REGENT
RESEARCH
ROUNDTABLES

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2023 Editorial Board

The Regent Research Roundtables is the proceedings of the School of Business & Leadership Regent Research Roundtables that provide a forum for scholars in the field of business and leadership studies. Participants in the Research Roundtables are selected through a peer-review process. Inclusion in the proceedings follows an editorial selection process with the specific roundtable chair selecting specific articles that fit the style and structure of a proceedings document.

From the Editors
Dr. Kathleen Patterson and Dr. Steve Firestone
2023

Welcome to the Proceedings of the 2023 Regent Research Roundtables. In addition to presentations of empirical studies, the Roundtable format allows presenters to discuss new concepts, possible future research topics, consulting methods, new teaching methods, and panel discussions of topics that are of interest to our academic communities. The topics are wide-ranging in content and delivery, and we trust you find nuggets of truth, things to think on, and lessons for your own research, leadership, followership, and organization.

2023 Abstracts

Biblical Perspectives Roundtable

Mapping Future Frontiers for Women in Ecclesial Leadership: A Fresh Appraisal of 1 Timothy 2:11–15

Paul J. Palma, Ph.D.
Regent University School of Divinity
Roundtable: Biblical Perspectives

Abstract

The passage at the center of the contemporary debate regarding women in ministry is 1 Timothy 2:11–15. Many female seminarians pursuing their call to the pastorate face opposition from professors, peers, and church members. A fresh appraisal of this text suggests that exegetical integrity is not at odds with sparing the female pastor her emotional distress. This paper builds on scholarly readings of the passage that challenge the traditional assumption banning women from governing pastoral church offices, underscoring the promise of a middle-ground approach for advancing the gender roles discussion. The argument begins by examining the historical context of the evangelical gender debate and proceeds with an illumination of the passage's background and a verse-by-verse analysis. It closes with constructive suggestions in light of pertinent leadership models.

Keywords:

Power Play and Decision Making: King David and Absalom

Oluwatoyin O. Olanrewaju
School of Business and Leadership, Regent University
Roundtable: Biblical Perspectives

Abstract

Steussy (1994) declared the story of King David and Absalom as "a tale about the exercise of power" (p. 218). In the power play between King David and Absalom, the

latter exploited the former's weak position to sway the Israelites' political will favorably. Scholars proffered different reasons but could not decipher the reason for the overwhelming national resentment against David during this period (Weingreen, 1969, p. 263). However, one reason Absalom became the tipping point for the rebellion was Absalom's resentment of Tamar and Amnon incident (2 Sam. 13:19-22) due to the inaction of King David to discipline Amnon and reconcile with Absalom, giving room to Satan to use Absalom (McIndoe, 2003). This paper studied the impact of decision making (action and inaction) on the acquisition or cessation of power. It shows that weakened character weakens resolve to take decisive steps, and the inaction could be fatal for the organization (nation), emphasizing that others suffer when leaders do not resist the seduction of power (Fast et al., 2012).

Keywords: power play, decision

Relational Leadership Theory Informed by John 11:17-46

Britta Anderson
Regent University
Roundtable: Biblical Perspectives

Abstract

This paper addressed relational leadership theory through the exploration of John 11:17-46. Specifically, it explained what relational traits can be seen in the biblical text that may be applied to relational leadership theory and the implications for the leader and follower interaction. The pericope was analyzed with socio-rhetorical analysis, including inner texture, intertexture, and sacred texture review. The research found that Jesus in John 11:17-46 exhibited relationship-building characteristics with his followers. He engaged in interpersonal interactions, acted intentionally, and employed purposeful leadership to influence change. The leader–follower dynamic in the Scripture may be harnessed to enhance relational leadership theory in the way relational connections were built, how others were influenced, and the way the audience was motivated for future change. Limitations in the research included analysis of only one section of the New Testament. Further evaluated text may have provided additional or deeper insight from Scripture that could be applied to relational leadership theory.

Keywords: relational leadership, followership, leader-member exchange, Christian leadership, Johannine

Toward a Model of Shepherd Leadership: Ecclesial Office or Function?

Michelle G. Segundo
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Roundtable: Biblical Perspectives

Abstract

This paper employs a meta-analytic process to assess 27 articles published in the Journal of Biblical Perspectives in Leadership (JBPL) to determine emerging patterns on the subject of shepherd leadership. The results yield similar patterns of shepherd leadership when compared to servant leadership; however, several articles distinctly describe shepherd leadership beginning with a specific call from God requiring a more assertive, individualistic role from the shepherd leader than that of the more team-oriented, accommodating servant leader. The articles further conflicted when attempting to place the shepherd leader as an ecclesial office or as a function of the church. Considering the overlapping roles of the shepherd leader as both an office and function, this paper will focus on how shepherd leadership can fill an ecclesial office while simultaneously functioning under the shepherd leader model as the body of Christ fulfilling the great commandment and the great commission.

Keywords: shepherd leadership (SL), servant leadership, shepherd, sheep, pastor

Followership Roundtable

Organizational Change - Inspirational Leadership: A Case Study in the Effective Leadership of Philippine President Corazon Aquino

Michelle G. Segundo
School of Business and Leadership, Regent University
Roundtable: Followership

Abstract

Although change can be a painful process, it is necessary for growth. The success of change greatly depends on how leadership responds to the change and communicates the change to followers. Corazon Aquino, the first female Filipino president, had an arduous task ahead of her after assuming the presidency from former murderous dictator, Ferdinand Marcos. Aquino embraced the challenge to bring change not just politically but personally to her fellow countrymen. Aquino, being personally

victimized by Marcos's corruption, as her own husband was assassinated, realized she had to win the hearts of her followers not for selfish motives but to restore hope and trust to the people as their president and as a follower of Christ. Aquino led her country through positive change using her servant leadership style of placing her followers' needs above her own as well as living out her Christian virtues of integrity, honesty, consistency, dependability, transparency, and authenticity, ultimately calling for leaders to consider the spiritual influence they have on followers to produce change that will remain.

Keywords: organizational change, autocratic leadership servant leadership, spiritual leadership, spirituality, martial law

The Cost of Discipleship: Surrendering ALL

Jamie Wright (McKinney)
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Roundtable: Followership

Abstract

As Christian leaders to change the world, we are called to a higher standard and to be the voice for the silent. Part of being a disciple of Christ is knowing how to die to our flesh, pick up our cross following the path God has provided, and genuinely surrender to the ways of the Lord. This paper provides an exegetical study of Matthew 10 and covers the meaning of discipleship. This paper examines servant leadership and transformational leadership, for as a disciple of Christ, we as Christian leaders must know how to serve and be the hands and feet of Jesus.

Keywords: servant leadership, Matthew 10, discipleship, transformational leadership, followership, answering the call

Human Resource Development Roundtable

Back to the Future: A Metaphorical Analysis of Organizations as a Time-Traveling DeLorean

Michelle G. Segundo
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Roundtable: Human Resource Development

Abstract

Metaphor generates new meaning for organizations by providing a deeper understanding of organizational identity, organizational life, and its day-to-day processes (Cornelissen, 2005). Metaphor offers a new perspective to an organization by comparing elements of one experience to another, creating powerful insights, and elevating the importance of certain structural dimensions and practices within the organization as it relates to its environment and unforeseen situations (Morgan, 2006). As organizational leaders seek ways to maximize their strengths and minimize their weaknesses, they often reflect on past practices that inform current strategic planning for future success. The DeLorean, as a time-traveling vehicle from the popular 1985 film, Back to the Future, serves as an ideal metaphor for organizations evolving and adapting as open systems that refer to the past for future organizational vision, planning, and successful implementation. The purpose of this analysis is to exposit the role of the DeLorean as an organizational metaphor, as organizations reflect on past practices, operate in the present, and plan for the future as a complex adaptive system.

Keywords: complexity theory, complex adaptive system, organizational metaphor, DeLorean, time travel, Back to the Future

Courage to Act with Authenticity and Transparency for Sustainable Social Value: Compassion with Boundaries vs. Narcissism

Alina Wreczycki

Chad Newton
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Dissertation Chair and Doctoral Professor for Belhaven University in Organizational Studies
Roundtable: Human Resource Development

Abstract

This research grounded in Tajfel's (1978) and Tajfel and Turner's (1979) social identity theory was to qualitatively analyze responses from 7 participants to answer 3 research questions whether they (a) agreed with Churchill's definition of courage as cited by Fairfax (2007), (b) found courage to act with authenticity and transparency for sustainable social value supported by Wreczycki's (2021) model, and (c) agreed that (a) and (b) in conjunction with compassion with boundaries were effective modalities of civil disobedience against narcissism. Liamputtong and Ezzy's (2005) qualitative

research format and Bernard's (2011) qualitative coding were used as methods. All participants agreed that (a) Churchill's definition of courage, (b) Wreczycki's (2021) sustainable value model, and (c) compassion with boundaries were effective modalities of civil disobedience against narcissism. One participant enhanced the research by providing Eastern philosophy's perspective on civil disobedience. Another participant cited traits exemplified by Jesus Christ in the Beatitudes. Another participant pointed to directing self-compassion to the narcissist within. Further research was recommended to study the effect of courage to act with authenticity and transparency for sustainable social value grounded in Wreczycki's (2021) sustainable value model and supported by compassion with boundaries on the covert and overt narcissism in organizational settings. This study also amplified the role of narcissism as an integral part of the human condition that needed to be effectively managed for balanced personal growth and development within the personal and organizational contexts.

Keywords: Authenticity, compassion with boundaries, courage, narcissism, sustainable social value, transparency.

Faith, Trust, and Transformation: A Christian Retrospective on Psychological Safety and Cultural Evolution

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Roundtable: Human Resource Development

Abstract

Psychological safety, rooted in trust and open communication, has emerged as a pivotal element in workplace culture in recent decades. This paper examines the evolution of psychological safety from its early stages in the 1960s to its current prominence and future trajectory, while considering its implications through a Christian perspective. Workplaces initially operated under hierarchies that deterred open dialogue and innovation. However, over the past 20 years, organizations recognized the impact of psychological safety on employee well-being, engagement, and performance. This shift, demonstrated by Google's Project Aristotle, emphasized its role in fostering high-performing teams. Psychological safety aligns with Christian principles of love, compassion, and servant leadership, creating safe environments mirroring biblical teachings. It significantly enhances employee well-being, engagement, and performance, enabling teams to learn and grow effectively.

Future workplace trends, including inclusion, ethical leadership, crisis resilience, and purpose-driven cultures, further highlight the synergy between psychological safety and Christian values.

This paper illustrates how psychological safety, interwoven with Christian principles, shapes workplace cultures by promoting trust, unity, and empathy. As organizations move forward, psychological safety will remain pivotal in creating environments conducive to open communication, ethical decision-making, and alignment with shared objectives, echoing timeless biblical teachings.

Keywords: psychological safety, trust, biblical principles, teams, highly effective teams, impact, culture

Instruments of Connecting: A Phenomenological Study of a Melkite Priest's Online Learning Experiences from an HRD Perspective

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School of Business, Belhaven University
Roundtable: Human Resource Development

Abstract

This study involved a phenomenological inquiry into a Melkite priest's experiences with online learning during the lockdown of 2020. His particular catholic community experienced significant challenges unlike the ones experienced in Latin Rite parishes or Protestant churches because of the geographical rarity of Melkite churches in the Western world. The research involved the case study method, phenomenology, in vivo coding, a semi structured interview, deductive analysis based on the 10 laws of learning acquisition, and the use of confirmation validity. The results generated five insights for scholars to consider from a consultative standpoint: (a) the ancient idea of telos received emphasis in the participant's mind from an ontological perspective, (b) self-motivated learning received the most emphasis for online catechesis, (c) the pedagogical philosophy of education held the most use during the lockdown, (d) passive laissez-faire leadership must change to an active style within the Melkite Church, and (e) the participant insisted on the creation of a virtual interface with the global world as a key for the online delivery of Melkite education. Future research recommendations included multiple types of quantitative analyses and a multiple case study analysis performed on data collected from other Melkite clergy in different locations.

Organizational Culture Assessment

Allison S. Farr
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Roundtable: Human Resource Development

Abstract

Organizational culture, embedded in how work gets done, enables or disables an organization from reaching desired successes. This assessment aims to examine the current and desired culture of a small, privately owned consulting organization. The Organizational Culture Assessment Instrument (OCAI) results show that the current and desired culture align from an employee perspective, but changes are needed to reach the desired goals. We present recommendations to promote aligned cultural dimensions, including the preference for a clan culture while shifting toward a market culture.

Organizational Leadership Roundtable

A Review of Five Scriptural-Based Quantitative Measurements Useful for Organizational Leadership Studies: A Research Note

Bruce E. Winston
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Roundtable: Organizational Leadership

Abstract

In this research note, I describe five scriptural-based quantitative measures: (a) a single-scale New Testament-based Organizational Spirituality – Leader that measures employees' perception of organizational spirituality culture by rating the frequency of observance of culture-related behaviors of the participant's leader; (b) a single-scale New Testament-based Organizational Spirituality – Climate that measures employees' feeling/sensing of the organizational spirituality culture, which measures climate by rating the frequency of feeling/sensing of organizational spirituality cultural values; (c) a seven-scale instrument that measures employees' self-reported frequency of behaviors

aligned with each of the seven motivational gifts from Romans 12; (d) a seven-scale instrument to measure employees' perception of their leader's seven beatitudes; and (e) a nine-scale instrument to measure employees' perception of their leader's behaviors of each of the nine fruit of the Spirit. I present the creation of the instruments, their scale reliability Cronbach's alpha coefficient scores, and future research possibilities.

Keywords: scriptural-based, scales, reliability, future research

Exemplary Followership: A Characterization of an African-American Sorority

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Roundtable: Organizational Leadership

Abstract

This exploratory non-experimental quantitative study aimed to characterize the followership behaviors of Lambda Alpha Zeta Sorority (pseudonym) and determine if there is a difference among the generational cohorts within the membership. In predominantly African-American sororities, membership can be extended to women at the collegiate level and well after graduation, thus creating an organization with women of all ages and intrinsic values, beliefs, and behaviors. This study applied the concepts of Kelley's (1992) exemplary followership model and generational cohort theory to examine the similarities and differences between age groups within Lambda Alpha Zeta Sorority. Kelley's Followership Questionnaire and a short demographic survey were used to obtain data from 178 sorority members. Descriptive statistics generated a profile of the participants. The results indicated that the sorority centralized around two of the five followership categories defined by Kelley: pragmatist and exemplary. Multivariate analysis of variance and analysis of variance procedures were used but found no significant correlation between the differences in generational cohorts and their followership behaviors. Although studies on followers have been explored in the workplace, information is scarce regarding how generational diversity impacts the dynamics of fraternal groups. This study provides insight into opportunities for organizational leaders to enhance followership training by focusing on principles to move followers from pragmatist to exemplary. Furthermore, the results of this study add to the gap in the literature on generational cohort theory and exemplary followership.

Keywords: generational characteristics, like-minded, critical thinking, active engagement

Organizations as Potpourri

Oluwatoyin O. Olanrewaju
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Organizational Leadership Roundtable

Abstract

This paper reviews the metaphor literature and concludes with the value and application of a new metaphor, the potpourri. "The use of metaphor implies a way of thinking and a way of seeing" (G. Morgan, 2006, p. 3). According to G. Morgan (2006), metaphor partially distorts because while it is accurate in aspects of the compared items, there are areas where the metaphor is inappropriate. Hence, G. Morgan posited that though organizational theory as a metaphor partially distorts, researchers can gain valuable complementary and competing insights from the metaphors while building on the strengths of each unique perspective. According to the second definition of The Britannica Dictionary (Encyclopedia Britannica, Inc., n.d.), potpourri is a collection of related or unrelated items, which could be a musical performance involving jazz, folk, blues, and rock music or a book containing different stories on the family, food, and religion. The potpourri metaphor says that many other metaphors exist simultaneously within an organization with their attendant designs, structures, boundaries, and environment despite the overall metaphor type of the organization. So, a potpourri organization manifests different designs, structures, and boundaries. Therefore, the potpourri metaphor shows G. Morgan's position that metaphors give researchers complementary and competing potpourri of related and unrelated items insights while aligning their strengths within an organization.

Keywords: potpourri metaphor, organizational design, organizational structure, organizational boundary

Spiritual Formation for Emerging Young Adults in the Ecclesial Context

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Roundtable: Organizational Leadership

Abstract

Spiritual formation is vital to the church's growth and future. Matthew 28:19–20 reminds us of the great commission and Christ's expressed agenda for his beloved to

the disciples (Aniol, 2017; New King James Version [NKJV], 1982/2011). Christ commanded that Christian leaders make disciples; lead, guide, and nurture believers to carry on the gospel message; and live out sound doctrine according to the biblical values given to us in the word of God (Aniol, 2017). Christian leaders should encourage the development of Christian character and biblical virtues, focusing on eternity as their goal (Gula, 1996). The word of God instructs Christian leaders to encourage holy living and remind emerging leaders of the benefits thereof (Aniol, 2017; NKJV, 1982/2011, 1 Pet. 1:16). Young adult emerging leaders must be granted the attention new believers receive in respect to establishing a foundational understanding of who they are becoming as a child of God (Gula, 1996) and a representative and servant of God. This discussion addresses the process, the outcome through adversity, and the result of a self-assured, God-ordained identity as a servant.

Keywords: emerging young adult, spiritual formation, spiritual development

The Perceived Relationships Between Servant Leadership and Organizational Commitment in the Southeastern and Florida Conference Seventh-day Adventist Churches in Jacksonville, Florida

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Roundtable: Organizational Leadership

Abstract

This study focused on the relationships between followers' perception of servant leadership and their organizational commitment, including differences in the perception of servant leadership and independent group commitment. I aimed to analyze the relationships and differences in servant leadership perceptions and commitment between the Southeastern and Florida Seventh-day Adventist Conference Churches in Jacksonville, Florida (Conferences 1 and 2). The study answered four research hypotheses, where H1 and H2 asked whether there was a relationship between followers' perception of their leaders as servant leaders and their organizational commitment between conferences 1 and 2, while H3 and H4 asked whether there was a difference in followers 'perception of their leaders as servant leaders and whether there was a difference in followers' organizational commitment between Conferences 1 and 2. The results of the data analysis for Research Hypothesis 1 suggest a positive and statistically significant relationship between servant leadership and organizational commitment. For Research Hypothesis 2, the data analysis does not show a statistically significant relationship between servant leadership and commitment. Research

Hypothesis 3 showed no difference in servant leadership perceptions, and Research Hypothesis 4 showed no difference in followers' organizational commitment between the two samples. These study results will help to encourage the presence of servant leadership and organizational commitment in Conferences 1 and 2 and guide the future direction of servant leadership and organizational commitment research and praxis.

Keywords: servant leadership, commitment, church organizations

The Resilience of Women Leaders

Nicole Stallings Parker
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Roundtable: Organizational Leadership

Abstract

This study explored the coping skills, beliefs, values, and leadership styles that cultivate and build resilience in women leaders. This study was conducted to understand how women leaders build endurance during adversity. The data examined in this study answer the research question: Why is resilience important for women leaders in the workplace? The findings from this phenomenological study reflect the emerging theories that show resilience is essential to women leaders in the workplace because they are directly impacted by the following cluster values: attitude, beliefs, commitment, determination, fortitude, intentions, desire to overcome, perspective, relentlessness, and self-regulation.

Keywords: Resilience, Women Leaders, Workplace, Adversity, Leadership

Professional Coaching Roundtable

"U" Matter Leadership Development Model: Developing "U" for Purpose Fulfillment—Effective Leadership From the Inside Out

Dr. Lakeisha Walker, LCMHC, CTRP
Bridge of Hope Life Transformational Services, LLC
Roundtable: Professional Coaching

Abstract

There is an unspoken expectation for individuals who are in leadership roles to display positive actions and to magically obtain the skillsets to create a high-performance culture. This article explores the utilization of the "U" Matter Leadership Development

Model to take a deep look at the leader's inner being, which directly impacts their leadership actions. Based on consulting reviews with staff members and leaders, a few of those unspoken expectations are effective communication, building healthy relationships, establishing trust, and being consistent. As a Licensed Clinical Mental Health Counselor, it is easy to understand how low self-concept, irrational thinking, past traumatic experiences, unhealthy patterns, and a lack of emotional intelligence reduce a leader's ability to lead well. This is an evidence-based, self-regulatory, universal model that aims to separate the leader ("U") from leadership behaviors and demonstrate the effectiveness of the leadership's actions once the leader transforms thought processes, increases healthy living standards, creates emotional stability, and aligns their daily actions with their leadership purpose.

Keywords: leadership development, trust, emotional intelligence, trauma, purpose

Coaching in the Mental Health Gap

Dr. Lisha T. Wallace
The Bindu Institute
Roundtable: Professional Coaching

Abstract

There is a gap evident in the world as far as mental health is concerned. The availability of mental health professionals combined with the ability to prevent a mental ailment has created a pending mental health crisis. Coaching in the mental health gap is a multi-faceted approach to a mental health problem set. Combining tools from mental health counselors and techniques with mental health coaches and consultants provides a new model for alleviating and preventing a mental health crisis. While counselors utilize various therapeutic tools to assist a client on the reactive side of mental health, coaches and consultants at The Bindu Institute explore tools such as self-care assessments to assist the population on the preventative side. By approaching the problem set from both avenues, the pending mental health crises could be crises no more.

Keywords: mental health, coaching, consulting, counseling, self-assessment, self-care, The Bindu Institute

Coaching Up: Concept and Implementation Between First- and Second-Level Leaders

John R. Plastow
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Roundtable: Professional Coaching

Abstract

Coaching becomes a critical activity that must be tailored for each unique circumstance, relationship, authority level, and end-in-mind desired result. Many times the coaching is between an executive and a team member lower on the hierarchy; sometimes there is a supervisory function while relationally more like peers; and the most unique relationship, upon which this method primarily focuses, is between the senior leader and the second-level leader, which involves the concept of "coaching up." This requires an evolved relationship built on trust, relentless loyalty, and the absence of personal agenda. Coaching up is defined as the ability to influence the viewpoints and actions of a higher-ranking leader by the second-level leader.

Keywords: coaching, executive, organizational

Introducing the Ministry Coaching Readiness Assessment: A Faith-Based Organizational Instrument

Dr. Sally V. Fry
Expanding Leaders™

Dr. Diane M. Wiater
Regent University
Roundtable: Professional Coaching

Abstract

The Ministry Coaching Readiness Assessment (MCRA) is an instrument designed to evaluate an organization's readiness to implement or grow a coaching initiative. We have developed this new assessment to evaluate the readiness of faith-based organizations for coaching. Previously available assessments gauging an organization's readiness for coaching were solely focused on secular organizations. Coaching is a key leadership development tool and provides a basis for developing leaders at all levels in ministry. The MCRA considers the essential criteria for healthy and thriving ministries to assess the current ministry conditions. Faith-based organizations would benefit from

developing a coaching culture that provides a proactive measure to support ministry leaders. The benefits or return on investment (ROI) of coaching include improved work relationships, increased confidence, enhanced communication skills, higher employee engagement, reduced procrastination, increased goal attainment, improved well-being, and greater self-awareness. Research studies and reports demonstrate the positive ROI of coaching in various contexts. The MCRA is a comprehensive tool that assesses readiness in values and beliefs, cultural support, structural readiness, leadership readiness, participant readiness, resource allocation, and sustainability, making it a valuable resource for faith-based organizations seeking to enhance their effectiveness and positively impact Kingdom work by embracing coaching as a vital component of their leadership development strategy.

Keywords: ministry, coaching, readiness, assessment, ROI, leadership development, sustainability, faith-based

Significance of Self-Awareness in Predicting and Fostering Success

Dr. Guyla J. Greenly
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Roundtable: Professional Coaching

Abstract

This paper highlights the crucial role of self-awareness, a core aspect of emotional intelligence, in predicting and nurturing success. It emphasizes how self-awareness acts as a cornerstone for personal and professional accomplishments, exploring both its indicators and the risks associated with its absence. The transformative advantages of heightened self-awareness on one's life and career are also discussed. The paper concludes by providing practical suggestions, offering individuals a roadmap to kickstart their self-awareness journey and seamlessly integrate the topic into their coaching practices. These insights aim to clarify the significance of self-awareness and provide actionable steps for individuals and coaches to harness its power for success.

Keywords: self-awareness, coaching, emotional intelligence, success

Foresight Roundtable

Disruptive Technologies in a World of Chaos and Opportunity: AI, Quantum Computing, and other Advances in Technology

Rodney B. Woods
Regent University
Roundtable: Foresight

Abstract

This journal paper investigates the transformative potential of disruptive technologies such as artificial intelligence (AI) and quantum computing in an era characterized by both turbulence and opportunity, stressing the criticality of strategic foresight for executives. While posing profound implications for traditional business models, these technologies also herald unparalleled possibilities. With remarkable data processing and problem-solving capacities, AI offers revolutionary applications across the healthcare and finance sectors. Conversely, its ethical and regulatory problems necessitate careful navigation. Meanwhile, quantum computing, though embryonic, promises to drastically reshape complex problem-solving and engender breakthroughs in fields like cryptography and material science, albeit at the cost of disrupting existing security norms. This article emphasizes the necessity of executives adopting a strategic foresight perspective to anticipate and mitigate these technologies' disruptive impacts while harnessing their innovative potential. The discussion highlights the critical role of informed decision-making and proactive planning in fostering a robust ecosystem that supports responsible innovation and sustainable technological progress. By adopting a forward-looking, adaptive approach, executives can ensure organizational resilience and competitiveness in a rapidly transforming technological landscape.

Keywords: strategic foresight, artificial intelligence, quantum computing

Foresight, Forecasting, and Fiction: Directed Fiction as a Foresight Approach

Timothy X. Merritt
Regent University School of Business & Leadership
Roundtable: Foresight

Abstract

This work explores a creative fusion of strategic foresight, forecasting, and storytelling (Dator, 2009). It begins by likening writing prompts to Metaculus (2023) questions and details the author's journey from short stories to multipath adventure novels. It explains how strategic

foresight and forecasting work together, explaining their distinct roles in understanding the future. It also addresses the challenge of incorporating complex economic factors into fiction using Metaculus-conditioned pair questions. These questions become writing prompts for each chapter, leading to multiple plotlines with varying outcomes, from miraculous to catastrophic. This work introduces directed fiction as a powerful bridge between foresight and forecasting, combining qualitative depth and quantitative precision, utilizing real-world data and community-driven insights to create dynamic narratives that allow readers to explore potential future events within real predictions. This innovative approach promises to shape future narratives and enhance our ability to navigate today's uncertainties.

Keywords: strategic foresight, futures studies and foresight, future studies, foresight, foresight and scenario planning, fiction, fiction novels and short stories, science fiction, futurism, alternative futures, speculative fiction

Future-Centric Mindset Shifts: Strategic Foresight and Systems Thinking to Improve Micro- to Macro-Level Outcomes in the 2020s and 2030s

Aria Jones, DSL
Ariel Organizational Development Solutions (Ariel O.D.S.)
Roundtable: Foresight

Abstract

This paper explores the topic of strategic foresight and how its application can enable crucial future-centric mindset shifts across micro- and macro-levels. Strategic foresight is defined as the ability to anticipate potential futures and their implications through techniques like horizon scanning and scenario planning. Strategic foresight's history and growing importance, emphasizing systems thinking, is discussed. Individual, team, organizational, and macro-level mindset shifts required to thrive in today's volatile, uncertain, complex, and ambiguous (VUCA) environments are observed. At the personal level, shifting from reactive to proactive perspectives and linear to dynamic thinking is covered. Moving from siloed actions to collaborative solutions is addressed

for teams and departments. Organizations must transition from short-term reactivity to long-term proactivity, from knowing to learning. Macro-level perspectives require considering interconnected challenges rather than single issues. The interrelatedness and interdependencies from micro- to macro-levels are illuminated. Two key strategic foresight tools—the futures wheel and causal loop diagrams (CLDs)—are presented at a high level as easy-to-use methods to enact strategic foresight. The futures wheel allows branching out implications of ideas, while CLDs illustrate feedback relationships. The paper concludes with actionable takeaways centered around practicing systems thinking, thinking the unthinkable, anticipating disruptions using strategic foresight methods and tools, and sharing strategic foresight broadly. Overall, the research argues that strategic foresight cultivates crucial future-centric mindsets and enhances future readiness, which can significantly improve outcomes when applied across micro- to macro-levels, especially in today's VUCA world.

Keywords: strategic foresight, systems thinking, future-centric mindset, mindset shifts, futures thinking, disruption management, strategy, learning, adaptation

Servant Leadership Roundtable

A Review of Servant Leadership Qualities From Esther 4:1-17, 5:1-8, 7:1-7, and 8:1-15

George K. Nti
Regent University, School of Business and Leadership
Roundtable: Servant Leadership

Abstract

This article reports a study of servant leadership from Esther 4:1-17, 5:1-8, 7:1-7, and 8:1-15 through the framework of Barbuto and Wheeler's (2006) servant leadership questionnaire. I give specific attention to aspects of altruistic calling, emotional intelligence, wisdom, persuasive mapping, and organizational stewardship within the perspective of servant leadership. Further exploration of altruism, emotional intelligence, applying knowledge, persuasion, and stewardship aspects of servant leadership raises the consciousness of how in the person of Esther, having others' interests at hand, serving others, helping others with emotional healing, anticipating consequences of decisions, offering compelling reasons for others to do things, and encouraging others to have community spirit exist. An appreciation and understanding of servant leadership and its relevance in 21st-century leadership rings from Esther's example.

Continuing the Mission: Servant Leadership Modeled by the Proverbs 31 Woman and Applied as a Soldier and Veteran

Bobbi Y. Cumpston
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Roundtable: Servant Leadership

Abstract

Servant leadership began with Robert Greenleaf in 1970. Discussions over the definition, constructs, and measures continue today. The standardized description of servant leadership is servant first, and then leader, but the constructs differ with time and research. In addition, measurements of the successful application of servant leadership have adapted as the concepts of servant leadership have been redefined and expanded. One example of servant leadership is the Proverbs 31 woman, who demonstrates servant leadership through her heart and actions. Her characteristics include love, altruism, faith, and wisdom. Her actions demonstrate a spirit of service combined with leadership abilities in her family, household, and community. This paper proposes that the Proverbs 31 woman is an example and definition of servant leadership with a practical application through an Army veteran's leadership experience both in service and after retirement.

Servant Leadership: How Has it Shaped the Last 20 Years and Where is it Going?

Dr. Joycelynn Green
Regent University School of Business and Leadership
Roundtable: Servant Leadership Roundtable

Abstract

This article provides a synopsis of the history of servant leadership and its revolution within the past two decades and decades to come. The idea of leadership is rooted in ancient philosophical and religious traditions (Aldulaimi, 2019). Conversely, the concept was popularized in the 20th century by Robert K. Greenleaf, who explored and

promoted this leadership philosophy through his writings and lectures. The idea of servant leadership is conceived in the biblical teachings where the Messiah pioneered servant leadership as the perfect way to lead the followers. According to Qiu and Dooley (2019), in ancient times, the idea of servant leadership was traced to ancient China when the Confucian philosophy was established. Nevertheless, in the ancient world other regions also promoted servant leadership as in Greece, for example, when Socrates and Plato described leaders as those dedicated to their communities' well-being. However, these ancient views take a decontextualized approach to leadership that does not focus on using power but on gaining influence through serving. This article highlights the historical background of servant leadership, its key characteristics with measurement tools, and the findings of relevant studies conducted over the last 20 years. In the study conceptual model, servant leaders use their motivation to lead with a need to serve and display servant leadership. Personal characteristics and culture are positioned alongside the motivational dimension. Servant leadership is established through the empowerment and development of people. Nonetheless, servant leadership has significantly transformed in the last 20 years.

Keywords: servant leadership, leadership, followers

Striving to Thriving: Servant Leadership in Entrepreneurial Growth

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Roundtable: Servant Leadership

Abstract

The arduous demands of entrepreneurship lead to a high rate of business failure in the early stages of development. A critical factor in their failure to thrive is the founder's willingness, or lack thereof, to adapt roles to fit the organizational needs. Research has identified the stages of small businesses and the organization's needs within these stages. Many professionals recognize a significant problem in transitioning from mere survival to success. For leaders to transition, the founder needs a significant shift in responsibility and involvement. With this shift, growth is likely. This paper aims to solve this problem by addressing several components of this shift. The founder must remove themselves as the primary manager of tasks to a manager of people; they must move from the doer to the CEO. By looking at historical accounts of the Greek and Roman empires, leaders can draw valuable information for making such a shift. The Greeks operated in dispersed, autonomous, and highly individualized city–states. Each location had individual governance. In turn, the Romans had a centralized, controlled, and singular rule over the empire. Their temples, dedicated to their gods, resemble their

governing authority. The Greek temples were spread out, each in dedication to a particular god. These gods had singular domains, often resembling the local people's characteristics. The Romans had the Pantheon—the home of all the gods. For a god to be seen as legitimate, its presence must be in the Pantheon. The Greeks were decentralized; the Romans centralized. This approach led to the Romans ultimately conquering the Greeks. For entrepreneurs looking to leap from surviving to thriving, emulating the Roman's approach within strategy and design is beneficial. Such an approach is seen with Apple. By intentionally developing the strategy and design in a unified approach, entrepreneurs are equipped to make the leap to success. However, to do so, leaders must become a servant to the organization and the people it serves. By offering themselves to others, the founder can equip and uplift the leadership team to transition into their new roles. With a new design and strategy for the organization, responsibilities will shift. The founder's new role is to first serve others in making the shift and then to continue serving through organizational growth. For leaders to move from surviving to thriving, they need a change in their roles and responsibilities. This shift will take place by serving others and integrating this approach into the strategy and design of the organization.

Keywords: Entrepreneurship, Servant Leadership, Strategy, Organizational Design, Small Business

The Case for Servant Leadership Executive Peer Advisory Groups - Successfully Leading Innovation in an Organization

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Organizational Talent Consulting

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Pressure Connections Corporation
Roundtable: Servant Leadership Roundtable

Abstract

Executive leadership is facing a time of significant challenge and complexity. Numerous sociological and technological advances are driving the complexity, making it necessary for leaders to discover solutions to meet new challenges. This paper sets out to review the value of executive peer advisory groups (EPAGs), the theoretical symbiotic relationship between servant leadership and EPAGs, and the associated competitive advantage for leaders and organizations. There is no serious question about the need for better leadership development. Numerous studies have demonstrated that the most

successful and creative organizations employ the best leaders. EPAGs are powerful but often untapped leadership development modalities. Evidence suggests that EPAGs are a more efficient model for developing vital leadership skills, including effective active listening, emotional intelligence, and employee engagement. In a peer advisory group, participants exchange roles from leader to follower as needed so as to serve one another. This article considers what leaders might do to gain a competitive advantage in an uncertain world. Our premise is based on peer-reviewed evidence arguing that a community of servant leaders, created through the formation of a servant-leader-focused EPAG, accelerates the character development of servant leaders. Leadership behaviors guide actions, but a leader's character determines how and if the leader acts. Servant leadership development from peers accelerates the learning cycle by developing vital cognitive, behavioral, and emotional capacities. Character and community hold the key to unlocking the competitive advantage through the symbiotic relationship in the EPAG.

Key Words: executive development, peer advisory groups, community, character, servant leadership

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Transformative Innovation Roundtable

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Successfully Leading Innovation in an Organization

Viewu Dei-Tutu
Regent University
Roundtable: Transformative Innovation

Abstract

Innovation is the fuel that keeps an organization running in today's volatile, uncertain, complex, and ambiguous environment. Therefore, it is imperative that organizations fully understand the concept of innovation and learn how to allocate resources to maximize its benefits. This paper looks at the importance of innovation in today's highly competitive and unpredictable global economy and how organizations can leverage it. It highlights the importance of an organization's culture and focuses on the role its leadership can play in the innovation process. For an organization to be at the forefront of innovation, it is necessary that its leaders fully understand their role in the process. This paper outlines the characteristics of an innovative leader in an organization. It further discusses the key attributes a leader must consistently exhibit for all stakeholders to actively participate in the ideation and development of new products and services. With an innovation mindset, an organization's leadership can

effectively promote innovation internally and make the organization relevant, competitive, and profitable in its marketplace.

Keywords: Innovate, Leadership, Culture

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Mapping Future Frontiers for Women in Ecclesial Leadership: A Fresh Appraisal of 1 Timothy 2:11–15

Paul J. Palma, Ph.D.
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Roundtable: Biblical Perspectives

Abstract

The passage at the center of the contemporary debate regarding women in ministry is 1 Timothy 2:11–15. Many female seminarians pursuing their call to the pastorate face opposition from professors, peers, and church members. A fresh appraisal of this text suggests that exegetical integrity is not at odds with sparing the female pastor her emotional distress. This paper builds on scholarly readings of the passage that challenge the traditional assumption banning women from governing pastoral church offices, underscoring the promise of a middle-ground approach for advancing the gender roles discussion. The argument begins by examining the historical context of the evangelical gender debate and proceeds with an illumination of the passage's background and a verse-by-verse analysis. It closes with constructive suggestions in light of pertinent leadership models.

Keywords:

Whether specific ecclesial leadership offices are closed to women has spurred much debate in recent decades, hinging on fundamental beliefs about God's design for church government and our approach to relevant scripture. The passage typically at the center of the discussion is 1 Timothy 2:11–15. In most seminary and leadership programs today, one will find women who have joined the school to further their call to serve as pastors in the local church. It reasons that the professor who has adopted the traditional view that forbids women to the pastorate faces an uphill battle. Thomas Schreiner (1995) observed the emotional agony of females whose authentic calling is constantly undermined, noting, "most of these women students have already been subjected somewhere in their journey to insensitive and cruel comments by men" (pp. 105–154).

A fresh appraisal of the passage in 1 Timothy implies that exegetical integrity need not be sacrificed on the altar of assuaging the aspiring female's emotional destress. This paper explores unique contributions to the conversation over the extent and nature of women's leadership in the church, maintaining the viability of scholarly perspectives

that challenge traditional assumptions. A middle-ground approach between complementarianism and egalitarianism holds promise for advancing the evangelical gender discussion (Kohm et al., 2011; Sumner, 2007).

The current essay first lays out the historical background of the contemporary evangelical debate. The discussion has commonly been defined as a conversation between two parties. On the one hand, *egalitarians* maintain that all functions of church government are open to men and women alike. On the other hand, *complementarians* emphasize that men and women are created for distinct functions that entail limitations for women regarding the office of pastor or elder. In fact, a closer look reveals that at the furthest extreme on each side is *secular feminism* (dictated by an individual rights and autonomy agenda) on the one hand and *cultural patriarchalism* (exclusively denying a woman's fitness for leadership roles in either the family, church, or society) on the other. The second section illuminates the historical and literary background of 1 Timothy 2. The third part supplies a close exegetical analysis of verses 11–15, acknowledging the contextually-laden meaning of Paul's instruction without abstracting the passage from application to broader ecclesial contexts. Based on the analysis and significant leadership approaches, I conclude with constructive suggestions for the evangelical gender conversation moving forward.

Expanding Roles for American Women and the Evangelical Gender Debate

The history of the United States has witnessed a remarkable expansion of women's roles in the home, church, and society. Embodying the heart of female ministry in America, women organized as part of the women's missionary enterprise in the early 19th century. They formed small societies to advance fundraising initiatives and eventually formed their own mission boards to evangelize women and children. In 1888, women in North America joined with others in Britain to spearhead the international ecumenical group, the World's Missionary Committee of Christian Women (Reeves-Ellington, 2011).

The post-Civil War era saw the expansion of female opportunities in legal, business, education, and professional arenas, realizing the vision of first-generation American suffragists such as Elizabeth Cady Stanton, Suzan B. Anthony, and Lucy Stone. Females entered the civic sphere, seizing forums as public speakers. Society began to recognize women as contributors of unique skills that men lacked. Prominent evangelical leaders like Dwight L. Moody and A. J. Gordon repeatedly called women to step in as preachers. Gordon's wife, Maria, taught at the college he founded while serving as president of the Massachusetts Women's Christian Temperance Union (Epstein, 1986; Hassey, 1986). During World War I, the droves of women who stepped in to fill industrial work vacancies left by male servicemen broke down the remaining

opposition to women's suffrage. Such events culminated in the 1920 ratification of the Nineteenth Amendment (Free, 2015; McConnaughy, 2013).

The early 20th-century Pentecostal revivals embodied society's larger empowering of women. The Pentecostal emphasis on collective spiritual gifts for every congregant afforded abundant opportunities for female evangelists. Not only did Pentecostalism usually welcome women more than the mainline churches, but it also earned a reputation for its female preachers and leaders. Among the reverberating voices of the Azusa Street revival were the African American pioneers Julia Hutchins, Neely Terry, and Lucy Farrow. Later Pentecostal visionaries included the radio evangelist and Foursquare Church founder Aimee Semple McPherson, the televangelist Kathryn Kuhlman, and church-planting preacher Maria Woodworth-Etter. In the 1960s, the Charismatic movement extended the rising trend of women preachers and pastors, embodying a new wave of Pentecostalism now in the mainline churches. In Pentecostal–Charismatic contexts, it is increasingly more widespread to encounter women televangelists, all-women conference lineups, and their teachings in books and DVDs (Alexander, 2005; Hosier, 1976; Rademaker, 2018).

After World War II, as American families turned inward for stability, the structure of households shifted from large extended families to more controllable nuclear families. For many, the domestic containment of the Cold War years and the ensuing *baby boom* demanded retracting to conventional mores. Families found solidity in the idealistic roles of the homemaking wife and breadwinning husband. Evangelical women viewed the domestic life and nurturing children as the center of their work and ministry. During the 1960s, the social unrest of the Civil Rights Movement called attention to the persistent prejudice against marginalized groups like women, triggering a wave of feminism. Fresh awareness for wider issues such as sexuality, domesticity, and reproductive rights caused evangelical women to reevaluate their traditional roles (Cochran, 2005; Coontz, 2010; Graebner, 1991; Swinth, 2018). The new feminist movement focused on individual rights and benefits over corporate solidarity and drew a noted dichotomy between *family life* (the home) and the *world* (the workplace and public life). In the 1970s and 1980s, the evangelical feminist movement solidified in response to secular feminism while defending a woman's equal opportunity in the church and decision-making power in the home (Hull, 1987; Lee-Barnewall, 2016; Whitehead & Blankenhorn, 1991).

Among the emerging organizations that promoted the evangelical feminist cause was the Evangelical Women's Caucus. Pioneered by Nancy Hardesty in 1974, the caucus strove to enhance female admittance to the ministry, seminaries, and church administration. In 1986, Catherine Kroeger established the Christians for Biblical Equality (CBE) to build families in harmony with scripture's authority in matters of faith and practice. CBE adherents would eventually veer from the *feminist* label because

of its association with secular feminism, adopting instead the descriptor *egalitarianism* (i.e., that all roles in the home and church are open to men and women alike). This move distanced the CBE from the Evangelical Woman's Caucus, which tolerated some of the more liberal views of secular feminism. The latter substituted the *evangelical* signifier from their name, known today as the Ecumenical Women's Caucus, becoming the flagship organization of *Christian feminism* (Evangelical & Ecumenical, 2004; Finger & Horner, 2006).

In 1987, in retort to the apparent challenges of feminism, representatives from the traditional perspective formed the Council on Biblical Manhood and Womanhood (CBMW). The council offered a distinct alternative to Christian feminism, adopting the position known as *complementarianism* (although men and women are created equally in God's image, they are made for distinct roles in the home and church). Regrettably, the CBMW's reproval did little to discriminate between *Christian* (the Women's Caucus) and more conservative *evangelical* (the CBE) feminists, leading to a riposte from egalitarians (Piper & Grudem, 1992; see also Piper & Grudem, 1991).

