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Building Sustainable Business from Diverse Teams: An Intertexture and Social and Cultural Texture Analysis of Jesus' Recruitment Exercise as an Authentic Leader

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This paper aimed to explore the authentic leadership (AL) of Jesus through the recruitment exercise of the twelve disciples as captured in Mark 1:16-20; 3: 13-19; Mathew 4:18-22, 10:1-4; and Luke 5:1-11, 6: 12-16. Then, link this attribute to the building of sustainable Christianity as a guide to building sustainable organizations. The methodology for the paper was Socio-Rhetorical Analysis (SRA), precisely its subsets of intertextual analysis and social and cultural texture analysis. The SRA revealed Jesus as an authentic leader, judging by the alignment of his recruitment actions with the four components of ALT: Self-awareness, balanced processing, relational transparency, and internalized moral perspective (Walumbwa et al., 2008). ALT has some limitations. For instance, authentic leaders should not divulge certain personal information that would be counterproductive to achieving corporate goals. Despite the criticism of this construct, the sheer number of empirical evidence of its veracity has made it still a subject of interest to both practitioners and researchers. Further research is needed to strengthen further the impact of diversity in building sustainable organizations, as shown in Jesus' recruitment exercise and result.

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At the beginning of the 21st century, the corporate scandals among global conglomerates, plus the surge in terrorism (9/11), led to an outcry against morally bankrupt leadership (George, 2003; Luthans & Avolio, 2003). George (2003) called for organizational leadership that could build global sustainable businesses. Authentic leadership theory (ALT) evolved with the call for an alternative leadership theory that addresses the morality of leaders and organizational sustainability when scholars led by Luthans and Avolio (2003) called for papers on the theory.

In addition, globalization has made finding and developing leaders who can effectively work across cultures and geographical boundaries critical (Lundby et al., 2014; Yukl & Gardner, III, 2020) as the workplace and the marketplace operate within a multicultural environment which calls for leaders with a global mindset and new skill sets (Moodian, 2009). A lack of intercultural competence and adaptability eventually affects corporate productivity and the bottom line (Moodian, 2009). A few research studies like Fu and Yukl (2000) and Schaubroeck et al. (2007) on this global challenge are insufficient for generalization because they studied a few countries (Yukl & Gardner, III, 2020). Though a meta-analysis has been conducted (House et al., 2004), there are calls for more research to understand cross-cultural leadership better (Yukl & Gardner, III, 2020). Furthermore, a multicultural setting means a flat organizational structure that reduces the minimum social stratification in the workplace. Fresh intake could now access the CEO within project groups with attendant organizational sustainability rather than the up-down structure that restricts access to management (Bonsu & Twum-Danso, 2018; Cooper et al., 2005).

This study adds to the knowledge on ALT from the Biblical perspective, which has not been researched much (Adepoju, 2020). There will be an SRA (using the intertexture and social and cultural texture analysis) of Jesus' recruitment of the 12 apostles and applied to ALT components. This analysis is significant as a reference point for Christian leaders in secular and religious organizations who want to lead authentically and sustainably. Hence this paper shows how the authentic leadership (AL) nature of Jesus in his recruitment choices of the apostles made a difference in fulfilling sustainable global organizations' goals.

Did the recruitment of the apostles by Jesus depict the AL style of Jesus, leading to a classless team that culminated in a sustainable non-governmental body (NGO) posthumously to date? Did the horizontal relationship with the apostles lead to a sustainable, effective influence on organizations' sustainability? The significance of the answers to these questions is the guidance to organizational leaders building sustainably. So, this study aims to check the applicability of Jesus' recruitment choices as an authentic leader to building sustainable organizations.

Literature Review

Authenticity has always been traced to the ancient Greek aphorism, "To thyself be true," an admonition to self-awareness and self-moderation (Parke & Wormell, 1956). Gardner et al. (2011) listed 13 definitions of AL in a review of 91 AL publications. The definition of Walumbwa et al. (2008) has been the most encompassing of the definitions. Walumbwa et al. define AL as "a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (p. 94). This paper will attempt a comprehensive literature review. ALT is about the genuineness of leaders and their leadership (Northouse, 2010).

The publications of George (2003) and George et al. (2007) contributed immensely to both practitioner and academic development of ALT. The first book came when the globe saw the dire consequences of unethical leadership in the political and corporate environment – the rise in terrorism (9/11), the collapse of WorldCom, and Enron, among others. With a call for ALT research by Luthans and Avolio (2003), the publications sustained both scholarly and practitioners' interests in ALT. Luthans and Avolio believed the moral behavior of leaders would affect their followers, changing the whole organization, and leaders do not have to force their followers to act in any way.

Kernis (2003) and Kernis and Goldman (2006) found four AL components in an extensive review of the meaning of authenticity from Philosophy literature. Later, the Gallup Leadership Institute (GLI) associates (Bruce Avolio, William Gardner, Fred Luthans, Doug May, Fred Walumbwa, and their colleagues) corroborated and built on Kernis' components in their research (Gardner et al., 2011). The components are self-awareness, relational transparency, balanced processing, and internalized moral perspective, which has become the theoretical foundation for ALT (Gardner et al., 2011).

