WHEN DIVINE HISTORY TRANSFORMS LIVES: A SOCIO-RHETORICAL ANALYSIS OF ESTHER 7

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The purpose of this paper examines the intricacies of the cumbersome transformational leadership style to provide insight into the details and how to implement the style into one's personal leadership methods. Looking into the biblical examples, the inner texture of Esther 7 demonstrates how Queen Esther utilized transformational leadership to initiate change and innovation, in order to save the Jewish people in the Persian Empire. All four "I's" of transformational leadership behaviors are explained and seen within the inner texture of Esther 7, and the paper productively contributes various methods of how one could learn and adapt the example into one's personal leadership style. The correlation of the story of Esther and transformational leadership truly displays divine history and the work of God to provide biblical examples for his followers to utilize.

Keywords: Transformational Leadership, Esther, Inner Texture, Biblical Application

I. INTRODUCTION

Transformational leadership populates the drive for their followers to grow, innovate, and pursue renown ideals in order to change and elevate themselves individually or a whole organization. However, this style of leadership takes a great deal of specialized detail to hone in what it makes the characteristics of transformational leadership so productive within the organization. Trying to find excellent examples of transformational leaders in history may be tough for aspiring leaders, and it is crucial for biblical leaders to learn by example from the models given in the biblical text. Throughout history, numerous accounts of leadership styles and methods have been recorded to understand effective ways of leading; the Bible contains various examples

of leadership that scholars may take and learn from to better comprehend different leadership styles. Reading the text within the narrative and assessing the context in the literary meaning provides a research lens into the text (Bachmann, 2014). Therefore, it is crucial to work through the research that has been studied to address the problem of what sets apart transformational leaders from other leadership styles.

Studies have shown that transformational leadership fixates on empowering their followers to grow in new ways; Imran et al. (2016) asserts that transformational leadership plays an essential role in the capability the organization's learning and management styles. Therefore, scholars are interested in what specific ways that the leader can utilize different tasks to greater increase the organization's capacity. This results in competitive advantages, employee retention, and follower engagement increasing to better the organization as a whole. Leaders work hard to establish their leadership style in ways that can be easily seen and understood by their followers. However, studies have helped these leaders decide what, when, and how to implement leadership traits within their own organization, and there have also been numerous studies detailing the reactions that the followers have towards transformational leaders. Kirkman et al. (2009) found that the perceptions of transformational leaders is directly correlated to the power distance within the organization, but every culture is unique in many ways and reactions will vary based on organizational culture. Therefore, studies comparing and contrasting the transformational leadership style across cultures would be useful in understanding what specific characteristics make the style of transformational leadership stand out from other styles. Knowing these traits will help leaders determine when to utilize this leadership method, but looking into the biblical examples of transformational leadership may work as a learning platform for the leader use as a tool. With both the cultural comparisons and the biblical examples, a leader has the resources to strengthen or adapt their leadership style.

Research Question: Based on the story of Esther, what key factors does a transformational leader comprises that sets them apart from other leaders in order to make a difference, and does the position of the leader impacts the outcomes of the situation?

II. LITERATURE REVIEW

Transformational leadership is known to be one of the most popular leadership theories in today's society; Yukl (2013) explains transformational leadership as a heightening of the follower's moral values to generate more energy and efficiency within the organization's production. This style of leadership focuses on empowering their followers to reach and meet new organizational standards; transformational leaders work hard to make sure that all of their followers feel valued and apart of the organization. The way these leaders achieve these goals is through team innovation tactics; Eisenbeiss et al. (2008) share that transformational leaders encourage innovation and design an environment for worth. This allows the freedom where followers can come up with new and creative ideas in terms of the organization's success. Transformational leaders utilize behavioral tactics to maneuver the desired results from their followers while still seeking the best interest of the followers. Some of

the fundamental ideals that transformational leaders stress are team engagement and coaching/ mentoring. With all of these goals in mind, transformational leaders must figure out ways to appeal to the mission and vision of the organization in order to stimulate an atmosphere within the organization that is forward-thinking.