Complementarians and egalitarians represented by the CBMW and CBE, respectively, came to comprise the main players in the often adversative evangelical gender debate. However, as the controversy's historical contours indicate, the parties on the feminist (secular and Christian) and patriarchalist extremes warrant the most significant danger to the biblical model of gender roles. The more recent *Christian patriarchy* movement, although claiming a biblically grounded perspective, in practice follows an unmitigated male authority across the spheres of home, church, and society. Often associated with excess and scandal, Christian patriarchalists represent a more significant rival to biblical egalitarianism than complementarianism (Wilson, 2016; see also Joyce, 2010).

It remains unfortunate to see some historically evangelical denominations fracturing over the gender roles issue. This past year, the Southern Baptist Convention decided to expunge five churches that had installed a female pastor. These churches, which included Saddleback Valley Community Church, one of its largest (at about 55,000 members), were deemed "to be not in friendly cooperation" with the convention (Graham, 2023). Although not as the *lead* pastor, Saddleback had installed a woman as a *campus* pastor.

Background of 1 Timothy 2

A robust reexamination of 1 Timothy 2:11–15 in view of its first-century historical context offers needed perspective for the evangelical gender debate, illuminating the respective arguments and clarifying misconceptions. The Christian community Paul advised in 1 Timothy faced peculiar circumstances, unlike any other church to which he wrote.

The epistle was written to Paul's confidant and ministry overseer in Ephesus, Timothy, during the mid-60s, with Nero's reign and the mass slaughter of Christians under way. One of the most prodigious metropolises of the eastern Mediterranean, Ephesus was an integral trade center and seedbed of multiculturalism. Two religious influences on first-century Ephesus are crucial to comprehending the historical context of the letter. The first is the false teaching of the Judaizers. Paul's correspondence with Timothy reveals evidence of a Jewish sect that wove tenets of Christianity with a works righteousness ethic and preyed on vulnerable women (1 Tim. 5:11–13; 2 Tim. 3:5–8). Although the Judaizers probably considered themselves Christians, their emphasis on Jewish monotheism undervalued the meaning of the crucified Christ. As gleaned from Paul elsewhere, the sect was culpable of pressuring Gentiles into accepting the many obligations of the law, especially circumcision (Gal. 2:11–21). The second notable impulse was the worship of the goddess Artemis. Ephesus was home to the goddess' central temple, the Artemision, hailed by Antipater as one of the seven wonders of the ancient world. Artemis was revered as the deity of nature, fertility, and young women. Her cult was run by an all-woman priesthood that kept male worshippers in check (Immendörfer, 2017; Wright, 2004).

Paul began 1 Timothy 2 by urging that the people pray for everyone (vv. 1–7). Such prayer, for believers and unbelievers alike (including "kings" and others in "high positions," New Revised Standard Version), promoted the virtue of "a quiet and peaceable life." Paul proceeded to a few gender-specific guidelines. Some Ephesian men were prone to dissension and quarreling during public prayer. In verse 8, he implored them to turn from hypocrisy and pray with sincerity (Huizing, 2011; Lea & Griffin, 1992; Oden, 1989). He then turned to the Ephesian women, advising them on appropriate congregational décor according to the principle of "modesty" (v. 9), from the Greek *kosmios* suggesting respectability and orderliness (Thayer, 2007). The kind of dress Paul cautioned against probably encompassed both sensually revealing clothes and attire that summoned attention to one's social status (as insinuated in the allusion to extravagant "gold" and "pearl" jewelry and "expensive" garb). His comments in Chapter 2 were directed to the corporate context, apparent in the emphasis on praying together (v. 8) and the relational aspects of teaching in the subsequent section (vv. 12–13). Nevertheless, the general principles behind his admonishments extend to female conduct in a broader sense, as hinted at in the transition to "good works" in verse 10—a thread in Paul's teaching usually applicable to all believers across many contexts (Fee, 1988; Hoag, 2015; Lea & Griffin, 1992).

Exegetical Analysis of Verses 11–15

Paul's ensuing restriction of female speech appears quite coarse on a cursory reading:

11) Let a woman learn in silence with full submission. 12) I do not permit a woman to teach or to have authority over a man; she is to keep silent. 13) For Adam was formed first, then Eve, 14) and Adam was not deceived, but the woman was deceived and became a transgressor.

The insistence on a prayerful attitude of *hēsychia* ("silence" or "quietness") frames the entire pericope in Chapter 2. The same term appears in verse 2: "that we may lead a quiet [*hēsychios*] and peaceable life." If Paul seemed abrupt, consider that while his contemporary males disparaged a female from speaking and learning in public, he urged her pursuit of understanding and knowledge. The single verb in the passage appearing in the imperative is *manthanō* ("learn"), underscoring Paul's focus on promoting her freedom to learn. His instruction on teaching and authority is preceded by *epitrepō* ("I do not permit"), a present indicative form that lacks the same sense of permanence as the summons to learn (Lea & Griffin, 1992; Liefeld, 1999).

Despite the challenges the passage presents, it is not necessary to ascribe it, as some argue, to some Deutero–Pauline source. The reason we do not see similar claims about a woman's learning and submission to authority elsewhere in Paul is tied to the peculiar circumstances of Ephesus. He is countering the influence of false teachers who preyed on susceptible Ephesian women (1 Tim. 5:11–13; 2 Tim. 3:6–8). While the primary heretics were males—for instance, Hymenaeus, Alexander, and Philetus (1 Tim. 1:19–20; 2 Tim. 2:17–18)—vulnerable women were circulating the false teaching during corporate worship. Moreover, considering the ubiquity of the Artemis cult, it is likely at least a few of Timothy's female congregants were former cultists. If traces of the cultists' former ways lingered—their raucous exuberance and overt privileging of the female voice over that of males—they would have further compromised the atmosphere of learning Paul encouraged. The Artemis cult background, characterized by sumptuous décor and promiscuity, likewise helps fill in the context for the modesty admonishment in verses 9–10 (Gritz, 1991; Lea & Griffin, 1992; Liefeld, 1999). Although concerned with how women were instructing men during corporate worship, clues elsewhere suggest Paul did not regard it inherently wrong for women to teach men. He commended Timothy for being taught correctly by his godly mother and grandmother. In Acts 18:24–26, Luke acknowledged the formative influence of Priscilla on the learned Apollos when she educated him in matters of faith (Lea & Griffin, 1992; Piper & Grudem, 1991).

Paul's use of the verb *authenteō* ("to have authority over") in verse 12 is noteworthy. The term's close correlation to "to teach" (*didaskō*) suggests that the two words should be paired. Paul is not restricting "teaching" on the one hand and "authority" on the other but, more likely, "teaching authoritatively" (or "authoritative teaching"; Moo, 1991; Payne, 2009). It may be that Paul is not merely addressing women who exercise the authority of the teaching office but those doing so in an unhealthy, "domineering" (or

"usurping") manner (Lea & Griffin, 1992; Liefeld, 1999; Marshall, 2007; Towner, 1994). However, more significant than whether the term carries a positive or negative undertone, is its uniqueness. This instance is the only place in the New Testament where *authenteō* appears. It is not the typical *exousia* Paul used liberally to express a person or ruler's authority.[1] The unusual word implies, as Towner (1994) suggested, "an unusual situation" (p. 77). Considering Ephesus' peculiar circumstances, the inappropriate teaching Paul warned against stems from its heretical content and the disturbance it caused amid a social order where instructing men was unusual and offensive. To be educated or corrected by a wife, considering the age and education gap (men were frequently 9 or 10 years older than their wives), would have been unsettling for the typical husband. Upon marriage, the much older and learned husband effectively acquired the role of the wife's teacher—prior to that, her mother carried out this function (Wolicki, 2015). Even with this context in view, it is unlikely Paul limited all public female teaching where men are present but probably only that belonging to the office of overseer (or elder) described in the immediately following text (1 Tim. 3:1–7).

It remains to be shown whether a woman's (*gynē*) learning with "submission" (from *hypotassō*) is directed toward her husband, as is usually assumed. The anarthrous, singular form of *gynē* functions as a generic noun, likely referring to more than just "wives" and encompassing even the younger widows Paul reproved in 5:11–15 (Lea & Griffin, 1992; Mounce, 2000). Additionally, *hypotassō* does not appear here in the typical middle voice but as a dative construct that more likely refers to a woman's attitude as a learner, namely, her submission to God (and the teachings of God). Although the one benefiting from such submission might include her husband, the elders, or other church leaders, Paul altered the focus (Gritz, 1991; Wright, 2004). His solution did not entail a woman's verbal silence. His word choice for "silence," *hēsychia*, encompassed chiefly an attitude or disposition (even virtue) of "quietness" or "tranquility." The term implies composure, responsiveness, and a teachable spirit befitting learning, as Paul commended for both men and women in verse 2 (Bauer et al., 2000; see also Mounce, 2000; Oden, 1989).

Much has been said about the creation narrative allusions in the subsequent verses. To comprehend the allusion in verse 13 to the order of creation (as portrayed in Gen. 2:7–8, 18–23), one must consider the similar argument presented in 1 Corinthians 11:7–9. In the latter, Paul referred to the order of creation principle to add perspective to his insistence that women cover their heads and then immediately reinterprets it in light of mutual interdependence. The conventional male-first order is counterbalanced by the

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[1] As in a person's authority (1 Cor. 11:10; 2 Cor. 10:8; 13:10), a bearer of ruling authority (Rom. 13:1–3; 1 Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15; Tit. 3:1), the right to choose or act (1 Cor. 8:9; 9:4–6, 12, 18; 2 Thess. 3:9), or the domain of power (Col. 1:13; Eph. 2:2).

acknowledgment in verses 11–12 that now men come from women through childbirth. Most agree that Paul's words refer to a culturally specific practice and would be applied differently today. Because order of creation theology abounded among the Jewish rabbis, evident in marriage structure and primogeniture laws, the allusion may serve to correct some false teachers' distorted view of the narrative. The Judaizer's "myths and endless genealogies" (1 Tim. 1:4; cf. Titus 3:9), which some of the women had capitulated to, included false impressions about creation and the Fall. Perhaps Paul is suggesting that although the man was created first, the woman was deceived first, thus, they are equally responsible (Liefeld, 1999; Marshall, 2007; Towner, 1994).[2] Verse 14's mention of Eve's deception also supplied an example for the Ephesian situation. As Eve's duplicity had calamitous results (Gen. 3:1–13, 16), the deception of women in Ephesus jeopardized the equability of corporate worship. Paul did not say that women are more prone than men to deception, which would imply an ontological subordination (both egalitarians and complementarians agree here). It had become common custom to allude to Eve's deception when warning against false teaching, a rhetorical argument Paul likewise employed in 2 Corinthians 11:3, although in the latter as an example for men and women alike (Fee, 1988; Towner, 1994).

Concerning verse 15, it appears that some Ephesian women were neglecting their responsibility to rear their children (1 Tim. 5:13–14). The instruction cautions them against the excessive demands of leadership as an overseer, assuming the obligations of an elder would have only further impaired the negligent woman's ability to fulfill her family duties. Paul's directive about "childbearing" (*teknogonia*) probably applies to the whole God-given vocation of motherhood. By fulfilling this calling, a woman embodied the virtue of the faithful (Fee, 1998; Mounce, 1993; Towner, 1994).

Conclusions and Implications for Leadership Theory

Historical–cultural background is indispensable for navigating the exegetical nuances of disputed Pauline gender passages. First-century Greco–Roman and Jewish cultures were significantly more male-dominant than most Western peoples today (North American, European, and Latin American), where gender parity has become the standard. For Ephesus, unruly female teaching, informed by the background of the Judaizing controversy and the boisterousness of the goddess cult, would have been perceived as unsettling, if not hostile. Contemporary women are as well-educated as men and hold similar careers. Households are not as large, technology has revolutionized domestic life, and the average life expectancy is much longer. Such factors equate to more time for women to pursue an education and a career (Casper & Bianchi, 2002; Patterson et al., 2008). Interpretive approaches that overlook the

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[2] Romans 5 places the culpability for the introduction of sin into the world squarely on Adam.

culturally conditioned nature of Paul's instruction are potentially destructive, as evident in the Christian patriarchy movement.

In connection to ministry (and marriage), servant leadership affords an innovative paradigm that helps navigate interpretations on the far extremes. Among other approaches, such as transformational theory (see Druskat, 1994), the servant leadership model warrants consideration for its potential contribution to the gender roles discussion. According to this model's architect, Robert Greenleaf, the servant leader begins by leading and, from there, will *aspire to lead* (as cited in Lee-Barnewall, 2016; see also Crippen, 2022). A servant-first approach taps into Jesus' pattern, who "did not come to be served, but to serve" (Matt. 20:28).

Paul extended the same principle to the husband's self-sacrificial love in marriage, built on the example of Christ who "loved the church and gave himself up for her" (Eph. 5:25). For Paul, the measure of marital virtue is submission to one another, rooted in the image of the surrendering love of Christ for the church (Eph. 5:21). Dierendonck and Patterson underscored the close tie between servant leadership (as compassionate love) with other virtues such as wisdom, humility, gratitude, forgiveness, and altruism (Dierendonck & Patterson, 2015). A servant-first paradigm reverses the patriarchal model where leadership is lorded over women. Recovering a robust servant-minded approach helps guard against a patriarchal reading of 1 Timothy 2 fixated on submission to male authority to the neglect of Paul's more salient claim encouraging women to learn. Such a lens might also push beyond feminist readings that cast Paul as a misogynist while ignoring that he defended a woman's right to learn in a society that denied it.

While 1 Timothy 2:11–15 contains timeless application regarding the value of parental responsibility and the orderliness of corporate worship, this passage alone hardly prohibits all women from governing (overseer) pastoral positions. Paul's affirmation of female leaders elsewhere—Chloe, Phoebe, Junia, and Nympha, among others (Rom. 16: 1 Cor. 11)—bears witness to their considerable, even governing, ministry among early church congregations. Undergirding the corrective (mediating position) this study has proposed for the evangelical gender divide is the need for *discretion*: the pastorate (and ordination) is not off limits to some solely because of their gender, but a given church (like Ephesus) may exercise judgment in restricting women from overseer positions. Considering social, ethnic, and regional factors, a church may deem it best to limit some women from specific positions. Nevertheless, similar constraints may also be extended to unresponsible men.

Local churches and denominations stand to benefit from adopting a perspective that reaches toward the center of the gender roles divide. Kohm et al. (2011) underscored the promise of a middle ground for contemporary biblical scholarship that challenges

demeaning attitudes toward women. Such a compromise does not necessarily imply divorcing oneself from one's complementarian or egalitarian roots, but it might mean adopting a more moderate complementarianism or, for others, a cautious egalitarianism. The extremes—patriarchalism and an unbridled feminism—threaten to erode the fabric of a biblically conversant, servant-oriented approach to leadership.

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Paul J. Palma has been teaching Christian history and theology in higher education for more than 10 years. He holds a Ph.D. in Historical Theology from Regent University. He is the author of Italian American Pentecostalism and the Struggle for Religious Identity (2020), Embracing Our Roots: Rediscovering the Value of Faith, Family, and Tradition (2021), Grassroots Pentecostalism in Brazil and the United States: Migrations, Missions, and Mobility (2022), and What Saint Paul Really Said About Women (forthcoming).

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Power Play and Decision Making: King David and Absalom

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Abstract

Steussy (1994) declared the story of King David and Absalom as "a tale about the exercise of power" (p. 218). In the power play between King David and Absalom, the latter exploited the former's weak position to sway the Israelites' political will favorably. Scholars proffered different reasons but could not decipher the reason for the overwhelming national resentment against David during this period (Weingreen, 1969, p. 263). However, one reason Absalom became the tipping point for the rebellion was Absalom's resentment of Tamar and Amnon incident (2 Sam. 13:19-22) due to the inaction of King David to discipline Amnon and reconcile with Absalom, giving room to Satan to use Absalom (McIndoe, 2003). This paper studied the impact of decision making (action and inaction) on the acquisition or cessation of power. It shows that weakened character weakens resolve to take decisive steps, and the inaction could be fatal for the organization (nation), emphasizing that others suffer when leaders do not resist the seduction of power (Fast et al., 2012).

Keywords: power play, decision making, King David, Absalom, adverse effects of inaction

Ivancevich et al. (2008) explained power as a party's ability to affect another's actions, while influence is a relationship in which a party persuades another to do its bidding. Ivancevich et al. summarized this explanation as power being potential influence and influence being power in action. There are different displays of power in Absalom's rebellion against his father, King David.

French and Raven (1959) named five types of power—legitimate, reward, coercive, expert, and referent. King David had legitimate power, but Absalom used reward power to steal the hearts of the Israelites from the King (2 Sam. 15:1–6). Both used expert power to sway the outcome of the rebellion to their side.

Absalom used the expert power of Ahithophel, a man renowned as an oracle in wisdom, to establish his rule (2 Sam. 16:23). In comparison, David used the expert

power of the wisdom of Hushai the Archite (2 Sam. 15:31–37). The referent power of King David over Hushai made the latter concur with the former's demand to pretend to be with Absalom to sabotage the rebellion (2 Sam. 16:15–19). Also, King David used his expert power as a strategic leader to plant Hushai in Absalom's camp ahead, knowing Absalom would soon need counsel so Hushai could neutralize Ahithophel's counsel, which was a successful strategy.

Considering the rebellion's novelty, King David and Absalom had to make nonprogrammed decisions. According to Simon (1960), programmed and nonprogrammed decisions emanate from routine and nonroutine incidents. Cafferky (2011) posited an intuitive decision-making process in a nonroutine scenario like the outbreak of the rebellion.

Fast et al. (2012) posited that overconfidence makes leaders act rashly. Fast et al. posited further that when an overconfident leader gets power, it could be disastrous for the leader and the organization the person leads. Absalom was overconfident, seeing he could muster almost all Israel to back him. It agrees with Fast et al.'s position that overconfident people seek power, which makes them more brash and overconfident when they get control. It manifests in Absalom's easy trust in Hushai to the detriment of sounder advice by Ahithophel, which led to his Waterloo and the slaughter of thousands of Israelites (2 Sam. 18:7), as Fast et al. predicted.

According to Luke 14: 31–32, the army with a superior strategy wins the war. Dysfunctional conflict makes groups have distorted perceptions. Dysfunctional conflict is "a confrontation or interaction between groups that harms the organization or hinders the achievement of organizational goals" (Ivancevich et al., 2008, p. 305). Bacal (2004) described this type of conflict as ugly, though it could be good; that is, conflict could be positive and developmental. They believe they are superior to the other side. Absalom was overconfident, though God answered King David's prayer on Ahithophel's counsel; Absalom's team had a distorted view of their strength. Hushai led Absalom to death by advising him to lead the army, whereas David did not go to battle, using intuition based on his experience. It was a better strategy, according to Proverbs 24:6—a person with better strategy wins.

The three behavioral factors—values, propensity for risk, and escalation of commitment—that affect the decision-making process shared by Ivancevich et al. (2008) revealed the lack of values of Absalom, his high propensity to risk, and his tendency to escalate commitment. King David's avoidance method in the conflict with Amnon and Absalom was at the root of the rebellion (Guzik, 2022; Meyer, 1914; Trapp, 1868). Ivancevich et al. advised against using avoidance as a final conflict resolution method. McIndoe (2003) confirmed that King David's inaction on the incest was the beginning of Absalom's hostility. Thus, the paper studies the impact of decision making (action and

inaction) on the acquisition or cessation of power. It shows that weakened character weakens resolve to take decisive actions, and the inaction could be fatal for the organization (nation), emphasizing that others suffer when leaders do not resist the seduction of power (Fast et al., 2012).

Decision Making

Ivancevich et al. (2008) defined decisions as means of solving problems or achieving results. Ivancevich et al. continued that decision making is choosing a solution to a problem or an action on an opportunity. Murnighan and Mowen (2002) asserted that a manager's effectiveness shows by the quality of their decisions, which could be detrimental or beneficial to the manager's career and the organization's success (Ivancevich et al., 2008).

Programmed Versus Nonprogrammed

Simon (1960) proposed two types of decisions. According to Simon, there are programmed decisions when an issue is routine and repetitive, and a process can handle it. For example, in Bible days, 2 Samuel 11:1 states that there was a regular season when kings went to the battlefield with their armies. Warfare was a routine and repetitive event at the time. Another example is, earlier, in Numbers 1, God gave the Israelites the process of their war formation according to their tribes when going to war.

However, nonprogrammed decisions are needed when the issue under consideration is non-routine, novel, unstructured, complex, or very important. The perfect problem for a nonprogrammed decision is the Absalom-led rebellion against King David, his father. There were two occasions when he was not fully King over Israel: (a) after the death of Saul (2 Sam. 2) and (b) when Sheba made a secession attempt, calling Israelites to stop following David, and they obeyed, leaving only Judah (2 Sam. 20). None of these was as unique and comparable to this rebellion in magnitude (Weingreen, 1969, pp. 263–264). This problem, unlike the other rebellions, was complex due to the father–son relationship of the characters. Lastly, it was essential as the magnitude could lead to a complete overthrow of King David, unlike others who attempted to secede parts of the kingdom.

Intuitive Versus Rational Decision Making

Cafferky (2011) said that when there is an unusual situation with uncertainty, limited time to act, minimal information, no assurance of the outcome of a decision, and leaders can take many alternative actions, leaders use their intuition instead of a rational decision-making process to decide. Intuitive decision making relies on a leader's *gut* feeling based on experience to process information and the environment to tackle a problem or harness opportunities (Ivancevich et al., 2008; Miller & Ireland, 2005).

Ivancevich et al. (2008) listed a seven-part decision-making process for rational decision making that applies to making nonprogrammed decisions: (a) establish goals and measure results, (b) identify and analyze the problem, (c) develop alternative solutions, (d) evaluate alternatives, (e) select the best solution, (f) implement the decision, and (g) follow up and evaluate the decision. However, this method does not apply to the scenario in this paper.

Cafferky (2011) described the scenario Simon (1960) said would need nonprogrammed decisions. The rebellion was an uncertain situation where both parties had limited time to take decisive steps to win. The two parties also had no complete information about each other's camp and the outcome of any decision, though both had alternative actions.

Behavioral Factors

Ivancevich et al. (2008) listed the three factors that impact decision making—values, propensity for risk, and escalation of commitment. According to Ivancevich et al., values are beliefs that guide a person when choosing. Ivancevich et al. explained the propensity for risk as the decision maker's willingness to take risks while making decisions. Lastly, Ivancevich et al. described the escalation of commitment as the tendency of a decision maker to adhere to a previous decision more when a rational decision maker would withdraw.

Guzik (2022) opined that King David was indulgent of the princes, so he did not hold Amnon accountable for the incest. Guzik posited further that the indulgence, in this case, may be due to the King's known sexual escapades that made him unable to correct Amnon. It was extended to Absalom, too, on the murder of Amnon. He was not corrected, and, eventually, he strayed, rebelling against his father, leading to his demise. David respected and honored his parents despite the father not reckoning with him initially (1 Sam. 16:1–13, 22:3–4). King David also refused to kill King Saul despite opportunities to do so (1 Sam. 24:1-22, 26:1–25). King David had not passed these virtues to his sons, unfortunately.

From the biblical account of Absalom, his propensity for risk can be categorized as very high, from his calculated murder of Amnon (2 Sam. 13:23–39) to stealing the hearts of Israelites (2 Sam. 15:1–6) to the rebellion (2 Sam. 15:7–17), with sleeping with his father's wives openly (2 Sam. 16:20–22). His escalation of commitment to the wrongs buttresses Fast et al.'s (2012) position of how power could accelerate the ruin of an overconfident person like Absalom and his followers. From the murder of Amnon, he kept making more decisions to discredit and eventually took leadership from his father.

Guzik (2022) showed that Tamar did not go to King David, knowing the indulgence of the princes by the King. It was confirmed by King David's inaction when he heard

about the incident. Moreover, as instructed, King David was partly responsible for Tamar's presence at Amnon's place. Even when Absalom returned from exile, King David did not discipline him for the murder (2 Sam. 14), eventually leading to his demise (Guzik, 2022).

Power Plays Within the Groups

Power

Scholars have defined legitimate power as the ability to influence others based on position in the organization (French & Raven, 1959; Ivancevich et al., 2008). Reward power is the influence of others based on the hope of reward (French & Raven, 1959; Ivancevich et al., 2008). Coercive power is influence over a party based on the fear that the party wielding influence will punish the other party if it does not yield to the influence (French & Raven, 1959; Ivancevich et al., 2008). Expert power is influence over others due to expertise, special skills, or knowledge. Referent power influences a subordinate by the latter's identification with the leader's personality or behavioral traits (French & Raven, 1959; Ivancevich et al., 2008).

It was not the first time someone would hijack power from King David. Joab had often seized power from David; he knew how to take opportunities quickly. This ability made him head of the army (1 Chron. 11:6) and took advantage of Amasa (2 Sam. 20:1–10). In the incident in this study, though David had the legitimate power and said, "Be gentle with the young man Absalom for my sake" (*English Standard Version*, 2001/2023, 2 Sam. 18:5), Joab used coercive power to kill Absalom and threatened David to renege on his cry for Absalom over the victory of his soldier (2 Sam. 18; 19:1–8).

Ivancevich et al. (2008) stated methods of group conflict resolution. They are avoiding, accommodating, collaborating (problem solving), compromising, and dominating. Thus, King David could have responded to Amnon's misconduct in other ways.

Ivancevich et al. (2008) explained that avoidance in conflict is a method of steering clear of the party in dispute, which King David used. Ivancevich et al. said accommodating allows the other party to win. King David wanted to use this method with his choice of Amasa as the army head, as making Amasa the head of the Israeli army was more important to the rest of Israel than King David and Judah. Furthermore, Ivancevich et al. said collaboration is a method of the parties working together to resolve the conflict. Compromising is finding an acceptable solution for the parties to the conflict for everyone to feel good. Lastly, dominating is a method that a party may employ to win, irrespective of others involved. An example is how Joab eliminated Absalom and Amasa.

Though Joab disregarded King David's instruction on Absalom, Joab's action benefitted Israel overall. King David had been indecisive in handling the feud within his household since the incest occurred. Is it likely that Absalom would have desisted from going after King David's life if spared? Would King David have openly raised the contentious issue with Absalom, his household, and Israel, accepting his fault and condemning Amnon for his deed, comforting Tamar, Absalom's sister? Taking the dominant approach at the war front to eliminate Absalom, once and for all, was needed to end the spiraling and degenerating situation. This action aligned with Ivancevich et al.'s (2008) explanation of a dominating conflict resolution method.

King David's decision to make Amasa head of the army is of more importance to the rest of Israel than Judah. According to Ivancevich et al. (2008), this approach is the accommodating response that, unfortunately, Joab thwarted (2 Sam. 20: 9–10). Scripture noted that all Israel saw it was not King David's plan to kill Amasa, and they came to make David king again. Without it, God's plan for David would have been frustrated to rule all of Israel again.

Background to the Rebellion

Going through the account of Israel's journey to the promised land, Steussy (1994) declared that though both judges and kings are to advance God's agenda, almost certainly, political and military power are eventually misused to oppress the people. It accounts for the earlier grievances against King David. It also showed why those with power must use it responsibly or others suffer (Steussy, 1994). Steussy further posited that God promised King David that his lineage would forever be on the throne to show His desire to secure and ensure a just government for people while on earth, not only to favor David.

Weingreen (1969) explored many reasons for the mass rebellion against David by other scholars. Weingarten stated bloodshed—ruthless military campaigns at the expense of the Israelites' lives, ruthless elimination of Saul's family, and elimination of Uriah to cover up Bathsheba's pregnancy. Others stated King David's aloofness, old age, and increase in grievances due to delayed justice. The latest reason for old age was why a Philistine almost killed King David, but Abishai rescued him (2 Sam. 21:17). How come Absalom did not save the situation but exploited it? It was bitterness and anger, according to McIndoe (2003).

King David and Absalom allowed the Tamar and Amnon incident (2 Sam. 13:19–22) to linger unresolved, and, as Ephesians 4:26–27 predicted, Satan entered, and Absalom eventually became the ready rebellion leader against his father. McIndoe (2003) implied that both disobeyed the Scriptures (Eph. 4:26–27) and allowed the sun to go down on their wrath. Had King David taken action, using the dominating group conflict

resolution approach to enforce Exodus 22:16–17 and Deuteronomy 22:28–29, commanding Amnon to marry Tamar, as Meyer (1914) and Trapp (1868) recommended, Absalom might not have avenged Tamar's rape. Thus, King David could have responded in other ways with attendant better outcomes than avoidance or ignoring the issue.

Steussy (1994) suggested that King David's sons' murdering of each other was to jostle for power (p. 210). Other scholars (Bright, 1960; Noth, 1958; Pfeiffer & Bentzen, 1948) wondered how Absalom could get a landslide national rebellion against the king involving both the North and the South with notable national figures like Ahithophel in support (Weingreen, 1969, pp. 263–264).

Group Dynamics

Group interactions show that people join groups for many reasons—need, social, esteem, and economic (Ivancevich et al., 2008). Why would Ahithophel, Abishai, and Amasa decide to follow Absalom? Why did Joab not follow him? Esteem reasons seem the perfect answer. Ahithophel would undoubtedly emerge as the new king's adviser; Abiathar, the high priest; and Amasa, the head of the army. Also, Ivancevich et al. gave another reason for a group formation—proximity—being at the exact location to advance common goals. Absalom made himself available to the people, unlike King David. Also, he treated them with esteem (2 Sam. 15:1–6). It is not surprising, then, that the whole of Israel followed Absalom. Thus, according to the Scriptures, Absalom stole the heart of all Israel from King David (2 Sam. 15:6), and Absalom hijacked power from King David.

Conclusion

The avoidance method in conflict resolution in decision making allows conflict issues to be left unattended (Ivancevich et al., 2008). Ivancevich et al. (2008) stated that this method does not help to settle issues before they escalate. David left problems unattended. The sole anger and resentment over Amnon's defilement of Tamar led to Absalom's successful ploy to kill Amnon.

The same isolated issue led to resentment for King David; the latter punished Absalom by not seeing him but did not punish Amnon. McIndoe (2003) emphasized the Scripture that said if you allowed the sun to go down on your wrath, Satan would enter (Eph. 4:26–27). McIndoe said David wept because he knew he should have acted earlier, saving everyone from the unfolded calamity.

This ancient event points to the need for national or organizational leadership to take decisive steps to address uncomfortable negative issues as they happen to avoid degenerating into a full-blown organizational disaster. The lessons from the David and

Absalom case show that choosing to act promptly would avert the rise of negative energy that could have been channeled positively to creativity and innovation to respond swiftly to environmental changes. One can imagine how King David could use Absalom's skills in people engagement to endear himself back to the Israelites when his popularity was waning.

Black et al. (2020) captured an example of what fantastic teamwork could achieve. Black et al. gave an instance where a company successfully responded to changes in its global market. Ford saw the need to improve one of its best-selling products to align with contemporary trends, which could result in a lower market share if unaddressed. Ford successfully turned around the F-150, leading to a $1.1 billion increase in revenue. According to Black et al., group cohesion, as demonstrated by the Ford team, could prevent the ending of a group, whether department or organization, from threatening global dynamics. Ivancevich et al. (2008) referred to the cohesiveness of a group as a force that pulls members to want to be in the group rather than out of the group. Nothing made them want to be on the same team in the David and Absalom case. Organizational leaders should avoid this type of scenario.

Further research using contemporary case studies in organizations would help to see more adverse consequences of avoiding as a permanent group conflict resolution method. Other research may assess when avoidance may be the reasonable option in group conflict resolution. An example from the Scripture is when people wanted to forcibly make Jesus king after he fed the 5,000 (John 6:1–15).

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Relational Leadership Theory Informed by John 11:17-46

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Abstract

This paper addressed relational leadership theory through the exploration of John 11:17-46. Specifically, it explained what relational traits can be seen in the biblical text that may be applied to relational leadership theory and the implications for the leader and follower interaction. The pericope was analyzed with socio-rhetorical analysis, including inner texture, intertexture, and sacred texture review. The research found that Jesus in John 11:17-46 exhibited relationship-building characteristics with his followers. He engaged in interpersonal interactions, acted intentionally, and employed purposeful leadership to influence change. The leader–follower dynamic in the Scripture may be harnessed to enhance relational leadership theory in the way relational connections were built, how others were influenced, and the way the audience was motivated for future change. Limitations in the research included analysis of only one section of the New Testament. Further evaluated text may have provided additional or deeper insight from Scripture that could be applied to relational leadership theory.

Keywords: relational leadership, followership, leader-member exchange, Christian leadership, Johannine

Relational leadership theory (RLT) evolved into a multifaceted leadership theory focused on the interpersonal dynamics of the leader and follower in organizations. Features of the theory correlated to multiple leadership strategies inclusive of followership, transformational, transactional, and leader–member exchange (LMX). A deeper understanding of how relational connections were built, how others were influenced, and how the audience was motivated for future change may be discovered through a socio-rhetorical analysis (SRA) of John 11:17-46. Additional research may fill a gap in RLT, as Zhao et al. (2016) questioned where relationship influence came from and how it was present in the business world. Reit and Halevy (2020) noted the need to build the missing links between the impact of roles, power, and leadership theories. The

followers' perspective and desired leader style, per Notgrass (2014), may benefit from more research specific to relational leadership.

Studies conducted in the past decade on RLT appeared to contain significant information on LMX and the leader-and-follower connection. Salehzadeh (2020) studied the changing relationships in LMX based on various types of interpersonal relationships between leaders and followers. Salehzadeh noted that unique approaches were needed as people responded in various ways to the same kind of communication from a leader. In a review of LMX, Megheirkouni (2017) pointed out that the key to understanding relational connection in an organization was the depth of the relationship between the follower and leader. The concept of a high-value relationship in LMX, argued Li et al. (2018), strengthened when the parties were more closely aligned in the desired outcome and goals.

Reit and Halevy (2020) highlighted the influence of the leader and follower, noting that both could impact interactions. They observed that relational leadership was about both the leader and the follower. Zhao et al. (2016) framed relational leadership in the realm of power between two people in an organization and the ability to use that power to create change. In exploring followers' preference for leadership styles, Notgrass (2014) found that followers preferred relational leadership with transformational, transactional, and inspirational characteristics.

McCauley and Palus (2021) observed that the individuals committed to engagement with each other were constantly changing along with the interpersonal dynamic as part of the relationship. Lord et al. (2016) contended that trust, respect, and interactive behaviors were the connective traits with people who aligned relationally. Marchiondo et al. (2015) expanded on the identities of leaders as framed by followers in their acceptance or rejection of the individual regardless of the title. Engelsberger et al. (2022) stressed the importance of relationships in business to create cooperation to reach new goals. In their work on emergent leadership, Gruda and McCleskey (2022) discovered that in teams, relational influence impacted the collaboration toward solutions in groups and created leaders based on perception. Hao et al. (2017) stated that a relational leadership viewpoint led to problem-solving, shared ideas, and future creativity.

The purpose of the current study was to analyze John 11:17-46 to discover the biblical relational and interpersonal aspects that may be applied to RLT. Exploration of Scripture provided a great depth of understanding of how Jesus led in relationship with followers. Leaders may utilize the lessons learned to lead with a relational style from a Christian worldview.

Literature Review: Relational Leadership Theory

Historical Development, Major Authors, and Seminal Works of Theory

Early 1900s scholarly literature suggested an essential link between the interactive relationship of the leader and the follower that became the basis for RLT. Follett wrote and spoke of the uses of relational skills in organizations as early as the 1920s. Follett's series of four lectures in 1925 to the Bureau of Personnel Administration called "The Psychological Foundations of Business Administration" focused on relationships in business at the employee level with titles such as "Business as an Integrative Unity" (1926a), "Constructive Conflict" (1926b), "Power" (1926c), and "The Giving of Orders" (1926d) and spoke of the importance of engagement in dialogue in conflict and understanding each person's point of view. Follett encouraged leaders to be self-aware in the delivery of requests and to give decisions over to followers. Follett suggested that their behaviors may change when followers feel equally respected as part of a process, not separate or less than others. Follett (1926c) advocated for "power with" that developed through collaboration and consideration of the follower as part of a relationship with the leader, not as a subordinate (pp. 176-178).

In 1927, additional works from Follett were published: "Leader and Expert" (1927a), "The Psychology of Conciliation and Arbitration" (1927b), "The Psychology of Consent and Participation" (1927c), and "The Psychology of Control" (1927d; see also Metcalf, 1927). These works focused on relationships in business and purposeful interactions that created opportunities for exponential relational growth. Follett highlighted that when a company created agreement among employees at all levels to engage with each other, it benefited everyone in part due to informative dialogues that were present from the start. Follett explained that a company mission was not enough and that a company needed to show its workers through relationships that it was suitable for everyone to work to benefit the organizational goals. Follett declared that instead of the once-held thought of a leader holding sway over a team, team members might impact the leader in a long-term cycle of interaction. Follett may have been ahead of their time when they referenced relational leadership, as a significant move away from trait-based leadership appeared to take hold after the mid-1940s (Stogdill, 1975).

Decades later, Heinicke and Bales (1953) studied communication and its effects in small groups. Heinicke and Bales found that even when participants started as peers, their perceptions of specific individuals transformed into those of leaders after others experienced being in a relationship with them in the group. In "Basic Concepts for a Theory of Organization," Stogdill (1967) wrote that organizations relied on human factors that underlaid company structures. A key area of Stogdill's theory stemmed from people working together in mutual agreement for the company's growth. Stogdill stated that human interaction and attempts to understand each other's requests

amplified organizations. Stogdill emphasized that a relational leader had the ability to communicate the organization's desires and a company's responsibilities to followers, and all could agree on what those points were. The "interpersonal" aspect from Stogdill supported employee relational engagement and inclusive input from direct reports to supervisors (pp. B670-B671).

By 1975, relational interactions, per Stogdill (1975), were considered part of the leadership theory. Stogdill noted the need for additional research on the followers in the relationship. Stogdill suggested consideration of unity and contentment of team members. In the same year, Dansereau et al. (1975) expanded the idea with the study of the "vertical dyad" based on communication between leader and follower, the impact of how they see each other in their roles, and the outcomes of their interactions (p. 47). Ten years later, Snyder and Bruning (1985) researched the "supervisor–subordinate" socialization in the workplace and how it impacted the perception of the follower about work (pp. 81-94). They found that relational connection increased when the leader and follower had similar levels of intelligence.

Graen and Uhl-Bien (1995) and Brower et al. (2000) dug into the field of research on dyads in the 1970s and later named this *leader–member exchange*. LMX explored the degree of relational connectivity, satisfaction, and acceptance of each other to create necessary results (Brower et al., 2000; Graen & Uhl-Bien, 1995). Graen and Uhl-Bien proposed that relational participation as part of LMX was both transactional and transformative, with the interpersonal value being different from previous transaction theories. Brower et al. noticed that followers were more willing to take on requests, produce higher quality work, and show loyalty to a leader based on relational trust as the main factor.

Uhl-Bien (2006) coined *relational leadership theory* as an umbrella for all the corollary relational leadership concepts in their scholarly article "Relational Leadership Theory: Exploring the Social Processes of Leadership and Organizing." The term *relational* in RLT was based on the continual adjustment of the leader-and-follower dynamic (Uhl-Bien, 2006). The following year, Uhl-Bien et al. (2007) took the relational concept of being dependent on "interaction" and made it one of the main factors when defining their research on complexity leadership where leaders encouraged small groups and multiple communication tools (pp. 302, 309).

Fairhurst and Uhl-Bien (2012) studied how the relational piece of leadership played out in their analysis using organizational discourse. They explored the relational techniques leaders used, including their words, ways of motivation, and expressions of authority. Another facet of RLT was featured when Uhl-Bien et al. (2014) published "Followership Theory: A Review and Research Agenda." They framed the connection and influence of the follower to the relationship with the leader. Uhl-Bien and Arena (2018) addressed

company expansion through continual adjustment and flexibility to meet the needs of a changing business world. They defined these thoughts as the relational parts of *conflicting* and *connecting*. Both actions warranted social engagement with the leaders' support to build bonds that improved teams (Uhl-Bien & Arena, 2018, pp. 99-100).

In the following 20 years, RLT research tied relational characteristics to niche areas of ethics, empathy, and sustainability. Rhodes and Badham (2018) noted that a leader who accounted for relational actions with ethics was part of a continuous cycle of virtuous interaction and responsibility with the follower. Jian (2022) called empathy, ethics, and a relational approach "relational ethics," which aligned with Rhodes and Badham's commitment to and value of relationships (pp. 932-934). Nicholson and Kurucz (2019) considered ethics as an occurrence in social interactions with the weight of genuine consideration. They also saw relational leadership development as a way to increase business sustainability. Kim (2022) pointed out that stability from beneficial employee output was more likely due to engagement with their leader in a relational way that reframed how they saw work.

Beyond 2020, multiple scholarly articles focused on the specific applications of relational leadership during crises in a global and social context. Regarding climate change, Crosweller (2022) studied leaders who interfaced with people impacted by natural disasters. Crosweller noted outcomes and differences of leaders who applied facets of RLT through valid concern, building interpersonal relationships, and listening to understand the other person's experience.

Another global issue, the COVID-19 pandemic, brought attention to the need to spend further resources on leadership application and training for medical personnel (Maritsa et al., 2022). Maritsa et al. (2022) called for further study of relational leadership in healthcare. They noted the large amount of communication between humans in healthcare and that the industry tended to spend less time on leadership solutions that could make a difference in that environment. Smithson (2022) researched the leadership styles used in a distressed healthcare system and their effects in the COVID-19 pandemic. They analyzed leader behaviors and dialogue, which suggested that relational leadership was needed alongside authoritative interactions in a hospital setting to maintain a smooth-running organization. Aspects of relational leadership continue to be explored in current times. Uhl-Bien et al. (2022) revisited LMX for a deeper understanding and questioned the leader's perspective in social exchanges.

Major Components of Relational Leadership Theory

Grin et al. (2018) identified four elements of relational leadership: transparency of decisions, collaboration for change, collaboration for new behavior, and nurture collaboration (p. 4). Grin et al. indicated that these were reciprocal recurring actions that may produce substantial change. Graen and Uhl-Bien (1995) summarized the factors of

LMX as both the follower and leader being committed to the relational process, a developed belief in each other, a leader advocating for the follower, and a leader who accepted ideas from the follower. LMX resulted in followers exhibiting organizational citizenship behaviors (Anand et al., 2018). Moorman (1991) associated the five values of organizational citizenship behaviors as "altruism, courtesy, sportsmanship, conscientiousness, and civic virtue" (p. 849). With an understanding of the history and the significant components of RLT in mind, what may be discovered from the analysis of John 11:17-46 in regard to relational and interpersonal interactions that may be applied to or enhance RLT?

Research, Design, Methodology

SRA was described by Henson et al. (2020) as an exegetical method that provided greater clarity of text and its interpretation. SRA consisted of science-based practices that were logical and methodical and used a depth and breadth of processes that made the analysis whole (Henson et al., 2020). Henson et al. contended that SRA had five categories: inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture. The analysis of John 11:17-46 utilized three of the five categories of SRA—inner texture, intertexture, and sacred texture.

To better understand the three SRA categories applied to the paper, they were further defined. Inner texture analysis included six subcategories: textual units, repetitive patterns, emerging or progressive patterns, open–middle–closing patterns, rhetorical or argumentative patterns, and sensory aesthetic patterns (Henson et al., 2020, p. 84; Robbins, 1996, pp. 8-29). Henson et al. (2020) defined intertexture analysis as a study of the words in a pericope, their link to other works, and their connection to society at the time (pp. 105-120). Robbins (1996, as cited in Henson et al. 2020) defined five stages of the intertexture review: oral–scribal, cultural, social, historical, and reciprocal (p. 106). Sacred texture analysis was designed to understand God's message better, gain clarity on God's intention, and gave perspective on God's desired interaction with followers (Henson et al., 2020). Henson et al. described sacred texture analysis as composed of eight factors: deity, holy person, spirit being, divine history, human redemption, human commitment, religious community, and ethics.