Self-Awareness

Shamir and Eilam (2005) believed that leaders could develop authenticity by sharing their life stories. They advocated that leaders look at their past experiences and turn them into stories to become more self-aware. In addition, they said that self-reflection is essential in developing authentic leaders. Walumbwa et al. (2008) said self-awareness is "demonstrating an understanding of how one derives and makes meaning of the world and how that meaning-making process impacts the way one views himself or herself over time" (p. 95).

Relational Transparency

Yukl (2010) said authentic leaders do not hide the truth from their subordinates to build trust in their relationship. Walumbwa et al. (2008) said this is being real and not

being fake with subordinates, showing one's authentic self. Relational transparency is a crucial component that births trust in leader-follower relationships when the latter feel and see their leaders' genuinity.

Balanced Processing

Yukl (2010) said this is the leader making decisions in the best interest of the subordinates. Walumbwa et al. (2008) stated that this is where a leader examines all aspects of an issue before deciding. It is also a character trait of a leader who seeks the views of subordinates before taking the final decision.

Internalized Moral Perspective

Yukl (2010) said this is about a leader seeking to do the right thing and not the popular thing. Walumbwa et al. (2008) said this is a test of the moral fabric of the leader, where decisions are taken not from external pressure but internal conviction. "The authentic leader does not try to coerce or even rationally persuade associates, but rather the leader's authentic values, beliefs, and behaviors serve to model the development of associates" (Luthans & Avolio, 2003, p. 243).

During the first decade of the 21st century, there were many academic publications with little scrutiny and criticism of the process; and an absence of multicultural and multidisciplinary inputs (Gardner et al., 2011). There has been an avalanche of publications in tens of thousands fulfilling these requirements in the last decade. These are qualitative as well as quantitative research to assess ALT. There are also empirical articles exploring ALT in diverse disciplines, from exegetical analysis to nuclear medicine. McCabe (2008) and Adepoju (2020) used the inner texture analysis of SRA to study John 21 and Philippians 2:5-11, respectively and applied the interpretation on ALT. McCabe (2008) posited Jesus as a change agent, while Adepoju (2020) concluded that Jesus is the ultimate authentic leader ever lived (p. 45). Both scholars agreed from their research that Jesus was an authentic leader. Henson (2017) reported a correlation between the moral development component of ALT and the ten principles in Paul's letter to Titus. The study equally discovered a close relationship between moral development in the secular and sacred contexts, and there could be a scriptural reconfiguration of the former.

In education, Eja et al. (2020) saw a positive correlation between authentic, cultural, balanced leadership and adequate school supervision in 94 schools in Akwa Ibom State, Nigeria. Gill et al. (2018) tested and confirmed that when human resources (HR) leaders are authentic, employees' misrepresentation of HR goals, policies, and actions does not happen. Instead, HR policies align with the way employees perceive HR and the attainment of organizational goals. In nuclear medicine, Johnson (2019) said, "(a)authentic leadership has positive implications for health-care settings, including improved patient care, job satisfaction, motivation, collaboration, and knowledge sharing" (p. 181). Peus et al. (2012) stated that the empirical research on 306 businesses and 105 research organizations showed supervisor-employees satisfaction

and team effectiveness with employees making extra efforts and demonstrating organizational commitment when there is leader self-knowledge and self-consistency. The leader's trustworthiness seems to be the basis of the team's effectiveness. Tijani and Okunbanjo (2020) investigated the impact of AL on organizational commitment in the Information Technology (IT) industry using an IT company in Nigeria. The result was a direct positive impact on organizational commitment. Vem et al. (2017) researched to verify if AL could reduce mental exhaustion and increase job satisfaction in the hospitality industry and discovered it could. Bakari et al. (2017) tested AL on employees' readiness for change. The result suggests that employees must embrace change for AL to prepare employees for change. Braun et al. (2010) showed no marked difference between males and females in their relationship with psychological capital and authentic leadership though the study observed a significantly lower relationship between women than between men. In Braun et al.'s investigation of the relationship between the gender of leaders and authentic leadership perception, two of the five studies show increased authentic leadership perceptions for female leaders.

Much empirical research exists from other cultures in response to the initial criticism that most of the ALT literature was from Western cultural contexts (Gardner et al., 2011). They are from diverse cultures like Nigeria (Allen-Ile et al., 2020; Emuwa & Fields, 2017), Latin America (Hernandez, 2018), China (Zhang et al., 2012), India (Malik et al., 2016), Philippines (Roncesvalles & Sevilla, 2015), Turkey (Baker, 2015; Muceldili et al., 2013; Zehir & Narcikara, 2016), Jordan (Emeagwali et al., 2018), Iran (Zamahani et al., 2011), Taiwan (Wang & Hsieh, 2013), and Thailand (Uppathampracha & Guoxin, 2021).

