment in an organization. A characteristic of transactional leadership is using reward and punishment to achieve goals (Yukl,

2006). Leaders that understand competitive individualism can evaluate the effectiveness of their reward and punishment practices.

### *As Innovation*

Morgan (2006) posited that metaphors provide one-sided insight describing organizations and, while their use is “incomplete, biased, and potentially misleading,” they create new ways of seeing things and provide opportunities for new theories (p. 5). Metaphors represent partial truth and are weak in literal meaning yet their strength is in their ability to explain complex organizational behavior (Morgan, 1996). The caution with metaphors is they cannot be taken too literally or their value will be lost (Trim, 2007). Also, metaphors are not objective because they rely on the interpretation of the individual. If used correctly, metaphors can provide insight to organizations (Morgan).

According to Morgan (2006), the power of metaphors is their ability to frame complex thinking and challenge innovative reasoning. For instance, if you consider organizations as cultures, you are focused on the concepts related to the values, beliefs, knowledge, and ethos that make up society. Similarly, if you consider organizations as psychic prisons you are focused on concepts related to unconscious influences. In this regard, metaphors help leaders expand their knowledge or identify issues by causing them to disregard other concepts of organization. Each chapter of Morgan’s book discusses complex organizational issues from different one-sided viewpoints. Thus, he creates a new way of seeing which provides the opportunity to gain insight. For leaders, metaphor provides opportunities for innovation.

The psychic prison metaphor illustrates how individuals and groups can become stifled in their way of thinking. Unconscious factors limit their ability to think outside the box (Morgan, 2006). Morgan discussed how “the last thing a fish is likely to discover is the water it is swimming in” (p. 209). For an organization to change, it needs to recognize the need for change and not be irrational toward the idea of change. Morgan posited that the strength of the psychic prison is it forces leaders to identify rational and irrational behavior toward change. Thus, metaphors create environments conducive to innovation.

### *Clarity to Complex Issues*

Morgan (2006) noted that effective managers become skilled at understanding the situations in organizations that they manage. Metaphor helps managers by providing clarity to complex organizational issues (Grant & Oswick, 1996). Metaphor can also help leaders effectively communicate with subordinates regarding complex issues.

Morgan (2006) described how individuals or groups can be unconsciously influenced at work by concerns about immortality and death. These unconscious thoughts can be complicated for managers to understand and know how to manage. According to Morgan, people make decisions at work that are guided by their conscious and unconscious concerns about immortality. He pointed out that many organizations are designed to survive for generations. He explained that people set up systems in organizations as a way to have control. Thus,

bureaucracy provides defined functions within an organization. Bureaucracy, systems, and structures are some of the ways that people try to control their mortality.

Metaphor in this case helps managers understand how unconscious factors influence individual and group decisions. For instance, managers can gain insight regarding time management if they understand why people spend or do not spend time on certain activities (Morgan, 2006). Morgan noted that some activities at work may be highly valued because they are designed to leave a legacy. Individuals that believe in leaving a legacy may focus more effort on these activities.

### *Legitimizes Policies and Authority*

In organizations, metaphor legitimizes policies by providing meaning to “underlying social and cultural value systems” (Charteris-Black, 2005, p. 14). Metaphors influence our unconscious emotional associations (Charteris-Black). Thus, metaphor helps define what we believe to be legitimate. In organizations, it is critical that policies and authority have legitimate power (Yukl, 2006).

Corporate culture provides legitimacy and authority in organizations (Charteris-Black, 2005). Morgan (2006) described an insurance company’s corporate culture after going through a traumatic period in which the president of the company was replaced. The new president tried to create a team atmosphere by encouraging an environment of harmony. The president created imagery of harmony and teamwork by using a wagon wheel to signify these concepts. Unfortunately, the corporate culture did not support his ideas. The president’s efforts resulted in creating a culture that was repressive. People felt the need to hide their feelings to be a team player. In the end, the repressive environment caused the company to fail because important issues were overlooked or ignored. The creation of subcultures also resulted. Thus, he was not able to gain legitimate power and was not able to turn the company around.

### **Metaphor: Scriptural Context**

Metaphors influence our values, beliefs, and attitudes (Morgan, 2006). Metaphors transcend time and can be validated by scripture. Morgan used metaphors to describe phenomenon in organizations. This paper illustrates how metaphors can or cannot be supported scripturally.

### *Scripturally Supported*

Morgan (2006) used the metaphor organizations as psychic prisons to discuss the effects of unconscious influences in organizations. The metaphor also serves to provide a new way of understanding an individual’s reactions in everyday life. The hidden dimensions of reality influence how individuals cope, understand, and gain insight (Morgan). The metaphor explains the underlying human behavior.

The Bible tells the story of a very rich man named Nabal (1 Samuel 25:1-42, NKJV). He

had 3,000 sheep and 1,000 goats. Nabal was a rude and belligerent man whose shepherds worked in the Wilderness of Paran. David realized that the men were in the wilderness and protected them. In return, he asked one of the shepherds to ask Nabal if he could spare any food or drink in exchange for their protection. Nabal refused to do so. He did not share the same gratitude that his shepherds had for David.

