



THE NEED FOR UNITY OF DIVERSITY IN LEADERSHIP DEVELOPMENT: AN INNER TEXTURE ANALYSIS OF 1 CORINTHIANS 12

Tanesha Johnson

It has been said that the beauty of life and the uniqueness of business lies in the unity of diversity (Gorbachev, 2001). However, if diversity is not without conformity, how are leaders able to achieve such beauty (Coleman, 2001)? According to the transformational leadership theory, that beauty begins with purpose which is why an inner texture analysis of I Corinthians 12 confirms the need for unity through the Spirit of God to be one's guide through life.

Followers stand ready to share their unique talents and abilities with the world in order to achieve identified goals, but unless they remain under the inspiration and direction of a guided unity, the motivation to utilize such talents and abilities will dwindle. Because of this, leaders must walk united with their followers in purpose by utilizing idealized influence and inspirational motivation so that they can assign greater value to diversity which, in turn, increases their motivation to intellectually stimulate and express individualized consideration toward their followers. In doing this, leaders will follow the Holy Spirit's lead to live life guided always by purpose, thus transforming countless lives in the process.

I. INTRODUCTION

For years, many have attempted to understand what it takes to be a great leader. It has been described as a combination of traits, behaviors, as well as skills which have all evolved into various leadership theories that have been developed for leaders to follow (Northouse, 2019; Preston-Cunningham et al., 2017; Sosik & Jung, 2018).

However, the leadership development process is multidimensional. Thus, it cannot be fully cultivated, unless, of course, it is controlled by a unifying source.

II. LEADERSHIP DEVELOPMENT THROUGH A PRACTICAL LENS

One leadership theory that attempts to capture the intricacies of leadership development is the transformational leadership theory which recognizes that people come with varying “emotions, values, ethics, standards, and long-term goals” (Northouse, 2019, p. 163). Because of this, transformational leadership is both active and effective to influence followers to accomplish more than they originally intended to accomplish on their own (Northouse, 2019; Sosik & Jung, 2018). Transformational leaders must, therefore, unify followers by promoting a clear vision with supporting values and beliefs that inspire a purpose (Sosik & Jung, 2018). This is achieved through different components of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Sosik & Jung, 2018).

Idealized influence, first of all, is centered around “values, beliefs, purpose, and a collective mission” (Sosik & Jung, 2018, p.11). Therefore, when leaders not only believe their values and beliefs but walk in them, they have the potential to be deeply respected by their followers which can enable them to be considered role models (Sosik & Jung, 2018). In turn, followers will be united in purpose with their leaders and have a desire to emulate their leaders’ behaviors (Northouse, 2019).

Leaders can also inspire purpose in their followers through inspirational motivation since it reinforces the need for a shared vision (Northouse, 2019). This helps to unite and energize followers in their daily tasks because they understand how it relates to the bigger picture vision (Sosik & Jung, 2018). Knowing this, leaders often encourage diversity by stimulating followers to be “creative and innovative and to challenge their own beliefs and values” (Northouse, 2019, p. 171). This can be achieved by tapping into their rationality and intellect, also known as intellectual stimulation, which encourages followers to continue growing in their area of expertise so that they can take more ownership of their assigned tasks as they continue pursuing goal accomplishment (Northouse, 2019; Sosik & Jung, 2018). On the other hand, leaders can strengthen the leader-follower relationship through individual consideration, which is when leaders invest the necessary time to “listen, coach, and teach” to encourage followers to develop both personally and professionally; thus, underpinning the importance of diversity (Northouse, 2019; Sosik & Jung, 2018, p. 15).

To develop into a transformational leader, one must know the importance of unity and diversity since a shared purpose provides the foundation for followers to excel in their areas of expertise. Therefore, the question remains whether that way is consistent with God’s way. An inner texture analysis of I Corinthians 12 utilizing the New King James Version (NKJV) of the Bible, which retains much of the same underlying Greek text that has been considered older and more reliable, was conducted to reveal the answer (Duvall & Hays, 2012).