After the criticism of the overreliance of ALT on the organizational leaders for its success, which is apt, much empirical research has come up to address the impact of ALT on leaders-followers/employees relationship. Perhaps, Hirst et al.'s (2016) query on this gap drives home the point better. They queried the focus on leaders when corporate failures are often a result of ethical failures at various levels of leadership (JP Morgans, Lehmann Brothers). Hence, they prod for research on AL at multiple levels across organizations. Avolio et al. (2004) and Ilies et al. (2005) are two of the earliest research on the impact of AL on leaders-employees/followers relationship. Avolio et al. (2004) accepted authentic followership as a core part of AL and requested clarity on the process linking AL to followers' behavior. Ilies et al. (2005) attempted to answer by using the four components of ALT (Walumbwa et al., 2008) to analyze leaders' impact on followers' well-being. They indicated the conditions where AL could positively impact followers/employees. Ilies et al. also called for more research on the impact of AL on leaders-follower/employees relationship. Levesque-Côté et al. (2020, 2021) studied why AL always leads to a positive leaders-followers experience. They used self-determination theory and discovered that authentic leadership practices (ALP) lead to most employees performing optimally on their jobs, having higher organizational commitment and performance, and unwillingness to leave the company.

Yammarino et al.'s (2008) study showed that AL promoted multi-level positive organizational behaviors (POB), which in turn increased performance (p. 705). It is not

all the research that is from surveys. Hannah et al. (2011) conducted a field study of 47 Army action teams over nine weeks to analyze the correlation between team leader authenticity, team authenticity, teamwork behaviors, and team outcomes. The result showed a relationship between team leader authenticity and teamwork behavior and outcomes. Also, when authenticity strength is higher, team authenticity-teamwork behavior relationships are stronger. While Algera and Lips-Wiersma (2012) criticized ALT (more on this later), they proposed a new ALT where all members, leaders, and followers/members seek to be authentic rather than only those in leadership. Rego et al. (2013) studied 51 teams to confirm the relationship between AL, team virtuous, team affective commitment, and team potency. The result showed that AL leads to team potency through the mediating roles of team virtuous and team affective commitment. Müceldili et al. (2013) studied how AL predicts innovativeness through employees' creativity. The study's findings showed that AL positively impacts both employees' creativity and innovativeness. Erkutlu and Chafra (2013) studied the relationship between AL and organizational deviance. They said that trust and psychological contract are essential variables to followers imbibing AL's behaviors and values. They collected data from 849 lecturers and their Chairs from ten state universities in Turkey. The result showed a significant negative relationship between AL and organizational deviance.

Leroy et al. (2015) surveyed 30 leaders and 252 followers in 25 Belgian service companies to analyze the relationship between AL, authentic followership (AF), follower essential need satisfaction, and follower work role performance. The result showed a positive relationship between AL, AF, and follower essential need satisfaction. There was also a positive relationship between follower essential need satisfaction and follower work role performance. Arda et al. (2016) examined the impact of AL behaviors on employees' and organizational performance and the leaders-followers relationship. The result stated that AL impacts followers, organizational performance, and leader-follower relationships. Steffens et al. (2016) showed a direct correlation between leaders who put collective interest above theirs and a high organizational commitment from the followers/employees to achieve collective organizational goals.

Researchers equally studied ALT in high and low power distance cultures for applicability. Petan and Bocarnea (2016) studied high-power and low-power distance cultures of Romania and the USA, respectively, and tested for ALT components. They discovered that both cultures have the same positive correlation level. Gill and Caza (2018) looked at the impact of AL on organizations through the direct impact on followers and indirect impact on the colleagues of their followers. The result proved positive on both counts. Peter (2016) explored how AL behaviors impact Nigerian organizations' employee engagement and ethical culture from 457 employees in three Nigerian organizations. The result showed positive correlations between AL and the two.

There has been an increase in the criticism of ALT compared to its nascent stage. According to Reichers and Schneider (1990), this is proof that ALT has moved from the first stage of concept introduction and elaboration to the second stage of

concept assessment and augmentation. Initially, most of the criticism was around two areas. The first criticism that researchers resolved was the overreliance of ALT on self or the leader. Researchers conducted much empirical research on the impact of ALT on leaders-followers relationship and AF. The second criticism was insufficient foundational academic research on the construct before theorizing (Algera & Lips-Wiersma, 2012; Cooper et al., 2005; Hirst et al., 2016; Nicholson & Carroll, 2013; Yamarinno et al., 2008). Alvesson and Einola (2019); and Einola and Alvesson (2021) posited the complete disintegration of ALT as a theory that AL is better off as two separate words. They argued that the theory could discredit academics and universities if practitioners have undesirable outcomes from embracing ALT. They also warned that ALT could lead to an identity crisis among managers and followers who want to live up to its unrealistic ideals. Though Gardner et al. (2021) answered most of Einola and Alvesson's (2021) objections, the latter still reiterate the call to abandon ALT as a theory that ALT is not a construct.

This study will approach ALT from a Biblical perspective; it is a perspective that still requires more studies compared to other methodologies (Adepoju, 2020, pp. 34-35). The study will analyze the recruitment exercise of the 12 disciples by Jesus using the SRA exegetical method. Then, the interpretation of the recruitment exercise will be applied to ALT, paying attention to how Jesus displayed AL, using the components of ALT. By so doing, showing how Jesus built Christianity, a sustainable movement from his socially diverse 12 apostles.