Analysis of Passage

Inner Texture Analysis—Sensory Aesthetic Pattern

The sensory aesthetic patterns in John 11:17-46 exhibited words that evoked feeling. The sensory language provided a picture to the reader of what each person may have gone through emotionally in addition to the actual events at the time. Van Belle (2007) identified this as an intentional technique by John and wrote that John intended to create a lively world for his audience (p. 334). In John 11:33-35, Jesus emoted grief and

sadness. Carpenter and McCown (1992) described the impression on the Jews who observed the interaction as Jesus exhibiting great care and compassion for Lazarus.

Intertexture Analysis

Recontextualization

With recontextualization, the words or phrases that reoccur were not directly tied to an individual or source (Henson et al., 2020, pp. 110-111). Instead, per Henson et al. (2020), they appeared as part of an account or story. In John 11:27, Martha told Jesus she believed that Jesus was God's son and that he was present on earth (*English Standard Version* [*ESV*], 1971/2020). However, Martha nor the author, John, spoke about who provided this belief. It can be found in the Old and New Testament in Psalm 2:7 and Matthew 3:17, when the Lord called Jesus his son (*ESV*, 1971/2020). North (2001) argued that John recounted Jesus as God's son as it tied to the prayer to God in verses 41-42 and the miracle of Lazarus's resurrection that only the son of God could have performed (p. 99; *ESV*, 1971/2020, John 11:41-44).

Reconfiguration

The Jews in John 11:36-37 hinted at another miracle that would glorify God when they brought up the restoration of sight to the blind man in John 9:1-11 (*ESV*, 1971/2020). This was the use of reconfiguration, which utilized a prior story as part of a fresh narrative that suggested to the audience what was coming next (Henson et al., 2020, p. 111). In John 11, the discussion of one previous miracle in a new context highlighted the possibility that another involving Lazarus would put Jesus in a relationship with God on display (*ESV*, 1971/2020).

Social Relationships

Jesus was called teacher in relation to Mary and Martha (*ESV*, 1971/2020, John 11:28). Per the *ESV Global Study Bible* (2012), the title "Teacher" can be found in multiple references to Jesus, defining how many saw him. Additionally, Jesus' actions in John 11:28-29 to summon Mary and her response to go to him suggested familiarity or that he had a relational pull in the social connection with the sisters (*ESV*, 1971/2020). Barker and Kohlenberger (2004) interpreted Mary and Martha's response to Jesus as exhibiting preexistent trust that they had been built up in Jesus.

Sacred Texture Analysis

Deity and Holy Person

In John 11:40, Jesus and Martha were in conversations about belief in God, and Jesus referred to the "glory" of God (*ESV*, 1971/2020). This was an example of deity being identified and given attributes (Henson et al., 2020). Per Henson et al. (2020), the characteristics of Jesus in the text were of a holy person, which can be Jesus or a biblical person in a relationship with God. Martha described Jesus in John 11:27 as the son of

the deity God, and she proclaimed that Jesus came to earth, indicating he had been in the spiritual realm (*ESV*, 1971/2020).

Later in the Pericope, John 11:38, Martha and Jesus spoke at the tomb of Lazarus. Then Jesus talked to God, thanking God for consistently hearing him and sending Jesus to earth (*ESV*, 1971/2020, John 11:42). Per a commentary by Theology of Work Project (2014), the clear identification of Jesus on earth and as the Son of God was an offering as it opened Jesus to the fulfillment of prophecy, suffering, and death. God the deity listened to Jesus, granting what he asked (*ESV*, 1971/2020, John 11:41-43). The implications for the presence of a deity and holy person in the text are the reminder of God's ability to save people who believed and followers from eternal death.

Divine History and Redemption

Jesus promised Martha that Lazarus would rise from the dead in the future tense, which in the resurrection of Lazarus was their current time (*ESV*, 1971/2020, John 11:23). While Martha mentioned in John 11:24 that her brother Lazarus would rise from death in the end times, which she defined as the "last days" suggesting a faraway future (*ESV*, 1971/2020). Per Bruce (1999), Jesus reiterated the eschatological idea that salvation through him was true and in the now. Jesus clarified in John 11:25-26 that he was the way to eternal life and alluded to redemption through resurrection (*ESV*, 1971/2020).

The inner texture, intertexture, and sacred texture analyses of John 11:17-46 highlighted the deeper meaning of the biblical text in how Jesus reminded believers of prior prophecies, that he was the son of God on earth, and that he would provide eternal life through his own death and resurrection (Loader, 2017). The SRA of the pericope further clarified the message as it pertained to Jesus, his purpose, and his actions through the narrative of the resurrection of Lazarus. In summary, the inner texture analysis showed how Jesus's expression of emotion conveyed the message that he cared for his followers. The intertexture review of recontextualization displayed Martha's belief that Jesus was God's son, previously found in Psalm and Matthew. This technique presented Jesus again as the only one through God who could have done such miracles. The reference back to the blind man regaining sight used reconfiguration to hint that another miraculous event may happen with Lazarus. This brought Jesus's relationship with God and prophecy fulfillment to the front of the audience's mind. Relational connections that resulted in faith and belief in goodwill to each other were found in the social relationship on display between Mary, Martha, and Jesus. The foundation of trust appeared to lead to learning from Jesus, belief in the word of God, and support in the relationship.

Finally, sacred texture analysis strengthened the importance of belief in God as a deity and Jesus as a holy person, as Jesus prayed to God in front of the audience at the tomb

of Lazarus. This reiterated that Jesus was here on earth as a savior and provider of eternal life. Divine history and redemption pieces of the pericope brought Jesus's purpose into the present with the eschatological thought of end times being in the now with his conversations with Mary and Martha. At the same time, Lazarus's resurrection alluded to the salvation of believers and eternal life being near.

Discussion

Through analysis of John 11:17-46, leadership lessons from Jesus may be observed as Jesus engaged in interpersonal communication that built relationships with his followers. He led in a way that appeared to influence and develop followers. Relational interactions he included himself in seemed to impact the future. Jesus took the time to speak with Mary and Martha one-on-one. He engaged them as equal human beings. Mary and Martha dialogued back and forth based on Jesus as the leader, prompting them with questions (*ESV*, 1971/2020, John11:21-27). Jesus listened and appeared curious about what the sisters had to say. Jesus mentally connected, attempted to invigorate, and considered each of the sisters in his approach. These skills used for relationship building may enhance the base for the leader and follower dynamic studied and utilized in relational leadership (Uhl-Bien, 2006). The significance suggested by Uhl-Bien (2006) being that relationship development was the cornerstone of leadership.

Jesus was intentional in how he publicly exhibited the way he led and his life as a leader. He also demonstrated his leadership characteristics in combination with miracles. Therefore, word of his behavior and action spread throughout the region, and the Jews continued to reference them in John 11:37 (Barker & Kohlenberger, 2004; *ESV*, 1971/2020). The Jews questioned why Jesus would not prevent Lazarus from dying. Stanley (2011) noted that Jesus, in his leadership wisdom, did not engage in this miracle of saving Lazarus as he knew that the experience of sadness would be acceptable when compared to what the followers would learn from seeing him resurrect Lazarus. Graen and Uhl-Bien (1995) supported relationship-strengthening techniques by the leader as they led to greater outcomes for followers and organizations.

Jesus utilized interpersonal communication and trust building that led to influence that propelled participants in the relationship to move to a new future. This was seen as he empathetically engaged in the experience of Lazarus's death by seeing the sisters' grief. Jesus also audibly expressed his emotions (*ESV*, 1971/2020, John 11:33-35). McGee (1984) explained Jesus's commiseration in a human way and show of emotions was appropriate as death was sad. Finally, Jesus shared the vision and plan of God with all Jews who were in observance when he spoke to God and resurrected Lazarus (*ESV*, 1971/2020, John 11:41-44). When leadership based on trust from communication was applied, Graen and Uhl-Bien (1995) found the relationship built on that increased the

leader's influence on followers in a way that they moved to new behavior that changed themselves, their teams, and the organization.

Limitations, Suggestions, and Future Research

The research was limited as only one pericope in the New Testament was analyzed—John 11:17-46. A review of multiple narratives in the biblical text might have resulted in additional meaning and interpretation that may apply to RLT. Additionally, the discoveries that enhanced RLT were the main focus. Scripture may have also been utilized to increase understanding of leadership theories such as authentic or servant leadership. Future research of Jesus in another interpersonal interaction in John 4:7-38, the events with the Samaritan woman at the well, may be beneficial in informing leadership theories with the use of SRA.

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**Toward a Model of Shepherd Leadership:
Ecclesial Office or Function?**

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Roundtable: Biblical Perspectives

Abstract

This paper employs a meta-analytic process to assess 27 articles published in the Journal of Biblical Perspectives in Leadership (JBPL) to determine emerging patterns on the subject of shepherd leadership. The results yield similar patterns of shepherd leadership when compared to servant leadership; however, several articles distinctly describe shepherd leadership beginning with a specific call from God requiring a more assertive, individualistic role from the shepherd leader than that of the more team-oriented, accommodating servant leader. The articles further conflicted when attempting to place the shepherd leader as an ecclesial office or as a function of the church. Considering the overlapping roles of the shepherd leader as both an office and function, this paper will focus on how shepherd leadership can fill an ecclesial office while simultaneously functioning under the shepherd leader model as the body of Christ fulfilling the great commandment and the great commission.

Keywords: shepherd leadership (SL), servant leadership, shepherd, sheep, pastor

Shepherd leadership is a common theme found in the Journal of Biblical Perspectives in Leadership (JBPL); however, each author's definition of the leadership form differs slightly from the other suggesting that the subject of shepherd leadership requires further exploration namely in terms of its role as an office or function of the church. The purpose of this paper is to analyze the shepherd leadership articles in the JBPL and determine the patterns that emerge highlighting the office and function of leaders as shepherds in the church.

Method

This meta-analysis of emerging patterns in shepherd leadership in the JBPL followed the format described in Timulak and Creaner (2013). The purpose is to study the descriptions, application, and utilization of the dimensions of shepherd leadership in an attempt to understand the office and function of the shepherd leader.

Selection of Articles

Twenty-seven (23%) of the 116 published articles in the JBPL explicitly mention the term *shepherd leadership* or *shepherd* at least once; however, for an article to be included in the meta-analysis, it had to have an adequate depth of related information and more than just a passing reference to shepherd or shepherd leadership. Table 1 provides an overview of the articles initially considered for selection based on some mention of shepherd leadership.

Table 1: Summary of JBPL for 2006-2018 Discussing Shepherd Leadership (SL)

Author	SL dimensions	Scripture reference	SL, shepherd	SL depth
Volume 1, issue 1, 2006				
Poon	8	John 21:17	Shepherd	Yes
Volume 1, Issue 2, 2007				
Longbotham and Gutierrez	3	Acts 20:27–31	Shepherd	No
Niewold			Shepherd	No
Faulhaber	1	1 Pet. 5:4	Shepherd	No
Volume 2, Issue 1, 2008				
McCabe	7	John 21:17	Sheep	Yes
Volume 2, Issue 2, 2009				
Buford	1	2 Sam. 7:4–17	Shepherd	No
Volume 3, Issue 1, 2010				
Story	3	Acts 20:28	Shepherd	No
Huizing	2	John 21:15–19	Shepherd	No
Bayes	5	John 10; Eph. 4:11	Shepherd	Yes
Cenac			Shepherd	No

Author	SL dimensions	Scripture reference	SL, shepherd	SL depth
Volume 3, Issue 2, 2011				
Oginde	4	John 10:11–13	Shepherd	No
Crowther	10	1 Pet. 5:1–6, Ps. 23:1, Ezek. 34:30–31, Jer. 23:4, John 21	SL, shepherd	Yes
Chandler		1 Sam. 17:34–37	Shepherd	No
Volume 4, Issue 1, 2012				
Mahan	3	John 10:2–15	Shepherd	Yes
Volume 5, Issue 1, 2013				
King	5	Mark 6:34	Shepherd	Yes
Banks			Shepherd	No
Chang	10	1 Pet. 5:1–4, Acts 20:28, John 10:2–16, John 21:15–17		
McKinney			Shepherd	No
Volume 6, Issue 1, 2014				
Serrano		1 Sam. 17:40	Shepherd	No
Bayes	11	Eph. 4:11	Shepherd	Yes
Volume 7, Issue 1, 2017				
Serrano		John 10:1–18	Shepherd	No
Wood		John 10:11	Shepherd	No
Bowers	4	Matt. 9:36	Shepherd	No
Brubaker	8	Matt. 9:35–38, Ezek. 34:1–10	SL, shepherd	Yes
Vanderpyl		Matt. 9:36	Shepherd	No
Volume 8, Issue 1, 2018				
Serrano		Eph. 4:11–16	Shepherd	No
Keebler		John 21:15–17, John 10:3–5		

Appraisal of Primary Articles

Appraising the journal articles until saturation was reached, analysis of the articles included a thorough review of the shepherd leadership dimensions or certain characteristics of shepherd leadership, scripture references, the word *shepherd* or term *shepherd leadership* used, and the usability of the information provided regarding shepherd leadership.

Data Preparation and Analysis

The analysis included reviewing the original articles for information related to shepherd leadership, the associated dimensions otherwise known as qualities and characteristics of shepherd leadership, and relevant Scripture. As shown in Table 1, eight of the primary articles reference shepherd or shepherd leadership, while one primary article references sheep. Two of the articles (22%) reference John 10:12–15, three of the articles (33%) reference John 21:17, one article (11%) references Ephesians 4:11, Mark 6:34, and Matthew 9:35. One article (11%) references both John 10:12–15 and John 21:17.

 As illustrated in Table 2, most authors of the JBPL articles have come to a consensus regarding the dominant characteristics of a shepherd leader. Eight out of nine articles (89%) agree that a shepherd leader tends or cares for the flock. Five out of nine (56%) articles agree that a shepherd leader is self-sacrificing, and protects and feeds the flock based on his love for the flock as well as his love for God. Four out of nine articles (44%) agree that a shepherd leader is committed to God and the flock, is self-sacrificing, compassionate, and serves the sheep. Three out of nine articles (33%) agree that a shepherd leader nurtures and guides the flock and ultimately must be called by God to the task of shepherding. The remaining dimensions of a shepherd leader – being willing to lead, being humble, acting as a role model, and preparing the sheep – are also significant characteristics of a shepherd leader; however, they did not score high in certain articles based on the authors' intention of explaining the role or calling of a shepherd leader.

Table 2: Shepherd Leadership Dimensions Used in the JBPL

Dimension	Poon (2006)	McCabe (2008)	Bayes (2010)	Crowther (2011)	Mahan (2012)	King (2013)	Chang (2013)	Bayes (2014)	Brubaker (2017)
Feed	X	X		X			X		X
Tend/care for	X	X	X	X	X		X	X	X
Commit	X	X		X		X			
Self-sacrifice	X	X			X	X			X

Dimension	Poon (2006)	McCabe (2008)	Bayes (2010)	Crowther (2011)	Mahan (2012)	King (2013)	Chang (2013)	Bayes (2014)	Brubaker (2017)
Love-based	X	X	X				X	X	
Prepare	X								
Nurture	X		X					X	
Guide	X			X					X
Protect		X	X	X				X	X
Compassion			X			X		X	X
Willing				X			X		
Humble				X			X		
Model				X					
Servant				X		X	X		X
Obedient				X					
Called				X	X				X
Wise							X		
Gentle							X		

Results

The results of the meta-analysis illustrate the current state, progress, and direction of shepherd leadership research and application evident in the JBPL articles. The following organization highlights the synthesis of the information and findings: (a) theoretical model selection, (b) theoretical dimension implementation, and (c) theory utilization.

Model Selection

The primary articles in the meta-analysis drew from nine different shepherd leadership descriptions to include: (a) Poon (2006), (b) McCabe (2008), (c) Bayes (2010), (d) Crowther (2011), (e) Mahan (2012), (f) King (2013), (g) Chang (2013), (h) Bayes (2014), and (i) Brubaker (2017). From the information presented in the JBPL articles, Mahan (2012) presented the least amount of three shepherd leadership dimensions while the most defined SL dimensions were outlined by Crowther (2011) with eleven. It must also be noted that the following articles contributed a significant amount of eight shepherd leadership dimensions: Poon (2006), Chang (2013), and Brubaker (2017), while McCabe (2008) outlined six, and Bayes (2014) provided five.

Four of the nine articles (44%) correlated shepherd leadership with the servant leadership model as noted by Crowther (2011) in 1 Peter 5:2 urging leaders to act as

shepherds caring for their flock not out of selfish gain but with eagerness to serve. King (2013) posited that spiritual leadership begins with service to others and referred to Mark 10:42–44 (*New International Version Bible*, 1978/1990) where Jesus tells his disciples, "whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all." Despite many similarities between servant leadership and shepherd leadership, shepherd leadership deserves its own place among leadership theories as its differences are unique, according to the other five JBPL articles that did not specifically highlight servant leadership as a required shepherd leadership dimension, although the highlighted dimensions allude to servanthood.

Dimension Implementation

From the nine different shepherd leadership articles, a combined total of 18 dimensions were highlighted to characterize shepherd leadership, as illustrated in Table 2. While most of the articles overlap in their shepherd leadership dimensions, such as feed, care for, commit, self-sacrifice, love-based, protect, compassion, and servant, as seen in Table 2, several other characteristics appear to be outliers, such as gentle, wise, role model, and willing, that are not necessarily unique to the role of a shepherd leader but hold the shepherd leader more accountable for his personal role and responsibility not only to the flock but also to Christ as the Chief Shepherd.

Theory Utilization

The meta-analysis showed that shepherd leadership could lead to a conceptualization of two distinct uses: (a) benchmarking or evaluation using shepherd leadership theory and/or dimensions, and (b) shepherd leadership theory development and refinement. Benchmarking, as explained by Chambers and Miller (2018), is an established standard or "method under which an individual is deemed more accomplished than another if and only if she has achieved more benchmarks, or important accomplishments" (p. 485). The nine JBPL articles set forth benchmarks that can be used to determine a person's shepherd leadership credibility. Theory development is comparable to science producing universal truths where theory development produces a standard measurement and refinement that are intertwined and can be reproduced (Easley et al., 2000).

Discussion

The patterns emerging from the JBPL articles exhibit both the office and function of a shepherd leader but present conflicting arguments in determining if the shepherd leader is indeed an office of the church or a function of the church.

Shepherd Leader Office

Crowther (2011) advocated for the shepherd leader filling an office of the church and compared the shepherd leadership office to the role of Old Testament elders, prophets, priests, and kings who were specifically called by God to lead the children of Israel. God established keepers of His flock and promised the children of Israel, "I will give you shepherds after my own heart, who will lead you with knowledge and understanding (*New International Version Bible*, 1978/1990, Jer. 3:15). The role of shepherd leader befalls not only on church leaders but also on monarchical, national, governmental, and organizational leaders who have been divinely positioned to carry forth God's will. Laniak (2006) emphasized the office of a shepherd leader when he asserted that pastors, elders, and overseers are called to serve behind the Great Shepherd adhering to Peter's instruction to "shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock" (*English Standard Version Bible*, 2001/2016, 1 Pet. 5:2–3).

Shepherd Leader Function

Bayes (2010) contended that the fourth ministry gift of a pastor, in Ephesians 4:11, denotes the anglicized form of the Latin/French word for *shepherd*, further contending that shepherding, per the dimensions of love, compassion, care, and protection, are basic functions of ministry. As used in the New Testament, the term "pastor designates both an endowment for ministry and the one who fills that ministry but implies no fixed office" (p. 120). Although not every believer is specifically called to pastor or shepherd a particular flock, all are commanded to fulfill the great commission and to "make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19–20). As men are empowered by the Holy Spirit to do greater works than Christ, it behooves all believers to fulfill the great commission with or without the formal title of shepherd leader.

For Further Research

Despite the lack of a formally declared shepherd leadership theory, the JBPL articles outline 18 dimensions that could serve as benchmarks in further developing and establishing the theory. Further research is needed to determine if shepherd leadership is indeed a function or office of the church or perhaps both. Despite similarities between servant leadership and shepherd leadership dimensions listed in the JBPL articles focusing on people and relationships, the shepherd leader's dimensions appear more personal and accountable and stem from a divine calling and genuine love for Jesus, the Good Shepherd. Further research will definitively outline the shepherd leadership

theory and establish needed benchmarks to serve as a future compass for individuals declaring their calling, role, and/or function as shepherd leaders.

Conclusion

Just as God established rulers on earth for the benefit of the children of Israel, so He establishes leadership to carry out His will, not only in the church, but also within businesses, organizations, governments, and even households between the authority, love, and discipline of parents and children. Leaders are not to rule or lord over their subjects but are called to lead out of their own love for Christ, which is why Jesus, before commanding Peter to feed His sheep, asked Peter if he loved Him. Out of our love for Christ, His calling upon our lives, and being empowered by the Holy Spirit, believers are obligated to be His witnesses according to Acts 1:8, thus fulfilling the great commission in whatever capacity that may be.

About the Author

Michelle Gonzalez Segundo is a fourth-year Ph.D. student at Regent University, School of Business and Leadership, majoring in organizational leadership with a concentration in ecclesial leadership. Michelle's passion is people. Whether she's discipling others to realize their identity in Christ, calling, or leadership potential or serving the marginalized, she takes a "hands-on, boots-on-the-ground" approach to leading teams in engaging the community and connecting resources for sharing the gospel, particularly with the poor and homeless, disaster relief victims, families in need, at-risk youth, and foster children. Michelle currently serves as an intern with the United States Agency for International Development (USAID) providing research for the Combating Trafficking in Persons (CTIP) division for the Eastern Southern Caribbean (ESC) region to safeguard children, empower women, engage stakeholders, governmental and NGOs, and develop sustainable policies that will help to eliminate human trafficking in the ESC.

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Organizational Change - Inspirational Leadership:
A Case Study in the Effective Leadership of Philippine President Corazon Aquino

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Abstract

Although change can be a painful process, it is necessary for growth. The success of change greatly depends on how leadership responds to the change and communicates the change to followers. Corazon Aquino, the first female Filipino president, had an arduous task ahead of her after assuming the presidency from former murderous dictator, Ferdinand Marcos. Aquino embraced the challenge to bring change not just politically but personally to her fellow countrymen. Aquino, being personally victimized by Marcos's corruption, as her own husband was assassinated, realized she had to win the hearts of her followers not for selfish motives but to restore hope and trust to the people as their president and as a follower of Christ. Aquino led her country through positive change using her servant leadership style of placing her followers' needs above her own as well as living out her Christian virtues of integrity, honesty, consistency, dependability, transparency, and authenticity, ultimately calling for leaders to consider the spiritual influence they have on followers to produce change that will remain.

Keywords: organizational change, autocratic leadership servant leadership, spiritual leadership, spirituality, martial law

"The success of a major change will depend to a great extent on how well leaders communicate the reasons why [the] proposed change is necessary and beneficial" (Yukl, 2013, p. 89). This is done by articulating "a vision of a better future that is attractive enough to justify the sacrifices and hardships the change will require" (p. 89). Corazon Aquino recognized the toxic leadership of Philippine dictator Ferdinand Marcos and was even a victim of his murderous regime, yet she remained steady in her values and became a powerful catalyst of change and restoration in her country.

When articulating a vision that promotes change, it should "be simple and idealistic, a picture of a desirable future, not a complex plan with quantitative objectives and detailed action steps … [that will appeal to the] values, hopes, and ideals of organizational members" (Yukl, 2013, p. 89). Kotter and Cohen (2002) asserted that "successful large-scale change is a complex affair that happens in eight stages: (a) push urgency up, (b) put together a guiding team, (c) create the vision and strategies, (d) effectively communicate the vision and strategies, (e) remove barriers to action, (f) accomplish short-term wins, (g) keep pushing for wave after wave of change until the work is done, and (h) create a new culture to make new behaviors stick" (p. 2). Aquino knew that Marcos's autocratic form of leadership instilled fear in her fellow countrymen, so she intentionally approached her leadership style with her faith as the basis for her decisions and actions, ultimately leading with love and causing the national skepticism of leaders, power, and politics to be redefined.

"The central challenge is not strategy, not systems, not culture … but the core problem without question is behavior—what people do, and the need for significant shifts in what people do" (Kotter & Cohen, 2002, p. 2). "Changing behavior is less a matter of giving people analysis to influence their thoughts than helping them to see a truth to influence their feelings … [because] the heart of change is in the emotions" (Kotter & Cohen, 2002, p. 2). Rather than attempt to change the way people think to change their behavior, Kotter and Cohen (2002) explained that successful organizational change provokes "responses that reduce feelings that slow and stifle needed change, and they enhance feelings that motivate useful action … that provides the energy that propels people to push along the change process, no matter how great the difficulties" (p. 8). Effective leaders make an effort to understand and tap into the needs and motives of followers to simultaneously reach organizational goals as well as follower goals (Fry, 2003). The purpose of this paper is to conduct a case study of a leader, Corazon Aquino, who initiated not just organizational change but national change, winning the hearts of her people through her servant leadership style by bridging her public life, the secular, and her private life, the sacred.

Organizational Problem: Autocratic Leadership

In 1972, upon political unrest and instability, Philippine President Ferdinand Marcos declared national martial law, asserting himself as the supreme power under the guise of a national emergency to protect the country from a communist takeover and supposedly to initiate reform. Although the Philippines operated under a hierarchical, authoritarian form of government, Marcos feared the loss of power and wanted to eliminate all rivals, depoliticize certain societal structures promoting change, and alleviate world state economic pressures by calling for martial law that would cripple the Philippine people and nation as a whole (Brillantes, 1986). Instituting martial law allowed Marcos to shut down Congress, assume all governmental power himself,

suspend citizens' constitutional rights including disarming citizens of their firearms, dissolve the political party system, impose a curfew, censor all media outlets, and prohibit protests, rallies, and demonstrations (Reyes, 2018); thus began Marcos's evolution from president to dictator. The Philippine military began its campaign of repression by arresting opposing political members, journalists, intellectuals, constitutional delegates, labor organizers, and student leaders totaling 30,000 detained within one year. Despite high unemployment and economic struggles, Marcos continued to borrow money from international financial institutions to erect lavish urban projects for his wife, only leasing land to farmers and withholding the option to purchase.

Caiden (1985) asserted that the bureaucratic virtues of specialization, hierarchy, rules and regulations, administrative management, impersonality, and careerism can become vices if overindulged, and "over-bureaucratized organizations are not pleasant to deal with or comfortable to work in, and can result in dysfunction" (p. 22). German sociologist Max Weber coined the term *bureaucracy* where an organization similar to societal hierarchies demands strict obedience of its followers, allowing unquestionable dominance to leadership, policies, and structures put into place, such as Marcos implemented in the Philippines under his rule. Organizational employees or citizens under bureaucratic rule can feel burnt out, sabotaged, and manipulated, making them uninterested, unwilling, indifferent, unproductive, detached, and uncommitted to the organization or government. Marcos lifted martial law in 1981 due to his growing unpopularity and being accused of 8,000 wrongful executions and 50,000 arrests of suspected communist subversives, but Marcos maintained legislative power.

Marcos's form of capitalism that plundered both private and state-related businesses brought great economic loss to the sugar and coconut industries. Additionally, oil prices rose, sparking inflation and causing the country's recession which led to increased deficit spending. When Corazon Aquino's husband, Benigno Aquino, Jr., returned to the Philippines after being exiled in 1983, Marcos had him assassinated, which ironically was aired on live television, sparking a crisis of confidence among other nations' leadership and international banks which refused to continue business with Marcos, leading to great opposition against his dictatorship (Reyes, 2018). In Marcos's attempt to regain support, he called for a surprise presidential election where he ran against Aquino's widow, Corazon Aquino, and lost. Despite lacking funds and being terrorized by Marcos's supporters, Aquino was sworn into office. Marcos refused to concede and ordered his re-election, but to no avail, leaving him no choice but to flee with his family and close associates once he discovered his military regime was plotting a coup against him.

Narcissism is a powerful personality disorder and "takes the form of a grandiose sense of self-importance, a preoccupation with fantasies of unlimited success, power, or love,

and an exhibitionist orientation … [where] narcissistic individuals act as if they are entitled to receive the service of others and tend toward exploitative and manipulative behavior" (Sankowsky, 1995, p. 64), such as Marcos exhibited during his reign. Khoo and Burch (2008) also posited that "narcissistic personality is typically described in relation to charismatic leadership in the leadership literature" (p. 88). Sankowsky (1995) explained how many followers deem charismatic "leaders as parent figures … [and the leaders'] abuse of this power can insidiously and significantly undermine the followers' psychological well-being" (p. 57). This explains why the new president, Corazon Aquino, consistently followed through with her proposals and was intentional with her actions to win the approval and trust of the Filipino people.

Ferdinand Marcos died in Hawaii in 1989 from heart, lung, and kidney ailments (Reyes, 2018). To grasp a full understanding of the oppressive national climate and gross representation of a charismatic leader turned murderous, authoritarian dictator, McCoy (2009) noted that under Marcos's dictatorship, 3,257 people died, an estimated 35,000 people were tortured, and some 70,000 people were arrested (McCoy, 2009, p. 403).

Organizational Solution: Servant Leadership

Upon winning the presidential election, the Aquino government set out to restore the rule of law in the Philippines and the country's democratic institutions. Aquino, being a mere housewife and grieving widow of a murdered political leader, became a rallying symbol of freedom and democracy for the Filipino people who were disgusted with their former dictators' rule and unlawful crimes against humanity.

Aquino sought to rehabilitate the economy and renew her countrymen's trust following the severe abuse of power presented by Marcos. Aquino's government freed political detainees, launched investigations of human rights abuses on the part of the military, and restored the constitution to limit the president's term and re-establish the governmental legislature and judiciary (Reyes, 2018). Although "change is clearly the best choice, there may be fear, anxiety, and resistance" that is being triggered by changes in routine, patterns, and habits that include (a) the threat of loss of position, power, status, quality of life, and authority; (b) economic security; (c) human fear of the unknown; (d) feelings of inadequacy; and (e) the possible alteration of social friendships and interactivity (Konopaske et al., 2018, p. 476). Oddly, there was a backlash to some of the changes Aquino proposed; nevertheless, the country's economic status and people's faith in the governmental leadership needed restoration. Displaying the courage to resist political corruption and personal gain, Aquino was able to win over the people by showing how her character was able to ward off the political trap of power. Udani and Lorenzo-Molo (2013) further asserted that Aquino was truthful, stemming from her integrity and authenticity which enabled her followers to trust her much unlike their previous leader. Aquino's leadership through service identified her as a servant leader

whose effectiveness lies in placing the needs of followers above her own, exemplifying selfless service. Leaders can have a transforming effect on organizations as well as on individuals by defining the need for change, creating new visions, and mobilizing commitment to these visions (Den Hartog et al., 1999). Aquino had a long road ahead of her to bring change to her torn country, but she embraced the challenge and led with her heart.

Aquino's life as a servant of Christ spilled over into her political and public life. She did not use servant leadership as a means to an end, but she acted as a servant leader because that is who and what she was—a servant who became a leader. Jesus Christ was a leader who humbled himself and became a servant, making no sense to those in search of their Messiah. Rather than rule with an iron fist and destroy all opposing governments, Jesus was an agent of change where he inspired people with kingdom principles, rather than imposing those principles, while giving a voice to the underserved and oppressed (McCabe, 2008). Jesus washing his disciples' feet went completely against the identity of a prince; however, Jesus demonstrated what a true leader is and does by washing his disciples' feet, which was one of the most demeaning tasks reserved for the lowest house servants.

Not only did Aquino acquire and inspire a mass following but she also is revered as an icon, with her trademark qualities of spirituality, selflessness, and others-centeredness, and certain unique values and virtues which proved to be a firm foundation in her life and leadership style that are significant to those who want to truly lead and emulate Aquino's leadership and not just manage organizations and businesses.

Kouzes and Posner (2007) postulated the following five characteristics of an exemplary leader attempting to get extraordinary things done in an organization: (a) model the way, (b) inspire a shared vision, (c) challenge the process, (d) enable others to act, and (e) encourage the heart. As my husband and I venture forward into leading change despite resistance, we will continue building people and building relationships that inspire, motivate, challenge, and build trust because "people follow first the person, then the plan" (Kouzes & Posner, 2007, p. 16). Aquino led with integrity—the foundation of earning followers' trust—and truly transformed herself which caused her followers to identify with her and desire transformation themselves. Sendjaya et al. (2008) posited that "the authenticity of servant leaders significantly shapes and affects their relationships to others" (p. 407). Aquino was an authentic leader who stayed true to her word, avoided corruption by always keeping her personal finances separate from governmental finances, and never tried to influence public policy or laws. Her executive secretary, Oscar Orbos, admitted that "she never gave special instructions to favor anyone or to bend the rules to accommodate certain business interests … [and] did not exempt herself from the rules" (Udani & Lorenzo-Molo, 2013, p. 379). As a true servant

leader, Aquino avoided all public displays of arrogance or power, making her Filipino followers proud of her integrity, honesty, and transparency (Calica & Macairan, 2009).

Organizational Difference: Spiritual Leadership

The term *Christian leadership* connotes the act of leadership as lived and acted out by Christians rather than specific leadership theories designated for Christians. As believers, we have been given spiritual giftings, and "spiritual gifts given to individuals [are] for the sake of the whole community" (Hooker, 2017, p. 352). Christians do not have the luxury of acting and reacting as the flesh dictates. "Christians have died with Christ to the old life … so that we might conduct ourselves as those who have set out on a new life" (Hooker, 2017, p. 352). Because people are searching for meaning, purpose, and value, "there is an emerging and accelerating call for spirituality in the workplace" (Fry, 2003, p. 702) that has the potential to produce "personal outcomes such as increased joy, peace, serenity, job satisfaction, and commitment but that they also deliver improved productivity and reduce absenteeism and turnover" (Fry, 2003, p. 721). With this new emergence of workplace spirituality, the need for Christians to let their lights shine has never been more needed "that they may see your good works and glorify your Father in heaven" (*New King James Version Bible*, 1979/1982, Matt. 5:16). Our light should shine in every aspect of our lives including in our leadership methods bringing glory to God the Father just as Jesus did.

Aquino recognized her responsibility not only politically but spiritually as well and led by the Spirit. Udani and Lorenzo-Molo (2013) showed how Corazon Aquino, Asia's first woman president, "successfully bridged the gap between the sacred and secular" (p. 21) by studying the "values and virtues of a leader who happened to be religious and whose religiosity spilled over into her life, work, and character as a person and leader of a recovering nation" (p. 22). Udani and Lorenzo-Molo interviewed 14 people who knew Aquino as a friend, acquaintance, or through her work, and asked them about her character, leadership style, behavior, work relationships, and influence on others. When asked how she struggles and deals with challenges, Aquino replied, "I pray with all my heart, I work with all my might," or "I'll do my best, and God will do the rest" (Udani & Lorenzo-Molo, 2013, p. 29). Her deep religiosity and faith in God "permeated both her public and private life, she did it in a way that did not intrude but instead bridged the gap between the sacred and secular" (Udani & Lorenzo-Molo, 2013, p. 29) just as mentioned earlier how Jesus did not impose but rather influenced toward change.

Just as Aquino's faith permeated both her private and public life, the Apostle Paul admits he made himself a servant of all including both Jews and Gentiles. He declared "I have become all things to all people, that by all means, I might save some" (*English Standard Version Bible*, 2001/2016, 1 Cor. 9:22). Paul's life was reflective of God himself who became all things to all men by humbling himself, taking on the form of a man and

walking amongst us showing us how to live this life united with the Father, pointing men's hearts toward eternity. As we accept the challenge to bring glory to our heavenly Father and attempt to bring change to our churches, homes, workplaces, and communities, may the world know us by our love because of the love we have been so freely given! One of Aquino's cabinet members, Teresita Ang See, admitted that she learned through Aquino's leadership that "you can be a leader and yet remain humble and honest and not be corrupted by power" (Udani & Lorenzo-Molo, 2017, p. 387). Other staff members admitted that they also began questioning how they could lead by serving others. Aquino certainly made her mark on her country, and not one person can say her faith and spirituality did not bring change and influence the Philippines. What a testimony!

Discussion

A global force exists among organizations calling for a more holistic leadership approach that incorporates the body, mind, soul, and spirit. Man is on a quest for fulfillment in every aspect of his life including the workplace, and "spiritual leadership is necessary for the transformation and continued success of a learning organization" (Fry, 2003, p. 694). Udani and Lorenzo-Molo (2017) postulated that "spiritual leadership is integrating all arenas of human existence that no longer views the humanistic, spiritual, and natural as separate and independent domains" (p. 23). Aquino just lived her life as a Christian believer and made a difference in her followers and her country as a whole from the overflow of her relationship with God and Christian virtues.

Fry (2003) explained that "a spiritual leader is someone who walks in front of one when one needs someone to follow, behind one when one needs encouragement, and beside one when one needs a friend" (p. 720). Jesus took his place as a leader and as a friend among his disciples and those who followed, and is considered "the most effective leader and change agent the world has ever known" (McCabe, 2008, p. 33) because of his "commitment to a life-bringing mission" (Fryar, 2007, p. 158) to reconcile man to God and display God's glory amidst a fallen world and accomplished his mission by fulfilling his followers' needs as well as fulfilling his kingdom mission. Aquino also took her place as an elected leader as Philippine president and immediately enacted much-needed change and restoration, winning the hearts and trust of the people as she instilled a vision, purpose, hope, and life into an otherwise dying country. She gave the power back to the people and fulfilled her political promises and is an icon among Filipino leaders to emulate.

Conclusion

Bass and Steidlmeier (1999) posited that a "transformational leader treats each follower as an individual and provides coaching, mentoring, and growth opportunities … [and

are] concerned about developing their followers into leaders" (p. 189) because people need a "sense of transcendence—of having a calling through one's work or being called" (Fry, 2003, p. 703). Aquino modeled servant leadership through her own personal example, "empowering others, and trust were the dominant causes of her transformational influence … [not just moving people, but] she succeeded in calling them to action and even adopting certain aspects" (Udani & Lorenzo-Molo, 2013, p. 387). Yukl (2013) asserted that "powerful leaders can have a substantial impact on the lives of followers and the fate of an organization" (p. 340). Aquino certainly influenced her country through her servant leadership lifestyle and made an impact "through visioning, modeling through personal example in visible and tangible ways, mentoring and empowering others, and trust" (Yukl, 2013, p. 387), which Aquino accomplished by serving her subordinates and fellow countrymen.

About the Author

Michelle Gonzalez Segundo is a fourth-year Ph.D. student at Regent University, School of Business and Leadership, majoring in organizational leadership with a concentration in ecclesial leadership. Michelle's passion is people. Whether she's discipling others to realize their identity in Christ, calling, or leadership potential or serving the marginalized, she takes a "hands-on, boots-on-the-ground" approach to leading teams in engaging the community and connecting resources for sharing the gospel, particularly with the poor and homeless, disaster relief victims, families in need, at-risk youth, and foster children. Michelle currently serves as an intern with the United States Agency for International Development (USAID) providing research for the Combating Trafficking in Persons (CTIP) division for the Eastern Southern Caribbean (ESC) region to safeguard children, empower women, engage stakeholders, governmental and NGOs, and develop sustainable policies that will help to eliminate human trafficking in the ESC.

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The Cost of Discipleship: Surrendering ALL

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Roundtable: Followership

Abstract

As Christian leaders to change the world, we are called to a higher standard and to be the voice for the silent. Part of being a disciple of Christ is knowing how to die to our flesh, pick up our cross following the path God has provided, and genuinely surrender to the ways of the Lord. This paper provides an exegetical study of Matthew 10 and covers the meaning of discipleship. This paper examines servant leadership and transformational leadership, for as a disciple of Christ, we as Christian leaders must know how to serve and be the hands and feet of Jesus.

Keywords: servant leadership, Matthew 10, discipleship, transformational leadership, followership, answering the call

To some people, discipleship is just a word, but to a Christian leader, it means the willingness to sacrifice everything by dying to your flesh and self-wants and putting the needs of others ahead of yourself. In A Fragile Stone, Card (2003) told the story of Simon Peter. The semiotics portrayed bring the story to life as it paints a vivid image of keeping your eyes on Christ. The cost of discipleship is about letting go of self and being open to what Christ is calling you to do. There are moments as Christians we may be caught in the middle of a chaotic storm and find ourselves asking Jesus for help. Peter found himself this way when he was out to sea, and a storm came raging in. At 3 o'clock in the morning, Jesus appeared to them walking on water. This frightened the disciples, but Jesus let the disciples know it was him. Peter began to question if it was Jesus, so he asked the Lord to call him to walk on water if it was him. Without hesitation, Jesus told Peter, "Come." Peter stepped out of the boat and began to walk to Jesus; as he took his eyes off Christ, he began to sink. Jesus told Peter he lacked in faith and asked Peter why he doubted who he was. When Peter stepped back into the boat, the raging sea and wind ceased (Card, 2003).

According to Card (2003), "The lesson is that Peter needed to sink in order to take the next step of faith in Jesus. Because walking on the water does not ultimately increase our faith, only sinking does" (p. 53)! The cost of discipleship is learning from the sinking points and being able to walk in humility from life experiences. "Those who ask for miracles and receive them soon forget. But those who suffer for Christ's sake never forget" (Card, 2003, p. 53). The story of Simon Peter brings the image to life and makes it a reality. For in our spiritual journeys, we all walk and sink. According to Card,

We all cry out, "Go away from me, I'm a sinful person!" and in the next breath shout, "Come and save me!" Most of all, we all struggle with the perceived realities of the fallen world over against the unseen certainty of the kingdom (p. 55).

The uncertainty of where and what God is asking is often a complicated situation. The story of Simon Peter sets the stage for the exegetical study of Mathew 10. It dives deep into the instructions of service for the 12 disciples and elaborates on the meaning of discipleship. Later, this paper applies a practical application of a girl who has hit rock bottom. God is transforming her from a caterpillar into this beautiful butterfly by using transformational and servant leadership.

The Cost of Discipleship

Matthew 10 elaborates on what it takes to be a disciple of Christ. For the road ahead of the 12 disciples was not going to be easy; there would be pain, and endurance would win the race. Matthew 10:12-13 (*New American Standard Bible [NASB]*, 1995) reads, "As you enter the house, give it your greeting. If the house is worthy, give it your blessing of peace. But if it not worthy, take back your blessing of peace." As Christian leaders, there will be moments when not everyone is deserving of your leadership. Or there will be people who will come and try to steal your joy. Not everyone should be allowed to enter your bubble; some are not worthy and do not need to know of your calling, and some will try to destroy the blessing God has gifted you with. Matthew 10:14 (*NASB*, 1995) reads, "Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet." When being a disciple, it is significant to know when to shake off the dust and move forward, rather than dwell on those who do not accept the blessing you are willing to give.

Matthew 10:16 (*NASB*, 1995) reads, "Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as dove." As Christian leaders, it is our job to be bold for our followers as God will send us out into the midst of chaos. We are to lead our followers to excellence, but there will always be wolves within the pack to come to steal, kill, and destroy. John 10:10 (*NASB*, 1995) reads, "The thief comes only to steal, and kill, and destroy; I came that they may have life, and have it abundantly." Being a disciple of Christ is knowing how to lead others to victory.

Matthew 10:19-20 (*NASB*, 1995) reads,

> Do not worry about how or what you are to say; for it will be given to you in that hour what you are to say. For it is not you who speak, but it is the Spirit of your Father who speaks in you.