Charisma

Leaders that demonstrate the qualities of charisma tend to focus on ideal in a way that enthusiastically motivates their followers to exhibit the same level of passion towards that same ideal. Chilson (2015) explained that transformational leaders might demonstrate charismatic qualities in order to foster a sense of loyalty and enthusiasm through the followers and the organization. Loyalty within the followers provide the transformational leader room to innovate and establish new systems to push the organization to new levels. The comfortability factor between the leader and their followers all comes down to trust, confidence, and beliefs. In order for loyalty to be prevalent within the organization, both parties must feel comfortable. With this stated, Bass (1990) asserted that charismatic leaders demonstrate a high level of influence that followers strive to identify with. Therefore, this helps cast the vision of what is expected and seen within the organization. Friedman (2001) asserts that leadership is not what one may contain but to lead in truth and virtue empowering their followers through charisma. One best method of displaying charisma as a transformational leader may be seen within the four behaviors of leadership or best known as the four "I's". Each of these "I's" have distinct characteristics that demonstrate charisma as well as common behaviors that transformational leaders use within their organization. Just like every other leadership style or personality, these four behaviors are the centralized focus of the majority of transformational leaders, because these "I's" have been deemed competent implementing charisma in producing change.

Four I's of Transformational Leadership

To truly understand the impact that a transformational leader contains, it is essential to identify and comprehend the four behaviors of transformational leadership. Each of these key identification behaviors is the backbone of what makes up a transformational leader; as previously stated, inspiration and motivation intrinsically are the difference between transactional and transformational leadership. Organizations must understand the difference between each leadership style because transactional leadership works on the basis of a hierarchy with a contingent reward. However, transformational leaders would be less effective with a hierarchy system; because these leaders would not be able to inspire and motivate their followers productively (Chen et al., 2013). The reason being is that there would be a higher power distance between both parties, and the result would ultimately turn into transactional versus transformational. Therefore, the best way for leaders to transform their followers and organization as a whole would be through the incorporation of the four key transformational leadership behaviors that make up this style.

Individualized Consideration. The first transformational leadership behavioral characteristic is the ideal of individualized consideration, and this is where transformational leaders have the ability to identify differing key characteristics among their followers (Bass, 1990). Understanding the differences that make up the uniqueness of each follower allows the platform for the leader to step in through a mentoring role to finesse each quality in a way that is best for the follower and organization as a whole. Yukl (2013) asserts that the behavioral characteristic of individualized consideration solely focuses on providing support to the follower, and this can be conducted in various number of ways, including encouragement tactics, coaching, mentoring, and developmental pieces of training. By providing support, the purpose is not only to focus on benefitting the organization but to grow each individual follower specializing in their specific needs. However, transformational leaders must be aware of the organizational cultural surroundings to know when, where, and how to implement supporting tactics to show individualized consideration for their followers. When timing and specific characteristics gel together in a way that works in harmony establishes the connection for individualized consideration within each individual employee.

Inspirational Motivation. According to Wais Mohammad, et al. (2017), this type of transformational characteristics is fixated on the idea of casting a relatable vision that sparks all the interest of the followers. However, transformational leaders must maneuver the vision in an optimistic and reachable setting, and the followers naturally will tend to drift towards the same outlook of the vision or how to complete the organizational goals. Patterns may be seen within inspirational motivation because leaders that incorporate patterns within their vision casting will have a higher rate of investment from their followers. With this being said, inspirational motivation contains crucial meaning behind what distinguishes a transformational leader over a transactional leader. Due to the fact that a transformational leader does not only focus on a contingent reward but also shares the why behind the meaning. Followers strive to find meaning within their own work, and transformational leaders provide the layout of that desired connection. This is why inspirational motivation is so crucial to the style of transformational leadership because the drive of the following group stems from the confidence of empowerment in which inspirational motivation feeds off of. Leaders must be able to read the situation from the followers to know when and how to incorporate inspirational motivation.

Idealized Influence. The crucial third behavior of transformational leadership deals with the power of influence over the following group. Yukl (2013) explains idealized influence as the method for which followers identify with their leader due to the example set before them. This behavior demonstrates how the transformational leader is able to set shared strategic priorities that the followers may identify quickly and efficiently that set the direction he or she desires their followers to go. By setting this example, the followers understand what is expected of them and can perform productively (Miller, 2009). Identification plays an integral part in making sure that the following group may be easily influenced by the vision and mission of the organization. This helps the transformational leader lead across the organization competently, and

this behavior makes the trusting process in their leader easier based on the example set in front of them. Therefore, everyone within and outside of the organization understands the expectations and identifications in consideration of that transformational leader.