The study will answer the following questions: What lessons can be learned about ALT, using its components, from the exegetical analysis of Jesus' recruitment of the 12 apostles as captured in Mark 1:16-20; 3: 13-19; Mathew 4:18-22, 10:1-4; and Luke 5:1-11, 6: 12-16 (English Standard Version, 2001/2021)? Furthermore, what are the implications of the learned lessons for a contemporary understanding of how to use a socially diverse team to build sustainable organizations? This paper has two research questions to address. First, how does the recruitment exercise of Jesus show him as an authentic leader? Second, how does Jesus being an authentic leader influence his building of a sustainable, enduring enterprise (Christianity) to date posthumously?

Research Design

SRA is one of the methodologies that researchers use to exegete pericope. It is a scientific, systematic, holistic, and spiritual exegetical methodology that interprets and applies scriptures to contemporary times (Henson et al., 2020). It is the methodology this paper will use for its exegetical analysis. SRA uses five textures: inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture (Robbins, 1996a, 1996b) to analyze its pericope. This study will use only intertexture and social and cultural texture to exegete the pericope on the recruitment of the 12 apostles (Mark 1:16-20; 3: 13-19; Mathew 4:18-22; 10:1-4; Luke 5:1-11; 6: 12-16), interpret and apply the information to the components of ALT.

Intertexture Analysis

Intertexture analysis is the second tool of exegesis under SRA. Intertexture explores the relationship of a text with the world outside the text (Robbins, 1996a). This analysis uses four filters to exegete a pericope. These are oral-scribal intertexture; cultural intertexture; social intertexture; and historical intertexture (Henson et al., 2020).

Oral-Scribal Intertexture

Oral-scribal intertexture involves analyzing other spoken or written texts inferred in a text (Henson et al., 2020). Henson et al. (2020) explained that oral-scribal intertexture comprises recitation, recontextualization, and reconfiguration. The pericope in this study does not have oral-scribal intertexture as there is no direct or indirect quotation of any spoken or written scriptures.

Cultural Intertexture

Cultural intertexture helps the interpreter understand insider knowledge (Robbins, 1996a). Robbins (1996a) says this understanding is through cultural references, allusions, and echoes, showing "cultural concepts and traditions" (pp. 58-59). Culture and religion are the same among the Jews (J. D. Henson, personal communication, June 21, 2021).

'Mountain' in Mark 3:13 and Luke 6:12 is a reference to a Jewish tradition of spiritual encounters with God. A few mountaintop encounters in the scriptures are: God gave the ten commandments to Moses on Mount Sinai; the ark of Noah landed on Mount Ararat where he offered a sacrifice to God, and God made a covenant of rainbow with humankind; God asked Abraham to go to a mountain he would show him to sacrifice Isaac, and he manifested himself as the Jehovah Jireh (the miraculous provider) there (Exodus 20; Genesis 8; Genesis 22). In the New Testament, Jesus often withdrew to a mountain to pray, preach, and teach (Mark 3:13-19; Luke 6:12-16).

Social Intertexture

Social intertexture is the social knowledge the people of a particular region have irrespective of their location and insider knowledge (Robbins, 1996a). According to Robbins (1996a), there are five categories of social intertexture: social roles, social identities, social institutions, social codes, and social relationships.

Social Roles. People understand social roles which have spelled-out responsibilities (Henson et al., 2020). In the pericope, the social roles are a leader and the disciples. Jesus called those he decided to make his disciples and gave them a clear job description (JD) - to be with Jesus, preach the gospel, heal the sick, and cast out demons (Mark 3:14-15; Mathew 10:1). Even if Jesus did not give the JD to the disciples, the expectation from the leaders and their disciples is evident in the Jewish culture; the culture expects the disciples to serve their leaders (Henson et al., 2020).

Social Identities. Social identities are pertinent to understanding the cultural, religious, and sociological development of the people of a region (Henson et al., 2020). Mark 3:18 identified Simon as a zealot. Zealots were revolutionaries against the Roman domination of the Jews. There was no need to explain who zealots were to the readers because everyone knew in the region.

Social Codes. Henson et al. (2020) defined social codes as written and unwritten rules of behavior, relationship, and appearance that everyone in a region knows. The people in Jesus' time were familiar with the phrase 'sent out' in Mark 3:14. They knew God sent out prophets for divine assignments in the Scriptures (Joshua 1; Jeremiah 1; Jonah 1). The people also knew what 'to preach' meant. Each of the prophets sent by God had a specific message to preach. Having 'authority,' as stated in Mark 3:15, to carry out an assignment is equally familiar to the Jews.

Social Relationships. Social relationships seek to understand the relationships at the time of the text, which is significantly different from contemporary times (Henson et al., 2020). The pericope is majorly on the relationship between a leader (Jesus) and the apostles, a mentor-mentee relationship. Mark 3:16 shows that though Jesus had a special relationship with 12 out of his huge adherents (Luke 6:13), a few were closer to him. In Mark 3:16-17, he renamed three disciples - Peter, James, and John, and these are the three that went with Jesus everywhere.

Furthermore, from this list is a favorite - John, who was popular among the 12 apostles. However, there were records of Jesus' one-on-one with other disciples like Nathaniel, Philip, Andrew, and even Judas Iscariot (John 1:43-51; 6: 5-6, 8-14; John 12:4-6). Could there be reasons for the affinity Jesus had for the three? After a massive breakthrough in their businesses, all three left their boat to become fishers of men (Luke 5:1-11).