III. APPLYING INNER TEXTURE ANALYSIS TO UNVEIL LEADERSHIP DEVELOPMENT THEMES IN 1 CORINTHIANS 12

Like the intricately woven tapestry of leadership, a text contains complex patterns and images that must be interpreted (Robbins, 2012, p. 2). This is enabled through socio-rhetorical criticism which allows people to approach a text from various angles by utilizing different textures so that the reader can achieve a deeper level of understanding of the text as a whole (Robbins, 2012). One specific texture of socio-rhetorical analysis that is useful is inner texture analysis which is broken down into six elements: repetitive texture and pattern; progressive texture and pattern, narrational texture and pattern; opening-middle-closing texture and pattern; argumentative texture and pattern, and sensory-aesthetic texture and pattern (Robbins, 2012). Each element was evaluated against the 1 Corinthians 12 pericope to expose biblical principles needed for effective leadership development.

Repetitive Texture and Pattern

When utilizing repetitive texture and pattern, one of the primary goals is to take note of words and phrases that repeat (Robbins, 2012). Particularly, if there are multiple occurrences of “many different kinds of grammatical, syntactical, verbal, or topical phenomena,” it may reveal a pattern that creates different sets of rhetorical topics or movements in the discourse as a way to unveil a deeper meaning of the text to the reader (Robbins, 2012, p. 8).

As this applies to the 1 Corinthians 12 pericope, there are two major topics displayed based on the multiple occurrences of words used: diversity due to several references to the word “members;” as well as unity since the words “all, one, body, and Spirit,” which each define a combined unit, were repeated throughout the pericope. Specifically, in the same way that “all” was mentioned seventeen times (verses 6-7, 11-13, 19, 26, 29-30), “one” was also referenced seventeen times (verses 7-8, 11-14, 18-20, 25-26) (NKJV). Additionally, “body” was mentioned eighteen times (verses 12-20, 22-25, 27) followed by “members,” which was used fourteen times (verses 12, 14, 18-20, 22-23, 25-27), and “Spirit” which was mentioned twelve times (verses 3-4, 7-11, 13) (NKJV). See Table 1.

Table 1

1 Corinthians 12 Repetitive Texture and Pattern Analysis of Individual Words

1 Corinthians 12		Word Count in Verse																																					
V e r s e i n C h a p t e r	Section	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32						
		Section 1	1																																				
		Section 2	2																																				
		Section 3	3													Spirit																				spirit			
		Section 4	4								Spirit					Spirit																							
		Section 5	5																																				
		Section 6	6																all		all																		
		Section 7	7						Spirit					one						all																			
		Section 8	8	one											Spirit															Spirit									
		Section 9	9							Spirit																													
		Section 10	10																																				
		Section 11	11	one					Spirit		all						spirits		one																				
		Section 12	12			body			one			members		all			members				one	body			one	body													
		Section 13	13	one	Spirit				all			one	body												all	body					one	Spirit							
		Section 14	14			body				one	member																												
		Section 15	15																																				
		Section 16	16																																				
		Section 17	17			body																																	
		Section 18	18							members		one					body																						
		Section 19	19				all	one	member					body																									
		Section 20	20						members		one	body																											
		Section 21	21																																				
		Section 22	22				members				body																												
		Section 23	23	members				body							body																								
		Section 24	24									body																											
		Section 25	25									body			members																one								
		Section 26	26	one	member			all		members							one	member							all		members												
		Section 27	27				body				members																												
		Section 28	28																																				
		Section 29	29	all			all				all				all																								
		Section 30	30	all							all																												
		Section 31	31																																				
		Section 32	32																																				

While individual words were repeated throughout the pericope, there were also sets of words used that reinforced individual components coming together to include four references to “one body” and “one member,” three references to “all members,” and two references to “one Spirit” (verses 12-14; 19-20; 26) (NKJV). See Table 2.

Table 2

1 Corinthians 12 Repetitive Texture and Pattern Analysis of Sets of Words

1 Corinthians 12		Word Count in Verse																																		
V e r s e i n C h a p t e r	Section	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32			
		Section 1																																		
		Section 2									Spirit				Spirit																					spirit
		Section 3																all		all																
		Section 4			one				Spirit					one																Spirit						
		Section 5								Spirit																										
		Section 6																																		
		Section 7																																		
		Section 8			one																															
		Section 9																																		
		Section 10																																		
		Section 11			one																															
		Section 12				body				one				members		all		members					one	body					one	body						
		Section 13			one	Spirit				all				one	body														all					one	Spirit	
		Section 14					body				one	member																								
		Section 15																																		
		Section 16																																		
		Section 17				body																														
		Section 18																																		
		Section 19																																		
		Section 20																																		
		Section 21																																		
		Section 22																																		
		Section 23																																		
		Section 24																																		
		Section 25																																		
		Section 26			one	member				all		members																								
		Section 27																																		
		Section 28																																		
		Section 29			all																															
		Section 30			all																															
		Section 31																																		
Section 32																																				

Ultimately, repetitive texture and pattern reveal unity and diversity as two themes warranting attention in the 1 Corinthians 12 pericope.