Nabal's wife, Abigail, recognized the mistake made by her husband. She went to David with food and drink, begging that he allow her to rectify the mistake made by her husband. David agreed and Abigail returned home. She realized her husband was drunk and did not share with him what had happened until he was sober. His reaction to the story made her realize that his heart had become like stone.

The metaphor psychic prison explains how leaders can become trapped in their own thoughts and how this influences their behavior. Nabal had become self-centered and could not see the opportunity before him. Abigail, on the other hand, realized the importance of giving provisions to David. In organizations, leaders and managers need to be able to recognize opportunities and not allow personal issues to influence their work.

Another example of metaphor supported by scripture is from organization, death, and immortality. Morgan (2006) explained that people's actions in organizations demonstrate their awareness of mortality. People create systems and structures in organizations that are meant to last for many years. Often, people will focus their energy on completing activities that will leave a legacy. Ecclesiastes 9:7-18 instructs us to work joyfully, hard, and wisely even though the results are unknown.

### *Ascriptural*

Morgan (2006) discussed competitive individualism and the influence of individuals and groups in organizations to strive to be number one (p. 122). The metaphor competitive individualism is influenced by our values and beliefs, but it is not supported by scripture.

Another example by Morgan (2006) discussed manipulation on organization and their negative effects on individuals. Morgan uses the metaphor *corporate newspeak* to describe how culture can control an organization and fail to reflect human character (p. 146). This form of manipulation results in resistance, resentment, and mistrust (Morgan).

### *Not Supported by Scripture*

Morgan (2006) discussed how *groupthink* can cause individuals to become trapped in their way of thinking. The story of Nebuchadnezzar (Daniel 3:1-30) addresses this issue. In this passage of scripture, Nebuchadnezzar erected a 90-foot high golden statue and ordered everyone to bow down before it whenever they heard the sound of horns. Anyone that did not bow down was sentenced to death. Three people disagreed with the law and encouraged the king, as well as the crowd, to reconsider it. Groupthink is a phenomenon of organizations, but the Bible does not support its use.

A second example of metaphor not supported by scripture involves the prevailing idea

regarding psychic prisons. Psychic prisons help leaders understand unconscious factors that prevent leaders and subordinates from being more creative or innovative. This metaphor helps leaders understand the need for insight and wisdom. This creates a paradox according to Proverbs. Proverbs 2:1-5 states that we should strive to gain wisdom and understanding. Proverbs 3:5 reminds us to “not lean on your own understanding.” According to scripture, we should seek wisdom, but lean on God for understanding.

### **Metaphor: Benefits to Organizations**

This article has presented examples of metaphor as a valuable tool for increasing understanding and identifying problems. It is important to discuss prevailing schools of thought and how metaphors influence organizational theory and change. Morgan (2006) posited a strength of organizations as culture is it conceptualizes organizational change. It shows how changing organizational values and images is part of the process of change. Many examples of metaphors as an imagery device have been supported referencing Morgan’s book *Images of Organizations*. It is also important to discuss how organizations benefit from understanding organizations as culture and psychic prisons.

Cognitive, cultural, and unconscious or psychoanalytical schools of thought have been instrumental in providing understanding of how metaphors guide organizational theory and change (Marshak, 1996). These schools provide the foundation to understand how governing beliefs and schemata influence our thinking (Marshak).

#### *Organizational Change*

*The cognitive school.* The cognitive school advanced theories related to problem-solving and adaptive behavior in individuals and organizations as influenced by conscious schemata (Marshak, 1996). Schemata can influence creativity and innovation which is instrumental for organizational change (Marshak). According to Marshak, the common metaphor for this school is “organizations as learning systems” (p. 148). Problems related to organizational change are identified by evaluating “existing assumptions, beliefs, theories-in-use, and paradigms” (p. 148). Problem solving can also occur by identifying the problem, evaluating existing solutions, and then looking for innovative solutions (Marshak).

*The cultural school.* Organization theorists from the cultural school believe organizational behavior is influenced by collective beliefs or cultures (Marshak, 1996). Marshak posited that governing beliefs are assumed to be expressed symbolically through “myths, stories, rituals, and metaphors” (p. 149). Culture is believed to be a multi-layered system of beliefs that influences organizational behavior (Marshak).

Morgan’s metaphor organization as culture has concepts and theories that are from the study of organizational theory and change (Morgan, 2006). For instance, corporate culture and subculture occur because of a need for change within an organization’s culture (Morgan). This may occur from a significant event in the company such as the change in leadership or from an external event such as new entrant into a market. Other factors that may affect organizations are

new technologies, markets, and competitors (Marshak, 1996).

*The unconscious or psychoanalytical school.* The unconscious or psychoanalytical schools provide theories regarding the “unconscious influence [of] perception, meaning, and action in organizations” (Marshak, 1996, p. 149). Theorists from the psychoanalytical school posited individual or organizational change can occur if unconscious schemata are understood and addressed. Many of the theories were influenced by ideas from Freud and Jung (Marshak).