Intellectual Stimulation. The last transformational behavioral characteristic is intellectual stimulation, and this is where the leader challenges the follower's way of thinking to look at something in a new way that may spark innovation and change. According to Robinson et al. (2016), intellectual stimulation fosters a greater sense of adaptable creativity than inspirational motivation or idealized influence, and the reason being that when the follower is intellectually stimulated in new ways. Their mind is open to new ideas and systems that grow the organization, and it is with the stimulated mindset that the follower can make adjustments and changes within the systems of the organization. However, it is crucial for the leader to take into account the cultural aspect of the organization, because based on the cultural setting inside and outside of the organization sets up the framework to the extent that the followers will become intellectual stimulated. Arnold et al. (2013) suggest that, on top of considering the cultural context of the organization, the leader should also acknowledge gender differences within the follower set when trying to stimulate the group intellectually. Male and females both think in different ways and leaders that can effectively tie in both viewpoints while also challenging the mindset of their followers demonstrate a true level of transformational leaders.

Holistic Viewpoint

All four of the key transformational leadership behaviors provide multiple angles in which the leader may meet any need the follower has, and this becomes the basis for the leader to have various avenues to help their followers. Based on Mwambazambi et al. (2014), there are four dimensions to organizational transformation including spiritual, intellectual, moral and socio-political dimensions. With this being said, it is essential for transformational leaders to take a holistic approach in order to empower the following group to reach new levels truly. Parolini et al. (2009) assert that the leader focuses on the needs of the entire organization and takes a look into every aspect in a holistic approach to understand how each factor affects each other. There are moving parts to an organization and each individual follower; taking a holistic approach to lead within an organization forms a greater connection and relationship between the leader and their followers. Relationships can be grown or fostered through individualized consideration because this behavior makes every follower feel valued and apart of the team. Coordinating the follower's value creates a vision that looks holistically at the style of transformational leadership. Unlike other leadership styles, the holistic view is one of the key factors that sets transformational leaders apart.

Transformational Leadership versus Transactional Leadership

Scholars have often considered both transformational and transactional leadership to be very similar in nature, and sometimes the two may get confused in which one works best in certain situations. According to Groves et al. (2011),

transformational leaders are much more focused on how the individualized growth of their followers affect the whole organization. On the other hand, transactional leaders look at the organization's growth and how it will affect the followers. Both angles look at the same connection, but it is indifferent viewing lenses that make each leadership style unique. Yukl (2013) asserts that transactional leaders motivate their followers with a contingent reward to reach new organizational goals and standards. Transactional leadership in nature is much simpler than transformational because transactional does not take the time and consideration to recognize/ mentor each follower. Therefore, organizations needing a more practical leader pushing motivation through a contingent reward would want a leader to implement transactional leadership, but an organization wanting to invest in their follower's personal and professional growth would want to incorporate transformational leadership instead. With this being said, organizational leaders should look into the needs or desires of the organization to know either to implement transformational or transactional leadership.

Biblical Perspective and Application

The Bible gives researchers and scholars great examples of leadership styles and scenarios that demonstrate the effectiveness of the leadership styles. In the time of the Persian Empire, the Jews were God's chosen people and He used the community in different ways (Talmon, 1963). Even though God is not mentioned within the Book of Esther; Leder (2011) states that Queen Esther successful demonstrates leadership characteristics which challenge the societal norms. Transformational leadership is known to be a popular style of leadership, and this can be displayed throughout the biblical text. According to Grossman (2009), the book of Esther strategically utilizes a dynamic analogy so that the readers trying to learn leadership principles must try to find more insights embedded in the unknown. As Christian scholars, it is imperative to consult the Bible when learning about various leadership qualities, especially when considering one's leadership style within an organization. A method for analyzing the biblical text is to conduct a socio-rhetorical criticism analysis of exegesis, and the purpose of socio-rhetorical criticism is to provide a viewpoint to literature that focuses on merit, positions, and beliefs (Robbins, 1998). There are several textures that socio-rhetorical criticism contains that include inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture. Each texture provides different angles that show the reader various lenses of the meaning behind the text. One great example for an aspiring Christian leader to learn from is the story of Esther and her own leadership style. By conducting a socio-rhetorical analysis of exegesis on the book of Esther, a researcher may recognize how Queen Esther utilized the transformational leadership style to help have her people through the four behavioral characteristics.