There will be moments while being a disciple of Christ that God will take us out of our comfort zone. At those moments, the words may not be there, but when we are to speak, the words will be provided. For we are no longer speaking what we want to speak, but we are cautiously speaking and being led by the Holy Spirit. Matthew 10:22 (*NASB*, 1995) reads, "You will be hated by all because of My name, but it is the one who has endured to the end who will be saved." The cost of discipleship is surrendering your flesh and realizing nothing else matters except being in the center of God's will. The hardest part is dying to your flesh, picking up your cross, and following Jesus with every inch of your soul. People will often frown upon you, but you must realize these people are not rejecting you but rejecting the gift of salvation.

Becoming Like Christ

The meaning of discipleship is knowing when to lead and when to follow. A disciple is never ranked higher than their teacher and is not meant to be a slave above their master (Matt. 10:24). Matthew 10:25 (*NASB*, 1995) reads, "It is enough for the disciple that he become like his teacher, and the slave like his master." As Christian leaders, we are to be the image of Christ not only in our leadership but as a follower of Christ. Matthew 10:27 tells the reader to speak in the light what is heard in the darkness. For what is whispered in your ear, to go to the top of the mountain and shout it from above. Proverbs 18:21 (*NASB*, 1995) reads, "Death and life are in the power of the tongue, And those who love it will eat its fruit." When being like Christ, disciples must speak what they want to come to pass, for there is life and death in the power of the tongue. As Christian leaders to change the world, one must trust the process and speak what they want to come to pass. Matthew 10:28 (*NASB*, 1995) reads, "Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." Part of becoming like Christ is surrounding yourself with positive people who feed the Spirit's fruit, not destroy the mind with negativity.

Characterize Christ Perfectly

The cost of discipleship is truly understanding who you are in the image of Christ. There is something so precious about Matthew 10:31 (*NASB*, 1995): "So do not fear; you are more valuable than many sparrows." When picking up your cross and putting the full armor of Christ on, the disciple must know they are valued and loved by their heavenly father. As Christian leaders to change the world, we are called to a higher standard. We must not deny Christ, for it says in Matthew 10:33 (*NASB*, 1995), "But

whoever denies Me before men, I will also deny him before My Father who is in heaven." A disciple of Christ will be cautious about what they do and say, for eyes are watching them. Their actions will speak louder than their words, and the image of Christ will represent their life, character, and where they are going.

Surrendering ALL

The last few scriptures in Matthew 10 bring value to the cost of discipleship as it tells the reader to understand what it means to be a disciple fully. The true meaning of discipleship is to love Christ more than you love your own family. Being a disciple is letting go of self and serving people with no strings attached. It is loving those who hurt you, even when you would like to give them a piece of your mind. Matthew 10:36 (*NASB*, 1995) reads, "and A Man's Enemies will be the members of His Household." The closest people to you are those who will be against you. Not everyone deserves to be in your circle, and your circle is precious to God. Matthew 10:37-39 (*NASB*, 1995) reads,

He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it.

Surrendering ALL is one of the hardest things any Christian will do, but surrendering is worth the sacrifice. Being a disciple is a relationship between you and Jesus and whether you are willing to die to yourself or continue to be out of the will of God. Discipleship is not easy, but the sacrifice comes with rewards. Matthew 10:42 (*NASB*, 1995) reads, "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward." The tiniest sacrifice is enormous in the eyes of Christ.

From a Caterpillar to a Beautiful Butterfly

What does it take to serve those who hurt you, to pick up your cross, and follow Jesus? Why must one endure so much and hit rock bottom? As Disciples of Christ, we hit rock bottom and realize who we are in Christ. The year 2020 was a bust for most of the nation. The nation was attacked by a pandemic, people lost their jobs, the economy suffered, mental illness occurred, and, for some, they fought their battles. For a girl who once had it all together, she realized how strong she indeed was not only in 2020 but throughout her entire life. In 2020, I found myself sitting in front of an attorney filing for divorce. Marriage is to last a lifetime, but a week before Thanksgiving 2019, my husband and I separated—he was seeing someone else. My heart was shattered and broken in a way it had never been before. That year was a year of growth, as I often

found myself in tears, wondering where life went wrong. There were tons of red flags in the beginning, but I was so smitten by him that these signs were a blur.

Accepting Christ at the age of 10, I was angrier at myself than my husband, for I listened to my emotions rather than to the voice of God. How a caterpillar transforms into a beautiful butterfly resembles our walk with Christ. We often stumble along the rough surfaces as Christians, then God has grace and mercy and transforms us into his beautiful butterfly, for he has chosen us by name. Habakkuk 3:19 (*New King James Version [NKJV]*, 2014) reads, "The Lord God is my strength; he will make my feet like hinds' feet and make me to walk on my high places." God wants to take us to higher ground and has a purpose for our lives, but we must be willing to surrender everything we have. James 4:8 (*NKJV*, 2014) reads, "Draw near to thee, and I will draw near to you." Jesus is already holding his hand out to us; he is just waiting for us to take hold. Jesus whispers in our ear, "Just trust me."

Having a Servant Heart

A servant leader will stand apart from the rest of the leaders (Jung, 2018). According to Jung (2018), "The servant leader also empowers and develops followers, and is an advocate for their success" (p. 26). Servant leaders will equip their followers for success and walk them through the process of what a servant leader is to do. According to Engstrom (1976), if an organization is unwilling to prepare, it is already setting itself up for failure. Servant leaders will go the extra mile and love others even when people are unlovable. Loving others is being a true disciple of Christ, because Christ loves us when we are unlovable. Peterson (2006) wrote, "I want to attend to the way that the form of Scripture is also the form of our lives" (p. 38). The cost of discipleship includes not being afraid to represent Christ and living out the scripture in front of the world.

Transformational Leadership

When evaluating who you are becoming in Christ, you must realize you no longer belong to the ways of the world, but you have been transformed by the renewing of your mind (Rom. 12:2). Northouse (2019) wrote, "Transformational leaders set out to empower followers and nurture them in change. They attempt to raise the consciousness in individuals and to get them to transcend their self-interests for the sake of others" (p. 177). Transformational leaders lead by example and would not ask their followers to do anything they are unwilling to do. Following are key points for transformational leadership:

- Strong role models
- Determined
- Dreamers have a vision in mind
- Understand the culture

- Build trust with their followers
- Intuitive
- Encouragers (Northouse, 2019)

When looking at the characteristics of servant leadership and transformational leadership, not everyone is born to serve. Being a disciple of Christ is dying to your flesh and putting others first—before your own needs. Serving others is not for everyone. As a disciple of Christ, you must let go of the old and be transformed into the new. It is truly a transformational process. We die to our flesh and allow God to have his way in our lives. Jesus takes a human caterpillar and transforms it into this beautiful human butterfly. And when they are ready, Jesus will send them out into the world to be a shepherd for the lost sheep.

Hearing the Voice of God

The question may come to mind, How do I hear the voice of God? Hearing Jesus does not always come naturally. There are moments when we think it is the Father's voice, but it is Satan trying to take us off course. Life often throws curve balls; distraction comes; and Satan always comes to steal, kill, and destroy (John 10:10). In *Whisper: How to Hear the Voice of God,* Batterson (2020) elaborated on a seven-word prayer and explained to not say the prayer until you are ready to radically change your life. This means being ready to truly hear the voice of God. The seven-word prayer is "Speak Lord for your servant is listening" (Batterson, 2020, p.3). God speaks to us in different ways: by reading scripture, through prayer, in our dreams, through godly council, in a song, and many others.

For me, I had been praying about going to work at Native American Christian Academy for nearly 2 years. I sought godly council, and my grandmother Ruth Grimm used to sponsor the school when it was called Sun Valley Indian School. Yearly, she would raise money and send school supplies. At the young age of 18, I knew God called me to the mission field; I just did not know what this looked like. In March 2022, I found myself applying to be the Principal at Native American Christian Academy in Sun Valley, Arizona. I knew it was time for me to spread my wings and fly after putting in the hard work to earn a Doctor of Strategic Leadership at Regent University in Virginia Beach. I knew letting go was going to be hard, but I also knew Jesus had big plans for my life. I did not know what the journey was going to involve.

I began to sell everything I owned. My finances were extremely low as I was barely making rent. I was trying to figure out the logical side, but faith without works is nothing. People donated items for me to sell to raise money. I only took what would fit in my SUV, along with my dog Biscuit—a Chocolate Labrador Retriever. I moved in with a friend for a couple of weeks. My church had a going-away party for me, where they gave me almost $3,000 to travel cross country. On May 10, 2022, I hit the road and

cried like a baby—I was entering the unknown. I *stood* on Habakkuk 3:19, which talks about how God will make your feet like hinds' feet, and he will take you to higher ground. To go to higher ground, God wants us to let go of what we know.

Suffering Amid the Storm

When I arrived at the Native American Christian Academy, I was welcomed with open arms. The students helped me unload my car and played with Biscuit. I immediately ran to everyone to meet them instead of unpacking. I played soccer with the kids, mingled with the adults, and was at peace where God had brought me. I was still scared of the unknown, but I knew this was where God wanted me.

Within hours, people began to show their true colors—there was a lot of fighting among the staff. I was full of energy and excited to be there. But after a month, there was some controversy with me being there, and I was told I was not a good fit—I did not belong. I was asked to leave and given 7 days to leave the reservation.

I was at a loss for words, hurt, and confused. I often wondered, *Did I hear the voice of God?* My brain went in a million different directions. Where was I supposed to be? I had no money. I had earned my doctorate from Regent University in Virginia Beach, Virginia, and Virginia had become home to me. But I had also lived in Roswell, New Mexico, before that, which was about 6 hours away. I moved to Roswell and stayed with friends for a couple of months. My finances were extremely low. I needed a job immediately. The world does not stop when life happens. I accepted a job at Mesa Middle School, where I taught computer science—even though it was not my specialty. However, I grew as an educator and became resilient. The students learned there was a teacher who cared about their education.

October 3, 2022

On Monday, October 3, 2022, at 8:00 p.m., I went to play basketball with a guy I met on the website Facebook Dating. I was lonely and looking for a friend to hang out with. We played basketball and talked until close to 1 a.m. We both lost track of time, engaged in conversation, and enchanted in each other's company. Over the next 8 months, this meeting turned into a friendship and became serious. I grew to love him, and he grew to love me. On June 17, 2023, we said, "I do" on the same court we met on to shoot hoops on October 3. I finished the school year at Mesa Middle School. In May 2023, God gave me my dream job at New Mexico Military Institute where I am the Associate Professor for the School of Communication. I teach Public Speaking, Intercultural Communication, and Photojournalism and am in charge of the Speech and Debate Contest and the Yearbook. I am happily married, living my best life.

Ephesians 4:1-6

In the book of Ephesians, Paul told the church, we all are called and have a purpose. When finding your destiny, you have to learn to step out in faith, trust the process, and trust your creator. When enduring hard seasons, it is often hard to see Jesus amid the chaos. I would not be living out my dream as a professor, if I did not take the risk to travel across the country when everyone thought I was crazy. I was following the voice of God. Following the voice of God comes with sacrifice, dying to our flesh, and, sometimes, experiencing loss; then, God renews your mind, builds your confidence, and takes you to a deeper understanding of truly knowing who he is and teaching you to know who he is. Following the voice of God is a transformational journey. In this journey, you truly understand how precious you are in the eyes of the King.

Conclusion

In conclusion, the cost of discipleship is learning to let go of yourself, pick up your cross, and follow Jesus. No one is perfect. Sometimes hitting rock bottom is the best thing. When we hit rock bottom, we find our identity in Christ. Jesus can take the broken pieces and build us back up more robust than we were yesterday. Servant leaders must die to themselves so that they can be transformed into the image of Christ. Discipleship comes with a cost. It is not easy, and not everyone will agree with you. Some of the people closest to you will tear you down. It is significant to surround yourself with people who support your calling, rather than tear you down.

Author's Biography

Dr. Jamie McKinney Wright has been teaching in academia since 2013. She has excelled in the career path she has chosen. Dr. McKinney Wright is an Associate Professor, with the speech faculty for New Mexico Military Institute, where she teaches Public Speaking, Intercultural Communication, and Photojournalism and is in charge of the Ruppert-Burton Speech Contest and The Bronco Legacy Yearbook. She is resilient, loved by her students and colleagues, and always goes the extra mile. She earned her Doctor of Strategic Leadership degree in May 2021 from Regent University in Virginia Beach, Virginia, where she was a Doctoral Fellow for the School of Communication. She is a 2017 graduate from Eastern New Mexico University where she obtained a Master of Arts in Communication. In 2012, she graduated with a Bachelor of Arts Degree in Psychology from West Virginia University of Parkersburg, West Virginia.

She has been extremely successful not only in her academic career but in her personal life as well. She loves to do research and edit scholarly papers and books for colleagues and former students. She enjoys spending time with her husband, Chris, and her two chocolate Labs—Biscuit and Beau Jangles. For fun, Jamie enjoys running marathons, traveling the world, serving in the community, attending sporting events, gardening,

attending church, serving at church events, and spending time with friends and family. She has a love for the educational system, a passion for helping students thrive in and out of the classroom, and for mentoring students on the career path they have chosen. She is one of a kind and the best in my eyes. Even in her darkest hours, her hope was found in Jesus. Jesus has been her guide and continues to lead her on the path on which he has called her.

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Back to the Future: A Metaphorical Analysis of Organizations as a Time-Traveling DeLorean

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Abstract

Metaphor generates new meaning for organizations by providing a deeper understanding of organizational identity, organizational life, and its day-to-day processes (Cornelissen, 2005). Metaphor offers a new perspective to an organization by comparing elements of one experience to another, creating powerful insights, and elevating the importance of certain structural dimensions and practices within the organization as it relates to its environment and unforeseen situations (Morgan, 2006). As organizational leaders seek ways to maximize their strengths and minimize their weaknesses, they often reflect on past practices that inform current strategic planning for future success. The DeLorean, as a time-traveling vehicle from the popular 1985 film, Back to the Future, serves as an ideal metaphor for organizations evolving and adapting as open systems that refer to the past for future organizational vision, planning, and successful implementation. The purpose of this analysis is to exposit the role of the DeLorean as an organizational metaphor, as organizations reflect on past practices, operate in the present, and plan for the future as a complex adaptive system.

Keywords: complexity theory, complex adaptive system, organizational metaphor, DeLorean, time travel, Back to the Future

Metaphors create valuable insights in understanding organizational life, making room for organizational theories and management (Morgan, 2006). As leaders attempt to generate a deeper understanding of organizational life, they rely on the utilization of implicit images or metaphors that compare one element in terms of another, contributing a meaningful way of thinking and seeing the organization that influences leaders to manage their organization distinctively. Metaphors have generative capacity in terms of organizational identity and capture organizational life as it exists in real-time through the interactions and experiences of its leaders, subordinates, and stakeholders (Cornelissen, 2002).

As organizations, along with their boundaries and processes, are being reshaped in an attempt to adapt to turbulent circumstances, they are being challenged to learn from past experiences to move toward a successful future (Gilmore & Shea, 1997). Organizational identity is shaped along a continuum of simple and complex extremes, reflecting on past successes and failures, implementing present interchange, and strategizing future endeavors that influence organizational emergence and balance (Gilmore & Shea, 1997; Konopaske et al., 2018). The challenge organizations face is implementing these past, concrete lessons in a futuristic, abstract context while addressing current obstacles which, consequently, creates a space for considering the organization as the time-traveling DeLorean featured in the 1985 blockbuster film, *Back to the Future*. The purpose of this metaphorical analysis is to exposit the value of organizations recognizing their position on a time continuum, allowing access to essential elements from the past to inform present and future endeavors as the organization adapts to its environment, as informed by complexity theory (Gilmore & Shea, 1997). The DeLorean metaphor offers three areas of contribution that are interdependent where each affects the other on a time continuum, allowing the organization as a DeLorean to: (a) revisit the past, (b) operate in the present, and (c) plan for the future.

The Nature of Organizational Metaphor

Metaphors provide a practical, heuristic way to understand organizations and their intricate subsystems (Gleave, 2019). Metaphor serves as a precursor to organizational theory development, empirical research, and theory testing, providing a foundational, more realistic explanation of organizational life in lay terms (Bacharach, 1989; Cornelissen, 2005). As a literary tool, Bacharach (1989) posited that the use of metaphor does not necessitate a list of analytical questions because the metaphor speaks for itself as it evokes powerful emotional imagery. Metaphors reflect a process of correspondence between the organization and the metaphoric characteristics that constantly compare similarities and differences, creating an extensive organizational perspective (Gleave, 2019). The use of metaphor is important as it fosters a clear picture of an organization, its practices, and its culture that shapes the identity of its members, creating a sense of who they are and who they are not that serves as the premise for overall organizational success (Haslam et al., 2003).

Cornelissen (2004) introduced two criteria for which a metaphor can be assessed concerning (a) its aptness serving as a meaningful fit, and (b) its heuristic value, offering new insights into an unfamiliar domain. Metaphors invite organizational members to recognize similarities and differences between two concepts by comparing one concept in terms of another, providing an extensive and meaningful identity to the organization (Schoeneborn et al., 2012).

The Praxis of Organizational Metaphor

Organization serves as a noun and verb, emphasizing the need to understand what an organization is and does. According to Gleave (2019), organization as a noun is a group of people who share a common purpose, whereas organization as a verb entails the action or process of organizing. The being of an organization drives the doing of an organization. The organizational metaphor plays a significant role in revealing the nature of the organization, ultimately explicating the actions or processes of the organization.

Morgan (2006) contributed significant metaphorical perspectives that empower members with a way of thinking that helps in navigating organizational ambiguity by understanding organizational nature, life, strengths, and limitations. Organizations have been metaphorically compared to (a) machines with clearly defined roles that usually evolve into bureaucracies; (b) organisms consisting of different species adapting to their environmental needs; (c) brains that process information, setting the premise for a learning-type organization; (d) cultures focusing on values, beliefs, norms, rituals, and shared meanings; (e) systems of government with different sets of interests, conflict, and power plays; and (f) psychic prisons where conscious and unconscious processes form the preferred management style. Each metaphor provides a practical demonstration of the nature of organizations and organizational life.

Metaphor Limitations

Metaphors only create partial ways of seeing and understanding the world that eventually serve as a barrier providing a limited, one-sided perspective (Morgan, 2006). Because metaphors highlight similarities but ignore differences, theories or perspectives based on metaphors can create valuable insights yet are also incomplete, biased, misleading, and paradoxical. Rather than allowing a particular metaphor to define and drive an organization through a limited scope, organizations should increase their ability to welcome and integrate diverse perspectives. Pinder and Bourgeois (1982) criticized metaphors for being inherently imprecise and ambiguous because they cannot be tested and risk falsification since metaphoric terms lack falsifiable content as a social construct. No metaphor can truly capture the social and psychological subtleties and complexities within an organization, as it hinders the organization's creative advancement by asserting untested assumptions (Oakes et al., 1994).

Organizations as a DeLorean

The Nature of Organizations as a DeLorean

As peculiar as it seems to compare organizations to a time-traveling DeLorean, Schoeneborn et al. (2012) asserted that metaphors gain their heuristic value not from similarities between the organization and the proposed metaphor, but from the unusual, unconventional, and imperfect differences between the two that ultimately offer profound and exotic meaning to the organization (Cornelissen, 2005).

The DeLorean, the primary vehicle in the iconic film, *Back to the Future*, is a sports car known for its unique low profile, hard aero-dynamic angles, two-seat capacity, brushed stainless steel exterior body, and vertically opening gullwing doors (Lapham, 2013). The film's DeLorean features time circuits on the dashboard, reflecting the traveler's time and date of his current location (where he is), desired location (where he wants to go), and previous location (where he has been). The DeLorean's flux capacitor is a rectangular box characterized by a Y-shaped, Geissler-style tube that transmits high-flux magnetic fields, making time travel possible, according to the film's character, Doc Brown (Woodward, 2004; Zemeckis, 1985). As a scientist, Doc Brown invented the flux capacitor by way of revelation, a vision and a picture in his head that he eventually revealed to the film's teenage protagonist turned accidental time traveler, Marty McFly, who not only altered history but also the present and the future through his many time-travel adventures. The flux capacitor required a nuclear reaction using plutonium to generate 1.21 gigawatts of electricity for time travel while in the present (Zemeckis, 1985). However, time travel, once in the past, required a bolt of lightning to be harnessed to generate the 1.21 gigawatts of electricity needed to power the flux capacitor since plutonium was not easily accessible in 1955. For travel, once in the future, the DeLorean no longer required plutonium, but had become environmentally friendly, operating with fuel from banana peels, leftover beer, and a beer can inserted into a "Mr. Fusion" machine, which was a home energy reactor that converted household waste into the 1.21 gigawatts of power needed for the flux capacitor of the DeLorean, which no longer required roads but open sky. When the DeLorean's speed peaked at 88 mph, the vehicle was transported to the past or future, leaving behind a trail of fire. Whether the DeLorean traveled to the past or the future, it had to be moving forward with enough roadway distance to reach the needed 88 mph.

The DeLorean was used as a tool for time travel for several specific reasons that all involved intervening—whether in the past or in the future—in Marty's children's lives to prevent foreseen disastrous situations. The ability to time travel enabled Doc Brown and Marty to not only address the initial concern but also intervene in other people's lives and situations. Those interventions, at some point, had unintended negative

consequences due to Doc Brown and Marty's negligence and misuse of their ability to time travel, thus, changing the course of history (Zemeckis, 1985).

The Praxis of Organizations as a DeLorean

Metaphors inform organizational theory, as they provide a distinctive way of thinking and seeing organizations through implicit images and characteristics (Morgan, 2006). Stemming from complexity theory, complex adaptive systems (CAS) are composed of arranged boundaries characterized by subsystems or agents that are constantly evolving to reach a fixed point or equilibrium in their attempt to adapt to change (Holland, 2012; Schneider & Somers, 2006). As the DeLorean was used to travel to both the past and future to resolve chaotic situations, the DeLorean organization, in the same manner, references past failures and successes to rectify present situations and strategically prepare for the future. The DeLorean organization reflects the complex theory's CAS as it attempts to reach a homeostatic state by implementing changes over time, allowing the organization to adapt and evolve. The three interrelated, complexity theory building blocks that further inform and substantiate the DeLorean as an organizational metaphor include (a) nonlinear dynamics, (b) chaos theory, and (c) adaptation and evolution (Schneider & Somers, 2006).

Nonlinear Dynamics

CAS are characterized by dissipative systems that are inherently unstable, self-induced, making multiple transitions, and reacting disproportionately to chaotic situations (Kauffman, 1993). Life in general is a CAS filled with many unknowns from day to day, as no two situations are identical (Boyer, 2008), Marty McFly was in a constant state of chaos with his family, friendships, and career, necessitating the DeLorean to travel along the time continuum bringing balance to his life. The organization, as a DeLorean, recognizes similar imbalances of cause from past decisions and their effect on the present and future of the organization and its members. As a DeLorean, the organization realizes it has the power to travel, figuratively speaking, to the past as a point of reference in solving current issues.

Hatch (2018) asserted that complexity is generated by the allure that technology offers, which was the case with Marty using the DeLorean for his own benefit when he brought a future sports almanac to the past to make a fortune for his own wealth, not realizing that one alteration would impact the future for the worse (Zemeckis, 1985). Recognizing that the organization has the potential to impact its future and the future of its members and stakeholders, the DeLorean organization must be careful not to act out of a bureaucratic, mechanistic structure, as it will remain frozen and nonadaptive to emerging conflicts (Schneider & Somers, 2006).

Nonlinear dynamics involves extreme instability in dissipative systems that experience multiple transitions through a series of fixed points where each point presents the opportunity for increased instability and disproportionate reactions to the environment (Schneider & Somers, 2006). The DeLorean organization travels along the time continuum, reflecting on the past, recognizing how one solution to a particular problem created space for another problem to emerge that, in some, caused organizational leadership to overreact to a situation, failing to fully address the original problem. As Marty traveled to the past to influence his son to make the right choice and not participate in a bank robbery, Marty inadvertently became his teenage mother's crush, causing an enormous ripple in the time continuum that threatened his parent's marriage and his very existence (Zemeckis, 1985). Although the DeLorean organization cannot physically travel to the past, it must use caution in referencing the past to ensure it does not overcompensate for past failures, creating unintended consequences in the present and for the future of the organization.

Chaos Theory

Complexity theory is informed by chaos theory, as both are characterized by nonlinearity (Marion, 1999; Schneider & Somers, 2006). Chaos is a necessary process for adaptation and evolution, forming a basis of attraction, inciting non-random behavior and predictable patterns that, according to Morgan (2006), emerge as organizational members spontaneously self-organize amidst chaos. The more Doc Brown and Marty attempted to monitor and control their environment, the more complexity and uncertainty arose, requiring intervention from the DeLorean that allowed for a new order and processes to emerge within the chaotic environment (Hatch, 2018; Zemeckis, 1985). As the DeLorean organization faces uncertainty and chaos, each chaotic situation will create its own emergent pattern for new processes, just as Marty became a gunslinging cowboy in the Wild West in *Back to the Future Part III* (Zemeckis, 1990), as it was required for the chaotic, western environment in 1885.

Though chaos connotes a negative assumption, Morgan (2006) asserted that tension between opposites produces change, as organizational life is formed and transformed by unknown processes that have their own order and logic within the chaos. When Marty traveled to the past, realizing his parent's marriage was in jeopardy due to his father's painful insecurity, he purposely created a situation of tension between his father, George, and Biff, the bully, forcing George to assert himself as a confident, confrontational hero as he rescued his future wife, Marty's mother, Lorraine, from Biff's aggressive grip (Zemeckis, 1985). As the DeLorean organization is sensitive to the outside world and various environmental occurrences as a result of past organizational strategies and processes, it should remain flexible, as it can appreciate the past whether good or bad, recognize key patterns and interconnections, and make necessary adjustments within its subsystems that are open complex systems of their own

(Morgan, 2006). The DeLorean organization faces chaos directly, knowing its function is to establish congruencies or alignments between its different subsystems while identifying and eliminating potential challenges.

Adaptation and Evolution

Although not all CASs have the capacity to adapt or evolve, many CASs adapt by their own self-organization, stemming from the inter-dependency of their individuals or subsystems (Kauffman, 1993). The DeLorean's fuel source that powered the flux capacitor, evolved from using a lightning bolt in the past to using plutonium in the present, and then using natural resources, such as beer and banana peels inserted into the Mr. Fusion energy saver in the future. These changes to the DeLorean's power source reflected the nature of the environment based on technological advancement or lack thereof. The DeLorean organization must also allow itself to evolve with the changing environment, as Hatch (2018) proposed, stating organizational growth comes from its capacity to respond to environmental changes, increasing future organizational security, profitability, reputation, and member cohesiveness.

Not only did the DeLorean adapt and evolve to continue operating effectively and efficiently, but its evolvement spurred changes in Doc Brown and Marty, as well, that ranged from their clothing and speech to their mannerisms, house décor, and way of interacting with others – all depending on the era in which they found themselves (Zemeckis, 1985). The *Back to the Future* trilogy encapsulates change and reflects how culture, society, people, processes, laws, and communities as a whole progress, evolve, and adapt, beginning from the Western days with horses, town hall dances, and saloons in the 1800s, to the sock hop dance, soda parlor, and bobby socks in 1955, to neon, Gorbachev and Ronald Reagan, and skateboards in the 1980s, to hoverboards, flying cars, and 3D animation in the story's future of 2015. The DeLorean organization, in the same manner as it adapts and evolves, should incite adaptation and evolution in its subsystems and organizational members to minimize organizational weakness and maximum strengths. As Marty was transported by the DeLorean to different time periods and adapted to the culture, he was able to accomplish his mission of ensuring his parents fell in love, saving his son from jail, keeping his career from failing, and making sure Doc Brown was not committed to an insane asylum. The DeLorean organization can also accomplish its many missions as it adapts to the constantly changing environment it encounters along its organizational journey.

Metaphor Limitations

The DeLorean organization faces great limitations, as an organization itself is unable to physically travel to the past since time travel is impossible, or so we have been told; however, reflecting on the past is possible to make ideal decisions based on past patterns and fluctuations within the organization and its subsystems, as well as in the

environment. It is also impossible to physically travel into the future, or so we have been told; however, seeing into the future is possible when current strategies are implemented based on past patterns of behavior and when various scenarios have been considered. Although the actual DeLorean seats two travelers at a time, most open-system organizations are composed of multiple leaders and stakeholders who collaborate together for the betterment of the organization. Having fewer people involved in future planning and strategizing can result in a frozen, nonadaptive system with a strict and rigid bureaucratic structure (Schneider & Somers, 2006). Another limitation is that leaders within the DeLorean organization must not be so focused on the past or future that they neglect the opportunity for current growth and innovation happening in real time. The DeLorean organization must not use its ability to reflect on the nostalgic past to flee the present or to be driven by ideological future goals (Gilmore & Shea, 1997). After the DeLorean was destroyed in *Back to the Future Part III*, Doc Brown told Marty "Your future hasn't been written yet. It is what you make it, so make it a good one" (Zemeckis, 1990).

Conclusion

Morgan's (2006) initial organizational metaphors represent extreme ends of organizational culture where the DeLorean organization conversely finds itself traveling along a time continuum that encapsulates multiple metaphors as the citation calls for it. The organization as a DeLorean not only embraces itself as the actual time-traveling vehicle, but the DeLorean organization must also embrace the essence of time travel and the stakeholders' experiences as a result of time travel. The DeLorean organization, fully aware of its power to reflect on the past while planning for the future, is aware of its past failures, future vision, and present mission to accomplish the overall organizational vision. If organizations expect to survive in a turbulent environment, they must be flexible enough to allow the past to inform future strategies, and then evolve and adapt, requiring stakeholders, otherwise known as time travelers, to constantly learn, adapt, and expand their understanding of the organization and its life. (Holba et al., 2019; Senge, 2006), preferably through the lens of a time-traveling DeLorean.

About the Author

Michelle Gonzalez Segundo is a fourth-year Ph.D. student at Regent University, School of Business and Leadership, majoring in organizational leadership with a concentration in ecclesial leadership. Michelle's passion is people. Whether she's discipling others to realize their identity in Christ, calling, or leadership potential or serving the marginalized, she takes a "hands-on, boots-on-the-ground" approach to leading teams in engaging the community and connecting resources for sharing the gospel, particularly with the poor and homeless, disaster relief victims, families in need, at-risk

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Courage to Act with Authenticity and Transparency for Sustainable Social Value: Compassion with Boundaries vs. Narcissism

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Abstract

This research grounded in Tajfel's (1978) and Tajfel and Turner's (1979) social identity theory was to qualitatively analyze responses from 7 participants to answer 3 research questions whether they (a) agreed with Churchill's definition of courage as cited by Fairfax (2007), (b) found courage to act with authenticity and transparency for sustainable social value supported by Wreczycki's (2021) model, and (c) agreed that (a) and (b) in conjunction with compassion with boundaries were effective modalities of civil disobedience against narcissism. Liamputtong and Ezzy's (2005) qualitative research format and Bernard's (2011) qualitative coding were used as methods. All participants agreed that (a) Churchill's definition of courage, (b) Wreczycki's (2021) sustainable value model, and (c) compassion with boundaries were effective modalities of civil disobedience against narcissism. One participant enhanced the research by providing Eastern philosophy's perspective on civil disobedience. Another participant cited traits exemplified by Jesus Christ in the Beatitudes. Another participant pointed to directing self-compassion to the narcissist within. Further research was recommended to study the effect of courage to act with authenticity and transparency for sustainable social value grounded in Wreczycki's (2021) sustainable value model and supported by compassion with boundaries on the covert and overt narcissism in organizational settings. This study also amplified the role of narcissism as an integral part of the human condition that needed to be effectively managed for balanced personal growth and development within the personal and organizational contexts.

Belonging as a basic human need was supported by Tajfel's (1978) social identity theory further expanded by Tajfel and Turner (1979). Churchill, as cited in Fairfax (2007) said: "Courage is rightly esteemed the first of human qualities, because it is the quality that guarantees all others." (p. 2). Wreczycki (2021) posited that self-awareness grounded in emotional maturity led to emotional sovereignty to then sustain self-concept as defined by Knowles et al. (2015) to ascend the will to dwell in God to act morally with authenticity and transparency for sustainable social value.

Literature Review

The current qualitative research was grounded in Tajfel's (1978) social identity theory further expanded by Tajfel and Turner (1979) and Wreczycki's (2021) sustainable social value model. This work explored the role of compassion with boundaries to serve as an instrument of civil disobedience against narcissism in the presence of courage to act with authenticity and transparency grounded in the pillars of Wreczycki's sustainable social value model. The literature review was presented in the following order: (a) social identity theory (Tajfel, 1978; Tajfel and Turner 1979), (b) Churchill's as cited in Fairfax (2007) working definition of courage, (c) Wreczycki's (2019) definition of authenticity, (d) Wreczycki's (2019) definition of transparency, (e) Wreczycki's (2021) sustainable social value model consisting of 6 pillars, (f) Durvasula (2019) and Vaknin and Rangelovska's (2015) definition of compassion with boundaries, and (g) Durvasula (2019) and Vaknin and Rangelovska's (2015) definition of narcissism that informed 3 qualitative research questions.

Social Identity Theory

Tajfel (1978) and Tajfel and Turner (1979) emphasized the critical role of belonging to a social group from which its members derived the source of (a) identity, (b) pride, and (c) self-esteem. Ashforth and Mael (1989) argued that social identification stemmed from the association of individuals within a group context and led to activities consistent with the group's identity as a collective. McLeod (2008) interpreted Tajfel and Turner's social identity theory through the lens of the need to adopt the group's identity to be categorized as contributing members.

Authenticity

Wreczycki (2019) posited that "the trait of authenticity was synonymous with trustworthiness" (p. 144). Lehman et al. (2019) interpreted authenticity as being genuine or true and in the state of congruence between an internal intent based on traits reposited in the moral character on the mind-heart axis following socially accepted

norms and external expressions of intent within the social context. This phenomenon could also be referred to as an integrated personality. Harter (2002) explored the development of authenticity as dependent on the emergence of the true self in adulthood. Harter emphasized the importance of authenticity during the stage of a human's life when multiple selves compete for emergence potentially causing authenticity to become volatile.

The Scripture's verse: "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." (*New International Version*, 1 John 4:1) was selected to ground authenticity. The Scripture, through God's love and the breath of the Holy Spirit, inspired humans to not fear rejection from others. Courage, as depicted by Churchill and cited by Fairfax (2007, p. 2) as "the rightly esteemed the first of human qualities, because it is the quality that guarantees all others" can be used to live an authentic life while working in the Garden of Eden and keeping it for the next generations.

Compassion with Boundaries

Vaknin and Rangelovska (2015) referred to compassion as a transformative feeling that is not inborn but learned through the process of living. Durvasula (2019) discussed compassion as the inner power to reference not only by the human mind but in conjunction with the feeling in the body to assess how another person might have been feeling within the social context. Wreczycki (2019) interpreted this process as the functional mind and heart axis.

The Scripture referenced compassion with boundaries: "I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity." (*NIV*, Jonah 4:2). This verse inspired the feeling of what others may be feeling but with the use of a rational mind for self-control. This verse supported being in this world but not of it.

Courage

According to Fairfax (2007), Winston Churchill said: "Courage is rightly esteemed the first of human qualities, because it is the quality that guarantees all others" (p. 2). Wreczycki (2019) interpreted courage based on Mitchell (1988) as "the ability to stand alone in front of others while communicating the truth" (p. 37). According to Lee and Elliott-Lee (2006), courage during early human evolution was the only trait needed for survival.

The Scripture referenced courage: "Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you: he will never leave you nor forsake you." (*NIV*, Deut. 31:6). This verse inspired courage to be used for

activation of strength in social situations. However, strength must have the boundary of trusting God and not the human understanding of things.

Narcissism

Vaknin and Rangelovska (2015) explained that narcissism stems from the lack of individuation of a child between the ages of 18 to 24 months from the maternal figure due to either an overprotective or an abusive mother. Further, Vaknin and Rangelovska (2015) posited that in a search of this missing individuation, a person afflicted with narcissism used others in adulthood while being in the state of a wounded inner child to (a) idolize and identify with the mother figure (this was profound in cases of a deceased mother), (b) derive satisfaction from being affiliated with an ideal person, (c) devalue the idealized person, and (d) discard the idealized person in a futile attempt to individuate from the maternal figure. Durvasula (2019) compared a narcissist to an emotional infant without parental supervision who lacked moral boundaries and moved from one source of a narcissistic supply to another often juggling them like an emotional vampire.

The Scripture referenced narcissism: "For when we were in the realm of the flesh, the sinful passions aroused by the law in us, so that we bore fruit for death." (*NIV, 2* Cor. 2:17*)*. This verse inspired being in the highest self or dwelling in God to refrain from distorting the truth and exploiting others for the ego's ends. The verse also inspired self-compassion and self-control as natural modalities to oppose narcissistic tendencies embedded in the human condition.

Sustainable Social Value Model

Wreczycki (2021) qualitatively analyzed social unity and cohesion based on the sustainable social value model consisting of the pillars of (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, (e) deliberate ascent of the will to abide in God, and (f) moral behavior for sustainable social value. Wreczycki used Matthew 5:3-12 to extract Jesus Christ's traits from the beatitudes. Those values were (a) humility, (b) care, (c) self-constraint, (d) social justice, (e) mercy, (f) integrity, (g) cohesion, (h) commitment, (i) perseverance, and (j) joy.

The Scripture referenced sustainable social value: "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." (*NIV*, Gen. 2:15). This verse inspired prudence in everything that humans undertake while working in the Garden of Eden to enjoy and share the fruit of their labor while tending and keeping the Garden for the next generations. Labor is balanced by rest, and worldly conditions such as (a) gain with loss, (b) fame with obscurity, (c) blame with praise, and (d) happiness with pain.

Self-Awareness

In contrast with Stets and Burke (2000) who postulated that self-awareness was a person's level of social identity derived from belonging to a social group, Wreczycki (2021) proposed that self-awareness was "consciousness-based knowledge of the self as (a) transitional emotions, (b) feelings, (c) motives, (d) desires, (e) thoughts, and (f) actions resulting in social implications" (p. 70). Although Cherry (2020) interpreted self-awareness as a transitional psychological state of selfhood absorbing the brain's attention, Wreczycki (2021) contradicted this model by explaining that attention flowed from self-awareness while being confronted with and resolving social issues.

Emotional Maturity

Wreczycki (2021) defined emotional maturity as constructively outgrowing childhood emotions generated and used to survive trying situations for which a child's psyche was not ready. The child assembled defense mechanisms to cope with emotionally charged situations. The child was expected to mature into an emotionally stable adult over time. (p. 70).

Wreczycki (2021) relied on Ivancevich et al. (2013) to explain the true self as an integration of transitional emotional states consisting of (a) cognitive interpretations of the cues from the social environment, (b) their rational analysis, and (c) the formulation of value-based decisions grounded in social responsibility or self-concept defined by Knowles et al. (2015). Further, Wreczycki (2021) posited that "the true self consisted of the transitional emotional states that were integrated by self-compassion" (p. 70). Wreczycki stated that the false self could lead a person (a) emotionally, (b) psychologically, (c) physically, and (d) spiritually astray. Winston (2002) proposed that emotional maturity liberated a person from a victimhood state into an others-centered existence. Tracy and Robbins (2004) studied the relationship between the sense of self and emotions to assess the role of the self in emotion eliciting.

Emotional Sovereignty

Wreczycki (2021) postulated that "emotional sovereignty was the state of being connected with a person's worth rather than seeking a confirmation of self-worth in the opinion of others, which could be fickle" (p. 70). Issler (2012) explained that emotional sovereignty was a personal decision to reference the true or integrated self also known as the highest self or the state of divinity in a human condition grounded in the sustained moral character. Winston (2002) referred to being a leader for God's sake as being others-centered rather than self-centered. Others-centered orientation requires a solid emotional and moral grounding.

Self-Concept

Wreczycki (2021) agreed with Knowles et al. (2015) on the working definition of self-concept as the ability to foresee the implications of (a) emotions, (b) feelings, (c) thoughts, and (d) actions within the social context. Winston (2002) discussed servanthood as being others-centered rather than self-centered. Wreczycki emphasized that it is important to sustain a keen sense of self-directed personhood referencing the human's sustained moral character to assess the implications of (a) emotions, (b) feelings, (c) thoughts, (d) words, and (e) actions on others to create sustainable social value.

Deliberate Ascent of Will to Abide in God

Wreczycki (2021) referred to the deliberate ascent of free will to abide in God as "the cornerstone of moral or *agapao* love" (p. 70). Winston (2002) referenced (a) moral principles, (b) duty, and (c) propriety as inspiration or pneuma or the breath of the Holy Spirit, to act with courage to do what is right and the appropriate time for sustainable social value. Wreczycki interpreted that the deliberate ascent of will to abide in God originated from classical Greek as (a) humans' highest state or instinct, (b) being in *entheos,* or (c) being in the state of divinity.

Moral Behavior for Sustainable Social Value

Wreczycki (2021) proposed that moral behavior for sustainable social value originated from an individual's (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, and (e.) deliberate ascent of free will to abide in God. Winston (2002) discussed *agapao* or moral love as relying on moral principles with a sense of duty and propriety to act with courage on behalf of others as a collective for sustainable social value. Issler (2012) referred to moral character formation and sustainability as "heart or Christian character formation by closing the willing-doing gap with the aid of grace" (p.16).

Transparency

Wreczycki (2019) explained that "the value of transparency was openness" (p. 144). Ball (2014) identified 3 types of transparency: (a) a trait used to counter corruption, (b) openness in decision-making, and (c) a complex tool to govern effectively. While the first metaphor pointed at accountability and the second one toward openness, the third one combined efficiency and effectiveness. Michener and Bersch (2013) discussed transparency as depending on the conditions of visibility and access to information to draw informed conclusions.

The Scripture referenced transparency: "Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those

sent from God." (*NIV,* 2 Cor. 2:17). This verse inspired living from the highest self, which is dwelling in God to refrain from distorting the word of God for selfish ends. Transparency was interpreted as seeing through the glass not dark but clear.

Qualitative Research Questions:

The literature review on (a) social identity theory, (b) sustainable social value, (c) authenticity, (d) compassion with boundaries, (e) courage, (f) narcissism, and (g) transparency informed and led to the below qualitative research questions:

RQ1: Do you agree with Winston Churchill's (as cited in Fairfax, 2007) statement: "Courage is rightly esteemed the first of human qualities, because it is the quality that guarantees all others" (p. 2)? If so, why? If not, why not?

RQ2: Do you agree with the use of courage to act with authenticity and transparency for sustainable social value as outlined by the pillars of Wreczycki's (2021) model of (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, (e) deliberate ascent of the will to abide in God, and (f) moral behavior for sustainable social value as effective? If so, why? If not, why not?

RQ3: Do you agree that RQ1 and RQ2 elements grounded in compassion with boundaries are effective modalities of civil disobedience against narcissism (Fairfax, 2007, p. 2; Wreczycki, 2021)? If so, why? If not, why not?

Method

This research focused on a qualitative analysis grounded in three research questions such as whether the participants agreed with (a) Winston Churchill's definition of courage as "rightly esteemed the first of human qualities, because it is the quality that guarantees all others"? (Fairfax, 2007, p. 2), (b) the use of courage to act with authenticity and transparency for sustainable social value as outlined by the pillars of Wreczycki's (2021) model, and (c) RQ1 and RQ2 elements grounded in compassion with boundaries as effective modalities of civil disobedience against narcissism (Fairfax, 2007, p. 2; Wreczycki, 2021).

Specifically, Liamputtong and Ezzy's (2005) qualitative data presentation and Bernard's (2011) qualitative content, theme, and coding methods were used to support the extraction, presentation, and evaluation of data in support of the emergence of themes and codes from seven participants to answer three qualitative research questions.