Morgan (2006) discussed many of the unconscious forces that guide individuals, groups, and organizational behavior in the chapter, “Organizations as Psychic Prisons.” Morgan discussed how organizations become trapped operating in terms such as “business as usual.” In these organizations, creativity and innovation are stifled or non-existent (Morgan). He referred to this as strong corporate cultures becoming pathological. Companies can fail or lose market share from being trapped in a particular way of thinking. Morgan identified that individual and organizational behaviors are influenced by unconscious schemata. He discussed influences such as childhood, gender, and anxiety in organizations as psychic prisons to illustrate how unconscious influences can affect organizations.

Morgan posited that “humans live their lives as prisoners or products of their individual and collective unconscious” (p. 212). Morgan told a story about Fredrick Taylor, the creator of “scientific management,” and his need to control everything around him (p. 212). According to Morgan, Freud would have described his personality as anal-compulsive which is formed by early childhood experiences. Taylor’s controlling nature was instrumental in understanding organizational structure and control and their limitations (Morgan).

According to Morgan (2006), gender also influences organization behavior. Male characteristics have dominated western businesses in regard to roles, traditions, philosophy, and authority. Morgan described mentors in business as “organizational members [who] cultivate fatherly roles . . . of help and protection” (p. 219).

### *Meta-Theory of Organizational Change*

According to Marshak (1996), despite the differences in theories between the three schools, they all agree on a singular meta-theory of organizational change which incorporates the following:

1. Organizational behavior is influenced by out-of-awareness schemata. These schemata may be underlying theories-in-use, cultural assumptions and beliefs, and/or unconscious material or archetypes.
2. Organizational schemata may be accessed and modified. Different methods are suggested depending on whether or not the schemata are considered to be conscious, pre-conscious, or unconscious.
3. Second-order organizational change requires modification of controlling schemata in order to create innovative behavior that is different from “automatic” or “habitual” patterns. (p. 150)

Metaphors unify the three schools in two other ways (Marshak, 1996). According to Lakoff and Johnson (1980), metaphors are schemata that structure or relate meaning. First in

regard to organizational change, it is important to understand metaphor and its influence on individuals and the organization as a whole.

Second, metaphors unify by providing a better understanding of literal and symbolic meaning and of conscious and unconscious influences (Marshak, 1996). Marshak posited that metaphors provide clarity to theories-in-use, cultural beliefs, and unconscious influences and their effects. Metaphors are valuable tools for understanding individual and organizational influences, paving the way for organizational change to occur.

### *Organizations as Culture*

Culture in organizations is an ongoing process that requires conscious attempts to create meaning to better communicate and share vision (Morgan, 2006). It is a living phenomenon in which people share meaning and gain insight. Cultural metaphors shape reality (Morgan, 1996).

Technology is making the world smaller, thus it is becoming increasingly more important to share meaning in organizations (Morgan, 1996). People in organizations may communicate face-to-face or use forms of electronic communication. They may come from different cultures and backgrounds. Metaphor provides a way of communicating shared meaning within an organization.

Metaphors explain what is most important in an organization's culture (Morgan, 2006). Is it the customers? Is it quality? Is it the employees? Metaphors convey this message through slogans, mission statements, and vision statements. As organizations evolve, establish new goals, or innovate, they can effectively communicate this throughout the organization using metaphors to share reality. Metaphors are important to organizations because of their nature of shaping reality (Morgan).

The enactment of shared reality establishes the foundation in which we gain an understanding of the "processes that produce systems of shared meaning" (Morgan, 2006, p. 137). Morgan posited that organizations have "structure, rules, policies, goals, missions, job descriptions, and standard operating procedures" (p. 139). They serve as a reference point for individuals thereby creating "cultural artifacts [that shape] the ongoing reality" (Morgan, pp. 139-140).

The metaphor organizations as culture therefore creates a vision that leaders can use to guide organizational objectives (Morgan, 2006). It also provides a perspective so followers can gauge the leader's performance in achieving the vision.

### *Organizations as Psychic Prisons*

Organizations as psychic prisons helps leaders and managers understand how unconscious factors influence individuals and groups and provides insight to deal with organizational challenges (Morgan, 2006). According to Morgan, organizational theorists try to provide insight to this phenomenon and rational solutions to control their effects.

Organizations benefit from this metaphor because it helps managers recognize and understand unconscious projections that occur when innovation or change is needed in an

organization (Morgan, 2006). Managers need to understand and anticipate how traumatic events such as mergers, departmental changes, and new policies are likely to produce negative effects within the organization (Morgan).

Morgan (2006) posited that organizational theorists need to focus research on how managers and leaders can be effective working with the conscious and unconscious factors that affect employees. He believed rational theories do not consider the irrational side of employees and how to manage or guide their behavior.