III. INNER TEXTURE ANALYSIS OF ESTHER 7

According to Robbins (1998), the inner texture analysis of a biblical text focuses on the words as an instrument for communication, and multiple kinds of inner texture looks at the words in the texts in different meanings. Every kind of inner texture utilizes differing methods that allow the reader to understand another lens of the text, and these

kinds include repetitive, progressive, narrational, opening-middle-closing, argumentative, and sensory- aesthetic texture (Robbins, 1998). Keeping this in mind, taking a look into the inner texture of Esther 7 explains how Queen Esther put her life on the line to save her people through transformational leadership, because King Xerxes' mind was transformed by the intellectual challenging stimulation from the Queen (Ellis et al., 2018). This becomes the basis of how scholars can take the stories from the Bible and leadership theories displayed within the story to apply them to life today, because understanding the meaning or the why behind these biblical examples allow the reader to comprehend the actual impact. Osborne (2006) explains how meaning can differ per the culture one is reading the pericope through the lens of, and this idea demonstrates the importance of studying the inner texture of the passage for the truth. The various kinds of inner texture portray this desired meaning, and each figure shares the words in the literature and how crucial understanding the signification within the lines of the biblical text. Knowing the impact, leaders can personally utilize the examples from the story of Esther to provide leadership examples to their followers today.

Figure 1

Repetitive Texture and Pattern

1	King				went
		Haman			
			Queen Esther		
2	King				asked
			Queen Esther		
3			Queen Esther		answered
			my people		
4	my people		my people		sold to be deystroyed, killed, and annihilated
5	King Xerxes				asked
			Queen Esther		
6	Esther		Esther		said
		Haman			
7	King				got up in a rage
		Haman			beg
			Queen Esther		
8	King				returned, exclaimed
		Haman			falling
			Esther		reclining
9					said
	King				said
		Haman			
				Mordecai	
10		Haman			impaled
				Mordecai	
	King				fury sibsided

Note. This figure demonstrates the repetitive kind of inner texture for Esther 7.

In Figure 1, the repetitive texture shows the layout of Esther 7 and how King Xerxes is a main character within the inner texture. His name is consistently repeated,

showing the conversation between Him and the Queen, and his name becomes interesting to the reader. Due to the fact that King Xerxes is the person that Queen Esther is wanting to influence in changing his mindset. Jamieson et al. (2000) suggest that the repetitive texture shows the level of importance the Jews were in the eyes of King Xerxes. The reason being is that expressions and verbs demonstrated within the inner texture show passion in the conversation between the King and Queen. For example, the repetitiveness in the inner texture lays out all of the harsh actions taking place that include destroyed, rage, and fury. Culturally, the repetitive texture demonstrates the methods of how important the actions were of the characters (Moyer, 2010). Therefore, the repetitive inner texture solidifies this ideal that Queen Esther was utilizing transformational leadership to influence King Xerxes into changing his mindset, and by changing his mindset, Queen Esther was able to save her people from being destroyed.

Figure 2

Progressive Texture and Pattern

1	King	Haman	Queen Esther		Banquet		
2	King		Queen Esther		asked	request, petition granted	
3			Queen Esther		answered	"grant me my life"- this is my petition	
4				I, my people	sold to be destroyd, killed, and annihilated		
5	King Xerxes		Queen Esther		asked	"who is he"	
6			Esther		said		
		Haman			terrified		
7	King				rage		
		Haman			begged		
8	King	Haman	Esther		exclaimed		
9				Harbona			
10	King				said		
		Haman			impaled		

Note. This figure demonstrates the progressive kind of inner texture for Esther 7.