Progressive Texture and Pattern

Another element of inner texture analysis is progressive texture and pattern, which is a texture that “resides in sequences or progressions of words and phrases” for a specified discourse (Robins, 2012, p. 9). Progression is birthed out of repetition, so it is important for readers to not miss the patterns that are presented in a discourse because those patterns can begin to shed light into other patterns such as chains in the form of stepping stones or prerequisites to better inform the reader of the overall meaning of the text (Robbins, 2012). This was the case when examining the 1 Corinthians 12 pericope.

Particularly, after building upon the repetitions that were used in 1 Corinthians 12, the existence of repetitions revealed that the Spirit was what enabled the forward movement of the text. In 1 Corinthians 12, specifically, the highest number of repetitions in the introduction, or Section 1, of the pericope, which includes verses 1-3, was the word “Spirit” (NKJV) (See Table 2). This alludes to all spiritual existence being under the Lordship of Jesus Christ through God’s Holy Spirit (Lee, 2006).

Then the words that were used most per verse in Section 2, verses 4-11, were “all,” then “Spirit,” and then the word “one” as if to say that “all” cannot become “one” without the presence of the “Spirit” [of God] (KNJV). Paul urges men in 1 Corinthians 1:10 to be “perfectly joined together in the same mind” knowing that a “city or house divided against itself will not stand” (Matthew 3:25, NKJV). Thus, it is advantageous for the Spirit to do its work of unifying the variety of gifts represented in the body of Christ for the purpose of accomplishing God’s mission (Lee, 2006; Hartman, 2017).

Table 3

1 Corinthians 12 Progressive Texture and Pattern Analysis

1 Corinthians 12		Word Count in Verse																															Recurring Words Per Verse													
V e r s e i n C h a p t e r	Section 1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32													
	1																																													
	2																																													
	3														Spirit																				spirit	Spirit	2									
	4													Spirit																							Spirit	1								
	5																																													
	6																																				All	2								
	7																																				Spirit	1	One	1	All	1				
	8																																				One	1	Spirit	2						
	9																																				Spirit	2								
	10																																				Spirits	1								
	11																																				One	2	Spirit	1	All	1				
	12																																				Body	1	One	1	Members	1	All members	1	One body	2
	13																																					One Spirit	2	All	2	One body	1			
	14																																					Body	1	One Member	1					
	15																																					Body	2							
	16																																					Body	2							
	17																																					Body	1							
	18																																					Members	1	One	1	Body	1			
	19																																						All	1	One Member	1	Body	1		
	20																																						Members	1	One body	1				
	21																																													
	22																																						Members	1	Body	1				
	23																																						Members	1	Body	1				
	24																																						Body	1						
	25																																						Body	1	Members	1	One	1		
	26																																						One Member	2	All members	2				
	27																																						Body	1	Members	1				
	28																																													
	29																																						All	4						
	30																																						All	3						
	31																																													
32																																														

Conversely, when the highest number of references were evaluated per verse at the beginning of Section 3, which includes verses 12-13, “one body,” “one Spirit,” and “all,” reveal that “the Spirit” [of God] also enables “one body” to see “all” members of the body (NKJV). Here, readers get a clearer picture of the body of Christ as one that is completely enabled by the Spirit [of God] (Lee, 2006). Therefore, when the highest number of references were evaluated per verse for the remaining verses in Section 3, verses 14-26, which indicated that the most words used per verse were “body,” “one member,” and “all members,” it alludes to the Spirit’s ability to act as one member, a middleman, that makes individual members of the body aware of all members’ value in the body of Christ (NKJV). From there, the focus on “all” in Section 4 of the pericope, which includes verses 27-31, reveals God’s ability, through the Spirit [of God], to make all members of the body come alive as one living organism pulsating life so that the body functions at its optimal capability (Lee, 2006; Troupe, 2008).

All members of the body play a vital role in making the body of Christ effective, which reinforce the need for diversity. Therefore, not only is it God’s intent to pour out His “Spirit” so that “all” can experience the benefits of unity in the same way expressed in Acts 2:1 when “all were with one accord in one place” after being filled with the Holy Spirit, but God also desires to increase members’ awareness of the role other members play in the body of Christ (NKJV). This way, unity and diversity are both valued in the body of Christ (Craddock, 1983).