Results

Seven participants – three males and four females - were asked to answer three qualitative research questions. The qualitative analysis focused not only on looking at

the content from the standpoint of the participants' cognitive position but also on what emotions and feelings the questions may have evoked in them. The content translated into themes and codes provided insights on how the courage to act with authenticity and transparency grounded in Wreczycki's (2021) sustainable social value model in conjunction with compassion with boundaries could be used as an effective modality of civil disobedience against narcissism.

Study 1

The first participant was a 51-year-old India-born male. The participant was a resident of the U.S. West Coast. The participant disclosed the biopharmaceutical sector as the source of income.

Table 1

The First Participant's Content, Themes, and Codes

Content	Themes	Codes
The paradox or challenge with Churchill's statement within the context of the Eastern tradition's view of courage is that it comes through wisdom and internal spiritual awareness whereas in the Western tradition, courage comes through an outward expression whether in the form of voicing an opinion or a demonstration. I am somewhat conflicted with Churchill because courage can be a very personal inward reflection as well. Courage does not have to be a public expression. One can demonstrate courage through inner strength without engaging in a demonstration while expressing an opinion. During the conflict, I	Contrasted courage from the standpoint of the Western and Eastern philosophical perspectives	Exploration of courage Introspection Self-reflection Wisdom
	Conflicted emotionally, cognitively, and spiritually with Churchill's definition of courage due to personal belief based on the Eastern philosophy that courage could be directed inwardly for (a) introspection, (b) self-reflection, and (c) self-development	Conflicted Compelled to articulate Defended personal beliefs Disagreeable Self-development
		Conflict resolution Coping Emotional sovereignty

Content	Themes	Codes
remain stoic and set emotional, psychological, and physical boundaries to maintain my inner peace to be able to self-reflect and feel the courage to inform my mind. Some may perceive my actions as withdrawing from a trying situation and a sign of cowardice when in fact my overarching spiritual objective is to maintain my tranquility. Through self-reflection, I maintain and sustain emotional balance and sovereignty to know who I am. Through self-concept/self-confidence, I know conceptually and feelingly the consequences of my words and actions on myself and others. With free will, I create my reality with others in mind while respecting my boundaries. There is a fine line between self-confidence and narcissism, which we need for survival. With humility, self-confidence is others-centered with clear boundaries rather than self-centered. With courage, I self-reflect to know who I am, and with humility, my words and actions are authentic and transparent from my	Pointed at stoicism as a modality to deal with social conflicts Independent of the opinions of others Strong self-concept The need for tranquility

Used self-reflection to sustain emotional balance and sovereignty and the sense of self Agreed with Wreczycki's (2021) sustainable social value model and cited self-reflection as another way of being self-aware to balance emotions to be sovereign to reflect more on the consequences of words and actions on the collective to act morally for sustainable social value but at the same time maintain personal boundaries. Referenced humility, self-confidence, and personal boundaries as effective modalities to counter self-centeredness that often becomes a | Self-concept Stoicism Tranquility

Ascension of will Emotional balance Emotional maturity Emotional sovereignty Moral behavior Personal boundaries Self-awareness Self-concept Self-reflection Sustainable social value Humility Personal boundaries Others-centered Self-confidence |

Content	Themes	Codes
perspective. Regardless of what others think, I am still myself. The Gandhi principle is disassociation. I am not trying to offend the Western way of protesting, which may turn into violence. Dr. Martin Luther King applied this model to instigate social changes through emotional stoicism, peaceful civil disobedience, and progress. In public and family settings, I do not confront narcissistic individuals because they feed off the attention of others. So, my compassion for them is an internal feeling.	breeding ground for narcissism with being others-centered Referenced Mahatma Gandhi as an archetype of being disassociated from the social dynamics to some extent to use non-violent actions to instigate social change. Pointed at the need to ignore narcissists as a way of not serving as their narcissistic supply and therefore starving them emotionally and psychologically	 Archetype Avoidance Disassociation Non-violent actions Role-modeling Social change

Research Question 1

The first participant agreed with Churchill's definition of courage but classified it as a Western philosophical phenomenon. The participant found himself emotionally conflicted by the first research question and felt compelled to provide a comprehensive Eastern perspective on courage. The participant wished to interject and expand on the Eastern philosophy as it related to courage as not necessarily the first of human traits due to its presumed role as heralding other characteristics but rather a vehicle for (a) introspection, (b) self-reflection, and (c) the exploration of courage within with the aid of (a) and (b). This exploration of inner courage allowed the participant to find wisdom that led to moral behavior for sustainable social value.

Research Question 2

The participant agreed with the pillars of Wreczycki's (2021) sustainable social value model while expressing the need to practice the exploration of inner courage based on a

strong self-concept for inner wisdom to navigate from self-awareness to moral behavior for sustainable social value to feel tranquil and joyful.

Research Question 3

Although the participant expressed feeling inwardly compassion for narcissists as persons devoid of moral boundaries and the ability to develop cognitive and heart-based compassion, he emphasized the need to avoid them as emotional and psychological vampires who must be deprived of narcissistic supply.

Study 2

The second participant was a 65-year-old female residing on the U.S. East Coast. The participant disclosed the American descent. The participant derived income from the transportation economic sector.

Table 2

The Participant's Content, Themes, and Codes

Content	Themes	Codes
Regarding RQ1, yes, I agree. It is courage that allows people to stand up for what they believe in.	Believed that courage allows people to take a public stand on social issues.	Agreeable Expressive Forthcoming
Regarding RQ2, yes, I agree. Without courage, kindness, integrity, and other constructive human character traits may never become known. People may be overcome with fear and never realize what they can achieve.	Believed in the pillars of Wreczycki's (2021) model based on (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, (e) ascension of the will to abide in God, and (f) moral behavior for sustainable social value as necessary for people of courage to act with kindness and integrity.	Courage Integrity Kindness
Regarding RQ3, yes, I agree. In my view, compassion with boundaries is a driving force giving a person the courage to stand up for	Posited that compassion accompanied by sound boundaries allowed courageous people to	Beliefs Boundaries Compassion Courage

Content	Themes	Codes
what they genuinely believe in.	stand for what they believe in	

Research Question 1

The participant agreed with Churchill's working definition of courage. The participant believed that courage allowed people to take a public stand on social issues.

Research Question 2

The participant expressed a belief in the pillars of Wreczycki's (2021) sustainable social value model. The participant articulated that (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, (e) ascension of the will to abide in God, and (f) moral behavior for sustainable social value were necessary for people of courage to act with kindness and integrity.

Research Question 3

Since the conduct resulting from the reliance on Wreczycki's (2021) sustainable value model could potentially be disturbed by narcissistic persons, especially the covert ones, the participant emphasized kindness and integrity to go with compassion with boundaries to allow for courage to support an assertive stance on personal and social beliefs.

Study 3

The third participant was a 29-year-old female. The participant was a U.S. East Coast resident disclosing Italian and Portuguese descent. The participant's source of income was the transportation economic sector.

Table 3

The Participant's Content, Themes, and Codes

Content	Themes	Codes
I agree with Winston Churchill's statement on courage because as we grow from babies to toddlers, courage grows	Believe that courage, like a seed, grows from birth throughout a human's life.	Courage Nourishing courage Sustainability of courage

Content	Themes	Codes
with us with each experience. We also grow courage as we age.		
I agree with Wreczycki's (2021) sustainable social value model pillars and agree with the need to act with authenticity and transparency to sustain values at a social level. If we do not have these 3, it is harder to make and sustain friendships in a social setting.	Believed that (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, (e) ascension of the will to abide in God, (f) moral actions for sustainable social value, (g) authenticity, and (h) transparency were necessary to sustain friendships.	Authenticity Emotional balance Emotional independence Moral behavior Selfhood from the true self Sustainable social value Transparency Will aligned with God
I agree with RQ1 and RQ2 as important to have boundaries and stick with them to diminish the social impact of narcissism. I firsthand have dealt with narcissism. We also need to have the courage to learn how to walk away from narcissists or if we do not, we would find ourselves in a constant vicious cycle of narcissistic abuse.	Believed in emotional boundaries to lower the social impact of narcissism. Shared her personal experience with narcissism. Shared the importance of leaving narcissistic relationships for self-health and the freedom to be the self.	Emotional boundaries Civil disobedience

Research Question 1

The third participant agreed with Winston Churchill's definition of courage as making other traits possible since cowards do not take a stand on any social issue. The participant believed that courage, like a seed, germinates to grow from birth throughout human life.

Research Question 2

Although the participant agreed with the use of Wreczycki's (2021) sustainable social value model consisting of (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) ascending the will to abide in God, (e) self-concept, and (f) moral behavior for sustainable social value, the person studied emphasized that relations grounded in the model result in long-lasting friendships.

Research Question 3

The participant believed that compassion in conjunction with courage and the pillars of Wreczycki's (2021) model could peacefully combat and decrease the social impact of narcissism. The person greatly emphasized the need to form and sustain personal boundaries since narcissism was a pervasive and devastating emotional and mental disorder.

Study 4

The fourth participant was a 56-year-old male disclosing American origin. The participant resided on the U.S. East Coast. The participant's economic sector and source of income was transportation.

Table 4

The Fourth Participant's Content, Themes, and Codes

Content	Themes	Codes
Winston Churchill is my person. I wholeheartedly agree with his wisdom that we need courage to use other traits. I believe that even a person of low intent must overcome the voice of their conscience to act on it. There may be a point at which the voice of conscience is so low that a person does not hesitate to pursue their low intentions. This implies pathology.	Agreed with Churchill's working definition of courage. Delineated the difference between the courage of a low-intended person vs. the emotionally balanced individual. Pointed at pathology as the circumstance in which an individual may not need courage to act on their emotions and feelings since at some point the self-awareness is compromised to at least some extent.	Courage as a self-awareness- dependent phenomenon Pathology may impact courage
		Emotional maturity

Content	Themes	Codes
I agree with Wreczycki (2021) that self-awareness needs to be grounded in balanced emotions for a person to be emotionally independent. Balanced emotions reflect a human's personality and inform the person's sense of self individually and within the social context. Emotional balance helps us to see who we are and who we are to others. This can be a path for self-work to develop. This is most likely what Wreczycki (2021) means by ascending the will to abide in God. Self-concept is not just an image of ourselves in our conceptual minds. I believe that our self-concept must include an image of something larger than ourselves to inspire us to develop. From this perspective, we can use courage to reflect on our emotions, feelings, words, and actions to assess their social consequences. This, in my view, is a life-long journey of human development.	Agreed with the pillars of Wreczycki's (2021) sustainable social value model and emphasized the role of personality as the product of relatively stable emotions. Contrasted self-awareness with social awareness of the self. Pointed at the higher power as a guiding principle to moral conduct and a source of life-long development.	Emotions as personality Self-awareness Self-concept Self-development Social awareness
I agree with the notion that courage and the pillars of Wreczycki's (2021) model are a path to human development. Wreczycki	Agreed with the researchers' position that courage allowing authenticity and transparency to emerge grounded in pillars of	Courage to see beyond blood and organizational relations to identify narcissism Deflecting narcissism

Content	Themes	Codes
(2021) said that acting with authenticity and transparency added sustainable social value. I agree with this notion. Only people who use courage to act with honesty whether others are watching or not are authentic to themselves and therefore not afraid to be checked on. There are many faces of narcissism in our society. Narcissism is the cost of our progress. I also believe that all of us are narcissistic to some extent just by being human. But I also believe that by being emotionally balanced we can be more human by being focused on all in our social circles whether personally or professionally. Yes, I agree that the courage to act with authenticity and transparency for sustainable social value while being emotionally balanced and using effective and consistent emotional boundaries are effective behavioral tools to discourage the growth of narcissism whether in our families or among co-workers and acquaintances. In public, we can avoid narcissistic	Wreczycki's (2021) model and further supported by compassion with boundaries could be used as effective modalities to deflect the social impact of narcissism. Elaborated on narcissism as the cost of human evolution. Pointed out that narcissism is part of the human condition but emphasized the need to control it with self-restraint and self-compassion. Agreed with the research's premise that courage allowing authenticity and transparency grounded in Wreczycki's (2021) model pillars coupled with compassion with boundaries could be used as effective modalities of civil disobedience against narcissism but emphasized that it takes courage to see beyond blood and organizational settings to identify narcissistic behaviors and deflect them. Also, pointed out the need to assist less emotional individuals to liberate themselves from narcissistic abuse.	Narcissism as an evolutionary byproduct Narcissism as part of the human condition Protecting others from narcissism Self-compassion Self-restraint

Content	Themes	Codes
individuals. But it takes courage to take a stand to protect people who are not emotionally strong enough to leave those who narcissistically abuse them.		

Research Question 1

The participants agreed with Churchill's definition of courage. The person stated that courage may be self-awareness dependent. The participant also stated that pathology may impact a person's courage.

Research Question 2

The participant agreed with the pillars of Wreczycki's (2021) sustainable value model and emphasized the importance of relatively stable emotions in personality. The person compared self-awareness with social awareness of the self while interacting with social environments. The participant pointed at higher power as a guiding principle of moral conduct and a source of lifelong development.

Research Question 3

The participant agreed with the researchers that courage with authenticity and transparency supported by the pillars of Wreczycki's (2021) sustainable social value model and compassion with boundaries could deflect the negative social and personal impact of narcissism.

Study 5

The fifth participant was a 29-year-old female of American descent. The participant resided on the U.S. East Coast. The participant's economic sector and source of income was transportation.

Table 5

The Fifth Participant's Content, Themes, and Codes

Content	Themes	Codes
Yes, I agree with the statement of RQ1. It takes courage to try new things and go out of our comfort	Agreed with Churchill's definition of courage with an emphasis on leaving the comfort zone and using	Comfort Courage Discomfort Development

zone, which is important for growth. Yes, I agree with the pillars of Wreczycki's (2021) model. It can be rather scary to disagree with others or be outside the perceived social norm. So, we need courage to be our true selves in a social context. I agree that it takes courage and being an authentic and transparent self with self-compassion to not let narcissism be bothersome.	courage to explore new possibilities to develop. Agreed with the pillars of Wreczycki's (2021) sustainable social value model and the emergence of authenticity and the use of transparency to interact with others from the true self without fearing social pressure. Agreed with courage, authenticity, transparency, Wreczycki's (2021) model, and compassion with boundaries [implied self-compassion].	Ascension of the will Authenticity Courage Emotional maturity Emotional sovereignty Moral behavior Self-awareness Self-concept Transparency Sustainable social value Boundaries Compassion Self-compassion

Research Question 1

The participant agreed with the role of courage as the primary human trait allowing other characteristics to emerge in a social context. The person emphasized that it takes courage to leave one's comfort zone and try new things, which is important for growth.

Research Question 2

The participant also agreed with the pillars of Wreczycki's (2021) sustainable social value model, emphasizing that it could be scary to disagree with others while being perceived as being outside the social norms.

Research Question 3

The participant agreed that it takes courage to act with authenticity and transparency supported by the pillars of Wreczycki's (2021) sustainable social value model and compassion with boundaries and self-compassion to not allow narcissism to be bothersome.

Study 6

The sixth participant was a 50-year-old male residing on the U.S. East Coast. The participant disclosed African American descent. The participant's economic sector was higher learning education and non-profit.

Table 6

The Sixth Participant's Content, Themes, and Codes

Content	Themes	Codes
I agree with Churchill's assessment regarding courage. The ability of a human being to act in the face of difficult circumstances and act in a manner that corresponds to personal values and maintains the dignity of others is the exemplification of courage. Courage can guarantee other human qualities because qualities such as love, compassion, resiliency, and forgiveness, are behaviors that are best understood in difficult circumstances and thus the ability to demonstrate one of those qualities in a specific context takes courage. An individual who chooses to embody one of the virtues as demonstrated in the Beatitudes will necessarily act courageously as those virtues as articulated by Jesus Christ are virtues that present a counter approach to the existing social functions. These virtues properly articulated and applied provide a sustainable model which affirms	Agreed with Churchill's definition of courage, citing challenging social circumstances as a propeller for the courage to emerge to then foster other traits. Emphasized the recognition of sustainability of human dignity in all human interactions. Referenced the Beatitudes as a source and guide for courage and other virtues. Agreed with virtues as extracted from Beatitudes as a source of courage. Emphasized the need for clear and concise articulation of social issues to achieve social objectives while sustaining human dignity. Pointed at self-awareness and emotional maturity as critical to understanding one's social place and role and what to do with it.	Beatitudes Courage Human dignity Social circumstances Beatitudes Clear communication Concise articulation Emotional maturity Human dignity Self-awareness Understanding social roles

Content	Themes	Codes
human dignity. It should be added that concepts such as self-awareness and emotional maturity will be critical to the successful application as he or she will need to understand his or her place in the given social milieu and have the emotional wherewithal to negotiate objections. Historical figures such as Dr. Martin Luther King Jr., Mahatma Gandhi, and Nelson Mandela each embodied the combination of courage and aspects of the Beatitudes. While Christianity did not foundationally move Gandhi and Mandela, they nonetheless expressed in principle what the Beatitudes expressed. Common with all 3 men were the expressions of compassion in the larger activity of civil disobedience to effectively bring about changes in the social values of North America, India, and South Africa. In some fashion, segregation, apartheid, and colonialism could be argued as expressions of national narcissism preferring a particular need over and against the	Referenced global leaders across continents, cultures, religions, and social settings as exemplifying virtues from the Beatitudes to instigate and conduct peaceful social transformations.

Pointed at compassion as a propeller and sustainer of civil disobedience and a herald of sustainable social changes.

Concluded that civil disobedience with | Beatitudes Compassion Civil disobedience Peaceful transformation Sustainable social change Virtues

Compassion |

Content	Themes	Codes
needs of the entire population. Thus, civil disobedience with compassion can be an effective tool in addressing the harmful aspects of narcissism on an individual or national level.	compassion was effective in modulating narcissism downward.	Civil disobedience Downward modulation Individual narcissism National narcissism

Research Question 1

The sixth participant agreed with Churchill on the role of courage as a trait that allows other characteristics to emerge. The participant emphasized the importance of courage to be mindful of sustaining human dignity in all social circumstances.

Research Question 2

The participant expanded the pairing of authenticity and transparency with the virtues exemplified by Jesus Christ in the Beatitudes to accompany self-awareness and emotional maturity to serve as effective modalities against narcissism.

Research Question 3

The participant referenced historical figures such as Dr. Martin Luther King Jr., Nelson Mandela, and Mahatma Gandhi as role models who embodied not only the courage to act with authenticity and transparency and the pillars of Wreczycki's (2021) sustainable social value model but also exhibited the traits exhibited by Jesus Christ in the beatitudes as well as compassion with boundaries to modulate individual and national narcissism. The participant referenced these leaders from various backgrounds to illustrate that the use of compassion-based courage to instigate and conduct sustainable social changes while diminishing the negative impact of individual and national narcissism could be achieved while sustaining human dignity.

Study 7

The seventh participant was a 56-year-old female dwelling on the U.S. East Coast. The participant disclosed American ancestry. The participant pointed to self-employment as a source of income.

Table 7

The Seventh Participant's Content, Themes, and Codes

Content	Themes	Codes
Courage is one of the most powerful words in a language. In the time that Winston Churchill spoke of courage being the "first of human qualities", the world was in chaos unlike ever before. There was, at least seemingly, a responsibility of a few chosen trusted men to inspire what lived in each human, the ability to see that we must set ourselves aside to help create a better world for all. Of course, in modern times, these times we now live in, hindsight shows us that a "better world for all" was narrowly perceived. It was, as it still largely remains, a world. for white men who lived engrained entitlement and a refusal to broaden their perceptions to the point that would include a broader sacrifice that would exist in all aspects of humanity. Yes, Churchill spoke of courage to die fighting the evils that were occupying the world, the evils that believed in extermination and enslavement, the evils that believed in a master race. And yes, the men	Provided contextual meaning of courage within the framework of Churchill's time and with consideration to his social role and impact. Expanded on the definition of courage to encompass the changing times. Placed courage in a personal experience with love for a person of the same gender. Pointed at conceptual limitations of courage as defined by Churchill and applied to modern times concerning Churchill's time. Explained how social changes impact humans' perception of courage and what sacrifices modern humans would be willing to make to instigate and conduct sustainable social changes. Perceived courage as the essential foundation of life. Pointed as various facets of courage that appear to require self-discipline and self-restraint to master and sustain.	Courage and life evolving Courage expanded Courage in context Courage over time Courage and same gender Courage to not control Courage to take a stand Courage to assist Courage to live with pain Courage to grieve Courage to seek grace Courage to surrender Courage to care Courage to be fair Courage to progress Courage to be egalitarian Courage to be hopeful Courage to be in the mind and heart Courage to be of this world and not of it Courage to do no harm Sacrifice Social changes

Content	Themes	Codes
who died to save us all were asked to draw upon the courage and sacrifice their limbs and lives on soil they would never otherwise have set foot upon. A sacrifice most people would be unlikely to be willing to make at this moment in time. But I am not certain that is courage as I define it. I think if this quote had not been (rightfully) attributed to Winston Churchill but perhaps instead to, say, Gandhi or Martin Luther King Jr., or to Jesus or Buddha, or Harvey Milk I would have had vastly different initial feelings. Because, for me, courage is the very most essential foundation of life. Courage to not control anyone else. Courage to stand up and be counted. Courage to help someone who is in need, whether you know or like that person. Courage to live with pain and with sadness. Courage to endure loss. Courage to seek Grace. Courage to surrender. Courage to take responsibility to care for every living thing. I think that has always been true that one could say "These are the best of times, these		

Content	Themes	Codes
are the worst of times". Courage for progress, fairness, and equality must be taught and displayed by those to whom we have entrusted leadership and power. Those in power must display the courage to be unselfish and to recognize their greatness as a conduit for equality. So, few seem able to be this, to see no one as 'other'. But I am hopeful, as I always have been, that even when the world seems to be moving backward, change and growth can happen. Because courage lives in us each, it is just waiting for the time to fill our hearts and minds. I do not know what the human part of us ends and the spirit part of us begins, I do not know the how and why of the reason we are all here. I do not know why suffering is a human condition, I do not know why humans have so many struggles understanding how fear and negativity are the sources of all that harms us all. But I do believe the most important thing we can do is to not harm. And that takes courage.		

Content	Themes	Codes
Yes, I agree "with the use of courage to act with authenticity and transparency for sustainable social value". Both of my parents were journalists, and they were deeply involved in our community, they believed in service and generosity. They were mentors, and they lived in gratitude for all the good fortunes that had gifted them in the life they lived. Their values are my values. They taught me what courage was by living as deeply honest and authentic people. Not perfect, of course not. I doubt that is the goal after all. I am not certain any of us can ever see ourselves clearly, but I would like to believe that I have been an advocate for change. I am proud of how living openly and honestly as a gay woman has helped change the hearts of those who may not have any understanding of the ways their indifference to the struggles gay people face did great harm. I hope I help bring change by being friendly and kind and worthy of respect. I believe when someone is brave enough to push through	Agreed with pairing up courage with authenticity and transparency for sustainable social value. Emphasized the importance of sustaining ancestral values. Pointed out that self-awareness is a challenging and courageous endeavor. Used courage to express pride in being a female with the same gender orientation in intimate relationships. Emphasize the role of respect which must stem from self-respect. Discussed courage within the context of the Dark Night of the Soul and the role of vulnerability to be our authentic selves and do no harm to our planet and other Earthlings with transparency.	Authenticity Challenge Courage Pride Respect Same-gender attraction Self-awareness Self-respect Sustainable social value The dark night of the soul Transparency Value sustainability Vulnerability

Content	Themes	Codes
their shame to share their darkest moments and their journey back their lives are saved. All the actions of allowing ourselves to be vulnerable are acts of great courage. The first principle of Life is To Do No Harm, the second principle is Truth. Authenticity and transparency are required to live these principles. Being human requires us to have the courage to be our best selves. Perhaps I would benefit from the researchers defining "civil disobedience", but I am taking it as the courage to disrupt the status quo. I am interpreting it to be an understanding that we are all created equal. The study's definition of narcissism is remarkably interesting. Narcissism is an important word that has been overused and morphed in recent decades. So, thank you for the clarification. What is interesting about this question is that both "compassion with boundaries" and "narcissism" are taught to us, not inherent human qualities but rather directions we are led to by	Perceived civil disobedience as being contrarian and disrupting the status quo. Egalitarianism is a form of civil disobedience. Compassion with boundaries vs. narcissism as inherent human qualities. Facing and diminishing one's narcissistic self with courage. Emphasized the role of self-study to let go [emotionally] of the various transitional selves by peaceful integration. Perceived compassion with boundaries as humans' true path forward. Compassion with	Civil disobedience Compassion with boundaries Compassion for narcissists Contrarian Disrupting the status quo Egalitarianism Good vs. evil Letting go Moral truth Narcissism Path forward Peaceful integration Self-study Social change

Content	Themes	Codes
example. If the question were an internal one, can an individual combat their narcissistic tendencies by cultivating a true understanding of compassion, I would say I certainly hope so. I believe anything we have learned we can change our minds about. I believe that when we embark on self-study when we come to embrace the 'letting go' of the second half of life, we may well come to understand how "compassion with boundaries" is the true path forward. But the question is broader and societal. Can we bring about a beautiful peace-filled, and equality-filled world for all by living as an active example of the best of what humans can be? Can the engrained self-focus of a narcissist, whose character cannot see others with compassion because they lack the learned empathy due to their own early experience of neglect, ever find a way to generosity of spirit and a rightful place in a healthy society? Sigh. I will never stop hoping goodness will defeat evil. Star Wars will be more than just my	boundaries vs. narcissism and compassion for a narcissist who is not able to learn compassion. Expressed hope that goodness will defeat evil. Referenced "Star Wars" as a source of moral truth. Referenced compassion and civil disobedience as the most effective path to peaceful change. Referenced the "Act Up" movement as an impactful modality for social change.	

Content	Themes	Codes
favorite childhood movie. Yes, almost every movement of sustained social change throughout time has been based on compassionate civil disobedience. I believe it to be the most effective way for peaceful change. And by peaceful, I mean that those who are working for a better and more just society are unwilling to sacrifice their principles to stoop to the ugliness those (would you call them narcissists?) are seemingly always willing to engage. I think one of the more impactful movements for social change was "Act Up". The campaign to "out" those responsible for perpetuating the lies of same-gender attraction, many of whom were gay themselves, was an amazing and impactful vehicle for societal change.		

Research Question 1

The seventh participant agreed with Churchill's definition of courage as the primary human trait allowing for others to emerge and placed courage within Churchill's social context contrasting the trait with the modern global times. The participant exemplified courage to share a personal experience with the same gender orientation, which has been challenging within the social context of the northeastern region of the United States. The participant adopted the definition of courage as an essential foundation for life and provided a multi-faceted interpretation of courage within numerous contexts.

Research Question 2

The participant agreed with the use of courage paired up with authenticity and transparency and the pillars of Wreczycki's (2021) sustainable social value model accompanied by compassion with boundaries as an effective multi-layered modality to diminish narcissism.

Research Question 3

The participant emphasized the use of courage to face the inner narcissism in all humans to start social change. The participant expressed hope for humans to use courage to respect themselves to then respect other humans and earthlings. The participant emphasized the importance of sustaining ancestral values, knowing the roots, and feeling grounded. The participant pointed out the courage to love the narcissist within and the narcissist next door who may not be able to learn empathy due to the lack of individuation.

Discussion

The results revealed that all participants affirmed RQ1 and agreed with Churchill's definition of courage (as cited in Fairfax 2007, p. 2). However, the participants enhanced the working definition of courage as follows:

1. Reliance on Eastern philosophy's view to go inward to seek courage within.
2. Using courage as a step to take a public stand on social issues.
3. Referencing courage as a seed needing to germinate and grow into the source of courage throughout life.
4. Suggested that courage was self-awareness dependent.
5. Stated that courage needed to go with the ability to leave one's comfort zone.
6. Reinforced the importance of dignity and respecting others while acting courageously.
7. Pointed at the conceptual limitations of courage due to the changing times.

Regarding RQ2, all participants agreed with the pillars of Wreczycki's (2021) sustainable value model and enhanced their stances with the following:

1. The need to explore inner courage.
2. Necessary to act with kindness and integrity.
3. Necessary to sustain friendships.
4. Pointed at relatively stable emotions as impacting a personality and the role of a higher power.
5. Shared the feeling of fear of disagreeing with others and being perceived as outside of social norms.
6. Emphasized the role of human dignity in all forms of human contact.

    7. Pointed at the role of ancestral values.

Regarding RQ3, all participants affirmed that courage to act with authenticity and transparency for sustainable social value supported by the pillars of Wreczycki's (2021) sustainable value model coupled with compassion with boundaries could serve as effective modalities of civil disobedience against narcissism with the following additional comments:

1. Feeling compassion for narcissistic people but maintaining strong boundaries to feel tranquil and joyful.
2. Emphasized the defense of own beliefs.
3. Pointed at the importance of emotional boundaries to decrease the social impact of narcissism.
4. Amplified the use of courage, Wreczycki's (2021) sustainable social value model, and compassion with boundaries as a deflection of narcissism.
5. Explained the use of courage, Wreczycki's (2021) sustainable value model, and compassion with boundaries to disallow narcissism from being bothersome.
6. Referenced archetypes and virtues from the beatitudes to modulate or downregulate the individual and national narcissism.
7. Pointed at the importance of self-controlling the narcissist within with self-compassion and boundaries as humanity's path forward.

Table 8 summarizes the results.

Table 8

The Summary of Results

RQ#	P1	P2	P3	P4	P5	P6	P7
1	Affirmed and enhanced with the Eastern philosophy	Affirmed as a vehicle to take a public stand on social issues	Affirmed with the belief that it germinated from birth to end of life	Affirmed positing that courage can be self-awareness dependent	Affirmed the importance of leaving one's comfort zone	Affirmed with a reference to facing others with self-dignity to respect others	Affirmed while pointing at conceptual limitations of the definition and passage of time
2	Affirmed with an exploration of inner courage	Affirmed as necessary to act with	Affirmed as necessary to sustain friendships	Affirmed with relatively stable emotions'	Affirmed with the feeling of being scarred	Affirmed with human dignity in	Affirmed pointing out the importance

RQ#	P1	P2	P3	P4	P5	P6	P7
		kindness and integrity		impact on personality and the role of higher power	while disagreeing with others as being outside of social norms	all forms of contact	of ancestral values
3	Affirmed with compassion for narcissists but strong boundaries for tranquility and joy	Affirmed to stand for one's beliefs	Affirmed with emotional boundaries to lower the social impact of narcissism	Affirmed as the deflection of narcissism	Affirmed as a vehicle to not allow narcissism to be bothersome	Affirmed citing archetypes and virtues from Beatitudes to modulate individual and national narcissism	Affirmed the importance of diminishing one's narcissistic self and compassion with boundaries as humanity's path forward

Note. P = Participant

Limitations and Future Direction

This qualitative research on courage to act with authenticity and transparency for sustainable social value including an examination of compassion with boundaries vs. narcissism only included seven participants – three males and four females. The male participants' ages ranged between 50 and 56 years. The female participants' ages ranged between 29 and 65 years. All participants but one male were residents of the New England region of the United States. Although the literature review provided a specific working definition of courage quoting Churchill as cited by Fairfax (2007), some participants expanded this term and provided valuable insights from various perspectives. Although the traits of authenticity and transparency were considered to examine if accompanied by the pillars of Wreczycki (2021) sustainable social value model and compassion with boundaries could serve as effective modalities to diminish the social and organizational impact of narcissism, there may be other modalities to be explored.

With the growth of narcissism and its new subtypes emerging, it would be worthwhile to research the impact of covert narcissism on the social and organizational environments inclusive of ways of effectively detecting expert manipulators with no

moral boundaries and constant need for narcissistic supply to merely exist but not thrive.

Conclusion

The qualitative research grounded in Tajfel's (1978) and Tajfel and Turner's (1979) social identity theory was to analyze responses from seven participants, split between three males and four females, to answer three research questions whether (a) they agreed or disagreed with Churchill's (as cited in Fairfax, 2007) definition of courage, (b) the courage to act with authenticity and transparency for sustainable social value supported by the pillars of Wreczycki's (2021) sustainable social value model was effective, and (c) that (a) and (b) in conjunction with compassion with boundaries were effective modalities of civil disobedience against narcissism. All participants were perceived as value-based individuals who understood the importance of moral character sustainability as a repository of constructive traits to infuse the national culture with sustainable values and rely on it as their repository and a restraint system.

All participants agreed with Churchill's definition of courage as fostering the emergence of other traits within the social context and also affirmed that the pillars of Wreczycki's (2021) sustainable social value model supported by compassion with boundaries were effective modalities of civil disobedience against narcissism, one participant expanded on Eastern philosophy's view on civil disobedience exemplifying Mahatma Gandhi to use courage to go inward and act with courage to be the world worth living in.

Another participant enhanced the study by expanding on traits exemplified by Jesus Christ in the Beatitudes. The participants also expanded the context to the global perspective citing leaders of compassionate and peaceful social movements. Another participant pointed out directing self-compassion to the inner narcissist as an enhancement to traits of Wreczycki's (2021) sustainable social value model identifying avenues for further research.

Additional research was recommended to study the effect of courage to act with authenticity and transparency for sustainable social value grounded in the pillars of Wreczycki's (2021) sustainable value model and supported by compassion with boundaries on the covert and overt narcissism in organizational settings. This study also amplified the role of narcissism as an integral part of the human condition needing self-control and self-compassion to be effectively managed for balanced personal growth and development within personal and organizational contexts.

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Faith, Trust, and Transformation: A Christian Retrospective on Psychological Safety and Cultural Evolution

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Abstract

Psychological safety, rooted in trust and open communication, has emerged as a pivotal element in workplace culture in recent decades. This paper examines the evolution of psychological safety from its early stages in the 1960s to its current prominence and future trajectory, while considering its implications through a Christian perspective. Workplaces initially operated under hierarchies that deterred open dialogue and innovation. However, over the past 20 years, organizations recognized the impact of psychological safety on employee well-being, engagement, and performance. This shift, demonstrated by Google's Project Aristotle, emphasized its role in fostering high-performing teams. Psychological safety aligns with Christian principles of love, compassion, and servant leadership, creating safe environments mirroring biblical teachings. It significantly enhances employee well-being, engagement, and performance, enabling teams to learn and grow effectively.

Future workplace trends, including inclusion, ethical leadership, crisis resilience, and purpose-driven cultures, further highlight the synergy between psychological safety and Christian values.

This paper illustrates how psychological safety, interwoven with Christian principles, shapes workplace cultures by promoting trust, unity, and empathy. As organizations move forward, psychological safety will remain pivotal in creating environments conducive to open communication, ethical decision-making, and alignment with shared objectives, echoing timeless biblical teachings.

Keywords: psychological safety, trust, biblical principles, teams, highly effective teams, impact, culture

Psychological safety is a concept rooted in trust and open communication. It has become a defining component of workplace culture in the past 2 decades. This paper explores the evolution of psychological safety in work environments, tracing its development in the 1960s and projecting its trajectory into the future while considering its implications from a Christian perspective.

Two decades ago, workplaces often operated under hierarchies that discouraged open dialogue, innovation, and risk taking (Edmondson, 1999). Employees hesitated to voice opinions and concerns out of fear of retribution. During this time, the concept of psychological safety was in its infancy, with limited consideration of its impact on workplace dynamics.

Over the past 2 decades, a shift began to occur as organizations recognized psychological safety's significance in enhancing employee well-being, engagement, and performance. Research, such as Google's Project Aristotle, emphasized its role in creating high-performing teams (Edmondson, 1999). Workplaces gradually embraced inclusive leadership styles and empowered employees to express themselves without fear of repercussions. This evolution gained momentum with the rise of remote work, highlighting the importance of trust, empathy, and clear communication (Edmondson & Mortensen, 2021). However, psychological safety is only sometimes the norm in the workplace.

From a Christian perspective, psychological safety aligns with biblical principles of love, grace, and community. The teachings of Christ emphasize compassion, forgiveness, and humility, which provide a foundation for creating safe environments where individuals can freely express themselves. We see this established throughout the Bible with several examples of servant leadership and creating environments of safety. A biblical example is the story of the good Samaritan in Luke 10:25-37 in which a Samaritan (typically seen as an outsider) helps an injured man who is ignored by others. This story emphasizes compassion, empathy, and the importance of helping others despite individual differences.

History of Psychological Safety

Psychological safety was first explored in the 1960s by Edgar Schein and Warren Bennis, who asserted that psychological safety was needed to help individuals better deal with the uncertainty and angst of organizational change (Edmondson, 2019). Fast forward to 1990, psychological safety was brought forward again by Boston University professor William Kahn, who showed how psychological safety helped cultivate employee engagement (Edmondson, 2019). In 1999, Amy Edmondson (2019) brought psychological safety to the main stage with her research that later influenced Google's Project Aristotle. While there are gaps in the timeline of how much psychological safety was talked about, it was always there, sometimes on the sidelines, other times readily spoken about.

Project Aristotle is a study conducted by Google's researchers between 2012-2014, revealing significant variations in psychological safety among teams within the company, demonstrating its correlation with both team learning behaviors and team performance (Edmondson, 2019). The vastness of Google's reach highlighted the resounding impact of psychological safety. In fact, the study got its name as a tribute to Aristotle's famous words, "The whole is greater than the sum of its parts" (Schneider, 2017). Google researchers found that psychological safety was the key component to building effective teams.

Significance and Impact of Psychological Safety

Psychological safety is crucial for creating positive work environments to promote well-being, innovation, productivity, and employee satisfaction. As Project Aristotle confirmed, having an effective team creates more productivity. More research has shown an even broader understanding of psychological safety includes organizational support, safety climate, and performance are related (Mitterer & Mitterer, 2023). Leaders should recognize the significance and impact psychological safety has on the organization and intentionally work on creating that environment for their employees. Several impacts of psychological safety are discussed.

Psychological safety enhances employee well-being. This is regarding their mental and emotional well-being in the workplace. There is reduced stress and anxiety, which results in better overall health. Employees do not fear speaking up, both admitting their errors or calling out issues they see around them. Additionally, Wang et al. (2022) asserted that environments with psychological safety reduce employee burnout and overall stress and ultimately increase employee well-being. Sjoblom et al. (2022) suggested that employee well-being is even more of a concern in the remote working environments that have become so prevalent over the last several years. Furthermore, Sjoblem et al. found a positive correlation between employee well-being and psychological safety.

When employees feel psychologically safe, they are more engaged in their work. They are willing to contribute their best work, which leads to increased productivity and overall job satisfaction. Edmondson (2019) described the changing work environment from routine and predictable to tasks requiring more judgment and decision making. This change requires employees to feel safe to speak up, use their voices, and make the judgment calls needed to move business forward. When psychological safety is actively present, leaders can see increased employee satisfaction and engagement (Edmondson, 2019). Trust is a critical component of employee engagement. Mitterer and Mitterer (2023) asserted the importance of leaders demonstrating integrity and genuine concern for the employees to build deeper levels of trust: "Nothing destroys trust faster than hypocrisy from the top" (p. 31).

Performance and employee engagement are closely tied together. Toth (2022) explained how the highest levels of growth happen in psychologically safe environments because employees feel motivated to perform well and are not afraid to share when they make a mistake. Lastly, psychological safety is a critical component of growth. When employees feel unburdened by the fear of speaking out and making mistakes, and when teams are brought together with various perspectives and cultural backgrounds, we create an environment that fosters growth and learning. These insights can then be applied to work, leading to improved engagement and performance.

Future Trends Shaping the Cultural Evolution

Inclusion and Unity

Psychological safety is a catalyst for valuing and respecting diverse perspectives and working together in a safe environment. With remote and hybrid work here to stay, the talent pool has grown beyond the once-restricted geographical boundaries. This allows for more diverse groups of individuals to work together. Inclusion and unity are strong components of psychological safety; however, the line becomes blurry with blended working structures. For example, scheduling needs, staffing issues, and coordination of decisions all need to consider another layer of circumstances: the personal lives of employees (Edmondson & Mortensen, 2021). Finding ways to build inclusive working environments while working remotely can be complicated; however, leaders must prioritize this.

Diverse teams are thought to outperform homogenous teams due to the varying levels of perspectives, ideas, and opinions; however, Bresman and Edmondson (2022) showed this is not the case. Differing backgrounds, cultures, and even language barriers often result in clashing working environments. Psychological safety can prevent the frustrations of not speaking up, asking questions, and offering different perspectives. Bresman and Edmondson suggested adjusting the framework to overcome these challenges and build psychological safety in diverse teams, creating inclusion and unity. Framing meetings as an opportunity to share opinions and get advice help change the mindset of employees regarding team meetings as places of updates and decision making. Edmondson (2019) asserted the importance of reframing from a leadership perspective because bosses have complete judgment and authority over one's work; it makes sense to fear them. However, to reframe this, the leader sets the direction and invites input for clarity and improvements. Additionally, employees are seen as key contributors and individuals with significant knowledge and insights (Edmondson, 2019).

We see inclusion and unity established throughout the Bible, such as in Galatian 3:28, "There is neither Jew nor Gentile, neither slave nor free nor is there male and female, for you, are all one in Christ Jesus" (*New International Version* [*NIV*], 1984), as well as Romans 2:11, "for God does not show favoritism" (*NIV*, 1984). Moving forward, the Christian message around embracing diversity will resonate with the continued efforts to create inclusive working environments.

Ethical Leadership

Biblical principles of integrity and servant leadership align with psychological safety's emphasis on honest communication and trust building. Servant leadership is geared toward helping employees and guiding them by showing compassion, directing focus on their growth, and building trust (Wang et al., 2022). Paying attention to the needs of employees, allowing them the space to take risks, and providing them with the resources they need creates psychological safety—this is servant leadership.

Servant leadership is deeply rooted in Christian teachings and can be seen throughout the Bible as a model for how leaders should treat others. Philippians 2:3-4 states, "Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others" (*NIV*, 1984). Selfish ambition can ruin a team and even organizations. Considering the interest of others as more important than oneself links the leader to the teachings of Christ—the true example of leading with humility. Organizations can integrate these values to foster environments of ethical decision making.

Psychological safety aligns with the concept of servant leadership by fostering leadership that focuses on supporting and empowering employees. Hebrews 13:7 is an excellent example: "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith" (*NIV*, 1984). It is up to leaders to put forth an example and prioritize their followers by creating a psychologically safe environment.

Crisis Resilience

The Christian faith's emphasis on hope and resilience aligns with psychological safety's role in navigating crises. Crisis happens all around us far too often. Proverbs 24:16 tells us we will keep getting back up, even after falling seven times. The challenges and troubles we face today are training us to be strong for the more complex situations that may arise in the future. Psychological safety aligns with this level of resilience because of the trust and support employees will see from their leaders and team in their time of need. Philippians 4:16 states, "I can do all this through him who gives me strength" (*NIV*, 1984). Gube and Sabatini-Hennelly (2022) explained that when leaders acknowledge the multiple connections between psychological safety and resilience, they can model the behaviors that encourage open and honest communication while also setting the expectation to enhance integrity, innovation, and inclusivity.

Gube and Sabatini-Hennelly (2022) asserted that resilience is critical for the survival of organizations; psychological safety is at the core of it all. When employees feel safe to speak out, they can challenge directives, they can have open dialogues around issues that could derail or shut the business down, and leaders will embrace the *what if* questions to ensure a culture of curiosity is consistently setting up the organization to be resilient (Gube & Sabatini-Hennelly, 2022). Adapting and building resilience in the ever-changing *new normal* requires a unique level of human interaction. Future workplaces will prioritize emotional support and collaboration during challenging times.