Figure 2 explains the pattern of progress within King Xerxes' emotions and feelings. At the beginning of the passage, the King is pleasantly enjoying conversation at the banquet; then, the passage takes a turn to questioning and the King trying to understand the complexity of a problem and at the end of the passage the King in furious ultimately killing one of his trusted advisors. Throughout these ten verses, the King's emotions took an extreme turn from one point to another point; Brown (2003) explains how this can occur because the King was used to trust one viewpoint or one ideal. When all of a sudden, what someone might think is the truth turns to be a lie that can spark a significant emotional shift in mindset on that subject. Analysts can see the implications of the progressive texture easily, as well as how important it was for Queen Esther to work on adjusting the mindset of King Xerxes. Intellectually Esther focused challenging the King to change his mind on a subject (Clines, 1991). Especially during the time of the Persian empire, Queen Esther must have utilized the transformational

leadership behavior of intellectual stimulation to make sure the King's mind was challenged enough to comprehend all sides of the situation. Analyzing the progressive texture allows scholars to see how the repetition and patterns of the literature provide the meaning, and in this case, specifically King Xerxes' emotional progression.
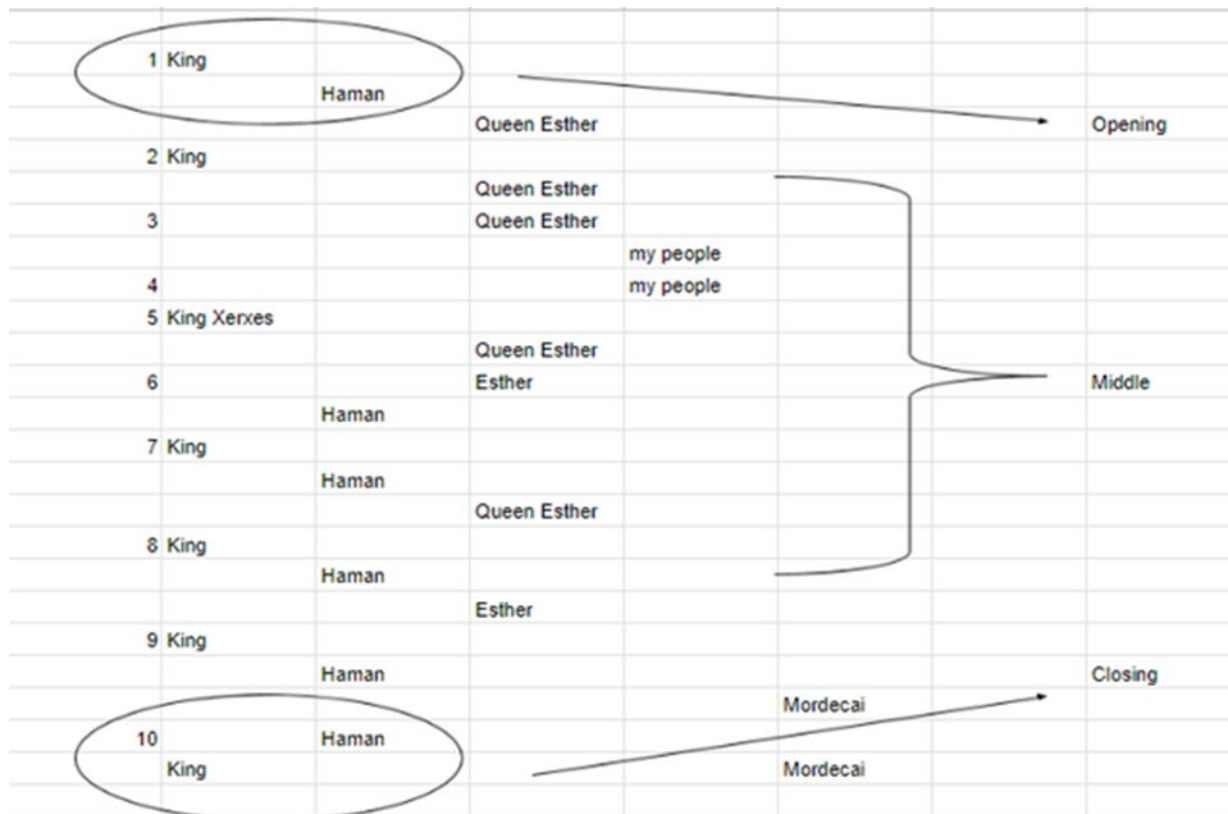
Figure 3

Narrative Texture and Pattern

1	Narrator			
2		King Xerxes		
3			Queen Esther	
4			Queen Esther	
5		King Xerxes		
6			Queen Esther	
7	Narrator			
8	Narrator	King Xerxes		
9		King Xerxes		Harbona
10	Narrator			

Note. This figure demonstrates the narrative kind of inner texture for Esther 7.