In this pericope are also father-son relationships. James and John were the sons of Zebedee, and James and Thaddaeus were the sons of Alphaeus. There were three siblings among the disciples. Peter and Andrew, James and John, and James and Thaddaeus (Mark 3: 16-18). Likewise, there were relationships among the 12 disciples(team), for instance, Philip and Andrew. In addition, there was a professional relationship in the pericope. Peter and Andrew were business partners of James and John (Luke 5: 6-11).

Social and Cultural Texture

Social and cultural texture analysis is the third analysis of the SRA methodology. It "looks to discover a person's social and cultural location, view and habits inhabiting the original text's time and space" (Henson et al., 2020, p. 124). It is different from social and cultural intertexture, which are subtextures of the second analysis under SRA - intertexture. Robbins (1996a) explained that cultural and social intertexture deals with references, echoes, and allusions to cultural connotations and social roles, institutions, codes, and relationships. Robbins described the social and cultural texture as

answering the social and cultural person who lived in the pericope world. Perusing the narrative of the recruitment exercise of Jesus in the pericope, what did the writers see or hear as they wrote? Why is it essential for Mark, Mathew, and Luke to capture the recruitment of the 12 that way? What is their worldview?

Conversionist Worldview

The first is the conversionist worldview. This worldview believes the world is corrupt, and the way to change it is by repenting, converting, and transforming into better individuals, and the transformed individuals then change society (Henson et al., 2020). Mark 3:14 mentioned two of the reasons that Jesus chose the 12 - to be with him and preach. The first reason implied being with Jesus to influence them to become like him and convert. Hence, their conversion and transformation are the essence of the first objective to be with him, as stated in Mark 3: 13-19. Then, the disciples could preach, that is, demonstrate to others through their lives, conduct, deeds, and words how to be converted.

Thaumaturgical Worldview

Robbins (1996a) explained that this worldview seeks immediate relief for suffering individuals through mostly supernatural intervention and eventual access to heaven after this life. The third assignment of the 12 was to cast out demons (Mark 3:15, Mathew 10:1a); the fourth was to heal the sick (Mathew 10:1b). These are expectations of the supernatural intervention to relieve the tormented and the sick here on earth first.

Reformist Worldview

The writers are also reformists. The reformist worldview says the world is corrupt because its system is evil, and by reversing the evil, the world system can change for good (Henson et al., 2020). Jesus' promise to make Peter; and Peter and Andrew fishers of men in Mathew and Luke, respectively (Mathew 4:18-22; Luke 5:1-11) is a reformist statement. Thus, instead of using the fishing system, they will now use it for fishing for men. It will lead not only to individuals but also to changing the entire world system for good.

Common Social and Cultural Topics

Honor, Guilt, and Rights Cultures. Robbins (1996a) stated that honor culture is others' measurement of individuals by their power boundaries, sexual status, and societal positions. It was the case in Jesus' time; men dominated the culture and were preoccupied with moving up the ladder of honor in society. Peter falling at the feet of Jesus, asking him to leave because he is a sinful person (Luke 5:8), is more an honor and shame expression. Peter felt his limitation and inadequacy. He honored Jesus but felt shame for his inability as a fisherman to catch fish until Jesus came to his rescue. He felt worthless (Luke 5:4-8). In the same vein, honor for Judas was to measure up and move up the societal ladder hence his pilfering from the purse (Henson et al.,

2020). His betrayal of Jesus might not be as much for the reward as for social recognition by the religious leaders of the time and to be more honorable than the remaining 11 disciples.

Dyadic Agreements. Could Judas Iscariot be thinking of his relationship with Jesus in the context of their day as containing dyadic agreements? These are informal agreements of reciprocity. A party to a relationship expects reciprocity of any gift or act of kindness (Malina, 2001). Thus, Judas may have read this agreement into his relationship with Jesus when Jesus called him, and he accepted the call to be one of the apostles. It may have been his means to a meaningful spotlight to increase his honor in society. However, he could not stand alone in the spotlight like Aron when Moses went up the mountain (Exodus 32). He succumbed to his appetite for more honor - pilfering and, eventually, betraying Jesus (John 12: 4-6; Mark 13:19).

Final Cultural Categories

According to Robbins (1996a), these categories show an individual's cultural location, manifesting in how they propose, reason, and argue.

Subculture. At the time of Jesus and his apostles, the church's culture was a subculture within the dominant Jewish culture. In applying what Robbins (1996a) explained as a subculture, the early church subculture existed within the dominant Jewish culture but attacked a few elements of the Jewish culture but not the entire society. The application of the explanation of Robbins (1996b) further shows how the church has changed the Jewish culture both in degree and in kind. The church subculture does things better, like worshiping God (Mark 3:15). In kind, the church changed some things like segregation; for instance, the call of people from different classes to the apostle team (Mark 3: 16-19).