Purpose-Driven Cultures

A purpose-driven culture begins with creating a culture around people. Purpose-driven cultures encourage employees to bring their authentic selves to work, where they can express their feelings, opinions, and values. Schmit (2023) explained the gap between the organization's actual culture and the desired one. Purpose-driven cultures require all members of the organization to take responsibility for cultivating the desired culture (Schmit, 2023).

Psychological safety resonates with the Christian notion that work should reflect one's vocation, a calling to serve others, and ultimately bring glory to God.

With purpose-driven cultures, organizations will focus on aligning individual purposes with shared goals. This means recognizing and supporting each employee's unique talents and goals and then finding ways to integrate the individual purposes into the organization's mission and vision. Habakkuk 2:2 states, "Write down the revelation and make it plain on tablets so that a herald may run with it" (*NIV*, 1984). Building the culture is a team effort; everyone must see it clearly and understand its importance. Ensuring individual goals and organizational cultures align enhances employee satisfaction and well-being while driving the organization to have a more significant impact. Organizations will focus on aligning individual purposes with collective goals.

Conclusion

Psychological safety, deeply rooted in trust and communication, has been brought to the forefront over the last several decades, reshaping workplace culture. From its early explorations in the 1960s to the recent prominence and projected future impact, psychological safety is no longer nice to have; it must be a critical component in all organizations. There is a profound connection between psychological safety and Christian perspectives. This paper explored the importance of fostering an environment of trust, respect, and support, and it was seen how these values align seamlessly with the teachings of love, compassion, humility, and servant leadership found in the Christian faith.

The historical journey of psychological safety emphasizes the shift from hierarchical, closed-off environments to those that encourage open dialogue, innovation, and risk taking. Edmondson (2019) emphasized the importance of fearless communication and its value in crisis situations where decisions must be made quickly, and consequences can be severe. Acts 18:9-10 provides a perfect example of psychological safety:

One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent. For I am with you, and no one is going to attack and harm you, because I have many people in this city" (*NIV*, 1984).

The safety from God allows us to find the strength to speak out. The safety provided by leadership in psychologically safe environments removes fear.

The integration of psychological safety and Christian principles is a powerful catalyst for creating inclusive and ethical workplaces and a testament to the transformative potential of faith in our professional lives. It resonates with the pursuit of spiritual and emotional well-being, unity in diversity, ethical decision making, resilience during crises, and the alignment of individual purposes with collective goals. As organizations look ahead, psychological safety will continue to shape workplace cultures, fostering environments of open communication, trust, and empathy. It is a concept that is intensely intertwined with both the evolution of modern workspaces,

including remote and hybrid environments, and the timeless teaching found in the Bible. "Speak up and judge fairly; defend the rights of the poor and needy" (Prov. 31:9, *NIV*, 1984).

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Instruments of Connecting: A Phenomenological Study of a Melkite Priest's Online Learning Experiences from an HRD Perspective

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Abstract

This study involved a phenomenological inquiry into a Melkite priest's experiences with online learning during the lockdown of 2020. His particular catholic community experienced significant challenges unlike the ones experienced in Latin Rite parishes or Protestant churches because of the geographical rarity of Melkite churches in the Western world. The research involved the case study method, phenomenology, in vivo coding, a semi structured interview, deductive analysis based on the 10 laws of learning acquisition, and the use of confirmation validity. The results generated five insights for scholars to consider from a consultative standpoint: (a) the ancient idea of telos received emphasis in the participant's mind from an ontological perspective, (b) self-motivated learning received the most emphasis for online catechesis, (c) the pedagogical philosophy of education held the most use during the lockdown, (d) passive laissez-faire leadership must change to an active style within the Melkite Church, and (e) the participant insisted on the creation of a virtual interface with the global world as a key for the online delivery of Melkite education. Future research recommendations included multiple types of quantitative analyses and a multiple case study analysis performed on data collected from other Melkite clergy in different locations.

Keywords: phenomenological, Melkite, reliability, online learning, Byzantine, in vivo, virtual, interface, acquisition, Orthodox, catechesis

The purpose of this study involved a phenomenological inquiry into a Melkite priest's experiences with online learning during the lockdown of 2020. The Melkite Catholic Church represents an eastern rite of the Catholic Church. Its members trace their heritage to the first Christians recorded in Acts 11 in the region of Antioch. However, the Melkites began the geographical transfer of their ancient liturgy and rite to the

Western world during the last 2 centuries. During that time, Melkite clergymen struggled to retain their existing parishioners, especially when the pandemic started.

According to the U.S. Census Bureau of Orthodox Christian Churches, the Eastern Orthodox population shrunk from 816,000 members to 675,000 members during 2020. The Melkite Catholics represented part of that population because they identified simultaneously as both Catholic and Orthodox members. For a particular Melkite parish to survive during the lockdown, the priest required an immediate engagement with online deliveries of divine liturgies and catechetical education. The case study reported his experiences and recommendations he made for the future of the Melkite community as a learning church in a post-pandemic world. Van Manen's (2014) framework of phenomenology provided the basis for framing the interview questions.

The researcher conducted a semi structured interview at the priest's preferred location to gather specific information while allowing the priest to provide his thoughts about related phenomena. After using in vivo coding and deductive analysis based on the laws of learning acquisition by Gilley et al. (2002), five suggestions emerged for researchers to consider: (a) the ancient idea of telos received emphasis in the participant's mind from an ontological perspective, (b) self-motivated learning received the most emphasis for online catechesis, (c) the pedagogical philosophy of education held the most use during the lockdown, (d) passive laissez-faire leadership must change to an active style within the Melkite Church, and (e) the participant insisted on the creation of a virtual interface with the global world as a key for the online delivery of Melkite education.

A major challenge that many clergymen faced during the lockdown involved the lack of support and connections in multiple dimensions of Catholic worship and divine liturgies. Mosavel et al. (2022) wrote, "Social support from family, friends, and others in the social network, including religious communities, is critical to overall health and well-being" (p. 2). This statement suggests that certain social and spiritual aspects of religious experience received neglect during the global lockdown of 2020. Furthermore, Mosavel et al. found that "despite continued engagement with their religious communities, adults participating in worship remotely may have had residual personal, emotional, and instrumental social support needs that remote worship did not mitigate" (p. 1). Mosavel et al. incorporated the use of "a self-reported cross-sectional online survey with 49 items" to assess the experiences of the participants who reported their data (p. 3). Mosavel et al. emphasized the argument that "the COVID-19 pandemic has been a critical public health issue primarily due to its impact, intensity, and unknown duration, and as such, has very direct implications for social and community connectedness and the members' greater sense of well-being" (p. 10).

In another study, the search for the cause of reduced church attendance during the lockdown became the hypothesis for evaluating the learning outcomes for churches and their clerical staff. According to Perry and Grubbs (2022), "Worship attendance during lockdown substantially increased COVID-19 infections for the minority who attended possibly as a form of protest" (p. 8). Therefore, one can reasonably conclude that both parishioners and clergymen faced significant obstacles to keeping their parishes active. This aspect holds value for the Melkite Catholic clergy and their parishioners who faced the epidemic without the strong support systems of other denominations and rites, especially ones who already conducted online teaching and spiritual learning before COVID-19 erupted. Perry and Grubbs argued, "Numerous studies now document how religious belief and behavior were not only influenced by the COVID-19 pandemic but how religion itself shaped Americans' behavioral responses and interpretations" (p. 8).

The effects of isolation combined with the perceived threat of the pandemic virus strongly impacted parishioners' motivation to attend in-person and even online deliveries of the Eucharist or catechetical learning among Melkite parishioners during the lockdown. Since the Catholic Eucharist traditionally could not have been delivered physically due to lockdown, clergy and parishioners struggled to believe that they received forgiveness from their priests through the sacraments. This problem affected the Melkite parishioners and their priests for similar reasons, but ones uniquely tied to the growth needs of the Melkite eparchy.

The Melkite Church represents an ancient framework of worship rooted in Byzantine theology and Eastern Orthodox teachings. Their Lebanese community of worship appeared in the western hemisphere during the last 2 centuries, unlike the members of Roman Catholicism and mainline Protestantism who appeared in the western world during earlier periods of the New World discovery. Bueno Da Cruz (2022) stated the following history:

The Greek Catholic community in Lebanon has as its ecclesiastical base the Melkite Greek Catholic Church, or simply Melkite Church. This Church is a Byzantine tradition institution that belongs to the Melkite-Greek Catholic Patriarchate of Antioch, based in Damascus, Syria. This church was part of the Greek Orthodox Patriarchate of Antioch until 1724 when a pro-Catholic branch decided to officially separate and found its church. It became united, linked to Roman Catholicism, and obedient to the pope. On the other hand, it acquired from Rome the right to possess its Patriarch and preserve the Byzantine tradition. (p. 33)

Melkites and many other Eastern Catholic communities experienced significant challenges to growing and spreading their faith and historical value in Western societies before the COVID-19 virus eruption in 2019. Much of their knowledge about Melkite history did not come from public access to reliable literature but from within their

immediate family-owned parishes. This aspect exacerbated the preexisting limitations for the Melkite communities trying to grow in the West. Roccasalvo (1992) indicated, "One cannot speak of the early Church without turning to those Eastern sages who, from the very outset, shaped the destiny of that Church" (p. 15). The lack of opportunities to learn, become aware of, and absorb key knowledge about Melkite Catholicism created a stumbling block for Melkite educators who tried to develop their parishioners' knowledge about their ancient rites and identities. The 2020 lockdown appeared to increase the lack of historical awareness in both Melkite and non-Melkite communities. This problem represented one of the priest's primary challenges during his ministry delivered remotely.

The significance of Melkite Catholicism holds strong value for those unaware of its teachings and influence since the patristic periods of Christendom. The title of a Melkite originated from Slavic and Arabic sources. The word Melkite means *the king's men*, and it refers to the descendants of the early Christians of Antioch recorded in Acts 11 (Faulk, 2007). The Melkites acted as a bridge between the Greek Orthodox Christians and the Eastern Catholics who reunited with Rome because both groups traced their origins to Antiochian and Alexandrian sees. According to Laham (2017), "The Antiochene context has provided a unique and creative context for a renewed ecumenical engagement as viewed through the developing relations between the Greek Orthodox Patriarchate of Antioch and the Melkite Greek Catholic Church" (p. 3). This significance provided a unique set of opportunities and challenges for the Melkite priest in this report from a human resource development (HRD) perspective.

A major challenge for the Melkite priest involved the maintenance of the collective memory that strengthened his Melkite community before the lockdown occurred. His parishioners faced the challenge of upholding their Byzantine traditions within a predominantly Protestant and Roman Catholic city. Their collective memory provided a stronghold of identity when they communed in person surrounded by the Orthodox iconography and Lebanese dialogue. Halbwachs (1950) defined the concept of collective memory as a type of human memory that functions within group contexts by giving rise to particular modes of behavior among group members within a community. Bueno Da Cruz (2022) wrote the following description:

Collective memory is a remembrance or a set of recollections common to a group of human beings in a given social context. It happens as community members seek to transmit an idea of continuity, stability, and balance through these memories even in the face of the passage of time and social changes. In addition, Halbwachs states that collective memory is more than just facts and events that are remembered by members of collectivities, as it has the function of contributing to the existence and survival of each of these groups, whether religious, economic, political, family, or group of friends. (p. 31)

Furthermore, the Melkite priest held an extraordinary presence for his parishioners who faced significant threats of loss of parishioners when he received governmental mandates to perform his liturgies and catechesis virtually. Through online deliveries of worship and catechesis, the priest struggled to influence his parishioners to continue their participation and respect regarding the sacred traditions practiced in Byzantine cultures. According to Meyendorff's (1974) arguments, the Greek philosophical roots of Byzantine theology required an active engagement between clergy and parishioners that may have been significantly ruptured during the forced transition to online deliveries. Both Catholic and Orthodox communities contain collective cultures that influence liturgical worship and catechetical learning. Malina (2005) defined this collectivistic aspect as a trait of communities whose members identify themselves within the contexts of a "tribe, village, family, or ethnic group" (p. 58). Melkite Catholics practice a liturgy that emphasizes tight-knit relationships between parishioners and group identities.

Method

This research involved the case study method, phenomenology, in vivo coding, a semi structured interview, deductive analysis based on the 10 laws of learning acquisition, and the use of confirmation validity to instill transparency between the researcher's findings and the participant's intended meanings. Van Manen's (2014) phenomenology provided the philosophical perspective for designing the questions and interpreting the spoken data. The researcher asked seven questions to guide the recorded discussion.

Case Study

The researcher chose the case study method to capture rich details about the participant and his views, experiences, and insights. Case studies provided the best opportunities for capturing key details about a person's experiences regarding specific incidents (Yin, 2009). Priya (2021) stated that four attributes signify the value of a case study:

The case study is a research strategy, and not just a method/technique/process of data collection. A case study involves a detailed study of the concerned unit of analysis within its natural setting. Case study research allows the researcher the leeway to use any method of data collection that suits their purpose. The 'unit of analysis' in case study research can be an individual. (p. 95)

This study involved the experiences of a Melkite priest whose parish served most Melkites living in upstate New York. He became a Melkite priest in 2015, which somewhat prepared him to fully perform the Orthodox liturgy with little to no help during times of absenteeism. The priest performed all sacraments of the Catholic Church from a Byzantine approach while also raising seven children, serving his wife, and teaching publicly in his local archdiocese. Most of his seminary education involved

traditional on-site environments of the Roman Catholic Church before joining the Melkite Rite. Before the lockdown, virtual deliveries of the divine liturgy received little emphasis because of the insistence on physical attendance at Catholic parishes for sacramental objectives. The Orthodox, Catholic, Jewish, and mainline Protestant communities all emphasized physical attendance in church environments.

Semi-structured Interview

This study involved a semi structured interview for the interviewer to ask specific phenomenological questions while allowing the participant to discuss other topics related to the key questions. This interview approach also allowed the researcher to ask questions unwritten in the study that emerged during the interview. The researcher and participant spent a total of 2 hours and 35 minutes at the participant's residence. The interview included a digital audio recorder and a notebook to record the discussion. This method of data collection received preference because it is "the preferred data collection method when the researcher's goal is to better understand the participant's unique perspective rather than a generalized understanding of a phenomenon" (Adeoye-Olatunde & Olenik, 2021, p. 1360).

The semi structured interview involved seven questions to capture specific ideas from the participant's spoken statements:

1. What was the priest's experience like during the transition from the regular church environment to virtual/online delivery of liturgy?
2. What was his primary method of liturgical delivery, catechesis, and education to his ministry?
3. What philosophical worldview guided his sense of personal development during the lockdown time of 2020?
4. What was the primary source of education/catechesis provided during that time?
5. What types of learning approaches were advocated online?
6. Did the Melkite priest feel fully equipped to deliver his liturgical and priestly services virtually?
7. What does the priest foresee in the future of higher education for Melkite seminarians in the post-pandemic world?

Phenomenology

The purposes for using the phenomenological method included the intentional design of interview questions and the exploratory pursuit of lived experiences during the 2020 lockdown. Van Manen (1990) stated, "Phenomenological research is" simultaneously "the study of essences and the human scientific study of phenomena" (pp. 10–11). Phenomenology involves a critical and methodological analysis of lived experiences

presented to human beings as mental phenomena. Van Manen (2014) also stated, "Phenomenology orients to the meanings that arise in experiences" (p. 38). This statement means that any object or thought from reflective processes could become a topic of phenomenological inquiry (Van Manen, 2014). Newton (2021) supported this notion: "A phenomenological study involves an exploratory mindset to seek the meanings of a participant's lived experiences" (p. 89).

Some studies have explored the challenge of virtual transitions for priests during the 2020 lockdown by using the phenomenological approach. For example, Hyde and Joseph (2023) used "phenomenology to explore three Christian church leaders' lived experience of community during the COVID-19 restrictions in Melbourne, Australia, focusing on what it was like to be unable to gather physically for Sunday church services" (p. 1). According to Hyde and Joseph, the methodology involved "three insight cultivators—Heidegger's notion of community as a horizon of common concern, Jean-Luc Nancy's idea of community as what is happening to us, and Emmanuel Levinas' notion of community as the experience of alterity" (p. 1). Hyde and Joseph showed "that online experiences proved surprisingly positive for many hence the need to explore how online ministry can be incorporated into the fabric of parish life" (p. 11). The researchers emphasized from the findings that "church leaders are called to re-imagine the concept of community away from the dependence on gathering physically to possibilities of online undertakings in which the core concerns that fashioned the community's original identity can continue to be pursued" (Hyde and Joseph, 2023, p. 11). Furthermore, Hyde and Joseph indicated "a need for church leaders to recognize (or continue to recognize) the possibilities for other ways in which community might be envisaged, rather than lamenting the notion of a community lost" (p. 11).

In another exploratory study, Isetti et al. (2021) used phenomenology "to assess the impact of COVID-19 on catholic pastoral care" (p. 355). The researchers conducted their work "in South Tyrol (Italy) by administering an online survey to parish priests and laypeople with an office within the local Diocese" (Isetti et al., 2021, p. 355). The data analysis revealed the respondents' beliefs "that pastoral activities have slowed down, even though contact with the faithful was kept up through phone or the Internet. The level of digitalization of the parishes has increased; however, the communication was mostly one-way and top-down" (Isetti et al., 2021, p. 355). Furthermore, Isetti et al. concluded, "that attitudes towards digital media are divergent: they are perceived as having the potential to either strengthen or weaken the relationship between the Church and the faithful" (p. 355).

In Vivo Coding and Analysis

In vivo, coding refers to "drawing verbatim from participant language and placing them in quotes" to capture a participant's particular wording (Raskind et al., 2019, p. 6). The purpose for using the in vivo method involved an intention to capture and reveal

the priest's choices of words to describe his experiences as he lived them in relationship to the structured questions and his reflections on the learning needs of Melkites in the post-pandemic world. This method best fits the purposes of the study because the method enabled the interviewer to gather profound insights into the participant's thoughts and experiences during the lockdown (Saldana, 2013).

Confirmation Validity

The researcher verified the interpretations of the data with the participants for the purpose of confirmation validity. The participant approved the findings via direct interaction with the researcher after he reviewed the report. Kirk and Miller (1986) contended that this type of validity in qualitative analysis involves comparisons between what the researcher reported as valuable findings and what the participant intended to convey during the interview. This approach offers a type of verification process in qualitative analysis because the interpretations can become significantly subjective if they lack confirmation from the participant. Morse et al. (2002) stated, "The mechanisms used during the process of research to incrementally contribute to ensuring reliability and validity and, thus, the rigor of a study" requires a type of confirmation or verification in a qualitative study (p. 14).

HRD Laws of Learning

Gilley et al. (2002) wrote "ten laws of learning acquisition" that the interviewer applied to this study (p. 320):

1. Law of learning philosophy;
2. Law of needs identification;
3. Law of the learning climate;
4. Law of the learning agent;
5. Law of the adult learner;
6. Law of the language;
7. Law of program design;
8. Law of the instructional process;
9. Law of the learning process; and
10. Law of review, application, and evaluation. (pp. 320–347)

The law of learning philosophy states that most educators hold "preferences, orientations, and perceptions of how adults learn" and that these preferences represent philosophies about how others ought to learn (Gilley et al., 2002, p. 321). This statement indicated that the participant in this study held some assumptions about adult learning and spiritual maintenance before the lockdown, and perhaps he maintained them during the lockdown while delivering his liturgical services virtually.

The law of needs identification states that proper ways of recognizing learning problems exist (Gilley et al., 2002). The process regarding how one assesses the learning needs significantly influences the results of a learning intervention. The participant in the case study needed an assessment of his parishioners' learning needs including his own during the lockdown to strategically guide his members through the unforeseeable future. Proper methods of acquiring knowledge of those needs required attention during that critical time.

The law of the learning climate states that "the atmosphere results from the teaching techniques used by the teacher and from the behavior and interaction between the teacher and students" (Anastasios, 2020, p. 2). A learning atmosphere requires a safe and welcoming environment where the educator and learners engage each other in respectful, democratic ways. In the case study, the learning climate included the actions and behaviors of the Melkite priest and his parishioners from both a liturgical and educational perspective.

The law of the learning agent states that "the learning agent is what the learning agent knows" and that what "the agent knows, he or she must teach" (Gilley et al., 2002, p. 330). The leader of learning must have a definite knowledge base of truths and believe that his or her truths have generalizable value. The recipients of those truths experience confidence and an increased desire to possess more knowledge of the particular topics of delivery.

The law of the adult learner states that "the direction of the mind upon some object requires attention" (Gilley et al., 2002, p. 333). In essence, the adult learner requires an approach to learning rooted in andragogy rather than pedagogical models. The concept of andragogy indicates that adult learners require approaches uniquely catered toward the value of the applicability of content to their organizational, occupational, or personal lives. Applicability resonates with a sense of meaning to an adult learner when the educator delivers knowledge in a way that respects the preexistent wisdom in the learner's mind (Knowles, Holton, and Swanson, 2011).

The law of the language states that "expression of thought should be in the learners' language with plain, intelligent words common to them" (Gilley et al., 2002, pp. 337-338). This law emphasizes the idea that rules for engagement exist between adult learners and educators that require significant concern for consciousness of word choices. Word use and lengths of expression combined affect the learners' ability to absorb the intended information.

The law of program design states that "all learning activities should be based on an identified set of learning objectivities" (Gilley et al., 2002, p. 339). A set of learning objectives indicates a need to create a procedure to determine learning outcomes that

reveal the successful absorption of specific knowledge. Three domains of learning require consideration: (a) psychomotor, (b) affective, and (c) cognitive (Sowell, 2005).

The law of the instructional process states that "material or information should be presented in such a manner that it motivates the learners to become absorbed by it" (Gilley et al., 2002, p. 343). In essence, instructional processes require stimulative traits that influence learners to retain key components. The instruction may or may not include a learning agent or educator.

The law of the learning process states that the final stage of learning acquisition involves "a deep understanding of the memorized words; and a developed ability to apply the information, concept, idea, or skill learned" (Gilley et al., 2002, p. 347). For a full acquisition of the intended material to be learned, the learners require deep penetration of the content in their psyches. The material must cause a type of internal transformation or cognitive change in one's worldview or set of assumptions. The law of review, application, and evaluation states that "knowledge, skills, competencies, and behaviors are best developed when learners have the opportunity to review, rethink, reproduce, and apply each" (Gilley et al., 2002, p. 347).

Results

Six in vivo codes emerged from the data for analysis. The following phrases received reflection and deductive analysis with the use of the 10 laws of learning acquisition: (a) "the importance of philosophy and Aristotle's 'Telos', (b) "indispensable value of subsidiaries and physical contact," (c) "self-motivated learning (not fully equipped to deliver online liturgies or catechesis)," (d) "needs tools designed for the direction that yields good fruit," (e) "all students are academically inclined," and (f) "conversations about online delivery are needed."

Discussion

Based on these data, several takeaways appeared that HRD specialists, catechetical agents, and clergy could use. The first point states that the ancient idea of telos "has ontological priority" in the participant's mind (Hauskeller, 2005, p. 4). The priest emphasized the importance of finding final causes rather than satisficing to avoid challenging a final authority. During the 2020 lockdown, the priest struggled with a perceived lack of support from his eparchy regarding critical inquiry of authoritative claims about the COVID threat. To maintain a healthy sense of balance and create an outspoken voice for those who disagreed with the lockdown approach, the priest influenced his online parishioners to practice a mindful type of rebellion that both respected government decisions but also allowed alternative options for consideration so that several domains of human life could thrive amid seclusion and disconnection.

The second point indicated that self-motivated learning received the most emphasis for online catechesis because the priest did not receive full development in conducting online liturgies or catechesis, especially from a Melkite perspective. Although the Latin Rite Church already prepared online deliveries before the pandemic, many Eastern Rite churches still lacked the internet infrastructure necessary for conducting online catechesis for their communities. The Melkite Church represents one of them that possesses a growing presence in the North American continent and needs further development of virtual services.

The third point emphasized the fact that the pedagogical philosophy of education received the most use during the lockdown. The organizational perspective conveyed the belief that all learners had an academic inclination to learn even during a major crisis, but the eparchy leaders demonstrated little knowledge about andragogy-based models for educating adult parishioners virtually. The Melkite priest argued that meaningful conversations about online deliveries must take place in the eparchy so that clergy develop more effective methods of delivering liturgies and catechesis in online settings.

A fourth point involved the priest's frustration with hands-off leadership from the eparchy. He argued that passive laissez-faire leadership must change to an active style within the Melkite Church that conveys assertion, courage, and a willingness to defend sacred traditions during a major crisis. An active style of leadership could involve models rooted in Bass's transformational theory, Greenleaf's servant method, Yukl's description of democratic leadership, and Adair's Three Circles Model of action-centered leadership.

The final point conveyed the participant's insistence on the creation of a virtual interface with the global world as a key for the online delivery of Melkite education. He described a metaphor for this creation titled an instrument of connection. The instrumental image included a visionary desire to create a stronger Melkite presence in the world through virtual stimuli and intended tools and resources offered through eparchy-approved web formats. The priest suggested that HRD specialists should contact the senior bishop at the Eparchy of Newton to offer implementations of online instruments and technology for Melkite churches nationwide.

Limitations of this study included a lack of quantitative analysis and the fact that this study involved a single case. To strengthen the rigor and validity, the use of descriptive statistics, conjoint analysis, and regression analysis may offer quantitative support for hypotheses needing measurement in the context of catechetical deliveries online. Multiple case studies in other Melkite parishes could provide further insights that either support the participants' experiences and insights or challenge them.

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Organizational Culture Assessment

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Abstract

Organizational culture, embedded in how work gets done, enables or disables an organization from reaching desired successes. This assessment aims to examine the current and desired culture of a small, privately owned consulting organization. The Organizational Culture Assessment Instrument (OCAI) results show that the current and desired culture align from an employee perspective, but changes are needed to reach the desired goals. We present recommendations to promote aligned cultural dimensions, including the preference for a clan culture while shifting toward a market culture.

Keywords: culture, organizational culture, OCAI, consulting

Porter (1980) argued that for organizations to achieve financial returns, they must find a strategy to defend against the forces driving industry competition: current competitors, new entrants, bargaining power of suppliers, bargaining power of buyers, and the threat of substitute products or services (p. 36), now known as Porter's Five Forces. However, many successful organizations did not compare well to their competitors in all of these areas but were successful because of their organizational culture (Cameron & Quinn, 2011, pp. 3–5). Cultures of different types found success in different environments. Organizational culture is embedded in how work gets done and in a group's history (Schein, 2017, p. 29). Understanding the current cultural state and the desired culture and managing culture change to improve performance led to organizational success (Cameron & Quinn, 2011, p. 7). This organizational culture assessment examined an organization's culture to explore its current likelihood of success and the change needed to lead to future success.

Organizational Overview

The participating organization is a consulting organization providing services, including strategy development, meetings and events, change management, talent activation, interactive engagements, and brand delivery to connect an organization's people to the company's brand, strategies, and culture. The chief executive officer is the founder and owner of the organization, which is celebrating its 21st birthday in 2023. Most employees reside locally and work at the office at least 3 days per week. Six employees live in other states. Some employees frequently travel for work when the clients and projects they are engaged in require it, although much client interaction occurs via virtual meetings and asynchronous communication. Those who live elsewhere travel to the office at least twice per year.

The organization's background and expertise lie in the hospitality industry, with long-time clients working in hotels, senior living, and automotive manufacturing. It has newer clients employed by healthcare and property management organizations. Before the pandemic, it struggled to expand beyond three primary client organizations but now works within 19 organizations. Its target client organizations are large, with annual revenues of $1 billion. Its target clients are leaders who own their functions and budgets, are overwhelmed and understaffed, seek a safe, smart outlet for thinking, and need to drive outstanding results.

The organization's average project budget is $50,000. However, it is common for the organization to work with smaller organizations and smaller budgets, and the organization has several much larger retainer budgets with long-term client organizations. The organization exceeded its revenue goal of $4.6 million in 2023. Its work includes extensive engagements with leaders to conduct organizational assessments, create learning strategies, and design internal events for thousands. It also creates custom solutions such as e-learning modules, conference breakout facilitator materials, inclusion and belonging communications, and technical job aids.

Survey Process

The author received permission from the organization's chief executive officer, who owns the organization, and the chief human resources officer to distribute the survey to all employees on December 16, 2022. The organization's leaders have a strong interest in continuing to learn about the organization's culture and desire to change. Employees are eager to gain experience using the Organizational Culture Assessment Instrument (OCAI) as they engage with clients in culture work and want to be sure they are well-versed in related tools.

The OCAI was distributed electronically to all employees on December 30, 2023. A Microsoft Teams post requested survey completion by January 20, 2023, via a survey posted on jotform.com. The author posted reminders to Microsoft Teams on January 3, January 9, and January 13 and had several individual conversations with employees. Since the initial distribution of the survey, six employees joined the organization. The new employees did not complete the survey as they had limited experience with the current state. By January 20, 20 employees had completed the survey.

OCAI Results

The organization has a dominant clan culture with an internal focus and a lean toward flexibility and discretion (Cameron & Quinn, 2011, p. 81). It has relatively equal secondary adhocracy, market, and hierarchy cultures, as illustrated in Figure 1. The individual attributes of culture (Cameron & Quinn, 2011, p. 77) did not deviate far from the dominant culture type in shape, showing cultural congruence (Cameron & Quinn, 2011, pp. 84–85). Compared to the average culture plot of more than 1,000 organizations (Cameron & Quinn, 2011, p. 87), the organization is much more clan-oriented and less market-oriented. It also extends slightly toward an adhocracy but not to an extreme.

The preferred responses extended even more into the clan space than the current state in the dimensions of organizational characteristics, organizational leader, strategic emphasis, and criteria for success. Additionally, the dimensions of organizational characteristics, organizational glue, strategic emphasis, and criteria for success shifted slightly away from a hierarchical preference toward adhocracy. There were no shifts toward a more hierarchical focus. Only the criteria for success dimension shifted slightly toward a more robust market focus. The management of employees dimension was almost the same between now and the preferred state.

Overall, employees' responses were consistent in the survey. The relative number spread across categories was similar. However, there were individual outliers who were interesting to investigate. In the dominant characteristics dimension, most respondents reported a relatively even spread. However, one respondent placed 60 points in the organization's results orientation, and three others placed five points in the organization's focus on being dynamic and entrepreneurial (Cameron & Quinn, 2011, p. 30). These responses were not recognized in averaging the data but may indicate that a few individuals view the organizational culture. 30). These responses were not recognized in averaging the data but may indicate that a few individuals view the organizational culture differently than many others.

Most respondents provided similar responses between the current and desired future state, but several individuals indicated a need for more significant shifts. For example, in the management of employees dimension, four individuals had a larger-than-20-

point shift, with three respondents increasing and one respondent decreasing their response to "the management style in the organization is characterized by teamwork, consensus, and participation" (Cameron & Quinn, 2011, p. 31). In the criteria of success dimension, there were nine respondents with significant shifts in both directions in response to how the organization defines success based on the development of human resources, teamwork, employee commitment, and concern for people, ...the organization defines success on the basis of winning in the marketplace and outpacing the competition, … [and] the organization defines success on the basis of efficiency. (Cameron & Quinn, 2011, p. 32)

These individuals may be organizational change masters with "the ideas that move beyond the organization's established practice, ideas they can form into visions" (Kanter, 1983, p. 28). If they are not the change masters, they might at least be bellwethers, providing the fuel and signaling shifts for the organization. They may be helpful with potential organizational changes to come.

Figure 1

OCAI Results
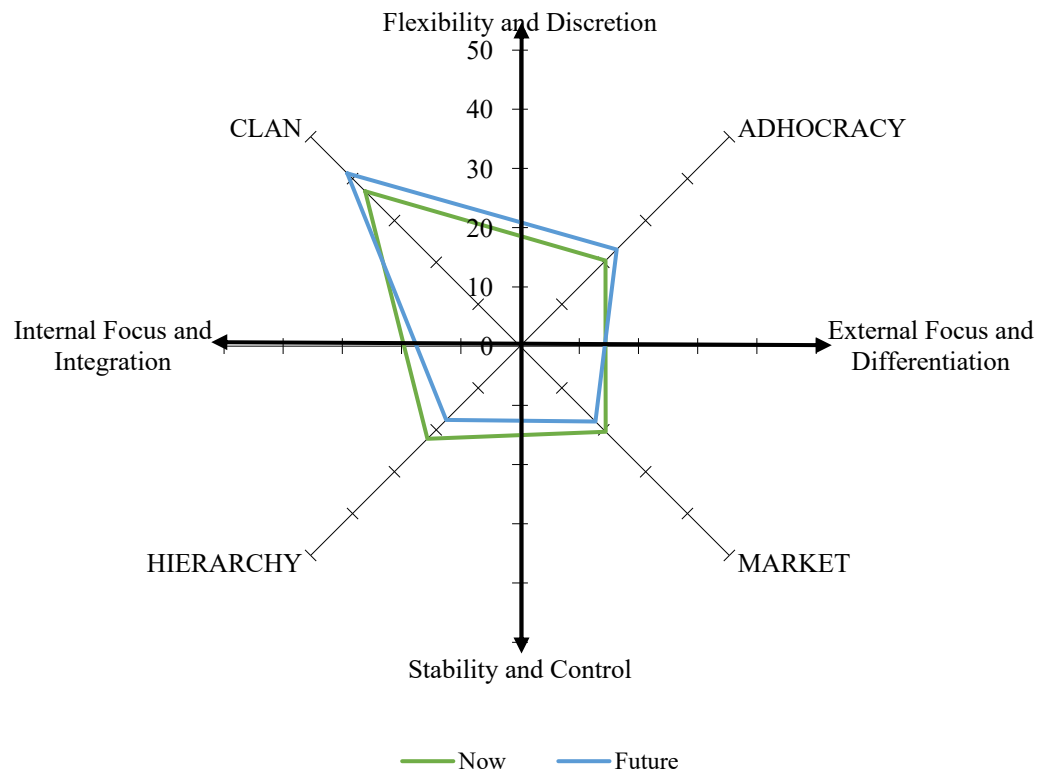
The Organization's Culture

The organization's culture closely fits the clan profile (Cameron & Quinn, 2011, p. 75) with a friendly, welcoming atmosphere. Individuals have personal relationships with one another. Commitment, cohesion, and morale are essential. Groups meet to work together, and an individual makes few decisions independently but collaborates with others to gain alignment. The organization's risk-taking shows a secondary prominence of adhocracy. The organization values being creative and bringing new ideas to clients but together, not by an individual on their own. Market culture can be seen in leaders' desires to hold a stellar reputation in the eyes of all stakeholders. The organization's strong project management and coordination focus illustrates the hierarchy culture. This focus is often a pleasant surprise for clients who spend far more time managing other creative partners and vendors with whom they engage.

As a consulting firm, the organization serves other organizations, and employees sometimes work as representatives of those organizations. For example, employees are learning management systems administrators for two key clients, and when interacting with end users of the systems, they represent the client organization. Therefore, employees need to be a part of the organization's culture and have the flexibility to fit into clients' cultures as well.

The organization's products are custom-made for each client; the organization does not offer an off-the-shelf solution. Clients value the organization's creativity and smart thinking. However, while products are unique, consistent processes allow the organization to price its services accurately. Additionally, with consistent processes, employees understand the work done across the organization and can step into projects where their talents are needed. The push and pull between hierarchical processes to control the work and adhocratic thinking to create solutions results in organizational effectiveness (Cameron & Quinn, 2011, p. 93).

Cultural Analysis and Action Plan

The organization's OCAI results show organizational alignment between the current and preferred states. There is little call to make organizational changes within the survey results. However, the survey timing of December 2022 and January 2023 may have impacted these responses. Employees have persevered through the pandemic by acting as a team in the 3 prior years. Despite substantial financial losses for the organization, the owner ensured that employees kept their jobs. The clan culture is strong. This year looks like a turning point for the organization, returning to a healthy financial position. It may result in a shifting culture.

As the organization realizes profits, the culture may shift from an inward focus toward a more client-centered one. This shift is not unusual for clan cultures. Szabó and Csepregi (2015) found that individuals in project management organizations with clan cultures seek to increase organizational effectiveness by paying more attention to clients' needs and competitors' offerings (p. 603). Additionally, Schein (2017) explored how organizations shift as they find success and age, including employees becoming less familiar with the work others are doing, leaders seeking more consistency across the organization, and the organization struggling to align team needs to the strategic direction (pp. 208–210). Increasing organizational effectiveness by focusing equally on supporting aspects of the organization's clan and market culture while focusing less on aspects of its hierarchical and adhocracy tendencies may result in the organization being like those Cameron and Quinn (2011) noted as "supportive of and [developing] their employees (clan) but also demanded output and achievement from them (market)" (p. 93). The challenge for the organization and its leaders is maintaining the current culture's valuable elements while growing its profitability. Based on the survey results, with the current and preferred state closely aligned, part of this challenge may be convincing employees of the need to shift and manage the resulting change.

Leader Actions

To shift toward a market culture, the leader can utilize the strengths of the clan culture that is in place by engaging employees to explore competitor strengths and suggest performance improvements. In making this shift, the owner has already initiated many activities, including engaging an external marketing agency to measure customer satisfaction, holding focus groups with existing clients, and shifting to make customer information more accessible through the organization (Cameron & Quinn, 2011, p. 214). Potential future actions the leader can take to increase the market focus include analyzing the organization's current competitors and sharing it with the organization. This analysis should include comparing the competitors to the organization in terms of time and costs to create products, along with examining the best products of competitors (Cameron & Quinn, 2011, pp. 214–215). The organization's competitors include other consulting firms, creative vendors, and clients' internal teams.

As a follow-up to this body of work, the owner may "establish a performance improvement program in which every employee is asked to suggest items that lead directly to increased profitability, productivity, quality, or responsiveness" (Cameron & Quinn, 2011, p. 215). This program will enable employees to share ideas while aligning thinking to the organization's clan and market focus. It may also support the development of employees' entrepreneurial orientation, encouraging their proactivity and risk-taking while working within the clan and market culture (Khedhaouria et al., 2020, p. 525).

Additional recommendations include conducting a critical assessment of current and planned work with consistent measurement and accountability plans for senior leaders at a future retreat, developing an existing customer-focused communication strategy that enables clients to understand the organization's products and services better, and evaluating the contributions to the organization's competitiveness of each group to determine where each should improve (Cameron & Quinn, 2011, pp. 215–216). These steps will enable the leader to shift the organization's focus to include more of an external perspective while involving employees. Employees will feel included and knowledgeable about the shift, perhaps the essential part of the change effort.

It is worth noting that the leader acts benevolently and is concerned about ensuring employees' mental, physical, and emotional health and the health of their families. A market culture is negatively correlated to benevolent leadership, while a clan culture is positively correlated (Lee & Ding, 2022, p. 16). It will be necessary for the leader to maintain the clan culture while emphasizing the market culture. Therefore, instead of decreasing the emphasis on clan culture to increase the emphasis on market culture, the goal should be to narrow the focus to less hierarchy and adhocracy.

Organizational Actions

As the leader works to balance the organization's internal and external focus with a shift toward a more balanced clan-market culture, the organization can enable that shift by continuing to balance the pulls toward hierarchy and adhocracy. Employees can ensure that the shift toward a market focus does not unnecessarily increase hierarchical controls or adhocratic practices. Careful measurement of profitability, client satisfaction, and employee engagement will be essential to understand the success, but the organization cannot overemphasize hierarchical bureaucracy in nonmarket and clan areas. Creative and smart innovation must continue taking place in the organization, but it must occur collaboratively between employees and bring value to customers. Alignment to the focus of expanding the organization's market focus without losing its clan focus is vital to allow it to continue being a culture-driven, effective organization.

To establish shared dominance of the clan and market cultures while decreasing the adhocracy and hierarchy focus for the organization, the human resources function will continue to emphasize employee recognition and involvement in decision-making (Davis & Cates, 2018, p. 86). From a financial perspective, the organization must continue a central focus on measures and critical goals rather than necessarily requiring the same methods to reach those goals. The organization needs to align around less change, data collection, and procedures that are not aligned with building the internal community or knowledge about competitors (Davis & Cates, 2018, pp. 86–87). There is no space for data collection that does not align with the strategy.

Conclusion

The organization is well-positioned to continue growing consultants to lead behavioral change efforts for clients within people-centered organizations. Its clan culture will continue to serve the organization. Changes include future growth and may shift toward a market-driven culture (Cameron & Quinn, 2011, p. 67) with a decreased emphasis on hierarchical and adhocracy culture. These changes will require "the insider change leaders to understand their culture at a detailed level and especially to identify various stable elements that were the source of the company's success" (Schein, 2017, p. 41) while being humble to others' skills and ideas in moving the organization forward (Schein, 2017, p. 230). Careful attention to this shift will allow the organization and the employees who work within it to succeed.

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A Review of Five Scriptural-Based Quantitative Measurements Useful for Organizational Leadership Studies: A Research Note

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Abstract

In this research note, I describe five scriptural-based quantitative measures: (a) a single-scale New Testament-based Organizational Spirituality – Leader that measures employees' perception of organizational spirituality culture by rating the frequency of observance of culture-related behaviors of the participant's leader; (b) a single-scale New Testament-based Organizational Spirituality – Climate that measures employees' feeling/sensing of the organizational spirituality culture, which measures climate by rating the frequency of feeling/sensing of organizational spirituality cultural values; (c) a seven-scale instrument that measures employees' self-reported frequency of behaviors aligned with each of the seven motivational gifts from Romans 12; (d) a seven-scale instrument to measure employees' perception of their leader's seven beatitudes; and (e) a nine-scale instrument to measure employees' perception of their leader's behaviors of each of the nine fruit of the Spirit. I present the creation of the instruments, their scale reliability Cronbach's alpha coefficient scores, and future research possibilities.

Keywords: scriptural-based, scales, reliability, future research

I describe five scriptural-based quantitative measurement instruments useful for organizational leadership studies in this research note. For each measurement, I explain the purpose of the instrument, the individual scales, if more than one scale exists, the validity and reliability test results, and subsequent empirical studies in which researchers used the instrument. Organizational researchers, consultants, and practitioners can rely on these measures for validity and reliability scrutiny in scholarly and legal reviews. I provide suggestions for future research and uses of the measures.

First, I present the most recent two instruments completed during a 3-year, three-phase New Testament-based organizational spirituality study. Second, I present the Romans 12 Motivational Gifts Test. Third, I present the seven scales to measure seven beatitudes. And, last, I present the nine scales to measure the Galatians 5 fruit of the Spirit.

New Testament-Based Organizational Spirituality Leader and Climate Scales

This three-phase study, completed in 2023, resulted in two quantitative scales: (a) New Testament-based Organizational Spirituality – Leader (NTOS-L), a 12-item scale to measure employees' perceptions of their leaders' observed behaviors representing organizational culture, and (b) New Testament-based Organizational Spirituality – Climate (NTOS-C) a 10-item scale measuring employees' perception of their sense/feel of organizational cultural values (organizational climate).

The Agapao-Base for the NTOS-L Scale

The 12-item NTOS-L scale was the optimized version of a 39-item factor in which the items represented leaders' instrumental values. Rokeach (2008) described instrumental values as verb-based action values people use to achieve terminal (end-state) values. End-state values are nouns that describe permanent attained states, such as peace, concern, truth, etc. (Rokeach, 2008). Winston and Gilbert (2023) noticed that the scale items used present-tense verbs that align with the biblical Greek concept of *agapao*. Tuulik et al. (2016) described Rokeach's terminal and instrumental values as: "the goals that a person would like to achieve during their lifetime and may vary among different groups of people in different cultures and instrumental values (referring to preferable modes of behavior; means of achieving the terminal values)" (p. 154).