The narrative type of inner texture displays the pattern of who is actually speaking in the text, and Figure 3 shows four speakers throughout the passage (Robbins, 1998). The narrator contains a strong presence within the passage and displays the narrative inner texture (Berlin, 2001). Besides the narrator setting the stage for the passage and finalizing the passage at the end, the main conversation within the passage was between both King Xerxes and Queen Esther. Culturally at this time, it was a big deal for Queen Esther to challenge the King and directly speak to him about kingdom matters, but Esther knew that before she could speak about the situation, she must please and get favor from the King. Within the passage, she exposes Haman's plan about persecuting the Jewish people, and the King decides to switch Haman's plan on himself. One key factor within the narrative texture that poses a question is the fact that Haman actually does not have one voice within the passage, but a minor character of Harbona does have a small voice. Grossman (2012) explains that this literally factor provides a greater level of intensity between the relationship of the characters within the passage. The narrator explains that even though Haman is present in the passage, his voice does not have the worth to be noted or even explained within the scenario, and this displays that King Xerxes was solely focused on Queen Esther and the situation at hand.

Figure 4

Opening-Middle-Closing Texture and Pattern

Note. This figure demonstrates the opening-middle-closing kind of inner texture for Esther 7.

In Figure 4, the path of the pattern scheme inside the texture displays that the passage starts with the King and Haman and ends with the King and Haman, but in the middle, King Xerxes and Queen Esther make up the bulk of the passage. Robbins (1998) explains that the opening-middle-closing texture utilizes all of the previous patterns of texture to make up the passage. One may find it interesting that in the narrative texture, Haman actually never had a voice. However, in the opening-middle-closing texture, Haman begins and ends the passage with King Xerxes. With the strong presence Haman contains at the beginning of the passage, Queen Esther kept her identity a secret to not become a large target (Carruthers, 2009). Once Queen Esther began her proposal and story to enlighten the King, then the King's focused switched to solely on listening to his Queen to hear her complete story. Through the use of intellectual stimulation and inspirational motivation, Queen Esther was able to reach the King and show her identification with the Jewish people by calling them "my people". Opening-middle-closing inner texture provides a picture framework for a scholar to layout the main characters seeing how they intertwine together to make up the story of the passage.

Figure 5

Argumentative Texture and Pattern

Thesis	3	Then Queen Esther answered, "If I have found favor with you, Your Majesty, and if it pleases you, grant me my life - this is my petition. And spare my people - this is my request.
Rationales	4	For I and my people have been sold to be destroyed, killed, and annihilated. If we merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king.
Events	8	Just as the king returned from the palace garden tot he banquet hall, Haman was falling on the couch where Esther was reclining. The king exclaimed, "Will he even molest the queen while she is with me in the house?" As soon as the word left the king's mouth, the covered Haman's face.
	9	Then Harbona, one of the eunuchs attending the king, said, "A pole reaching to a hieght of fifty cubits stands by Haman's house. He had it set up for Mordecai, who spoke up to help the king."
Conclusion	10	So they impaled Haman on the pole he had set up for Mordecai. Then the king's fury subsided.

Note. This figure demonstrates the argumentative kind of inner texture for Esther 7.

Figure 5 demonstrates how Queen Esther needed a favor from the King and that she has to first please the King with a banquet honoring him. The thesis turned out to be proven true by the events occurring to make the conclusion the outcome desired by the thesis, and this all stemmed from the successful banquet that Queen Esther put together. Tomasino (2019) asserts that feasts or banquets are significantly important in the culture of the Persian empire and that these banquets are a critical factor in what helps make up the structure of the passage. Banquets set the stage where everyone comes together for the feast, and this is where the King feels comfortable and pleased. Therefore, in verse 3, Queen Esther first confirms the pleasure in the sight of the King before making her request, and socially this created the perfect atmosphere in front of Haman for the Queen to expose his plan to the King. The argumentative texture shows how crucial it is for certain events to take place in order for the thesis to come true by the conclusion. Robbins (1998) explains that sometimes the events within the argumentative texture can sometimes either be logical in order or personality reasons of the characters in the passage, and inner texture analysis utilizes the words of the text to present and solidify the argument.