Countercultural. On the other hand, the early church could be countercultural. As Robbins (1996a) explained, counterculture embraced a different way of life from the dominant culture, hoping that the dominant culture would eventually change to the countercultural way. deSilva (2018) revealed that the Greco-Roman society where Jesus lived was highly segregated into class. Most of those chosen to be apostles were not people one would have expected as future early church leaders. They were from the lower societal class though a few like Peter and Andrew, James, and John, who owned their private fishing businesses, were in the middle class and were also business partners (Luke 5:1-11). The latter seems to be even higher on the societal pedestal because they have paid servants in their employment (Mark 1:20). So, recruiting across social classes in a highly sensitive male-dominated culture with a premium on social standings is countercultural (Henson et al., 2020).

Summary of Data

The analysis of the recruitment of the 12 apostles as captured in the pericope showed Jesus demonstrating relational transparency, one of the components of ALT

through the JD he gave the 12 apostles to be with him and then go out to preach (Mark 3: 14). Secondly, the social relationships under the social intertexture analysis revealed that Jesus already had lots of disciples (Luke 6: 13; Mark 3:13-14), whom he was understudying before graduating the 12 among them into apostles (Matthew Henry's Commentary). Though Jesus, being God, knew the minds of all the disciples, including the betrayer, he decided to gradually upgrade to teach that spiritual assignments need to follow a process of scrutiny before being given to people (Matthew Henry's Commentary). This decision showed Jesus demonstrating self-awareness, balanced processing, and internalized moral perspective, three ALT components.

The social and cultural texture analysis revealed the four components of ALT. The conversionist worldview is seen in the JD to be with Jesus (Mark 3: 14), which shows the relational transparency of Jesus. The thaumaturgical worldview ((Mathew 10: 1) demonstrates internalized moral perspective and self-awareness. The reformist worldview displayed Jesus demonstrating internalized moral perspective and balanced processing components of ALT.

Discussion

Intertextual Analysis

Only social intertextual analysis is relevant to the pericope in the intertextual analysis. The researcher will apply the analysis to the components of ALT. Therefore, most of the applications will be on social relationships in the workplaces and marketplaces.

According to Matthew Henry's Commentary, the JD of the 12 apostles to be with Jesus is because acquaintance and communion with Jesus is the best preparation for the 12 for the ministry. It demonstrates relational transparency and internalized moral perspective, two components of ALT by Jesus. Avolio and Gardner (2005) posited that authentic leaders build authentic followers as they live their values and influence them to imbibe such moral values. The impact of the ministry of the apostles to date is a testimonial to the effectiveness of Jesus' authentic leadership style.

In contemporary times, there is much empirical research on AL's impact on professional relationships and business outcomes, with many reporting positive impacts due to the demonstration of self-awareness, relational transparency, and internalized moral perspective. (Algera & Lips-Wiersma, 2012; Arda, 2016; Erkutlu & Chafra, 2013; Gardner et al., 2011; Gill & Caza, 2018; Hannah et al., 2011; Petan & Bocarnea, 2016; Rego et al., 2013; Steffens, 2016; Zehir & Narcikara, 2016).

While on earth, Jesus demonstrated self-awareness; he knew his purpose and had a unique vision and mission statement. His vision was to save the whole world, while his mission statement was to die by crucifixion to save the world. There were roles to fill and requirements for the right fit but no vacancy advertisement. Jesus went ahead with the heavenly recommendation to fill the disciples' roles. The social relationship

between Jesus and Judas Iscariot of leader-betrayer in the pericope reveals the depth of Jesus' self-awareness and internalized moral perspective as an authentic leader. Jesus could have screened him – Judas Iscariot- out. He consulted God, and God asked him to appoint him because a greater good was at stake, and he did (Mathew Henry's Commentary; Luke 6:12-16).

Most research on leader-follower showed a positive correlation between AL and leader-followers/employees relationship (Rego et al. 2013), resulting in relational transparency, an ALT component. Rego et al. (2013) said that AL feeds team virtues; team virtues affect team organizational commitment (OC), which leads to team performance. Looking at how the disciples of Jesus eventually turned out demonstrates the result of this research. The definition of performance is the achievement of the JD, which was: To be with Jesus, go and preach, heal the sick, and cast out demons (Mark 3: 14-15, Mathew 10:1). They all started knowing next to nothing about this JD (except to be with him) but became experts after Jesus exited the world (Matthew Henry's Commentary, Acts of the Apostles).

Gill and Caza (2018) looked at the impact of AL on organizations through the direct impact on followers and indirect impact on the colleagues of their followers. The result proved positive on both counts. It is an outcome of relational transparency and internalized moral perspective. First, the 12 impacted the entire followers of Jesus to date. deSilva (2018) said that only scripts by the Apostles, their associates, and Apostle Paul are part of today's New Testament. According to Pulpit Commentary, the disciples are the church leaders, the approved exponents of Jesus' doctrines around whom he built his organization. Today, Jesus' direct impact on the 12 has had an indirect global impact on the world. According to Pew Research Centre, Christianity is the most prominent religion globally (2.168 billion), 31.11% of the global population.