Narrational Texture and Pattern

Furthermore, narrational texture and pattern “resides in voices through which words in text speak” (Robbins, 2012, p. 15). With this element of inner texture analysis, a narrator acts as one who progressively moves the discourse forward as well as provides a closer look at different aspects of the scene to help readers navigate through the text (Robbins, 2012). This was represented in 1 Corinthians 12 because instead of expressing the dichotomy of diversity and the Spirit, Paul continues to show them working in harmony with one another in 1 Corinthians 12. From there, Paul digs deeper in verses 12-31 by allowing the human body to come alive; thus, explaining spiritual principles with things that can be seen in the physical world.

In 1 Corinthians 12:15, specifically, the foot comes alive and says, “Because I am not a hand, I am not of the body” (NKJV). Then, in verse 16, Paul shifts to get the ear’s perspective who gives the same response: “Because I am not an eye, I am not of the body” (NKJV). Based on these responses, Paul challenges their thought process saying, “If the whole body were an eye, where would be the hearing... the eye cannot say to the hand: ‘I have no need of you’” (1 Corinthians 12:17,21, NKJV).

Ultimately, diversity is necessary, but individual members must believe that it is by bearing witness to Christ as God uses other members of the body to strengthen the body as a whole (Charles, 1990). For this reason, Paul urges followers to believe that they together “are the body of Christ, and members individually; [thus], if one member suffers, all members suffer with it” (1 Corinthians 12:26-27, NKJV).

Opening-Middle-Closing Texture and Pattern

The opening-middle-closing texture and pattern, or three-step narration, which represents another element of inner texture analysis, “resides in the nature of the beginning, body, and conclusion of a section of discourse” (Robbins, 2012, p. 19). While “repetition, progression, and narration work together to create the opening, middle and closing of a specified discourse,” people may also have differing perspectives on where the opening, middle and closing begins and ends (Robbins, 2012). Because of this, the opening-middle-closing texture and pattern allows readers to recognize when the three-step narration exists to introduce and further explain key themes to focus on while navigating through the text.

In the 1 Corinthians 12 pericope, the “repetition, progression, and narration elements all work together to create the opening, middle, and closing” of the text (Robbins, 2012, p. 19). Specifically, in the opening of the 1 Corinthians 12 pericope, particularly verses 4-11, the text begins with emphasis on diversity through the Holy Spirit, the unifier of the body of Christ. From there, the middle, or verses 12-27, give examples of the different diversities that are reflected in the body of Christ (i.e., arms, head, eyes) since each member has a specific role in the body that other members cannot fill. Because of this, in 1 Corinthians 12:28-31, the pericope alludes to verse 11 by shifting focus back on the Spirit of God as the chief unifier who enables all diversities to work in harmony with one another for the benefit of the entire body. This shows that the Spirit, as beginning and end, plays a critical role in creating order by increasing one’s awareness of others’ value in the body of Christ so that all can begin to see the necessity of seeking God’s help, through His Holy Spirit, to work together as one unit to enable God’s mission to be accomplished (Hartman, 2017).

Argumentative Texture and Pattern

The argumentative texture and pattern of inner texture analysis, on the other hand, “investigates multiple kinds of inner reasoning” in a discourse (Robbins, 2012, p. 21). While some of the reasoning may be logical, or based on assertions that are directly supported with explanations that can be validated, other reasoning may be qualitative, or based on images and descriptions through the use of analogies or examples (Robbins, 2012).

When applied to 1 Corinthians 12, Paul concludes that diversity can only be effective through one’s submission to the Holy Spirit. In order to support that argument, Paul then reasons that the human body functions like the body of Christ in that not only do many members make up the body, but when one member suffers, all members suffer (1 Corinthians 12:26). Consequently, all members of the body must operate under the same mind, which for the physical body is the brain.

In the same way, the body of Christ operates effectively in its gifts of healing, helps, administrations, and variety of tongues, when it operates under God’s mind which is the Holy Spirit (1 Corinthians 12:28). No member needs to conform to certain standards of acceptability or become a duplication of someone else in order to belong in the body of Christ (Troupe, 2008, p. 40). So, instead of promoting one gift above another, all must work under the authority of one mind to execute their own gifts for the

edification of the entire body. Thus, the effectiveness of diversity comes through the establishment of unity.