Figure 6

Sensory-Aesthetic Texture and Pattern

1	King	Haman	Queen Esther		Banquet		
2	King		Queen Esther		asked		The passage begins with a lot of questions
3			Queen Esther		answered		so the reader and characters understand
4				I, my people	sold		the situation as a whole.
5	King Xerxes		Queen Esther		asked		
6			Esther		said		
		Haman			terrified		
7	King				rage		
		Haman			begged		The passage then goes into extreme feelings
8	King	Haman	Esther		exclaimed		where the main characters are experiencing terror,
9				Harbona			rage, and hate shown in their action.
10	King				said		
		Haman			impaled		

Note. This figure demonstrates the sensory-aesthetic kind of inner texture for Esther 7.

The last kind of inner texture is shown in Figure 6 is the sensory-aesthetic texture and pattern, and this texture works on tying in all of the senses found within the text that includes feelings, speech, and visions (Robbins, 1998). At the beginning of Esther 7, the sensory texture makes one feel that the air is light and fun with the Queen holding a banquet for the King and one of his advisors, but then Esther starts to inform the King about her request. The sensory feel turns into more of a questioning/ informative setting when the King starts to begin to ask questions. Gregory Stone et al. (2004) explains that there is a distinct focus that a transformational leader holds, and it is the focus on organizational objectives/ goals. In Queen Esther's leadership style, her sole focus was on to save her people, and therefore, the display of informative conversation occurs at the right precise moment. This moment occurred once the King was pleased and comfortable within the banquet setting. Burns (2006) explains that within this time period a communal festival was culturally pleasing allowing the King's viewpoint to change. Once he learns the truth about Haman and his plan, then the atmosphere at the banquet turns extreme, adjusting the feelings to more of an anger scenario. Hence, the reader will feel a wide range of sensory emotions throughout the passage because the sensory-aesthetic texture becomes so extreme within different parts of Esther 7.

IV. DISCUSSION

The story of Esther paints an interesting picture about bravery, trust, and deliverance. Scholars today study the story of Esther and how the impact of resiliency within her leadership style helped save an entire population from destruction. A great deal of people take the time to determine what style of leadership does Esther utilizes in order to refresh the mindset of King Xerxes. Through the process of socio-rhetorical criticism, the inner texture method provides an outlook on the leadership style of Queen Esther through the literature. The chapter of Esther 7 captures all of the behavioral qualities of transformational leadership to assume the presumption that Queen Esther was indeed a transformational leader, and these transformational leadership behaviors include inspirational motivation, individualized consideration, intellectual stimulation, and idealized influence. All four of these behaviors are seen in Esther 7 within the different kinds of inner texture.

In Esther 7: 1-10, the passage shows the status and rank that Queen Esther operates in the state and to King Xerxes. The position of power Esther held gave her a limited influence on the King's affairs in this cultural situation. However, through the act of individualized consideration, Queen Esther set up to hold a banquet in the King's honor, because she worked hard to understand the needs and wants of the King. Knowing that the banquet would please him and give her favor, Queen Esther grasped the implications of hosting a banquet that would make the King feel appreciated and valued. By incorporating the transformational leadership behavior of individual consideration, Kark et al. (2003) suggest that transformational leaders empower the followers through individualized consideration, and Queen Esther was utilizing this

distinct behavior to empower and build confidence within the relationship between her and the King. The progressive kind of inner texture displays the growth pattern in the action verbs, and in Esther 7, the action verbs demonstrate Queen Esther's individualized consideration with examples such as verse two with asked, answer, request, petition, and banquet. Therefore, Esther set the scene to implement other transformational leadership behaviors to empower the King to change his mindset.

The purpose of chapter 7 in Esther is for Esther to have a conversation with the King to spark intellectual stimulation and change his outlook about the situation involving the Jewish people. The political position that was bestowed on Esther provided the place for moral excellence in leadership influence (Lacocque, 1999). However, King Xerxes did not know the full extent of the situation, and the conversation turned more informative but also challenging. At the time of the Persian empire, it was a big deal for the Queen to question the King about the affairs of the kingdom, and Baxter (2011) explains that Esther was essentially putting her life on the line by confronting the King for the Jewish people. Socially, the argumentative texture of Esther 7 portrays the importance of how crucial and sensitive the conversation/ confrontation was. Therefore, Queen Esther had to strategically approach the conversation in a way that intellectually stimulated positively that did not offend the King because through empowerment King Xerxes was able to consider Queen Esther at as an equal understanding her point of purpose with the conversation. The fact that Esther was able to effectively and positively change the mindset of the King through the transformational leadership behavior of intellectual stimulation.