Kierkegaard (1998), in his treatise on love, based a key component of his understanding of love on Matthew 7:15–20 when Kierkegaard wrote: "Yet when we say that love is known by its fruits, we are also saying that in a certain sense love itself is hidden and therefore is known only by its revealing fruits" (p. 8). Matthew 7:15–20:

> [15]Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. [16]You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? [17]So every good tree bears good fruit, but the bad tree bears bad fruit. [18]A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. [19]Every tree that does not bear good fruit is cut down and thrown into the fire. [20]So then, you will know them by their fruits. (*New International Version Bible [NIV]*, 1971/2011).

Jeanround (2010) inferred from Kierkegaard's (1998) reference that fruit are actions, which ties well with the concept of agapao love. Winston and Gilbert (2023), having noticed the relationship of the 39 items to agapao, decided to values-code the principles from Henson's (2021) collected work of 22 authors' exegetical studies, which was the basis for Winston's (2023) collected work on the New Testament-based Organizational Spirituality Leader and Climate scales. Winston and Gilbert (2023) found 28 terminal values aligned with the biblical Greek concept of *agape*, which represented traits of

people's love for others based on God's love for people, forming the scale development pool for the 10-item NTOS-C scale. The final 10-item scale was the optimized version of the final 16 items in the final factor analysis study.

The Agape Base for the NTOS-C Scale

Finn (2012) defined agape as self-giving love (p. 1), and Greenway (2016) considered agape as a moral reality. Thus, if we combine Finn and Greenway's propositions, we see agape as moral, self-giving love for others in social/organizational contexts. Tillich (1954) examined love within the context of power and justice as an ontological statement of being, which is appropriate in studying agape within a social/organizational context.

Agapao and Agape Working Together as Instrumental and Terminal Values

In John 13:34–35, we see both agapao and agape used: "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this, all men will know that you are My disciples, if you have love for one another" (*NIV*, 1971/2011). In John 13:34, the Greek word used for love is "agapao," but in John 13:35, the Greek word for love is "agape." This commandment from Jesus implies that we must behave (verb) toward others because we have love (noun) toward others.

Descriptives for the Two Organizational Spirituality Scales

Winston et al.'s (2023) NTOS-L scale was developed using data from 435 participants who were 21 years or older and had three or more years of work experience. The 12-item scale had an eigenvalue of 9.80, which explained 81.7% of the data, and a Cronbach's alpha of 0.98. T-tests and ANOVA tests of the NTOS-L scale did not show significant differences by age, gender, or work experience. Concurrent validity was confirmed by correlation analysis showing a significant positive correlation with servant leadership.

Winston et al.'s (2023) 10-item NTOS-C scale was developed using data from 398 participants who were 21 years or older and had three or more years of work experience. The 10-item scale had an eigenvalue of 6.62, which explained 66.2% of the variance, and had a Cronbach's alpha of .94. T-tests and ANOVA analysis found significant differences by age, gender, and ethnicity. Concurrent validity was confirmed with a significant positive correlation with person-organization fit. Discriminant validity was confirmed when NTOS-C was not significantly correlated with a workplace-based anxiety measure.

Empirical Studies Using NTOS-L and NTOS-C

Winston et al. (2023) conducted correlation and regression studies of NTOS-L with employee well-being, servant leadership, altruistic love, inner life, and vision measures. The results showed the theoretical validity of the NTOS-L measure with the dependent variables. Of interest was a regression in which Winston et al. sought to see if servant leadership mediated the impact of NTOS-L on employee well-being and found that both servant leadership and NTOS-L were strong predictors of employee well-being, but servant leadership was not a mediator. NTOS-L was a strong predictor of employee well-being and did not need the mediation of servant leadership.

Winston et al. (2023) conducted a correlation of the NTOS-C, NTOS-L, affective commitment, normative commitment, and continuance commitment scales. NTOS-C had a significant positive correlation with NTOS-L and affective commitment, as hypothesized. However, unlike the literature-based understanding of normative commitment and continuance commitment, NTOS-C also had a significant positive correlation. In addition, out of curiosity, we ran a linear regression of the independent variables, affective commitment, continuance commitment, and normative commitment on the dependent variable NTOS-C. We found a significant regression model $F(3, 265) = 170.9$, $p < .001$. Both affective and normative commitment are significant predictors of NTOS-C, but continuance commitment was not a significant predictor. We recommended additional conceptual research on the normative and continuance commitment concepts and a revised commitment measurement study in keeping with Jaros's (2007) concerns about Allen and Meyer's (1991) scales.

Future Research of the NTOS-L and the NTOS-C Scales

Winston et al. (2023) recommended that future studies include a test–retest reliability analysis. The significant differences in NTOS-C averages between the 40–49 age group and the two age groups of 21–29 and 30–39 might provide an interesting qualitative study using focus groups to see if there are generational or other reasons for this result. The organizational commitment may be contextually constrained by generation. In addition, future research might want to study the reported differences between males and females and between Hispanics and White/Caucasians.

Norming studies of the NTOS-C scores to look for averages and standard deviations of different populations by gender, age, religion, and tenure might provide worthwhile information for consultants engaging in organizational development. Norming studies can be done as separate studies with large sample sizes or a concerted effort of a collection of researchers who agree to use the same demographic data categories across multiple empirical studies and pool their data about NTOS-C scores and demographic data.

The Romans 12 Motivational Gifts Test[1]

DellaVecchio and Winston (2015) conducted a scale development study from 2002 to 2004 that resulted in a seven-scale instrument to measure the seven motivational gifts from Romans 12. DellaVecchio and Winston followed Spector's (1992) scale development steps. The original 56 items for the motivational gifts came from the exegetical study of Romans 12 and the literature. A five-member panel of experts reviewed the items. Eight separate studies were conducted. The first was a pilot study of 20 participants to check for clarity of understanding by participants. The remaining seven studies allowed us to refine the items using follow-up interviews with participants who scored high (top quartile [above the 75th percentile of a gift]), and we asked questions about how each person we interviewed practiced each gift. The purpose was to see if the items for a gift were focused on the specific gift rather than a mixture of multiple gifts. We refined or deleted items after each study, resulting in an item pool of 29 items.

The items were focused on behaviors, and the response scale consisted of six items scored 0–5: (a) Absolutely not true of you, (b) True only in rare situations, (c) Sometimes true, (d) Usually true, (e) True almost all of the time, and (f) True all of the time.

In the eighth and final study, we collected data from 4,177 participants. We collected demographic data on gender and occupation. We asked open questions about participants' desired occupations and participants' self-reports of what each person saw as his or her natural abilities, such as mechanical, speaking, and mathematics. We used our social media contacts and a snowball sample asking them to share the link with their social media contacts.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy was .91, and Bartlett's Test of Sphericity was c^2 (406, N = 5,426) = 665,639.5, p = .000, thus showing the data would benefit from factor analysis. The study resulted in seven factors: (a) four-item scale for Perceiving with Cronbach's a = .80, (b) four-item scale for Serving with Cronbach's a = .68, (c) four-item scale for Teaching with Cronbach's a = .70, (d) four-item scale for Encouraging with Cronbach's a = .82, (e) four-item scale for Giving with Cronbach's a = .67, (f) four-item scale for Ruling with Cronbach's a = .82, and (g) five-item scale for Mercy with Cronbach's a = .89. The Gift Test can be found at www.gifttest.org.

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[1]This section contains excerpts from Winston, B. E. (2018). *Biblical Principles of Hiring and Developing Employees*. Palgrave Macmillan ISBN: 978-3-319-70526-2, Pages 43–67. Reproduced with permission of Palgrave Springer Nature.

Sample items from the seven scales are:

Perceiving:

- I am candid and open in expressing what I think and feel.
- I am a bold person.

Serving:

- I do useful, helpful things for people.
- I show my feelings by what I do for others more than what I say to them

Teaching:

- I enjoy research projects.
- I tend to analyze everything.

Encouraging:

- I make people feel joyful.
- I am a talkative person

Giving:

- I give generously and joyfully to people in need.
- I actively support organizations that help the less fortunate.

Ruling:

- I can create order out of chaos.
- I coordinate people and resources to get things done.

Mercy:

- I have an extraordinary ability to sympathize with those who are suffering.
- Crying with others and sharing their pain is a valuable use of my time.

Profiles of Gifts as Predictors of Job Satisfaction

According to Sekiguchi (2004), person-job fit can be defined as either the degree of match between the job demands and the person's abilities or the desires of the person and the attributes of the job. In the latter description, the Romans 12 gifts fit, in that the profile of the gifts becomes the desires of the person. Sekiguchi notes that some positive outcomes occur when the degree of person-job fit is high: (a) job satisfaction, (b) low

stress, (c) high performance, (d) high attendance, and (e) high retention. Saks and Ashforth (1997) point out that for much of the literature, the focus on person-job fit has been from the view of the job or the organization, and there needs to be more research done on person-job fit from the perspective of the person. DellaVecchio and Winston (2015) posited that certain gift profiles would be "best/better" matches for certain jobs.

DellaVecchio and Winston's (2015) study converted the scale scores from totals to percentages to have comparability across the seven scales (six scales had four items and one scale had five items). Before conducting exploratory cluster analysis on the fifth study, we converted the scale scores from 100% to a 3-point interval scale: (a) 0–33%, (b) 34–66%, and (c) 67–100%. This is because with 100 percentile steps for seven scales, there would be 100^7 (100 trillion) possible profiles, but with three steps for seven scales there would be 3^7 (2,187 possible profiles). While 2,187 possible profiles were a lot to consider, it was easier to grasp than 100 trillion.

McPherson (2008) conducted a cluster analysis study on a group of law enforcement officers using the same three-step scale used by DellaVecchio and Winston (2015). McPherson found that the officers with long tenure and high job satisfaction had a gift profile significantly different than the population DellaVecchio and Winston tested. Also, McPherson found three clusters among the long-tenure, high-satisfaction police officers that further support a profile mix.

Tomlinson and Winston (2011) followed the same methods as McPherson (2008) and tested 89 college professors using the Motivational Gifts test, Job Satisfaction (MSQ Short Form), and Saks and Ashworth's (1997) Person-Job Fit Scale. Tomlinson and Winston kept the motivational gift scale scores at the 100 percentile steps. Cluster analysis revealed two clusters. No significant differences between the two groups were found for either satisfaction or person-job fit. Tenure was coded as low (six or fewer years tenure) or high (seven or more years tenure). No statistical difference existed between the two tenure groups for satisfaction or person-job fit.

Tomlinson (2012) conducted a similar study with 54 nurses and found two clusters, but, of interest, unlike the study of professors, there was a significant difference in job satisfaction, with Cluster 2 showing higher job satisfaction.

Earnhardt (2014) conducted a study similar to McPherson (2008), Tomlinson and Winston (2011), and Tomlinson (2012), and examined the motivational gift profiles of 72 enlisted U.S. Air Force personnel. Earnhardt also used the MSQ and the Saks-Ashford Person-Job Fit scale. Cluster 1 scored significantly higher for job satisfaction and person-job fit.

Knopf (2016) examined the motivational gift profiles of entrepreneurs. Knopf used the IEO instrument by Bolton and Lane (2012). The IEO has three scales: (a) innovativeness,

(b) risk-taking, and (c) proactiveness. Knopf collected data from 417 participants and classified the participants into two groups: (a) entrepreneur and (b) non-entrepreneur. Knopf used the three scales from the IEO; those participants who scored above the median on all three scales were classified as entrepreneurs (76 of the 417 were classified as entrepreneurs). Knopf then performed a cluster analysis on the 76 entrepreneurs and found five clusters. She then conducted a discriminate analysis on the 417 participants' data to see if the motivational gift scores could predict entrepreneur group membership and found that 72% of the 417 were accurately predicted into the two groups.

Knopf (2016) went on to conduct a canonical correlation between the seven motivational gifts and the three scales of the IEO and found significant correlations. There is a need for additional study of how motivational gifts might be used to predict job satisfaction and person-job fit.

The Seven Scales to Measure the Seven Beatitudes[2]

Kilroy et al. (2014) developed a scale to measure each of the seven virtues described in Matthew 5. We treated each virtue as a separate concept because we could not find an operationalized definition of "beatitude" as a concept and we did not see any evidence to imply that there was a single concept.

Kilroy et al. (2014) developed an item pool of 12 items that could be used to measure each of the seven virtues. The 7-item response method for the survey ranged from 1 (*not at all like him/her*) to 7 (*exactly like him/her*).

A sample of 146 people completed a survey that evaluated their manager using the 12 items. Principle component analysis resulted in two factors, but the second factor consisted of only one item. Thus, we did not use that factor. The one factor explained 67% of the variance in the data and had a Cronbach's alpha above .90, which allows the optimization of the scale. We selected the five highest-loading items and reran the analyses. The resultant scale explained 74% of the variance and had a Cronbach's alpha of .91.

As a validity check, we correlated each of the seven scales with a single scale that measured supervisor effectiveness. The Poor in Spirit scale had a strong correlation of r = .86, $p < .01$. Also, we correlated the seven scales with the Essential Servant Leadership Behaviors (ESLB) (Winston & Fields, 2015) and the Despotic Leadership scale (DL)

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[2] This section contains excerpts from Winston, B. E. (2018). *Biblical principles of hiring and developing employees*, pp 1–40. Palgrave Macmillan. ISBN: 978-3-319-70526-2. Reproduced with permission of Palgrave Springer Nature.

(Hanges & Dickson, 2004). All seven virtue scales showed a significant positive correlation with the ESLB and a significant negative correlation with the DL scale.

The optimized five-item scale to measure the beatitude about mourning has a Cronbach's alpha of .95 and explained 82% of the variance. The scale to measure mourning correlated with the supervisor effectiveness scale $r = .77$, $p < .01$. The optimized five-item scale to measure the beatitude about gentleness has a Cronbach's alpha of .89 and explained 69% of the variance. The scale to measure gentleness correlated with the supervisor effectiveness scale $r = .77$, $p < .05$. The optimized five-item scale to measure the beatitude about seeking righteousness has a Cronbach's alpha of .92 and explained 76% of the variance. The scale to measure seeking righteousness correlated with the supervisor effectiveness scale $r = .73$, $p < .01$. The optimized five-item scale to measure the beatitude about seeking righteousness has a Cronbach's alpha of .93 and explained 77% of the variance. The scale to measure mourning correlated with the supervisor effectiveness scale r = .82, $p < .01$. The optimized five-item scale to measure the beatitude about being pure in heart has a Cronbach's alpha of .93 and explained 79% of the variance. The scale to measure pure in heart correlated with the supervisor effectiveness scale $r = .61$, $p < .01$. The optimized five-item scale to measure the beatitude about peacemakers has a Cronbach's alpha of .92 and explained 76% of the variance. The scale to measure peacemakers correlated with the supervisor effectiveness scale $r = .78$, $p < .01$.

The Nine Scales to Measure the Galatians 5 Fruit of the Spirit[3].

Bocarnea et al. (2018) provided a statistically validated scale for the nine fruit of the Spirit. At the time of the publication of Bocarnea et al.'s book, no studies or books existed that provided statistically validated scales for the fruit of the Spirit; thus, this project is a contribution to the theoretical and practitioner literature. These scales provide a useful set of measurement tools for human resource training and development programs, as well as individuals to self-evaluate their level of each fruit of the Spirit. In the book by Bocarnea et al., we provided forms that evaluate the nine fruit from the perspectives of self, peers, subordinates, and superiors, and presented examples of radar charts that could be used to see a comprehensive 360-degree profile.

We presented the nine fruit in three sections: (a) Relationship to God: love, joy, peace; (b) Relationship to others: patience, kindness, goodness; and (c) Relationship to self: faithfulness, gentleness, self-control. Each chapter of the book presented an exegetical

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[3]This section contains excerpts from Bocarnea, M., Henson, J., Huizing, R., Mahan, M., & Winston, B. (2018). Evaluating employee performance through Christian virtues. Palgrave Macmillan. ISBN: 978-3-319-74343-1. Reproduced with permission of Palgrave Springer Nature.

study of the fruit, along with examples of how we might see each fruit in contemporary organizations. These nine virtues span a wide breadth of important personal and organizational attributes, including benevolence, affection, gladness, relational harmony, tranquility, perseverance, helpfulness, caring for the welfare of others, adherence to the beliefs and value of others, power used soberly, and mastering one's desires. While diverse, the list also suggests a holistic development of personal and organizational character. Understanding the way these traits can be measured will be a significant benefit to individuals and institutions.

The Context of Galatians

While this research is based on the fruit of the Spirit indicated in Galatians 5, very few of the word studies focus on the book of Galatians. Thus, it would be appropriate to give some context to the book of Galatians from which the fruit of the Spirit is drawn. Along with most commentators and early allusions or quotations, we support the authorship of Paul for this epistle (*NIV*, 1971/2011, Gal 1:1, 5:2). Dating the book is less straightforward since that would be dependent on both the recipients of the letter and whether Galatians 2 refers to the Jerusalem Council of Acts 15 or the Jerusalem visit of Acts 11 and 12 (Hansen; Witherington). Additionally, there is the perennial debate about whether Galatians was written to South Galatia or North Galatia. While all of these aspects of the letter are intriguing and the authors of this book hold various views on them, we do not find that the dating, place of writing, or recipients of the letter significantly influenced the studies on the fruit of the Spirit.

Exegetical Presuppositions

While we seek to limit biases as much as possible throughout our analysis, it would be naïve to believe that we do not come from certain presuppositions. We attempt to list all of these in the following paragraphs.

The Holy Spirit cannot be measured. It is not our intention through this research to suggest that there is a manner in which the Holy Spirit—who is naturally the life that cultivates the fruit of the Spirit—can be measured. We expect that the work of the Spirit is similar to that expressed in John 3:8—He cannot be measured any better than all the contemporary scientific instrumental attempts at measuring the wind. Thus, our intention is not to suggest that the outcomes of this research will be able to in any way predict the work of the Holy Spirit.

The scales we developed are not comparative. We are not suggesting that the outcomes of this analysis are applicable beyond the individual responses. In other words, the results should not be compared to each other. There are two reasons for this. First, the Holy Spirit works in a person's life in far more ways than simply the development of these fruit. While the fruit is the result of the work of the Spirit, we have not attempted

to longitudinally understand the work of the Spirit that leads to ripe fruit. Second, as will be discussed in the next bullet, those without the Holy Spirit's presence can display these fruit. As such, while we are confident that the results are indicative of any individual that might use this instrument, at the same time, the instrument is not tested to indicate comparative results.

Even those without the Holy Spirit can display the character of God because of the *Imago Dei*—this is a particularly important element of our study. While we recognize that the fruit of the Spirit can only be fully culminated through the work of the Holy Spirit, we also recognize that those without the Holy Spirit may be able to display these characteristics simply by the fact that all humanity is capable of displaying elements of the character of God because we have been created in His image. This is further supported in that each of the fruit has some basis in non-biblical leadership research. We hope through our study to bring a distinctly Christian approach to these leadership characteristics. This means that the instruments can be applied to those who perceive the presence of the Holy Spirit and those who do not.

Exegetical Methodology

In each chapter of Bocarnea et al.'s book (2018) about the fruit of the Spirit, we sought to examine the background of the fruit of the Spirit and the framework for the study. Each chapter looked at the background of Paul's Epistle to the Galatians and the cultural context of his discussion of the fruit of the Spirit. We identified the framework for the study and outlined the hermeneutical perspectives from which we examined each fruit. We addressed the "fruit" from a perspective of the move toward positive organizational behavior in contemporary organizations and related leadership and managerial practices. As a foundational base for each of the nine chapters, we discussed how biblical/Hellenistic values apply to contemporary organizational leadership/management.

Each chapter followed the following outline: (a) a current or biblical exemplar of fruit to be studied; (b) a concise NT/OT/Hellenistic/Greco-Roman review of fruit; (c) the Old Testament context of the fruit; (d) the New Testament context of the fruit; (e) the operational definition of the word with potential items for scale development; and (f) the application of the framework to contemporary leadership/management. Lastly, we explored the practical and theological implications of measuring the fruit of the Spirit and the challenges of quantifying a work of the Holy Spirit.

Scale Development Process

We followed DeVellis' (2017) guidelines for scale development: (a) determine what you want to measure, (b) generate an item pool, (c) determine the format for measurement, (d) have item pool reviewed by experts, (e) consider the inclusion of validation items, (f)

administer items, (g) evaluate items, and (h) optimize scale length. In each chapter of Bocarnea et al.'s (2018) book, we defined each fruit using exegetical research methods and explained how the fruit would be visible in contemporary organizations. Also, in each chapter, we presented the items that emerged from the research on each fruit. We chose a 7-point format for measurement, ranging from 1 (*never true*) to 7 (*always true*). A panel of three experts rated the items for each fruit on a scale of 1–5 with 1 (*the item was not an important representation of the fruit*) to 5 (*the item was crucial to the scale*). In the final study where we asked the participants to rate their current or former supervisor/leader using the optimized final scales for the fruit, to test for concurrent validity, we included two valuation scales: Essential Servant Leadership Behaviors developed by Winston and Fields (2015) and The Intuition Scale developed by Trauffer et al. (2010). We used Facebook and LinkedIn to solicit a participant group. In the request to participate, we also asked the readers to share the request with their network. Eighty-one people agreed to participate. We used SurveyMonkey to create the surveys (one for each of the nine fruit and a tenth survey to test the optimized scales for concurrent validity). We evaluated the items for each fruit using SPSS version 22 by running Kaiser-Meyer-Olkin (KMO), Bartlett's Test of Sphericity, Principal Component analysis, and Cronbach's alpha. We optimized the scales by selecting the five highest loading items for each scale if Cronbach's alpha was above .90.

KMO is a test that evaluates the suitability of the data for factor analysis. The KMO score is reported as a number between 0 and 1 with scores above .80 and 1.00 being suitable for factor analysis (Statistics how to, n.d.-b). Bartlett's Test of Sphericity evaluates if the variance between the items is equal. The test returns a chi-square value, and if the variances are not normal (alpha less than .05), then the data would benefit from factor analysis (National Institute of Standards and Technology, n.d.).

Validity

DeVellis (2017) defined content validity as follows: "Content validity concerns item sampling adequacy—that is, the extent to which a specific set of items reflects a content domain" (p. 84). We presented the content validity of the items for each of the nine fruit of the Spirit by showing the relationship of the items to the literature about each fruit, as well as the review by a panel of experts. Convergent validity measures if theoretically similar constructs are related (Trochim, n.d.). We tested for convergent validity by correlating the nine scales with the Essential Servant Leadership Behaviors (ESLB) scale developed by Winston and Fields (2015). The ESLB scale had a Cronbach's alpha of .96.

We attempted to measure discriminant validity using the Intuition scale developed by Trauffer et al. (2010) but found the *a* to be too low at .49, which is below the desired minimum of .70 (Nunnally & Bernstein, 1994). If we removed the third item, the *a* would be .63, but this would still be too low and be a two-item scale that, according to

Little, Lindenberger, and Nesselroade (1999), is too few items. Thus, we are not reporting discriminate validity in this study but recommending future research to examine discriminate validity.

In the first validation study, we had 115 participants, of which 62 were male, 51 were female, and two did not report gender. Six were aged 21–29, 21 were aged 30–39, 36 were aged 40–49, 24 were aged 50–59, and 26 were aged 60 and over, while two chose not to report their age. Of the 115, 101 were from the United States while seven were from South Africa, one each from Canada, Guatemala, Iran, Mexico, and Thailand, and two chose not to report their country of residence. One hundred four self-reported religious affiliation as Christian while three reported Judaism, three reported Native American, and six chose not to report religious affiliation. Table 1 shows the correlations between the nine scales and the ESLB.

A sample size of 115, according to GPower 3.0, is the minimum sample size for a one-tailed test with a correlation r H_1 of 0.3, an error probability of 0.05, $1 - \beta$ error probability of 0.95, and a correlation r H_0 of 0.0.

Reviewing the first validation study, we found two clerical errors in the item descriptions in the survey for Kindness and Self-Control. We conducted a second validation study of items for Kindness, Self-Control, and the ESLB scale. The second validation study had 98 participants, of which 43 were male, 54 were female, and one did not report gender. One was aged 18–20, five were 21–29, 18 were 30–39, 29 were 40–49, 24 were 50–59, and 21 were aged 60 and over. Ninety-three were from the United States, two were from South Africa, and one each was from Canada, Thailand, and the United Kingdom.

The sample size of 98 was less than the sample size of 115 we used in the first validation study. A sample size of 98, according to GPower 3.0, is greater than the minimum sample size for a one-tailed test with a correlation r H_1 of 0.4, an error probability of 0.05, $1 - \beta$ error probability of 0.95, and a correlation r H_0 of 0.0. Table 21 shows the Pearson r results for the nine scales and the ESLB scale for the first and second validation tests.

Table 1

Correlation of Each of the Nine Scales and the ESLB Scale

FOTS scale	Pearson r	FOTS scale	Pearson r
Love	.83**	Goodness	.84**
Joy	.83**	Faithfulness	.86**
Peace	.83**	Gentleness	.86**

| Patience | .84** | Self-control | .88** |
| Kindness | .91** | | |

** *p* < .01.

Reliability

Item reliability is a measure of internal consistency across the items of a scale (Statistics How to, n.d.-a). We calculated the Cronbach's alpha for each factor. We optimized the scale for each factor with a Cronbach's alpha above 0.9 by selecting the five highest-loading items. This method avoided the risk of subjectivity in selecting items that we liked more than others. The Cronbach's alpha scores ranged from .92–.98

Test-retest reliability was determined by asking participants to complete the scales a second time about a week after completing it the first time. In the validity testing survey, 62 participants offered to complete the survey a second time. Of the 62 volunteers, 43 completed the study the second time. Participants provided their email addresses to match the second survey data to the first survey. Email addresses were deleted from all data collection files after matching the data so we could assure anonymity beyond the book authors. We ran paired t-tests on the before and after scores and found no significant differences in any of the nine paired tests; thus, test-retest reliability can be assumed.

Recommended Additional Research Studies

Additional research is needed to determine whether discriminant validity exists for the nine fruit of the Spirit scales. Also, conceptual research might be done on the antecedents of each of the nine scales based on the content from Chapters 1–9 of Bocarnea et al.'s (2018) book. Qualitative research asking employees to explain what it is like to work with managers who exhibit one or more of the fruit of the Spirit may help to understand outcomes produced by leaders who live by the Spirit.

Additional research is needed to determine if the nine fruit, individually, have an impact on organizational spirituality concepts such as: (a) human spirituality (Wheat, 1991), (b) organizational spirituality values (Kolodinsky, Giacalone, & Jurkiewicz, 2008), (c) spiritual transcendence (Piedmont, 1999), and (d) spirituality (Delaney, 2005).

Longitudinal studies tracking the changes in one or more of the fruit of Spirit might help to show any impact of leadership development and training interventions on the level of individual fruit of the Spirit.

Use of the Nine Scales for 360-Degree Evaluation

The nine scales developed can be used for self-measurement, as well as employees' perceptions of managers' attitudes and behaviors reflecting the nine fruit of the Spirit. A 360-degree review can be performed with managers' superiors and peers evaluating the managers, as well. However, contextual changes to the scale items would be needed. For example, peers and superiors' surveys would need to show the name of the manager at the beginning of the survey, and then items (from the Love Scale) from the current subordinate-survey:

- My manager effectively balances organizational outcomes and the needs of his/her followers.
- My manager demonstrates his/her appreciation for me by empowering me to accomplish assigned tasks.
- My manager makes me feel appreciated.
- My manager goes above and beyond to promote the welfare and growth of his/her followers.
- My manager creates a culture where everyone shares credit for the successes of the organization.

would be modified to:

- The manager identified at the beginning of this survey effectively balances organizational outcomes and the needs of his/her employees.
- The manager identified at the beginning of this survey demonstrates his/her appreciation for employees by empowering them to accomplish assigned tasks.
- The manager identified at the beginning of this survey makes employees feel appreciated.
- The manager identified at the beginning of this survey goes above and beyond to promote the welfare and growth of his/her employees.
- The manager identified at the beginning of this survey creates a culture where everyone shares credit for the successes of the organization.

The response scale would remain a 7-point format for measurement with the points ranging from 1 (*never true*) to 7 (*always true*).

In addition, the manager could evaluate him/herself with the items modified to:

- As a manager I believe that I effectively balance organizational outcomes and the needs of my employees.
- As a manager I believe that I demonstrate my appreciation for my employees by empowering them to accomplish assigned tasks.

- As a manager I believe that I show appreciation to all my employees.
- As a manager I believe that I go above and beyond to promote the welfare and growth of my employees.
- As a manager I believe that I create a culture where everyone shares credit for the successes of the organization.

The response scale would remain a 7-point format for measurement with the points ranging from 1 (*never true*) to 7 (*always true*).

A 360-degree approach to evaluating managers allows for a comparison of the manager's personal view with the employees' perceptions, the superior's perception, and the peers' perception. These comparisons can be shown by bar graphs or radar charts, such as shown in the following two hypothetical examples. Table 2 shows an example where there is general agreement across the four perspectives, and Table 3 shows disagreement across the perspectives.

Table 2

Example of a Manager's Self-Evaluation, Employees' Perceptions, Superior's Evaluation, and Peers' Evaluation Where the Perspectives Are Not in Agreement

	Self	Employees	Superior	Peers
Love	4.2	3.6	3.9	3.8
Joy	4.1	3.5	4.1	4.0
Peace	3.9	4.0	4.2	3.9
Patience	4.5	3.6	3.8	3.8
Kindness	4.2	3.7	4.2	3.9
Goodness	3.9	3.9	3.7	3.8
Faithfulness	4.2	3.6	4.1	3.7
Gentleness	4.5	4.2	3.9	3.8
Self-control	4.6	4.1	4.2	4.0

The bar chart and the radar charts shown in Figures 1 and 2 provide graphic representations of the four views of the managers' attitudes and behaviors that reflect the nine fruit of the Spirit.

Figure 1

An Example of How a Bar Chart Depicts the 360-Review

M. Smith's 360-Review using the FOTS
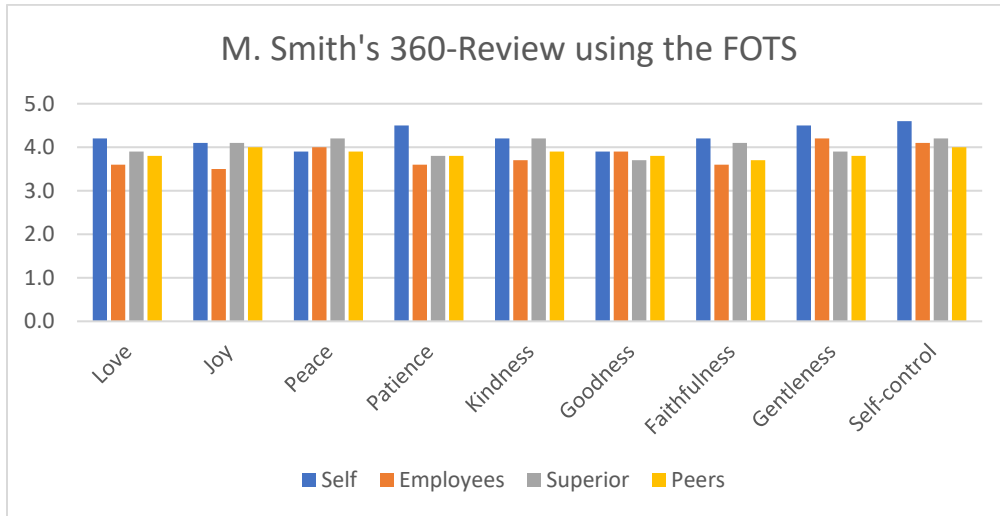
Figure 2

An Example of How a Radar Chart Depicts the 360-Review

M. Smith's 360-Review using the FOTS
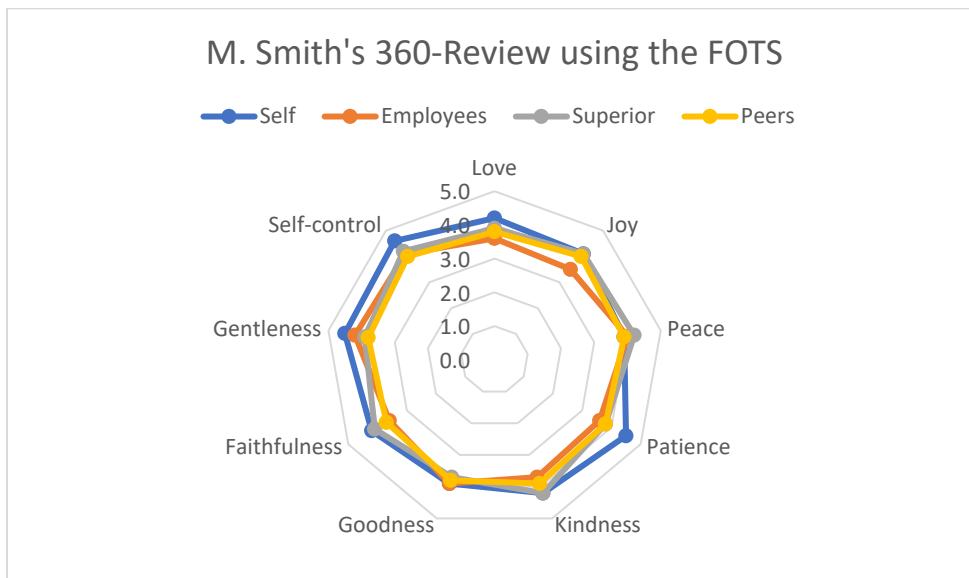
In the example above, the four perceptions of the manager's attitudes and behaviors are similar,

Table 3

Example of a Manager's Self-Evaluation, Employees' Perceptions, Superior's Evaluation, and Peers' Evaluation Where the Perspectives Are Not in Agreement

	Self	Employees	Superior	Peers
Love	4.2	3.2	3.9	2.8
Joy	4.1	2.9	4.1	2.8
Peace	3.9	2.6	4.2	2.4
Patience	4.5	2.1	3.8	1.9
Kindness	4.2	2.1	4.2	2.2
Goodness	3.9	2.2	3.7	2.4
Faithfulness	4.2	3.6	4.1	3.1
Gentleness	4.5	2.8	3.9	2.6
Self-control	4.6	2.7	4.2	2.8

The bar chart and radar chart, shown in Figures 3 and 4 provide a graphic representation of the data in Table 23.

Figure 3

An Example of How a Bar Chart Depicts the 360-Review with Disagreement Between the Perspectives
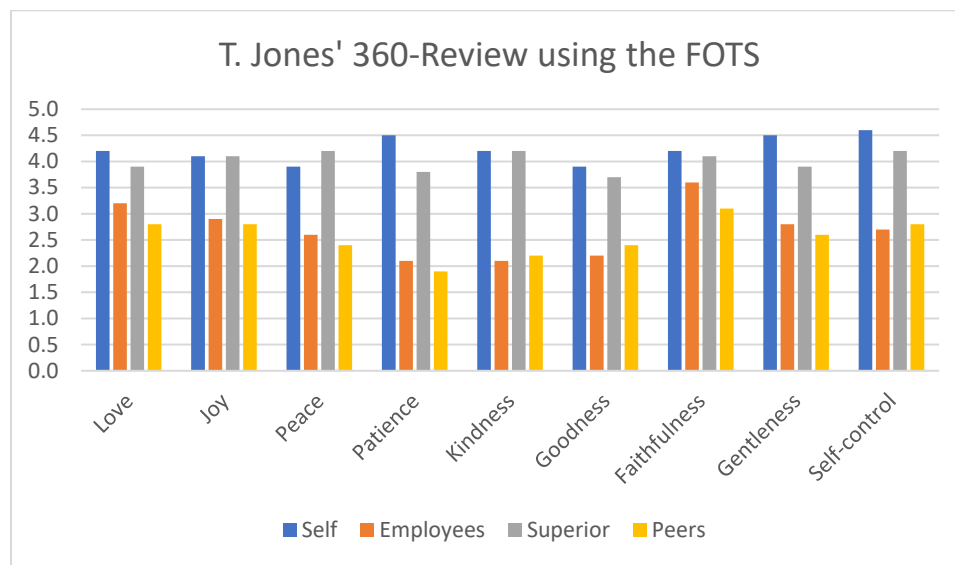
Figure 4

An Example of How a Radar Chart Depicts the 360-Review with Disagreement Between the Perspectives
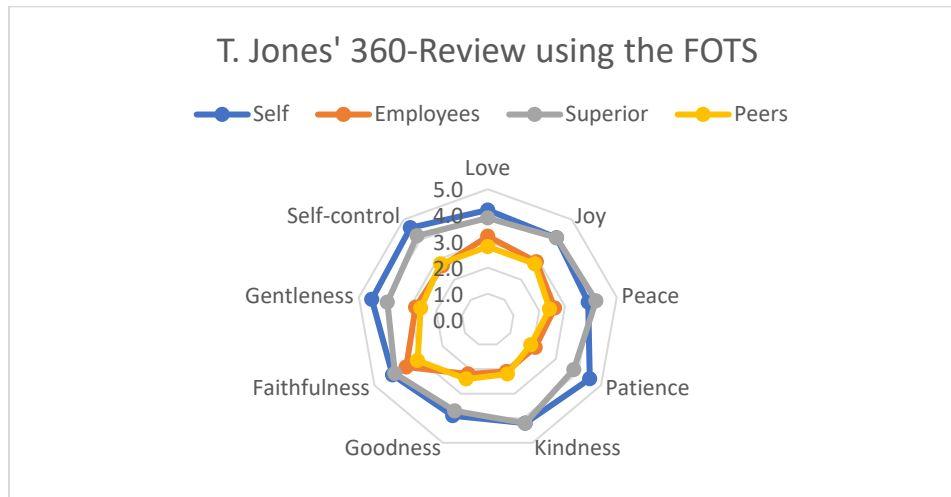
The second hypothetical example indicates a possible need for follow-up interviews to see if a halo effect (Nisbett & Wilson, 1977) exists with the superior's review or if there is a lack of accuracy in reports from employees and peers about the manager.

Longitudinal studies could be used to show the impact of education, training, and/or maturation in the manager's leadership development efforts. Matched-pairs t-tests can be done for managers who complete leadership development projects/events.

Discussion

Suggestions for Future Research

Future research would help norm the scales/instruments described in this research note. Qualitative studies could help us understand the how of personal development of values and virtues described in the scales/instruments. While DellaVechhio and Winston (2015) conducted a comparison of religions in their development of the Romans 12 motivation studies, more comparisons   of religions and cultures would help us to understand the usefulness of the instruments in different areas of the world.

Case studies of consultants using the nine fruit of the Spirit scales to support progression in values and behaviors progression over time in leadership development programs could add to the body of knowledge. Case studies of consultants using the scales as specific measures with a person-supervisor fit measurement instrument or

using the definitions of the nine fruit in leadership development seminars and coaching events with leaders could add to the body of knowledge.

About the Author

Dr. Bruce Winston has been part of Regent University since 1991, both with the School of Business and the School of Business & Leadership. He led the School of Leadership as dean for one year and led the School of Business & Leadership as dean for seven years. He currently serves as Professor of Business and Leadership and is the director of the Ph.D. in Organizational Leadership program. His research interests include servant leadership, organizational development and transformation, leadership development, distance education, person-environment fit, employee well-being, and technology in higher education.

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Exemplary Followership: A Characterization of an African-American Sorority

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Abstract

This exploratory non-experimental quantitative study aimed to characterize the followership behaviors of Lambda Alpha Zeta Sorority (pseudonym) and determine if there is a difference among the generational cohorts within the membership. In predominantly African-American sororities, membership can be extended to women at the collegiate level and well after graduation, thus creating an organization with women of all ages and intrinsic values, beliefs, and behaviors. This study applied the concepts of Kelley's (1992) exemplary followership model and generational cohort theory to examine the similarities and differences between age groups within Lambda Alpha Zeta Sorority. Kelley's Followership Questionnaire and a short demographic survey were used to obtain data from 178 sorority members. Descriptive statistics generated a profile of the participants. The results indicated that the sorority centralized around two of the five followership categories defined by Kelley: pragmatist and exemplary. Multivariate analysis of variance and analysis of variance procedures were used but found no significant correlation between the differences in generational cohorts and their followership behaviors. Although studies on followers have been explored in the workplace, information is scarce regarding how generational diversity impacts the dynamics of fraternal groups. This study provides insight into opportunities for organizational leaders to enhance followership training by focusing on principles to move followers from pragmatist to exemplary. Furthermore, the results of this study add to the gap in the literature on generational cohort theory and exemplary followership.

Keywords: generational characteristics, like-minded, critical thinking, active engagement

When becoming a member of any of the nine National Pan-Hellenic Council (2023) organizations, individuals know it is a lifetime commitment, regardless of whether they

join through a college campus or years after graduation. Although the primary purpose of each organization is educational, economic, social, and community uplift, the foundational ideals, principles, and beliefs make each organization somewhat unique, causing those interested in fraternal and sororal life to choose a specific organization. Founded on Christian principles and the desire to bring about social change, one sorority, Lambda Alpha Zeta Sorority (pseudonym), has thrived for over 100 years, becoming one of the largest predominantly Black organizations in the world. Given the organization's longevity, continuous initiation of members at both the undergraduate and graduate levels, and the expectation of lifetime commitment, it is understandable how multiple generations of members comprise the organization's rosters. Organizational leaders are tasked with understanding how to best engage with their multifaceted body to ensure the mission and objectives continue to move forward.

Generational studies have examined how an individual's cohort may influence their values, beliefs, and behaviors in the workplace (Beutell & Wittig-Berman, 2008; Twenge, 2010; Twenge et al., 2010). In a leadership study, Legas and Sims (2011) discussed how influential leaders should capitalize on the skills and knowledge that each generational cohort contributes. However, leaders have found it challenging to inspire and understand their followers when they span multiple age groups (Deeken et al., 2008).

Leadership and followership are tightly coupled; one cannot exist without the other (Chaleff, 2009; Kelley, 1992). Kelley (1992) posited that 80% of an organization's success is attributed to its followers' contributions. However, scholars have paid limited attention (Uhl-Bien et al., 2014) to the concept of followership as a component of leadership. Gatti et al. (2017) acknowledged that it is not clear whether context or workplace culture influences the role of a follower or if it is embedded within a person's innate character. Leaders must be aware of their followers' styles that enable them to perform best. Leaders must create environments conducive to exemplary followership by changing their leadership styles or moderating the organizational culture (Adams & Gibson, 2022).

Problem Statement

Lambda Alpha Zeta Sorority has been established for over 100 years with alumnae and collegiate chapters in the United States and multiple countries. One's desire to be part of something bigger that promotes similar ideals and values was significant enough to cause women to join the organization. The organization's mission is to uplift the community and invest in the development of its members. As with many organizations, the focus has been on cultivating its leaders. Little attention has been paid to the most prominent member category—the followers.

Membership in a work organization usually means receiving compensation for the work done. Membership in a sorority requires one to pay dues to do the organization's

work. It is essential that members feel engaged and encouraged so they will continue to support the organization financially and through service. Without members, the organization would fail. Not only would sorority members lose their bond with each other, but the work in the community and the benefits brought to others through the services provided by the sorority would cease.

The good thing is that there is a continuous influx of new members of all ages each year, so the pool of workers is maintained. However, leaders must contend with the natural distinctions of the different age groups that must work together yet have been molded and influenced by the times in which they were raised (Zemke et al., 2013). Every leader wants followers who will help them be successful. Leaders need to be aware that these generational perceptions and attitudes (Twenge, 2010) influence followers' behaviors that impact their work.

Purpose of the Study

This study aimed to better understand followership in a sorority, particularly by characterizing the followership types among Lambda Alpha Zeta sorority members and exploring how these followership types are associated with the generational cohorts that comprise the organization's membership. The aim was to gain insight into the organization's members' followership styles and act as a baseline for future research. The findings from this study may guide organizational leaders on how to engage better and retain their multigenerational followers.