In addition to Jesus' impact on the moral perspectives of the disciples, he impacted their ability to perform their JD – preach and cast out demons. The apostles learned from Jesus' role modeling before them (Matthew Henry's Commentary). AL's impact on followers led to accomplishing corporate goals (team potency) due to increased individual and team affective commitment to the organization (Levesque-Côté et al., 2020, 2021; Rego et al., 2013). Some leaders crumble under pressure during a crisis, while others seek to maximize their potential and followers (Menkes, 2011).

On AL's behavior in leader-follower relationships, Jesus had an excellent leader-follower relationship with his disciples. Though closer to three, he still related cordially, one-on-one, with all of them. In response, the disciples related with him in openness. He had access to their families and vice versa. Peter did not have to hide the sickness of his mother-in-law from Jesus when he visited his home, and Jesus healed her (Mark 1:29-31). Likewise, the mother of John and James was that familiar with Jesus, and Jesus with her, to request from him special seats for her sons on the Last Day (Mathew 20: 20-21). These are proofs of the relational transparency of Jesus as an authentic leader.

Romania and USA's high-power and low-power distance cultures tested for ALT components, and both cultures have the same positive correlation level. (Petan & Bocarnea, 2016). Jesus' time was a high-power distance period, but Jesus demonstrated components of ALT expected in a low power distance culture. It is another demonstration of Jesus living from the inside out, working from an internalized moral perspective. He said that the Pharisees lord it over their followers, but his disciples must not do so, that the greatest will be their servant (Luke 22:24-27).

Social and Cultural Texture

Specific Social Topics (Worldviews)

Conversionist Worldview. The conversionist worldview of the writers portrays three of the four components of ALT. The first is self-awareness. Walumbwa et al. (2008) said self-awareness is "demonstrating an understanding of how one derives and makes meaning of the world and how that meaning-making process impacts the way one views himself or herself over time" (p. 95). Jesus chose these 12 apostles when they did not look like leaders but saw the leaders in them. He gave them mandates they were not qualified to execute at the time, and then he qualified them (Matthew Henry's Commentary, Mark 3:13-19; Luke 5:1-11; Matthew 10:1-4). Jesus knew the demands of having the 12 around him always in the next three years. He knew how to deal with his humanity to have the 'me' time when he went alone, for instance, to pray and refuel (Luke 6:12). He knew he could accommodate the invasion of his privacy and achieve the transformation of the 12 Apostles. In the same vein, authentic leaders need to be self-aware of their strengths and weaknesses and work around the latter to be a catalyst for the positive change of the followers. It means authentic leaders are self-aware enough to know their capacity to help each follower to become a better version of himself/herself.

The second ALT component demonstrated by this worldview is relational transparency. Yukl (2010) said authentic leaders do not hide the truth from their subordinates to build trust in their relationship. Authentic leaders intentionally build a relationship with their followers to help them become whosoever they need to become.

It leads to the main ALT component that the conversionist worldview aligns with- internalized moral perspective. "The authentic leader does not try to coerce or even rationally persuade associates, but rather the leader's authentic values, beliefs, and behaviors serve to model the development of associates." (Luthans & Avolio, 2003, p. 243). The internalized moral perspective of an authentic leader is what followers imbibe to become converted. This process becomes possible through the close, intentional relationship between authentic leaders and followers (Mathew Henry Commentary, 2021).

Thaumaturgical Worldview. The thaumaturgical worldview addresses immediate relief for the current suffering of individuals, mostly supernaturally. It is, at the minimum, a challenge to Christian leaders to seek solutions to corporate and business

issues on their knees, trusting for a mighty breakthrough. If there is a component of ALT that this aligns with, it is balanced processing. Walumbwa et al. (2008) stated that this is where a leader examines all aspects of an issue before deciding. One of the aspects to consider is God's aspect – God's solution, which could be supernatural, is an option.

Reformist Worldview. The reformist worldview aligns equally with two ALT components: relational transparency and internalized moral perspective. In Jesus' interactions and one-on-one conversations with the 12 Apostles, Jesus was casting a vision of a better system that the Apostles would oversee. Jesus called Peter, Andrew, James, and John to make them fishers of men (Luke 5:10). In close relationships with followers, authentic leaders know the followers enough to speak about their future even when they cannot see that far. Authentic leaders can cast a vision of a better future for subordinates because visioning is one of the core skills of leaders. One could say that was one of the reasons that Jesus prioritized the disciples being with him first; then, they could preach to others as agents of reformation to change their worldviews. Jesus needed them first to see the new system and way of life that he was handing over to them before they became agents of reformation to others.

By being with Jesus, the disciples saw how he lived, his values, and his sermons, and they replicated the same. The second ALT component (internalized moral perspective) aligned with the reformist worldview. Luthans and Avolio (2003) said authentic leaders need not force followers to imitate them; they simply role model their values to copy. Then these disciples role model what they have seen before those they have influence over, and the disciples' followers too get transformed and learn authenticity by copying what they see in their leaders. It aligns with authentic multi-level leadership in an organization that promotes authentic leadership practices (ALP) cascading down the organization from the top via relational transparency (Yammarino et al., 2008).