Sensory-Aesthetic Texture and Pattern

The last inner texture analysis type is sensory-aesthetic texture and pattern, which is a texture that “resides predominantly in the range of senses the text evokes or embodies (i.e., thought, emotion, sight, sound, touch, and smell) as well as the manner in which the text evokes or embodies them (i.e., reason, intuition, imagination, humor, etc.) (Robbins, 2012, pp. 29-30). This type of analysis adds color and tone to the text by utilizing parts of the body or body zones used to interact with the environment (Robbins, 2012). These body zones are called 1) the zone of emotion-fused thought, which includes eyes, heart, and eyelids to represent one’s ability to see, know, and understand; 2) the zone of self-expressive speech, which includes the mouth, ears, tongue, and lips to represent the ability to speak, hear, say, call, or cry; and 3) the zone of purposeful action, which includes hands, feet, arms, fingers, and legs, which represent one’s ability to do, act, accomplish, and intervene (Robbins, 2012, p. 31).

The zone of emotion-fused thought used the 1 Corinthians 12 pericope began in verse 16 which says, “Because I am not an eye, I am not of the body” (NKJV). This reveals the member’s ability to think and process information based on what it knows. Additionally, the zone of purposeful action was represented in verse 21 when Paul said “...the eye cannot say to the hand, ‘I have no need of you’; nor again the head to the feet, ‘I have no need of you’” (NKJV). While the ability to think is aided by sight, eyes cannot execute the outward human behaviors of walking and touching because they are executed by other members of the body – the hands and the feet. While this shows the need for individual expertise, or diversity in the form of one’s God-given gifts, strengths, and qualities, to exist in the body, it also reveals the dependence of all members of the body to work with one another in unity to enable the body as whole to function effectively (Troupe, 2008).

IV. DEVELOPING A DESIRE FOR UNITY AS A WAY TO PROMOTE DIVERSITY

In the same way that God underscores the importance of having unity in diversity by highlighting the beauty of differences only when they are under the submission of the Holy Spirit, transformational leaders use purpose to guide their followers in the process of development so that they will not only follow but lead in their area of expertise. Proverbs 29:18 says, “where there is no vision the people perish...,” so when transformational leaders articulate a compelling vision of the future, talk enthusiastically about what needs to be accomplished in pursuit of that vision, and express confidence that the goals concerning the vision will be achieved, which reflect three inspirational motivation behaviors, they, in turn, unify followers through a shared vision (Sosik & Jung, 2018, pp. 111, 113). Not only that, when vision is consistent from the top down, it builds followers’ sense of purpose which is why values and beliefs must be traceable to the shared vision (Loon Hoe, 2007). Everyone has their own set of values and beliefs, so leaders must find opportunities to talk with their followers about their personally held

values and beliefs so that they can begin to understand how it may align to what is valued in the organization. In turn, the shared vision, values, and beliefs from the top down build trust in the leader-follower relationship as well as a sense of purpose knowing that everyone is unified in their quest towards goal accomplishment (Sosik & Jung, 2018).

When the organization's vision traces to values and beliefs that are held at lower levels of the organizational structure, leaders can empower their followers to work in their area of expertise in the same way that God encourages diversities to exist only when they are under the submission of one unifying spirit, the Holy Spirit (Corinthians 12:4-11). For this reason, once purpose is reinforced to employees through a clear organizational vision and related values and beliefs, transformational leaders then reinforce the importance of diversity by intellectually stimulating their followers to "think for themselves" as they encounter problems along the way (Sosik & Jung, 2018, p. 135). This is reinforced when leaders reexamine critical assumptions, seek different perspectives to solve problems, encourage nontraditional thinking, and rethink through ideas that have never been questioned (Sosik & Jung, 2018, pp. 137-38, 141, 144). As leaders do this, individualized consideration becomes an increasingly important behavior for leaders to display because it will begin to inform them on whether their followers have what they need as they continue working towards the achievement of goals. This is why transformational leaders are known to listen attentively to followers' concerns, help followers to develop their strengths to promote self-development, and/or spend time teaching and coaching in the same way the Holy Spirit walks side by side with believers, teaching them all things (Sosik & Jung, 2018, p. 170-171, 173-174; John 14:26).