This metaphor provides awareness to rational and irrational behavior of individuals, groups, and even leaders in organizations. When leaders and managers better understand how to manage the unconscious factors, they are more likely to be able to effectively make cultural changes within the organization.

### **Conclusion**

The research indicates that metaphors are imagery devices that are liberating in orientation (Grant & Oswick, 1996). They provide meaning by creating unconscious emotional responses to experiences that influence our values and beliefs (Charteris-Black, 2005). They shape our reality and provide innovative ways of seeing things (Morgan, 2006). Metaphors help organizations by creating and describing shared reality. They also provide opportunities for organizational theorists to assist managers and agents of change by identifying and effectively managing unconscious factors that affect organizations (Morgan).

The caution with metaphors is they cannot be taken too literally or their value is lost (Trim, 2007). Metaphors shape and are shaped by individual reality. Due to this, they are not objective since they rely on the interpretation of the individual (Morgan, 1996). Morgan (2006) illustrated the power of metaphors is their ability to frame complex thinking and challenge innovative reasoning.

According to Morgan (2006), there has been extensive research regarding the metaphor organizations as culture from a cross-national perspective. Technology is bridging communication gaps between individuals in organizations. Future research should consider the relationship between organization and culture from a cross-cultural perspective. Future research could explore the effects of technology on the life and death of metaphors. Questions need to be asked about the effects of technology on the life and death of metaphors. Does technology create universal metaphors? Does technology accelerate the effects caused by the difference in culture and language regarding the life and death of metaphors? Will technology be able to create a shared reality in multinational organizations and companies with foreign business relationships?



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## Kirton's Adaption-Innovation Theory: Managing Cognitive Styles in Times of Diversity and Change

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Kirton's adaptive-innovative theory (1976) was developed in order to explain cognitive tendencies and problem-solving styles. Adaptors desire to do things better; innovators seek to do things differently. KAI is a theory that attempts to explain differences in creativity and, in this understanding, create more cohesion and collaboration among team members. The purpose of this article is to explore the value of KAI for managing diverse cognitive styles in times of change. The broad topic of KAI is examined and the focus narrows to utilizing KAI among diverse teams, especially during times of change and transition. By understanding the differences between adaptors and innovators, leaders can better influence and manage teams of people who are diverse in their cognitive styles.

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**K**irton's adaption-innovation theory (KAI) has captured the imagination of leaders, academicians, and managers for three decades. The theory was developed by Kirton (1976) and has been appropriated in various settings (Buffington, Jablow, & Martin, 2002; Buttner & Gryskiewicz, 1993; Carland, Carland, & Stewart, 2000; Goldsmith, 1984; Jablow & Booth, 2006; Kubes, 1998; Taylor, 1993). KAI theory is founded on the idea that each person is creative and solves problems (Kirton, 2003). KAI is chiefly concerned with cognitive style and determining how people solve problems. Kirton (1976) described adaptors as individuals who prefer to "do things better" and innovators as people who prefer to "do things differently." He postulated that understanding the cognitive styles of adaptors and innovators would greatly

enhance organizational cultures of change and diversity. Mudd (1996) supported with the following topics that could benefit from exploring KAI: job stress, job turnover, both intra- and intergroup stress, and organizational change.

Kirton also established a KAI inventory to measure the cognitive style of adaptors and innovators (Chan, 2000; Jabri, 1991; S. Taylor, 1993). This inventory/theory has been utilized to provide better understanding of cognitive styles (Aritzeta, 2005; Buffington et al., 2002; Jablokow & Booth, 2006; Kubes, 1998; Meneely & Portillo, 2005; Mudd, 1996; Schilling, 2005), entrepreneurship (Buttner & Gyskiewicz, 1993; Carland et al., 2000), diversity among teams (Buffington et al.; Foxall & Hackett, 1994; Kubes; Shiomi, 1999; Tullet, 1995), problem solving (Buttner & Gyskiewicz; Goldsmith, 1984; Kaufmann, 2004; Summers, Sweeny, & Wolk, 2000; Talbot, 1997), leadership in times of change/transition (Kirton, 2003), and many other organizational situations. Jablokow and Booth posited that KAI has been the focus of at least 90 graduate theses and over 300 scholarly research articles—each of which claim supportive conclusions as to the validity of the theory/inventory. Research shows that understanding adaptive and innovative tendencies of team members can greatly enhance the effectiveness of the organization. KAI theory provides clarity to understanding cognitive styles, tendencies, and creative potential of individuals (Foxall & Hackett; Kaufmann; Woodman, Sawyer, & Griffin, 1993). This insight creates an environment that is conducive to ingenuity, diversity, and creative leadership (Meneely & Portillo; Skinner & Drake, 2003). Kirton observed that KAI theory will assist in managing diversity, cognitive gap, and change.