Common Social and Cultural Topics

Jesus demonstrated again the internalized moral perspective component of ALT in choosing to go against the norm of his day and not further shame Peter and his team after a futile fishing night. Peter already demonstrated shame by falling before Jesus, asking him to depart from him as a sinner. It was in line with the cultural belief that "suffering was a sign of the displeasure of God and prospering was a sign of God's approval" (Henson et al., 2020, p.137). Instead, Jesus chose the occasion to honor Peter and his business partners with another mission by casting a grand vision of global leadership for them (Luke 5:10).

Though the societal norm at his time was to engage in dyadic agreements, that is, do acts of kindness or give gifts with an informal expectation of reciprocity, Jesus deliberately chose Apostles who could not reciprocate his kind gestures. Most of them were in the lower echelon of society. Instead of having a patron-client relationship with the 12 Apostles, Jesus called them to be with him, not serve him as expected of his day (Henson et al., 2020). Thus, Jesus demonstrated internalized moral perspective once

again by giving without the intention to get. Yukl (2010) further explained the ALT component of internalized moral perspective: a leader seeking to do the right thing instead of the popular thing. Walumbwa et al. (2008) continued that the component is a test of the moral fabric of the leader, where decisions are taken not from external pressure but from internal conviction.

Final Cultural Categories

For Jesus to start building the early church and holding his ground within the Jewish culture as a subculture required inner resolve, as Walumbwa et al. (2008) stated. This inner resolve is evident in a countercultural movement. Jesus ran against societal norms of segregation and dyadic agreements, met with stiff opposition from his days' religious and political leaders, and eventually got killed for his stance. Jesus demonstrated the authentic leadership component of internalized moral perspective by sticking to his values and beliefs, even in the face of death.

In general, balanced processing is implied in Jesus' interactions one on one and collectively with the disciples because of them being with him. According to Yukl (2010), balanced processing ensures decisions made by leaders favor subordinates. Walumbwa et al. (2008) said it is the ability to recognize all views before deciding. Jesus intentionally asked for their views on issues to correct or affirm them. Influence is both ways. A leader could influence a follower and vice versa, especially when close. The disciples can influence Jesus in their way of life, thinking, and value if Jesus did not have a strong internalized moral perspective. For instance, Simon the zealot could have influenced Jesus to become revolutionary as Simon's group was. However, they all converted to Jesus' way of life, except Judas Iscariot, that betrayed him (Mark 3:19; Mathew 10:4; and Luke 6:16).

Conclusion

Why would a team of mostly young men with jobs abandon their trades to follow a controversial person in a volatile period as the Greco-Roman of Jesus' day? Imagine they followed him by mistake; should they not go their separate ways after his death? There is nothing as compelling as a life lived in alignment with values. Jesus modeled the life he wanted them to live, and they continued long after his death. The primary goal of discipleship manifested in the disciples. Unlearned men stood before the religious and political leaders of their time and boldly accused them of killing Jesus. The religious leaders were amazed and had only one answer for their audacity- they had been with Jesus (Acts 4:13). This statement is an endorsement of Jesus as an authentic leader. It also shows that Jesus got something right in his choice of apostles from different societal classes, against the norms of his days, who were foundational to the enduring Christianity today.

There are two perspectives to ALT, secular and Christian. The Bible teaches that morality is a product of culture and religion. It is why Jesus created a subculture and counterculture for the early church to thrive in the pericope (Henson et al., 2020).

Secular ALT, however, believes that morality is a product of evolutionary biology (Henson, personal communication, July 26, 2021). Secular authenticity also believes in being authentic to self and others alone, whereas Christian authenticity brings God in and advocates for authenticity with self, others, and God. It aligns with the first commandment not to have any other gods besides God and love God with everything (Exodus 20:3; Mark 12:30).

ALT has a few shortcomings worthy of mention. Though relational transparency has proven very impactful in authentic leadership practices (ALP), there are some things that an authentic leader cannot and should not share because of the potential negative impact on organizational goals. Thus, transparency has limits.

Niewold (2007) advocated for a display of servanthood in leadership that portrays the divinity and humanity of Jesus. It is vital because of the portrayal of Jesus' leadership as weak. This study aligns with Niewold's position of Jesus operating as fully man and fully God while on earth, displaying humanity and divinity, thus showing humans' possibilities to be authentic leaders as he was. Christian leaders could exhibit the character and power of Jesus in the workplace and marketplace as Jesus showed while on earth (John 14:12). The fact that morality is attainable by humans made in God's image and Jesus modeled this while on earth answers some of the criticism of ALT (Gardner et al., 2021).

Though AL does not have servanthood as a component, maybe there is authentic servanthood here, meaning leaders could be both authentic and servant. Moreover, that genuine authenticity may yield the desire to serve and help others. More research is still needed, especially on the Biblical perspective of ALT, particularly for Christian leaders who seek to make a difference in the marketplace and workplace by authentically living and leading while building sustainable organizations.

About the Author

Oluwatoyin Omolade Olanrewaju is a seasoned administrator of over three decades who learned how not to build sustainable enterprises. A chartered accountant in view, a one-time journalist, and a business builder who has helped over 700 people build either global businesses or sound health, or both. She is passionate about raising an entrepreneurship culture in sub-Saharan Africa. She is currently a Ph.D. student in Organizational Leadership at Regent University, USA, a family business director at AV Media Reference Limited. oluwol1@mail.regent.edu

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