Leaders must value purpose and diversity because at that point, followers will be energized by purpose, which is why Jesus, after spending time walking with and teaching His disciples all things, gave them the Great Commission to go out into the nations to equip them with the knowledge given to them by Jesus Christ, thus leaving much better off than before, having a knowledge of eternal life (Matthew 28:18-20). In the same way, leaders who stress the importance of being united in purpose and having an appreciation for diversity, will, in turn, commission their followers as one organizational body operating on one accord to make impacts not only for the benefit of the organization but for the world.

V. CONCLUSION

According to 1 Corinthians 12, the two elements that stand out as key aspects of leadership development are unity and diversity, with a precedence on establishing unity first with the help of the [Holy] Spirit. This was also consistent when analyzing the transformational leadership, since the need for intellectual stimulation and individualized consideration, which emphasized the importance of diversity, was birthed when all were united in purpose through idealized influence and inspirational motivation.

Indeed, the beauty of life and the uniqueness of business lies in the unity of diversity. Therefore, to remain in alignment with the biblical example God gives in which the body of Christ relies fully and completely on the Holy Spirit to enable all members of the body to see other members' value so that all can be united toward goal

accomplishment, followers need leaders to reinforce a shared purpose continually. Not only will it instill in them an appreciation for diversity, but that appreciation will then work to transform followers into leaders who, together, are motivated to develop their God-given gifts, strengths, and qualities to be fully equipped for every good work, as God intends (Troupe, 2008).

About the Author

Tanesha Johnson currently serves on active duty as an Acquisition Officer in the United States Air Force (USAF) and has managed a wide variety of programs in the space, aircraft, intelligence, and cyber domains at both the national and international levels. She also serves as a certified USAF Master Resilience Trainer and is actively involved in resiliency training initiatives which create an environment for leaders at every level to have active and sustained engagement with their people to foster a culture of communication, connectedness, and wellness. She holds a B.S. in Business Administration from Colorado State University, a M.S in Project Management from The George Washington University, and is currently pursuing a Doctorate in Strategic Leadership from Regent University.

Tanesha Johnson,
United States Air Force
Email: tanejo1@mail.regent.edu

VI. REFERENCES

- Charles, G. W. (1990). 1 Corinthians 12: 1-13. *Interpretation*, 44(1), 65-68. doi: 10.1177/002096438904400108
- Coleman, H. (2001). Diversity with a twist. *Executive Excellence*, 18(12), 14.
- Craddock, F. B. (1983). From exegesis to sermon: 1 Corinthians 12: 4-6. *Review and Expositor (Berne)*, 80(3), 417-425. doi: 10.1177/003463738308000310
- Duvall, J. S., & Hays, J. D. (2012). *Grasping God's Word: A hands-on approach to reading, interpreting, and applying the Bible*. Grand Rapids, MI: Zondervan.
- Gorbachev, M. (2001). The unity of diversity. *Executive Excellence*, 18(12), 14.
- Hartman, T. (2017). A sermon for Pentecost: Acts 2:1-21, 1 Corinthians 12. *Review & Expositor*, 114(2), 308-310, doi: 10.1177/0034637317704669
- Lee, M. B. (2006). The community as Christ's Body in 1 Corinthians 12 in M. B. Lee (Ed). *Paul, the Stoics, and the body of Christ*. (pp. 105-152). Cambridge, UK: Cambridge University Press. doi: 10.1017/CBO9780511584541.005
- Loon Hoe, S. (2007). Shared vision: A development tool for organizational learning. *Development and Learning in Organizations*, 21(4), 12-13. doi: 10.1108/14777280710758817
- Northouse, P. G. (2019). *Leadership: Theory and practice*, Eighth edition. Thousand Oaks, CA: SAGE Publications, Inc.

- Preston-Cunningham, T., Elbert, C. D., & Dooley, K. E. (2017). Defining leadership: Collegiate women's learning circles: A qualitative approach. *Journal of Leadership Education, 16*(1), 133-147. doi: 1012806/V16/I1/T3
- Robbins, V. K. (2012). *Exploring the texture of texts: A guide to socio-rhetorical interpretation*. New York, NY: Bloomsbury Academic.
- Sosik, J. J., & Jung, D. (2018). *Full range leadership development: Pathways for people, profit, and planet*. New York, NY: Routledge Taylor & Francis Group.
- Troupe, C. (2008). One body, many parts: A reading of 1 Corinthians 12:12-27. *Black Theology, An International Journal, 6*(1), 32-45. doi: 10.1558/blth2008v6i1.32