Gardner (1989) noted, “Creativity is best described as the human capacity to regularly solve problems or to fashion products in a domain, in a way that is initially novel but ultimately acceptable in culture” (p. 14). In order to manage diversity and change among a conglomerate of cognitive styles, a leader must maintain the capacity to capitalize upon the creativity of the team in regards to the members’ ability to solve problems. KAI theory provides tools to index the creativity/problem-solving tendencies of the team in order to achieve these results. The purpose of this article is to explore the value of KAI for managing diverse cognitive styles in times of change. This review consolidates and expands upon past KAI literature for the purposes of: (a) offering an overview of the KAI theory, (b) explaining its usefulness in regard to cognitive styles, (c) observing its benefits within team diversity, (d) noticing its effects during times of organizational change, and (e) identifying key issues for future research. The end result is a better understanding of the KAI theory and its implications for organizational/team leadership.

### **Theoretical Framework**

Kirton (1976) introduced the adaption-innovation theory in 1976. It was initially a theory developed to determine cognitive style (Jablokow & Booth, 2006). Since its creation it has been implemented and developed by many others (Foxall & Hackett, 1994; Goldsmith, 1984; Hutchinson & Skinner, 2007; Kirton; Kubes, 1998; Kwang et al., 2005; Meneely & Portillo, 2005; Rosenfeld, Winger-Bearskin, DeMarco, & Braun, 1993; Schilling, 2005; Talbot, 1997). The adaptation-innovation inventory was also created in 1976 to identify adaptors and innovators on a continuum scale (Kirton).

### *Adaption-Innovation Inventory*

Kirton (1976) stated, “The contention . . . is that everyone can be located on a continuum ranging from an ability to ‘do things better’ to an ability to ‘do things differently,’ and the ends of this continuum are labeled *adaptive* and *innovative*, respectively” (p. 622). He proceeded to develop an inventory to help place an individual along the continuum. The inventory consists of 32 questions/statements. The scores can range from 32 to 160. A person with an adaptive cognitive style will score in the 60-90 range. Someone with an innovative style will score between 110 and 140. The inventory originally only consisted of the subscale factors adaption and innovation. These were considered obvious and not officially established (Mudd, 1996). According to Mudd, eventually the inventory was categorized into three subscale factors: efficiency (E), rule/group conformity (R/C), and originality (O). These each represent different sections of the inventory in order to produce more accurate results. Chan (2000) described the three subscales as: (a) O—refers to the preference for production of original ideas; (b) E—categorizes an individual’s preference for efficiency, precision, and reliability; and (c) R/C—operates according to rules and regulations.

There is ongoing debate as to the number of factors needed/represented within the inventory. Kirton (1976) promoted a three-factor scale, while W. G. K. Taylor (1989) called for a four-factor scale. Taylor argued that the O subscale should actually be considered to contain a major component and a minor component.

Kwang et al. (2005) maintained that the inventory has proven to correctly predict an individual’s creative style and creative level. Kirton (2003), however, believed that the inventory is directly concerned only with style or “with how people solve problems” (p. 4). Kirton emphasized that the inventory is not designed to judge the level of creativity, or deem one trait (adaptor or innovator) above the other. The goal is to describe the differences in order to foster unity and understanding among work groups/teams (Buffington et al., 2002).

### *Adaption-Innovation Theory*

Kirton (2003) noted, “The Adaption-Innovation Theory is founded on the assumption that all people solve problems and are creative” (p. 4). The manner in which each person solves problems varies. Adaption-innovation is a bipolar construct that helps define each person’s preferred approach to problem solving (Hutchinson & Skinner, 2007). On one side of the continuum are the adaptors, on the other are the innovators.

*Adaptors.* Adaptors are described as “doing things better” (Kirton, 1976). They prefer to improve the team and/or organization within the existing framework (Kaufman, 2004). Buffington et al. (2002) noted that adaptors prefer more structure when problem solving. They proceeded to observe that adaptors prefer structure that is consensually agreed. Kirton originally defined adaptors with the follow descriptors: (a) concerned with solving problems rather than finding them, (b) seeking solutions to problems in tried and understood ways, (c) maintaining

high accuracy in long spells of detailed work, (d) rarely challenging rules, (e) sensitive to maintaining group cohesion, and (e) providing a safe base for the innovator's riskier operations.

*Innovators.* Kirton (1976) referred to innovators as those who would prefer to do things differently. Kwang et al. (2005) postulated that innovators have a tendency to overhaul the entire work process. They are less concerned with acting in accordance with existing structures (Jabalokow & Booth, 2006). Kirton described innovators as (a) seemingly undisciplined, approaching tasks from unsuspected angles, (b) treating accepted means with littler regard in pursuit of goals, (c) capable of detailed tasks only in short bursts, (d) providing the dynamics to bring about periodic revolutionary change, and (e) having low self-doubt when generating ideas.

Within this theory, the individual's problem-solving style does not change over time or with age (Buttner & Gryskiewicz, 1993). Adaptors and innovators each exhibit different attitudes that can be either positive or negative for the organization (Kubes, 1998). One set of these characteristics comes more natural for each person (Buttner & Gryskiewicz). Everyone can portray attributes of his or her opposite style as a coping mechanism, but will eventually return to the preferred style (Kirton, 2003). This theory promotes that a key to effective collaboration is in understanding each person's cognitive style and working along side someone of the other style for balance (Meneely & Portillo, 2005).