The third transformational behavior that Queen Esther portrayed within the passage of Esther 7 is inspirational motivation, and the narrative inner texture interprets the social relationship linking both the King and the Queen; the narrative inner texture analyzes who is actually speaking within the document, and besides the narrator, the only characters with voices are King Xerxes and Queen Esther. By not giving Haman a voice in the narrative displayed the extent of confidence and respect between the two. By having the foundation of admiration, Queen Esther was able to stand firm on using inspirational motivation for a goal to push the King in a way to drive change for the Jew's persecution. The inner texture of Esther 7 centers on the historical event where the Jews were under oppression of annihilation from Haman, one of the King's trusted advisors. With this historic event being the main factor of concern, Esther was able to inspire and motivate the King to foster change and save the Jewish people. Henning (2017) asserts that the reason Esther was so effective is the act of leading by example because she took part in every action that she requested the Jewish people to take action in. Leading followers through inspiration underlies the drive to motivate the following group, where the action effectively impacts their lives.

One of the most productive methods of leading is through hands-on examples and setting the standard that the leader desires all of their followers to strive for, and idealized influence is the behavior that transformational leaders utilize in order to create an example for their followers. Henning (2017) explains that Esther used a multifaceted approach to saving the Jewish people in which she was connected with, and this

approach included a community effort of fasting and praying to set the stage for her second method of confronting the King about Haman's plan. Coming together as a community to prepare for the conversation was a crucial part of Queen Esther's plan because she knew that the implications for the moment were important to not only her but her people. Saving the Jewish community should be a group effort, and Esther took the lead to set an example for her followers. Therefore, the Jewish community was able to learn from how Esther considered employing everyone in the plan, knowing that teamwork and a group effort provides a collective drive into completing the mission; idealized influence is the behavior in which transformational leaders spark innovation and set the measure for what is expected to come.

Implications for Future Research

The transformational leadership style works on empowering followers through intellectual stimulation to inspirational motivation, and in order for this specific leadership style to work effectively, there are various moving parts that must work together in cohesion. One topic of future research would be to evaluate the system in which all of the parts work in the style. Evaluation systems are crucial in knowing the why and reason of the purpose behind transformational leadership. Therefore, future research should analyze the evaluation methods between different transformational behaviors. Another focus of future research involving transformational leadership might be to learn the adverse side effects or outcomes from implementing this style of leadership. The idea or implementation of transformational leadership mostly has a positive outlook, but sometimes there might be scenarios that occur and develop negative results. Future researchers may want to look into qualitative studies that provide adverse outcomes examples from transformational leadership. Both evaluation systems and adverse side effects can be correlated together to create an exciting subject of topic for future research that would benefit leadership studies moving forward.

V. CONCLUSION

Leaders throughout history have strived to finesse their leadership styles in order to reach a shared goal or vision. Followers desire to admire their leaders working on completing specific tasks for the mission, and one of the popular styles of leadership to complete this is transformational leadership There are numerous amounts of transformational leadership examples, but as previously explained, the story of Esther was a truly remarkable one. Berkman (2016) explains this level of remarkability by displaying the biblical impact the book has on the Jewish community, and utilizing the inner texture analysis of socio-rhetorical criticism, one can conclude how the historical event of saving the Jewish people from persecution indeed was a divine work from God. The progressive, argumentative, and sensory-aesthetic pattern of texture all provide insight into how socially Queen Esther was able to employ transformational leadership within her efforts to put her life on the line to save her people. All four transformational leadership behaviors are explained within the inner texture, and the analysis clearly demonstrates the effectiveness of the transformational leadership skills in challenging/ changing the mindset of King Xerxes. Aspiring Christian leaders that want to incorporate

the charisma and individualization of transformational leadership must consider studying the story of Esther and how culturally she changed the scene to save her people.

About the Author

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