### **KAI Development**

Table 1 displays some of the empirical research and subjects that have been measured and/or enhanced by use of the KAI inventory/theory.

As can be seen in Table 1, KAI has made a significant contribution to the landscape of organizational leadership. The theory has been utilized to assist in many areas, specifically the recognition of cognitive style, problem-solving techniques, and management of diversity/change.

The theory was initially constructed out of a need to explain creativity and problem solving within organizations. Kirton (2003) observed that the leadership constructs in the late 1960s and early 1970s did not fully explain the cognitive processes of problem solving. Drucker (1969) promoted that leaders/managers were bureaucrats and must be adaptive in nature, focusing on doing things better rather than different. Weber (1970) also promoted bureaucratic leadership and Rogers (1959) classified creative leaders as "loners." Kirton noticed a need for "a wider view of style, uncluttered by level, [that] permitted support for the disagreement with Rogers that only a few people were creative, whilst finding room for . . . Weber (bureaucrats) in creativity" (p. 179). He developed the KAI theory in order to explain that all people are creative and problem solve, they simply differ in approach and cognitive style. One is not positive and the other negative, but both are essential in leadership. KAI was introduced in order to endorse the creativity and problem-solving potential of all leaders. Kirton felt that the introduction of the KAI theory would produce better understanding among leaders and lead to higher mutual respect in order to bring about more effective collaboration.

KAI developed throughout the 1970s and 1980s primarily as a way to explain creativity and problem-solving tendencies. The definitions of adaptor and innovator were further developed and clarified. KAI developed along with leadership literature to include situational leadership

theory (Blanchard, 1985), transactional leadership (Cacioppe, 1997), transformational leadership, entrepreneurial leadership (Buttner & Gyskiewicz 1993), global leadership (Shiomi, 1999), and Table 1: Empirical Research Utilizing KAI

Author	Subject
Buffington, Jablokow, & Martin (2002)	Entrepreneur's problem-solving styles: empirical study using KAI
Buttner & Gyskiewicz (1993)	Entrepreneur's problem-solving styles: empirical study using KAI
Chan (2000)	KAI inventory using multiple-group mean and covariance structure analysis
Foxall & Hackett (1994)	Styles of managerial creativity: KAI comparison of United Kingdom, Australia, and United States
Goldsmith (1984)	Personality characteristics and KAI
Hutchinson & Skinner (2007)	Self-awareness and cognitive style: KAI, self-monitoring, and self-consciousness
Jabri (1991)	Educational and psychological measurement: modes of problem solving
Kaufman (2004)	Two kinds of creativity
Kubes (1998)	KAI in Slovakia: cognitive styles and social culture
Kwang, Ang, Ooi, Wong, Oei & Leng (2005)	Values of adaptors and innovators
Meneely & Portillo (2005)	Personality, cognitive style, and creative performance
Mudd (1996)	KAI inventory: evidence for style/level factor composition issues
Schilling (2005)	Network model of cognitive insight
Shiomi (1999)	Cross-cultural response styles and KAI

Author	Subject
Skinner & Drake (2003)	Behavioral implications of KAI
Taylor (1989)	KAI: re-examination of inventory factor structure
Tullett (1995)	KAI cognitive styles of male and female project managers
Woodman, Sawyer, & Griffin (1993)	A theory of organizational creativity

team leadership (Buffington et al., 2002). Kirton (2003) noted an interesting shift from the original KAI literature in holding adaptors in higher regard than innovators, to the current literature that favors innovators to adaptors. He noted, “The present trend that promotes ‘innovation’ as the panacea for all ills may be weakening” (p. 194). He continued to emphasize that one cognitive style is not “better” than the other and that each add value to organizational leadership. He promoted the need for a balance in the literature, not favoring one style over the other, but recognizing the value of each person’s problem-solving capabilities.

### **Cognitive Style: Change and Diversity**

Much of the current literature revolves around this idea of valuing both the innovator and adaptor. Upon Kirton’s recommendation, several studies have focused on the value of recognizing cognitive style (Aritzeta, 2005; Buffington et al., 2002; Carland et al., 2000; Foxall & Hackett, 1994; Hutchinson & Skinner, 2007; Jablokow & Booth, 2006; Kubes, 1998; Meneely & Portillo, 2005; Skinner & Drake, 2003; Tullet, 1995). Kirton and these other authors recognized the need for understanding cognitive style within the context of globalization. Managers are faced with the problem of leading diverse teams in a rapidly changing culture. KAI theory is effective in recognizing the value of individuals despite their style of problem solving.

#### *Cognitive Styles*

A recent development within KAI research is utilizing the theory to understand and manage cognitive gap within organizations (Jablokow & Booth, 2006; Kirton, 2003). Kirton described all individuals as problem solvers and thus each person is an agent of change. He advocated that people differ in their approach to problem solving. Some are more comfortable as change agents in certain scenarios depending on what they deem as acceptable change. This difference within the cognitive process of individual’s is defined as “cognitive gap.” Jablokow and Booth defined cognitive gap as (a) the difference between difficulty of a specific problem and the cognitive ability of the problem solvers seeking the solution, and (b) the difference

between the cognitive styles of the problem solvers themselves. KAI promotes that everyone is capable of problem solving and helps the manager understand the cognitive gap within the team to know which scenarios will allow the individual to thrive. The idea that all individuals are creative is a recent development in creativity research (Riding, 2001). It is a shift from the “creative genius” theories of the past that touted creativity as a characteristic of only a few uniquely gifted individuals (Rogers, 1959).

Jablokow and Booth (2006) utilized the KAI theory to increase the effectiveness of a high-performance product development organization. They intentionally assigned adaptors in the group to maintenance of the current production system. They placed the innovators in research and design and total quality management. They noticed that each person exhibited more creativity if placed within an environment that matched their cognitive style. They noted, “In general, [this study] supports the proposition that engineering managers and team leaders can learn to mentor individuals and tailor work assignments based on problem solving levels and styles, leading to improved performance overall” (p. 330).

Buffington et al. (2002) also researched the benefits of recognizing cognitive style within team dynamics. When noticing and valuing the cognitive gaps within the organization, they observed the following results:

1. Conformity and consensus—while adaptors tend to place more emphasis on group conformity, an understanding of the different cognitive styles brought about more consensus within the work groups.
2. Relevance—understanding the cognitive gaps allowed adaptors to view the innovators contributions with more relevance. Understanding the cognitive styles of other individuals added value to their suggestions concerning problem solving.
3. Conflict—while conflict exists between innovators and adaptors, understanding cognitive gap reduced the conflict between work groups.

Kirton (2003) observed the importance of leaders as bridgers. “Bridging is reaching out to people in the team and helping them to be part of it so that they may contribute even if their contribution is outside the mainstream” (p. 247). Bridgers can utilize KAI to close the cognitive gap within their team. It is the bridger’s job to recognize when someone is working at the edge of their cognitive capacity and move them within a role that is more conducive to their style. While a manager can expect for team members to temporarily operate outside of their normal cognitive style, this is not a sustainable action. KAI gives the leader the tool to understand each person’s problem-solving capacity and narrow cognitive gaps.

*KAI: Cognitive style in diversity.* The world is rapidly becoming globally diversified. This produces a unique challenge for leaders. Many have used KAI as a tool to enhance understanding of differing cognitive styles (Foxall & Hackett, 1994; Kirton, 2003; Kubes, 1998; Shiomi, 1999; Tullet, 1995). Kirton offered, “Differences in adaption-innovation are just such ‘revealed’ variations that can be increasingly useful in a complex environment” (p. 207). KAI is beneficial in collaborating with others in the task of problem solving. In order to communicate effectively, individuals must understand the tendencies and potential of other team members. Kirton suggested that KAI does more than promote tolerance; instead it teaches a new diversity that replaces simple “tolerance.” In a complex environment an array of problems will arise. With



this in mind, Kirton stated, “Having available a diversity of approach and a diversity of people that can readily manage them for the common good is useful” (p. 227). KAI can provide a platform for diversity to shift from a potential threat to a helpful team characteristic. Some empirical examples of KAI within diversity are outlined in Table 2.

Table 2: Empirical Studies Concerning KAI and diversity

Author	Context
Foxall & Hackett (1994)	KAI comparison of United Kingdom, Australia, and United States
Kubes (1998)	KAI in Slovakia
Shiomi (1999)	Cross-cultural responses to KAI
Tullett (1995)	KAI: male and female project managers

Tullett (1995) explored the differences between male and female project managers. Interestingly, the innovative KAI scores of women were consistently higher than that of the men. He asserted this is due to the need for women to demonstrate more innovative characteristics to break into higher-level leadership. In order for females to move into management they must cross the boundary of the managerial subgroup along with the boundary of management in a society (UK) in which women are not equally represented in leadership. This necessitates more innovative tendencies to be exhibited among female project managers. Tullett’s study highlights the need to understand the nuances of culture and the value of each person’s cognitive style regardless of gender.

Foxall and Hackett (1994) conducted empirical research comparing KAI scores of managers from the United Kingdom, Australia, and the United States. The results showed a similar total KAI score for managers from each location. Interestingly, however, they noticed the need for “facilitators” in order to establish effective teams. These facilitators are individuals who obtain a median score on the KAI inventory. Within the more successful teams these “bridgers” are able to negotiate between the adaptors and innovators. This observation can assist teams of diversity by revealing these balanced problem solvers and allowing them to facilitate diversity in the team members’ cognitive style.

Kubes (1998) also noted similar scores among Slovakian, Italian, and American KAI scores. He noted, however, that the effectiveness of the KAI is confirmed with its consistency across cultural boundaries. He observed the benefit of KAI within diverse organizations. Kubes (1998) offered the following proliferation:

Studying processes of cognitive preferences and helping individuals with different preferences to find ways of mutually fruitful and beneficial collaboration is critically needed in order to guarantee that the future will be as “velvet” as the revolution. In this

respect, introducing the KAI theory of cognitive style and standardizing the KAI inventory helps to re-establish democratic principles in people's everyday lives, where tolerance to a variety of views, mutual respect, and acknowledgement of unique value of each individual are strongly needed. (p. 197)

This statement effectively summarizes the function of KAI in managing diverse cognitive styles.

*KAI: Cognitive style in change.* Along with rapid globalization, organizations are being forced to deal with a quickly changing culture. Kirton (2003) noted that a hallmark of good leadership is creating wider consensus among team members. He stated that leaders must consider the goal of widening the circle of people who feel that they are contributing directly to the common aims of the group as a whole. He promoted KAI as a theory with the potential to navigate a rapidly changing organizational climate.

Kirton (2003) also observed that KAI balances current research that promotes innovation as the key for organizational/team success. The current trend is to elevate highly innovative leaders and seclude creativity to a select few leaders (Jablokow & Booth, 2006). KAI values each individual as an effective change agent and problem solver (Kirton). Buttner and Gyskiewicz (1993) provided empirical research utilizing KAI in evaluating entrepreneur's problem-solving styles. The expected result was that successful entrepreneurs would act as change agents and be highly innovative. This was, in fact, the case. Entrepreneurs do tend to be more innovative. Interestingly, however, innovative risk takers were more prone to failure. Adaptive entrepreneurs were more likely to succeed over the long haul. The most successful case scenario is having innovative leaders envisioning the future, with adaptive leaders managing day-to-day tasks. KAI is a theory that can provide a balanced view of the value of the cognitive styles of each person. Effective, long-term change is most likely when both adaptors and innovators are allowed to influence the process.

Tullett (1995) also utilized KAI in order to research effective management of change. He observed that research conducted with individuals who have significantly different cognitive styles over a long period of time proved that cognitive style among the individuals did not change. Change did occur, however, in the expressed behavior among the team members. KAI brought an understanding and increased appreciation of each person's cognitive style. This allows managers in high-change scenarios to bring about more effective collaboration and widen consensus.

Foxall and Hackett (1994) offered research that refutes the idea that all managers must constantly innovate in a rapidly changing and competitive market. Within these markets adaptive managers are found in approximately equal numbers as innovative managers. They promoted that organizations have noticed it is a mistake to focus on the more innovative team members at the expense of the adaptive leaders. They concluded that while there are times of especial turbulence when the innovative leaders are the focus, most organizations will depend heavily upon both cognitive styles. KAI provides the opportunity to value each team member as an effective part of the change process.

Kirton (2003) offered the following thought that is a fitting conclusion to this section: For a long time now we have vainly searched for ideal leaders who can, with the help of their teams, be guaranteed to solve specific arrays of problems. But we have long known

that such leaders cannot hope to solve any such increasingly complex arrays by relying on knowing enough personally to arrive at all the answers. It is the whole team that needs to solve the problems with the help of capable, knowledgeable leaders. . . . Today, problem-solving leaders must accept that while they cannot hope to have all the knowledge required to solve any specific set of problems, they need to know more of the theory and practice of problem solving and about their key resource—the problem solver. (p. 312)

The above-mentioned research recognizes that KAI is a theory that can help in understanding the problem-solving tendencies of each employee. The theory can help navigate times of change by widening consensus and noticing the asset of each person despite cognitive style.

### Conclusion

Kirton developed the KAI theory in 1976. He developed it in order to help organizations understand problem-solving and cognitive style. Adaptors are problem solvers who attempt to do things better; innovators are also problem solvers who desire to things differently. The leadership pendulum has shifted from valuing the adaptor over the innovator in the 1970s and 1980s to preferring the innovative leader in the 1990s and 2000s. Kirton's desire was to promote that each person is creative within his or her cognitive style. One style is not better than the other and both are needed in organizations.

KAI is a theory that can assist managers in dealing with cognitive gaps within the organization. Managing wide arrays of cognitive styles is becoming a necessity for leaders within rapidly changing and diversifying organizational climate. KAI can assist the managers by valuing workers on both sides of the cognitive gap, from all backgrounds, and who carry different ideas on the process of change. Understanding adaptors, innovators, and facilitators/bridgers can help leaders navigate both diverse teams and organizations facing the need for change.

While KAI has been researched for over 30 years, advancements can still be made. Future research should consider specific case studies of multi-cultural teams working together for a common task. While previous research has compared work groups from different countries, not enough research has been conducted concerning KAI multi-cultural teams in collaboration. Also there has been no research to date correlating KAI with leading volunteer/non-profit organizations. KAI theory could be beneficial in understanding placing volunteers in fulfilling roles within organizations.

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### About the Author

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