Significance of the Study

The concept of followership has begun to catch the attention of scholars (Chaleff, 2009) but not to the extent of reaching the levels of leadership research. Google, Google Scholar, and Regent University's online library did not reveal any results where the scope of followership research was conducted in the context of a fraternal environment. This study will answer the call for more research in several ways: (a) investigate the concept of followership as suggested by Ghias et al. (2018), (b) provide empirical research using Kelley's Followership Questionnaire (KFQ) as suggested by Peterson and Peterson (2021), and (c) contribute to the understanding of exemplary followership as suggested by Finlayson (2021). This study is the first to explore followership within an African-American sorority. The results will contribute to the gap in the literature regarding generational influences on followership behaviors when examining fraternal organizations.

Research Questions

A sorority's success depends on its ability to mobilize its members to do the work. When maneuvering in a multigenerational sorority, understanding the followers' preferences will enable leaders to keep engagement high to reach the objectives. Based

on the literature suggesting continuing the expansion of followership, this study answered the following research questions:

RQ1:   How are followership behaviors distributed among Lambda Alpha Zeta Sorority members?

RQ2:   What is the relationship between the generation cohort of a Lambda Alpha Zeta Sorority member and their followership behavior?

Scope and Limitations

Due to the limited time for conducting this study, this study should be considered a pilot with a small sample size. The ability to generalize the results across other sororities or fraternal organizations will be limited. The study does not investigate other underlying constructs that may influence the participants' responses. This study does not measure causality. Additionally, the data for the study were collected at one point in time, making it unreasonable to establish if the preferred characteristics of followers are consistent over time.

Definition of Terms

Baby Boomers. Individuals born from 1946 to 1964 (Dimock, 2019).

Generation X. Individuals born from 1965 to 1980 (Dimock, 2019).

Generation Z. Individuals born from 1997 to 2012 (Dimock, 2019).

Millennials. Individuals born from 1981 to 1996 (Dimock, 2019).

Silent Generation. Individuals born from 1928 to 1945 (Dimock, 2019).

Sorority. An organized society of women bound together by a common cause and dedicated to the development of its members (Turk, 2004).

Literature Review

The framework of this research requires a foundational understanding of the different generations and the characteristics that may contribute to their perception of followership. This review covers generational cohort theory, generational characteristics, the concept of followership, and Kelley's (1992) exemplary followership model.

Generational Theory

A generation may span 15-20 years but is usually bound by the time it takes one group to have children (Pew Research Center, 2015). Inglehart (1977) coined the term *generational cohort theory*. A generational cohort is an "identifiable group that shares birth years, age location, and significant life events at critical developmental stages" (Kupperschmidt, 2000, p. 66). Angeline (2011) proclaimed a generation as individuals that share birth years and political, economic, and historical life events that create a social bond for that generation.

People develop their value system during their childhood years, which is carried throughout life (Cavanaugh & Blanchard-Fields, 2011). Twenge and Campbell (2008) proposed that parents, peers, and media also contribute to shaping the lens through which a generation evaluates its values and belief systems. Sessa et al. (2007) placed less emphasis on genetics as impacting differences within generations but were proponents of shared social experiences as the primary contributor. Sessa et al. identified a significant shift in resources or mentors' motivation as contributing factors to a generational cohort's worldview. Guthrie (2009) detailed that these everyday experiences presuppose a generation's thinking and influence their expectations.

Generational theory is not without criticism. One problem is the lack of agreement on the various periods defining each cohort (Macky et al., 2008). Another problem Giancola (2006) argued is that it could not be assumed that all individuals of a generation experience the economy or culture from the same perspective. Giancola contended that factors like gender, ethnicity, or social status may contribute to individual perspectives, thus shaping values, beliefs, and attitudes. Also, Macky et al. (2008) highlighted that the ability to separate differences in being a member of a generational cohort from one's position in career, organizational tenure, or life-cycle stage is unclear.

Generational Characteristics

The implication of shared common beliefs, values, and attitudes among a particular generational cohort has been cultivated through different formative experiences. Burke (2015) contended that older generations "bring wisdom, experiences, and contacts, an understanding that things don't last forever" (p. 11). Younger generations look for collaboration and more social responsibility, proclaimed Arsenault (2004), and require continuous feedback (Zemke et al., 2013). Though differences exist, Burke remarked that age differences in an organization may lead to increased innovation and creativity, improved problem-solving, and better leadership. Organizational leaders need to understand these differences among their followers. Although there are discrepancies in the start and end date of each cohort, this research focused on the five generations defined by Dimock (2019) of the Pew Research Center that span the membership of a sorority: Silent Generation, Baby Boomers, Generation X, Millennials, and Generation Z.

Silent Generation

The Great Depression (1929-1941) and World War II (1939-1945) were two of the geopolitical events that the Silent Generation experienced (Zemke et al., 2013). Individuals who witnessed these and other life-changing events were apprehensive about the future. Zemke et al. (2013) noted that these experiences had made this generation risk-averse, reluctant to change, and conservative. Pew Research Center (2015) reported that the Silent Generation characterized themselves as more patriotic, responsible, hardworking, compassionate, and moral than the other generations.

The Silent Generation prefers uniformity and consistency, contended Zemke et al. (2013). Additionally, Zemke et al. indicated that this generation is likely to conform and will not readily complain but remain loyal. According to Wiedmer (2015), this generation is motivated by money, rewards, and position. They work hard and believe in big institutions. However, Zemke et al. declared they also want structure and uniformity with a clear delineation of duties, and Wiedmer proclaimed they prefer a hierarchical organizational structure. Also, Wiedmer indicated that the Silent Generation strives for family values and keeps work and family separate. Although this generation has mostly retired from the workforce, they remain active in Lambda Alpha Zeta.

Baby Boomers

Families grew after World War II and the Korean War, giving rise to approximately 79 million babies born in the United States (Brosdahl & Carpenter, 2011). This rapid growth in the population gives way to the name of this Baby Boomer generational cohort. Baby Boomers grew up when the sentiment was optimistic and prosperous about the future (Zemke et al., 2013). Considered an idealist generation, Zemke et al. (2013) expressed that Baby Boomers held a strong sense of morals and self.

Cogin (2012) characterized Baby Boomers as being dedicated to success at work and reaping the rewards. Their confidence and self-reliance drive their work ethic, making them highly competitive. Depicted as workaholics and closely tied to their jobs, Zemke et al. (2013) noted this generation's rise in divorce rates. Nevertheless, Johnson and Johnson (2010) highlighted that they often resist change. Johnson and Johnson indicated that Baby Boomers are team-oriented and want to be fully engaged with leaders but not micromanaged, explained Cogin.

Generation X

Kupperschmidt (2000) identified Generation X as the first generation to grow up in homes where both parents worked. Even in single-parent homes, the parent was likelier to work outside the home. This environment catalyzed members from this generation to become more self-reliant, informal, and skeptical toward those in authority (Zemke et

al., 2013). Smola and Sutton (2002) denoted that this generation grew up in a time of family, economic, and societal insecurity.

Growing up in the early years of technology expansion, Generation X gravitated to computers, video games, and the internet (Morales, 2021). Zemke et al. (2013) indicated that Generation Xers are creative and not opposed to taking risks. Morales (2021) pointed out that although they have learned to create a work-life balance and are not afraid of change, they are often impatient. Cogin (2012) expressed that Generation X preferred flexibility and autonomy at work but liked engaging in small-group social interactions.

Millennials

Pew Research Center (2015) found that 59% of millennials classified their peers as self-absorbed, and 49% indicated they were wasteful. The research also indicated that Millennials were likelier to consider themselves idealistic yet cynical. Millennials were the first generation to be raised entirely in the age of the internet and social media (Zemke et al., 2013).

In general, Kelly et al. (2016) prescribed that Millennials are optimists but constantly need recognition and encouragement. Zemke et al. (2013) indicated that Millennials' confidence is sometimes considered arrogant or entitled. These traits stem from their elders trying to protect them from failure and constantly bolstering their self-esteem. However, Zemke et al. admitted that this does not prevent them from being dedicated to their work. Work-life balance is also essential to this group. Kelly et al. declared that they look for intrinsic value as their reward more than monetary compensation.

Generation Z

Fry and Parker (2018) identified Generation Z as the most ethnically and racially diverse generation. Generation Z grew up in a time of expanding technology and is highly dependent on it. Seemiller and Grace (2016) characterized Generation Z as innovative, caring, and responsible. A desire to make a positive difference motivates them, but impatience makes them want the process to happen quickly (Seemiller & Grace, 2016).

Schawbel (2016) stated that Generation Z favors working remotely over a brick-and-mortar office. Flexibility to take time off when needed ranks high among the benefits Generation Z deems critical. Schawbel also reported that this generation prefers face-to-face communication and collaboration but wants companies to engage in new technology and social media. Schawbel also indicated that regular feedback is preferred rather than annual reviews.

Followership

Followership is starting to emerge as a separate but equally important construct from leadership. The investigation into followership has become more prevalent in recent years (Carsten et al., 2010; Hoption et al., 2012; Sy, 2010) as researchers have recognized the impact and influence followers project on leaders and organizations (Uhl-Bien et al., 2014). However, there is no single definition of followership. Northouse (2022) and Uhl-Bien et al. (2014) identified followers from role-based and relational-based categories. Role-based focuses on the position of a follower within a hierarchical system. Northouse explained that the emphasis is on behaviors and styles of engagement the follower brings and how they affect outcomes and leaders. Uhl-Bien et al. reasoned that the relational-based perspective of followership is not based on role orientation but entails the interpersonal relationship and the influence of behaviors.

Shamir (2007) suggested a follower-centric definition of followership, indicating that it is a way to influence a leader's attitudes, behaviors, and outcomes. Similarly, Chaleff (2009) considered followership an influence exchange to meet a common purpose. Chaleff described followers as supporting the leader but also challenging the leader as courageous followers. The paradigm of followers and leaders having shared responsibility suggests that followers acknowledge their involvement in the organization and are keenly engaged in the objectives (Kean et al., 2011).

Carsten et al. (2010) also considered followership not a specific role but a state of being relative to Chaleff's (2009) definition. Carsten et al. categorized followers as passive, active, or proactive. Passive followers were loyal and followed orders. They looked to their leader's expertise and knowledge. Active followers were willing to participate and offer opinions. While loyal to leaders, they would disagree. According to Carsten et al., proactive followers were considered active participants in the leadership process. They constructively challenged leaders while working to advance the mission.

Exemplary Followership

Kelley (1992) declared that followers are crucial in achieving most organizational outcomes. Kelley argued that organizations primarily comprise followers rather than leaders, so it is imperative to understand followership. Kelley's perspective classified followers as independent, engaged, and critical thinkers. According to Kelley, the follower identified as a critical thinker can "think for themselves, give constructive criticism, are their own person, and are innovative and creative" (p. 93). Engaged followers "take initiative, assume ownership, participate actively, are self-starters, and go above and beyond the job" (Kelley, 1992, p. 94).

Kelley (1992) juxtaposed the two dimensions of independent critical thinkers and engaged followers and identified five followership styles. Passive followers rely on high

levels of leadership direction and lack critical thinking; they have low levels of engagement. Alienated followers are critical thinkers but do not show commitment toward the organization; they question leaders and are low in engaging with others. Conformists are highly engaged but do not question decisions and look to leaders to do the thinking. Pragmatists are the organization's status quo, following the rules and looking for leaders to guide and think for them. Exemplary followers are independent critical thinkers who will constructively challenge the leader but offer alternatives; they are actively engaged and take the initiative. Kelley's taxonomy of the different types of followers provides the model for the optimal behavior of an exemplary follower.

The independent critical thinker is not excluded from interacting with others or connecting in teams, posited Kelley (1992). They support the shared purpose and are willing to engage in collaboration. Kelley also contended that successful organizations realize how to motivate and engage their followers by seeking an understanding of the different follower types.

Method

Creswell and Creswell (2018) stated that quantitative research explores the relationship between variables that can be measured using instruments and analyzed through statistical procedures. The research for this study was conducted using a quantitative method to characterize the followership preferences of Lambda Alpha Zeta Sorority members. The independent variables are the five generations that cover the organization's membership: Silent Generation, Baby Boomers, Generation X, Millennials, and Generation Z. The dependent variables are the two dimensions of the followership concept defined by Kelley (1992): active engagement and critical thinking.

Research Design

According to Creswell and Creswell (2018), a sample from the population can be used to generalize about the entire population. This exploratory investigation used a non-experimental research design through a self-reporting survey and subsequent quantitative analysis. There was no payment or incentive for their information.

Instrumentation

A brief demographic survey (see Appendix A) was also used. The survey collected the birth year of the participants, the year they became a member of the organization, and if they joined as a collegiate or alumnae. No additional personally identifiable information was collected.

The KFQ is a 20-item tool to measure an individual's followership traits. The questions are based on a 7-point Likert scale that ranges from responses of *rarely* (0) to *almost always* (6). Two dimensions were measured: 10 questions mapped to the independent

thinking domain, and the remaining 10 mapped to the active engagement domain. The results of both dimensions place the individual into one of five followership styles: passive, alienated, conformist, pragmatist, and exemplary. See Appendix B for a copy of the survey questions.

Kalkhoran et al. (2013) evaluated the KFQ and reported that Cronbach's alpha for critical thinking ranged between 0.63–0.74 and 0.69–0.87 for the dimension of active engagement. The Cronbach's alpha for the dimension of critical thinking ranged between 0.63–0.74. Kalkhoran et al. indicated that the reliability coefficients possessed adequate internal consistency and reliability. The KFQ has been adapted for other languages and still showed significant empirical support for its validity (Gatti et al., 2014; Ghislieri et al., 2015).

Population and Sample

The target number of participants needed for the study is based on guidance from Hair et al. (2019), indicating 15 to 20 observations for each study variable. The research contains seven variables. There are five predictor variables (Silent Generation, Baby Boomers, Generation X, Millennials, and Generation Z) and two criterion variables (active engagement and critical thinking). Hair et al. suggested that sample sizes should consist of 15 to 20 observations for each study variable. A minimum sample size of 105 to 140 would support the current study.

Members of Lambda Alpha Zeta Sorority were the target population. Participants were recruited through three nonprobability sampling approaches. First, my network of friends who are Lambda Alpha Zeta Sorority members was asked to participate. Cozby and Bates (2020) indicated that purposive sampling is used to obtain people who meet a predetermined criterion; in this case, they are members of the target organization. Second, using the snowballing method, each person was asked to send the survey link to their network of friends who were sorority members. Young (2015) explained that snowballing could aid the researcher in reaching a large sample size. Third, I engaged in convenience sampling, as identified by Cozby and Bates, by using my social media accounts (Facebook and GroupMe) to ask sorority members to participate. In each case, I briefly described the objectives, eligibility criteria, and a link to the questionnaire. It was explained that the participant provided informed consent by submitting the completed survey.

Data Collection

Participants were required to meet the minimum age requirement of 18, so they had to provide their birth year as part of the demographic requirements. The participants were instructed to reflect on their current chapter association. If the participants were active in a chapter, they would be asked to respond based on the last chapter to which they

paid dues. The study was administered through a single online survey using JotForm. All items from the KFQ were listed along the Likert-like scale for the answer selection. Each question required an answer before submission would be allowed. However, the participants could exit the survey at any time. The survey was active for five days, and 185 responses were recorded. All survey responses went directly to JotForm and were password-protected until retrieved for analysis. The survey responses were downloaded into an Excel file for analysis in SPSS®.

Data Analysis

SPSS was used to analyze the data. Descriptive statistics were generated based on the demographic variables collected to provide a profile picture of the sample population (Williams & Monge, 2001). The data described the followership behaviors dominating each cohort and the organization.

Additionally, subgroup analysis was performed using the multivariate analysis of variance (MANOVA) test (Green & Salkind, 2017) to determine if there is any statistically significant relationship between followership behaviors and generational cohorts. Analysis of variance (ANOVA) was used to analyze the variance among the means of the data between groups (Williams & Monge, 2001). Finally, the calculation based on Kelley's (1992) topology was conducted to determine the followership styles of the members.

Frequency analysis procedures were used for the demographics. The demographic results are in Table 1. In SPSS, the birth year variable was converted into a categorical variable for each generational cohort. The number of surveys completed was 178. Respondents comprised all generational cohorts; however, only five respondents represented the Silent Generation and Generation Z categories. The respondents comprised 38.19% Baby Boomers, 57.14% Generation X, and 4.76% Millennials.

Table 1: Descriptive Statistics — Frequency Analysis

Generational cohort	n	%
Silent	5	3
Baby Boomers	56	31
Generation X	80	45
Millennials	32	18
Generation Z	5	3

Other demographic data captured in this study included the respondents' current chapter of affiliation. This information was collected to provide a better profile of the sample participants. Table 2 displays the results.

Table 2: Descriptive Statistics—Participants Profile

Chapter	Silent	Baby Boomers	Generation X	Millennials	Generation Z
Collegiate	0	0	0	0	1
Alumnae	5	53	76	23	2
Not Active	0	3	4	9	2

Descriptive statistics were conducted for the continuous variables measured by the KFQ—independent thinking and active engagement—relating to the overall organizational profile. The values for the subscales were calculated by creating two new variables and adding the scores corresponding to the appropriate question. The independent thinking score was the sum of Questions 1, 5, 11, 12, 14, 16, 17, 18, 19, and 20. The active engagement score was the sum of Questions 2, 3, 4, 6, 7, 8, 9, 10, 13, and 15. Table 3 shows each variable's mean, minimum, median, and standard deviation analysis by cohort.

Table 3: Descriptive Statistics by Generational Cohort for the KFQ

Generational cohort	Min.	Max.	M	SD
Silent Generation (n = 5)				
Independent thinking	26	49	38.40	8.26
Active engagement	28	45	36.40	8.00
Baby Boomers (n = 56)				
Independent thinking	18	60	43.05	10.35
Active engagement	20	60	48.07	10.23
Generation X (n = 80)				
Independent thinking	24	59	43.94	7.74
Active engagement	24	60	47.14	8.28
Millennials (n = 32)				
Independent thinking	24	57	44.69	6.93
Active engagement	22	57	45.69	8.41
Generation Z (n = 5)				
Independent thinking	45	60	53.40	7.10
Active engagement	42	60	52.20	8.50

The MANOVA procedure was used to analyze how the five independent variables of the generational cohort impacted the KFQ's two dependent variables. The Box's equality of covariance matrices test indicates that the homogeneity of dispersion matrices is insignificant, $F(12, 1278) = 1.17$, $p = 0.30$.

The MANOVA results also provided a Wilks's Λ of 0.896 is significant, $F(8,344) = 2.42$, $p = 0.015 < 0.05$, which means we can reject the hypothesis that the population means on the dependent variables of the KFQ are the same for the independent variables of five generations. The multivariate $\eta2 = 0.053$ indicates that 5.3% of the multivariate variance of the dependent variables is associated with the generational factor.

The ANOVA procedure was used to analyze between-subject effects on each of the subscales of the KFQ with the generational cohort as the independent variable. The Bonferroni procedure was conducted with a test for each ANOVA at the 0.025 significance level (see Table 4). The ANOVA indicated that the p-values of both variables were nonsignificant because they exceeded the required level of 0.025.

Table 4: Test Between-Subject Effects Correct Model

Dependent variables	Type III SS	df	MS	F	Sig.	Partial eta squared
Independent thinking	662.57	4	165.64	2.30	.061	.050
Active engagement	817.90	4	204.48	2.54	.041	.056

The KFQ's measurements of independent thinking and active engagement were used to classify each participant into one of five styles: exemplary, alienated, conformist, pragmatist, or passive. The formula for identifying each style is shown in Table 5.

Table 5: Followership Style Calculation

Style	Independent Thinking Score	Active Engagement Score
Exemplary	> 40	> 40
Alienated	> 40	< 20
Conformist	< 20	> 40
Pragmatist	> 20 & < 40	> 20 & < 40
Passive	< 20	< 20

The respondents are categorized as either exemplary or pragmatist based on the scores. No respondents' scores fell into the other three followership styles. Although 100% of Generation Z and 40% of the Silent Generation fall into the exemplary category, it is worth noting that each one of these age groups had five respondents. Due to the low number, the results may not represent the population for these cohorts. The results indicated that exemplary followers comprise 66% and pragmatists comprise 34% of the sample. Table 6 summarizes the results by generation.

Table 6: Followership Style Category

Style	Silent Generation	Baby Boomers	Generation X	Millennials	Generation Z
Exemplary	40%	63%	69%	66%	100%
Alienated	0	0	0	0	0
Conformist	0	0	0	0	0
Pragmatist	60%	38%	31%	34%	0
Passive	0	0	0	0	0

Discussion

This quantitative study aimed to investigate the dimensions of followership styles and determine if there is a significant difference between the generations among Lambda Alpha Zeta Sorority members. This study of 178 Lambda Alpha Zeta Sorority participants provided insight into the follower attributes and styles within the organization. The topology developed by Kelley (1992) categorized followers into one of five styles. However, the model for Lambda Alpha Zeta has shown a strong centralization around two followership styles: pragmatist and exemplary.

Kelley's (1992) assessment of pragmatist followers indicates they will execute tasks as needed but not go above and beyond. According to Kelley, they may question leaders but not regularly or in public. This behavior could parallel the thought process of members, thinking they must follow the social order to be accepted in the organization. They want to do an excellent job while reducing the risk of failure. Lambda Alpha Zeta seeks women to promote and support its ideas, programs, and policies. As part of the membership intake process, strong, cohesive bonds are forged that instill commitment and confidence to ensure the members align with the organization's values and beliefs.

The exemplary followership finding is congruent with the expectation that members of Lambda Alpha Zeta are high-functioning, high-achieving, and productive. Kelley (1992) identified exemplary followers with high levels of independent thinking and active engagement. The expectation is that members will use their skills, talents, and ingenuity to help the organization achieve its mission. Although committed to the cause, Kelley suggested that followers should not accept the leader's decision without adequately evaluating its validity. The organization functions on the premise that success can be achieved when working together.

Kupperschmidt (2000) claimed that those with parallel chronological, social, and historical perspectives would show similar behaviors, attitudes, and values, forming distinct cohorts. The results of this study indicated no significant correlation when exploring whether there are differences between generational cohorts and their followership behaviors, therefore not providing any evidence to support Kupperschmidt's supposition.

Recommendations for Future Research

This study should be repeated to ensure consistent findings are upheld with a different set of participants. The voices of the Silent Generation and Generation Z were minimal. Targeting these unrepresentative groups should be included in the strategy to ensure a more inclusive sample could provide more clarity and a more accurate picture of the follower behaviors within the organization and across the generations.

Additional research should probe the demographic profile of organizational members, which may provide more insight as to why members are categorized into only two followership styles. It would be prudent to launch an investigation to understand if other influences or personal characteristics impact followers to be attracted to the organization.

This study was limited to members of Lambda Alpha Zeta Sorority. It is not easy to distinguish between the effects of culture on followership scores versus the effect of the culture within a different organization that would foster diverse values, beliefs, and missions. Future studies should consider different organizations or, potentially, a cross-organizational study that compares and contrasts followership styles among the fraternal population.

Recommendations for Practitioners

There are opportunities for organizational leaders to enhance followership training by focusing on principles to move followers from pragmatist to exemplary. Additionally, leaders should strive to understand how different generations think and act and what motivates them to reach their maximum potential and efficiency.

Theoretical Implications

Previous research has studied generational differences and followership behaviors; however, this study is the first to evaluate followership behaviors between generations within an African-American sorority. The results of this study can add to the gap in the literature on generational cohort theory and exemplary followership. However, an important theoretical implication of this research is that there is no significant evidence that generation influences an individual's preferred followership behavior.

Practical Implications

African-American fraternities and sororities are an integral part of our society. Having a lifetime membership policy and opportunities to become a member at any age, these organizations must contend with leading across generations. For these organizations to remain productive and relevant, investments must be made in developing their members and motivating them to commit to the work. Leaders can implement training to help develop desired followership behaviors. By identifying the follower profiles, leaders can analyze their culture and provide meaningful experiences to members of all ages.

Conclusion

Followership is an essential element of leadership. Leaders must be cognizant of the follower's role and the beliefs surrounding their meaning of followership. Exemplary followership is the ideal behavior leaders covet to ensure the organization successfully achieves its goals and objectives. The current study used a quantitative approach to examine the application of followership and generational theories in an African-American sorority. The findings of this study provide a followership profile of the membership that supports a uniform organization in behavior regardless of age. The results should not be generalized to other organizations. More studies should be conducted to ensure consistency in the findings from this study. Without followers, there would be no leaders. Followers are the next leaders; therefore, it is paramount to understand and cultivate followers so they will be ready to take the reins when it is their turn to lead.

About the Author

Selené Hudson Brent has worked as Cisco's IT Technical Project Manager for 11 years. She is active in her church and multiple community organizations and has held various leadership roles. With a Bachelor of Science in Computer Science and an MBA from North Carolina State University, she brings a strong foundation of knowledge and expertise to her work. She is pursuing a Ph.D. in Organizational Leadership from

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Appendix A

Demographic Survey

This information aims to determine eligibility to participate in this survey and will provide a profile of the respondents for the assessment. The information will be used to analyze responses associated with your Lambda Alpha Zeta Sorority membership.

Year of birth: _____

Year initiated into Lambda Alpha Zeta Sorority, Incorporated: _____

Current chapter type: Alumnae ____ Collegiate ____ Not Active _____

Appendix B

Followership Questionnaire

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0	1	2	3	4	5	6
Rarely			Occasionally			Almost Always

1. Does your work help you fulfill some societal goal or personal dream that is important to you?   0 1 2 3 4 5 6

2. Are your personal work goals aligned with the organization's priority goals?   0 1 2 3 4 5 6

3. Are you highly committed to and energized by your work and organization, giving them your best ideas and performance?   0 1 2 3 4 5 6

4. Does your enthusiasm also spread to and energize your coworkers?   0 1 2 3 4 5 6

5. Instead of waiting for or merely accepting what the leader tells you, do you personally identify which organizational activities are most critical for achieving the organization's priority goals?   0 1 2 3 4 5 6

6. Do you actively develop a distinctive competence in those critical activities so that you become more valuable to the leader and the organization?   0 1 2 3 4 5 6

7. When starting a new job or assignment, do you promptly build a record of successes in tasks that are important to the leader?   0 1 2 3 4 5 6

8. Can the leader give you a difficult assignment without the benefit of much supervision, knowing that you will meet your deadline with highest-quality work and that you will "fill in the cracks" if need be?   0 1 2 3 4 5 6

9. Do you take the initiative to seek out and successfully complete assignments that go above and beyond your job?   0 1 2 3 4 5 6

10. When you are not the leader of a group project, do you still contribute at a high level, often doing more than your share?   0 1 2 3 4 5 6

11. Do you independently think up and champion new ideas that will contribute significantly to the leader's or the organization's goals?   0 1 2 3 4 5 6

12. Do you try to solve the tough problems (technical or organizational), rather than look to the leader to do it for you?   0 1 2 3 4 5 6

13. Do you help out other coworkers, making them look good, even when you don't get any credit?   0 1 2 3 4 5 6

14. Do you help the leader or group see both the upside potential and downside risks of ideas or plans, playing the devil's advocate if need be?   0 1 2 3 4 5 6

15. Do you understand the leader's needs, goals, and constraints, and work hard to help meet them?   0 1 2 3 4 5 6

16. Do you actively and honestly own up to your strengths and weaknesses rather than put off evaluation?   0 1 2 3 4 5 6

17. Do you make a habit of internally questioning the wisdom of the leader's decision rather than just doing what you are told?   0 1 2 3 4 5 6

18. When the leader asks you to do something that runs contrary to your professional or personal preferences, do you say "no" rather than "yes"?   0 1 2 3 4 5 6

19. Do you act on your own ethical standards rather than the leader's or the group's standards?   0 1 2 3 4 5 6

20. Do you assert your views on important issues, even though it might mean conflict with your group or reprisals from the leader?   0 1 2 3 4 5 6

Organizations as Potpourri

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Abstract

This paper reviews the metaphor literature and concludes with the value and application of a new metaphor, the potpourri. "The use of metaphor implies a way of thinking and a way of seeing" (G. Morgan, 2006, p. 3). According to G. Morgan (2006), metaphor partially distorts because while it is accurate in aspects of the compared items, there are areas where the metaphor is inappropriate. Hence, G. Morgan posited that though organizational theory as a metaphor partially distorts, researchers can gain valuable complementary and competing insights from the metaphors while building on the strengths of each unique perspective. According to the second definition of The Britannica Dictionary (Encyclopedia Britannica, Inc., n.d.), potpourri is a collection of related or unrelated items, which could be a musical performance involving jazz, folk, blues, and rock music or a book containing different stories on the family, food, and religion. The potpourri metaphor says that many other metaphors exist simultaneously within an organization with their attendant designs, structures, boundaries, and environment despite the overall metaphor type of the organization. So, a potpourri organization manifests different designs, structures, and boundaries. Therefore, the potpourri metaphor shows G. Morgan's position that metaphors give researchers complementary and competing potpourri of related and unrelated items insights while aligning their strengths within an organization.

Keywords: potpourri metaphor, organizational design, organizational structure, organizational boundary

"The use of metaphor implies a way of thinking and a way of seeing" (G. Morgan, 2006, p. 3). According to G. Morgan (2006), metaphor partially distorts because while it is accurate in aspects of the compared items, there are areas where the metaphor is inappropriate. Hence, G. Morgan posited that though organizational theory as a metaphor partially distorts, researchers can gain valuable complementary and competing insights from the metaphors while building on the strengths of each unique perspective.

G. Morgan (2006) stated, "All theories of organization and management are based on implicit images and metaphor" (p. 4). G. Morgan studied the role and functions of metaphor and explained the meaning of specific organizational components like design, structure, boundaries, and environment (p. 4). Ortony (1979) stated that metaphors have representative language that helps humans process facts, meaning, and truth rationally. According to Ortony (1975) and Oswick et al. (2002), symbolic languages help humans have a glimpse of meaning and make sense of this world. Lakoff and Johnson (1990) equally stated that humans could use metaphors as resources to explain their activities and experiences and describe a phenomenon through another.

Oswick et al. (2002) and Tsoukas (1991) revealed that more researchers have begun to open up to and understand the importance of metaphors in organizational theories over the past two decades. It has helped researchers understand an organization's activities and performance. Cornelissen and Kafouros (2008) said that as metaphors help humans to be aware of issues, they can also help give insights into complex entities like organizations.

Jermier and Forbes (2011) commended the works of G. Morgan (2006) on organizations as foundational. J. L. Morgan (1979) declared that organizations are metaphorical. Other scholars have built on the works to understand metaphor further in organizational studies.

Cornelissen et al. (2008) commented on the organizational metaphors of G. Morgan (2006) and the illustration and the build-up from other organizational authors as showing the vast variance in theoretical perspectives on the study of organizations. The eight organizational metaphors by G. Morgan are machine, organism, brain, cultures, political systems, psychic prisons, flux and transformation, and instruments of domination.

J. L. Morgan (1979) posited that metaphors help understand, interpret, and recognize these organizational complexities to gain insight into the complexities of organizations. Thus, in seeking the practical expression of the eight metaphors, this study discovered that no organization exhibits wholly a metaphor. Organizations have a bit of each of the eight metaphors embedded in them. This paper studied the role and functions of metaphor. It also explained the meaning of specific organizational components like design, structure, boundaries, and environment.

This scenario is often due to diverse departmental requirements, statutory or otherwise, within organizations or industry. It could also be a result of an organizational differentiation strategy; hence, the discovery of organizations as potpourri. There is a discussion of G. Morgan's (2006) metaphors first. The paper reviews the metaphor

literature and concludes with the value and application of the potpourri organization metaphor.

Morgan's Metaphors

Mechanistic

Mechanistic metaphor portrays organizations as machines (bureaucracy) to achieve predetermined objectives (Dessler, 1989; Goldhaber, 2006; G. Morgan, 2006). In terms of the organizational elements of environmental uncertainty and flexibility, mechanistic organizations thrive best in a stable environment (Hatch, 2018) and are inflexible due to their social structure (Burns & Stalker, 2005; Itkin & Nagy, 2014). According to scholars (Burns & Stalker, 2005; Elkind, 1998), their social structure has high horizontal and vertical differentiation, high formalization, centralized decision making, standardization through written rules, procedures, standard of procedures, close supervision with authority, status based on position, and vertical communication. Examples of organizations that represent this metaphor are UPS, FedEx, and fast-food restaurants like McDonald's (Hatch, 2018; G. Morgan, 2006).

Organismic

Organismic metaphor sees organizations as organisms that seek to understand and manage organizational needs and environmental relations (Itkin & Nagy, 2014; G. Morgan, 2006). They are suitable for stable environments (Hatch, 2018), and their social structure shows they are more flexible than mechanistic organizations (Burns & Stalker, 2005). Burns and Stalker (2005) said that organismic organizations' structure has high/complex horizontal and vertical integration, low formalization, decentralized decision making, mutual adjustment through joint problem solving and interaction, personnel expertise, creativity without supervision, lateral communication, and expertise orientation. Examples of organismic organizations are hospitals, universities, and consulting firms like McKinsey, PwC, Ernst & Young, and KPMG (Hatch, 2018).

Learning/Brain

Learning metaphor views organizations as brains that focus on information processing, learning, and intelligence, which help to assess and understand modern organizations (G. Morgan, 2006). Learning organizations adapt well to an unstable environment (Hatch, 2018) and are flexible due to their social structure (Hatch, 2018). Due to their high environmental uncertainty, their social structure entails high differentiation, high integration (direct communication), and decentralization (Lawrence & Lorsch, 1967). G. Morgan (2006) mentioned other metaphors such as culture, political, psychic prison, flux and transformation, and the domination metaphor.

Significance of Metaphors for Organizational Life

The significance of these metaphors for organizational life—culture, society, system, and functional analyses—is vast. An example of such significance under psychic prison is how Nazi Germany affected their time's culture, system, and society (G. Morgan, 2006). Due to the social structure of bureaucracy, employees in a mechanistic organization thrive on routinized jobs; achieving their compartmentalized hierarchical level, role or function's goals and objectives; and taking and implementing instructions/orders (G. Morgan, 2006).

Creative and innovative employees are more suited to organismic and learning organizations. Burns and Stalker (2005) said that though organismic organizations operate in a stable environment, their social structure is expertise oriented. The staff must collaborate flexibly and not be role conscious in solving organizational problems (G. Morgan, 2006).

On the other hand, though learning organizations require the same type of employees, they operate within high environmental uncertainties. Thus, their social structure requires employees with the flexibility to use their discretion (Hatch, 2018) with a higher level of mental competence (G. Morgan, 2006). According to G. Morgan (2006), "Organizational members must be skilled in understanding the paradigms, metaphors, mindsets, or mental models that underpin how the organization operates" (p. 89).

Potpourri - A New Metaphor

According to the second definition of *The Britannica Dictionary*, potpourri is a collection of related or unrelated items, which could be a musical performance involving jazz, folk, blues, and rock music or a book of different stories on the family, food, and religion. The potpourri of unrelated items applies more to organizations. The potpourri metaphor says that many other metaphors exist simultaneously within an organization with their attendant designs, structure, boundaries, and environmental peculiarity, notwithstanding the type of organization. Therefore, a potpourri organization manifests different designs (Quinn & Cameron, 1988), structures (Lawrence & Lorsch, 1967), and boundaries (Hirschhorn & Gilmore, 1992) within an organization.

G. Morgan (2006) said that metaphors distort as they do not apply to all aspects of organizations. Potpourri's metaphor says that in those aspects of the organization, a metaphor (e.g., the machine metaphor) does not apply; other metaphors may likely apply. This paper uses multinational corporations (MNCs) as a case for the potpourri metaphor. MNCs operate globally with differences in cultures, time zones, people, and environmental volatility (Javidan et al., 2006).

Environment

Population ecologists and institutional theorists posited that the organization is passive and becomes what the environmental impact turns it into (Hatch, 2018). In other words, Hatch (2018) said the state of the environment dictates the type of organizational response, hence the potpourri of responses within MNCs based on each unit/subsidiary's location's volatility level.

The state of the environment dictates the type of organizational response. Lawrence and Lorsch (1967) stated that in an unstable environment, organizations would have structures that protect them from the impact of instability. Lawrence and Lorsch said there would be a decentralized, horizontal social structure that favors faster decision making to resolve issues as they occur. In a stable environment, the organization would do the opposite—have a tall structure with a centralized structure.

In addition, organizations, including their leaders, display the potpourri metaphor when different environmental challenges affect different business areas. The potpourri metaphor says the organization will employ different designs and structures in each department to tackle the environmental threat. An example is an organization that needs foreign exchange to get raw materials for manufacturing purposes and leverages information technology (IT) to maximize output and lead time to customers.

The foreign exchange department must adopt a decentralized structure to curtail foreign exchange volatility with a fixated focus on the exchange market. In production, many aspects could be mechanistic with either robotics or human staff, which could still be highly centralized. In contrast, the IT department may operate decentralization due to the high rate of change in the profession. While the treasury unit in the accounting department works in a decentralized way to curtail foreign exchange volatility, other units in the same department may work in a centralized way to avoid internal risks of errors and fraud.

Design

Previously, subsidiaries/units within MNCs chose the designs appropriate for their locations. However, Weick (1979) described the use of contradictory designs within a business unit in an organization as hypocrisy. Weick observed that organizations that embrace adaptation tend to be hypocritical. Hypocrisy is another way to explain organizations as potpourri. Weick explained hypocrisy as contradictory designs existing within a business unit in an organization.

In addition, there could be different designs for different projects and staff. For instance, men receive paternity leave, and women take maternity leave. Contract employment terms differ from full-time jobs; the former may involve virtual and selected on-site workdays, which do not apply to full-term staff. A different design can also be in the

same organization to encourage diversity. Diversity may include allowance for Muslims, Buddhi, and Vatican holidays, with allowance to work conveniently to accommodate different time zones.

Organizations such as potpourri can operate simultaneously at different periods to meet different needs with different appropriate designs to exploit and explore the circumstances for the benefits and advancement of corporate goals. Because the differences in the different time frames do not matter, the organization can work. If it is in the night, morning, or afternoon, the organization can work and exploit and explore the advancement of the organizational goal. This notion of paradox aligns with Quinn and Cameron's (1988) work on building organizations capable of operating in multiple time frames and learning modes.

Organization as potpourri, in line with Quinn and Cameron's (1988), could also mean working with different generations of employees with different learning modes. It could be with Generation X, Y, or Z or baby boomers. The way each generation learns is unique to their generation. In the same way that within organizations, different business units engage different designs to meet their unique needs, projects, or innovative ideas.

Structure

Organizational structure is how organizations divide, organize, and coordinate work (Ahmady et al., 2016). The structure generally refers to the stable relationships among parts of a system or entity (Hatch, 2018). Like the MNC, a potpourri organization operates different structures in the same body. The system or entity could be a body or a building. The structure could be social or physical (Hatch, 2018), and it has to deal with functions, people, roles, communications, control and authority, and achievement of organizational objectives. The structure could be flat and tall with decentralized or centralized administration (Lawrence & Lorsch, 1967). Thus, a potpourri organization could have different structures simultaneously within the same organization.

Hatch (2018) explained that social structure comes from patterns of relationships between roles and responsibilities among an organization's members, which can change due to changes in the pattern. However, some derive a sense of stability in the social structure despite changes. Hatch gives examples of social structure as centralization/decentralization, differentiation/ integration, and size. Further examples are high/low formalization, standardization through written rules procedures, and vertical communication/mutual adjustment through joint problem solving and interaction (Burns & Stalker, 2005). Hatch described the physical structure as

an organization is, in part, a physical entity possessing material form that extends in space, as can be seen in the location, design, and layout of buildings that house people, furniture, equipment, and decorations, along with other artifacts of its existence. (p. 273)

On the surface, it may be seen as a decentralized, innovative organization. However, functions like accounts, finance, and treasury may have a centralized structure to forestall—for instance, fraud, which a breakdown of processes shared by many individuals could forestall. The breakdown of the approval process is decentralized, with each role in the approval process unable to use any initiative to approve than what has been clearly stated and written.

The physical arrangement of the office equally tells of an organizational structure. Irrespective of the style of the organization's physical structure, each department still adopts the same in line with its role—for instance, customer service in a banking organization. While customers queue for service, certain levels of clientele do not even come to the banking hall, but the bank goes to them. Also, they are given seats in private rooms for comfort if needed. So, same industry, same structure, same department, different service.

Boundaries

Hirschhorn and Gilmore (1992) cautioned that though organizations are changing, it does not mean that boundaries around authority lines, job roles, and control are extinct; the changes only blur the boundaries. Hence, it requires sensitivity to ensure that staff work together to achieve organizational objectives. Though the traditional organization is dead, it does not mean authority, skill, talent, and perspectives are extinct (Hirschhorn & Gilmore, 1992). Instead, it makes it more difficult due to the blurring of job roles, control, and authority lines. Staff in innovative organizations need sensitivity to these to thrive and work together, not against one another, to achieve organizational roles.

For a potpourri organization, boundary means different boundaries for different relationships. As Maxwell (2008) stated, leaders lead each follower differently, as they want the leader to lead them, not as the leader wants to. It aligns with the differences in personality, exposures, and beliefs cum values. The potpourri metaphor is equally evident in the individuality of organizational members, leaders, and followers.

Some leaders are considerate, believing that by being considerate, they will be able to inspire their followers in for-profit and not-for-profit to be their best. Others demonstrate that the word *considerate* means being hard on their followers and following rigid rules. Enforcing the rules resonates with them as being considerate of the agreed means of achieving the same objectives.

The first set of leaders could be those more mindful of the people and their peculiar situations. It is easier to take the second stance than the first as it does not require much critical thinking. Taking the second stance requires complex thinking to be flexible and open to experience possible positive emergent change.

The same applies to followers. Some see leaders and organizations as people and places to get. Their thoughts and actions are towards what is in it for them. To such, the means do not matter but the goal of personal advancement. The category may not be easily identified until organizational survival clashes with personal advancement plans during a crisis. In such instances as during COVID-19, there were massive layoffs but a few readjustments to preserve people's jobs. Leaders who think of dispensing with staff to keep the bottom-line robust show a mindset of not being people-centric. Accounting-wise, this is a smart move.

Staff have different temperaments and thus see things from different lenses. Despite this, work people must work together within the structure to achieve the organizational objectives. The potpourri metaphor posits that leaders need to lead each follower as they want their leader to lead them. It would lead to a potpourri of actions that will differ almost to the number of subordinates irrespective of whether the organization adopted stipulated or unstipulated boundaries. It will lead to confident subordinates ready to give their best for organizational goals.

Self-Managed Organizations as Potpourri

Self-managed organizations (SMOs) show characteristics of potpourri organizations with different designs, structures, boundaries, and environments existing simultaneously within an organization. Martela (2019) revealed that SMOs have emerged with no superior–subordinate relationship, but everyone is self-motivated to achieve their tasks, accountable only to peers on self-assigned duties. The organization resolves challenges like how to be motivated, who assigns duties, and how to coordinate tasks towards corporate goals through the choice of organization structure or design deemed fit. Examples are Buurtzorg (Gray et al., 2015), Zappos, Morning Star, and Valve.

In SMOs, Martela (2019) said that decision making can be top-down or down-up. In task division, leaders and employees have the authority and responsibility to initiate and take on new tasks. In SMOs, task allocation is peer-based among employees with authority to fill task roles. It could be from either side, with individuals taking initiatives aligned with corporate groups.

In SMOs, they use remuneration to reward acceptable behaviors. Also, employees get monetary rewards with, sometimes, team-based bonuses. In addition, employees are rewarded with opportunities to participate in significant projects in the future (Martela,

2019), though the emphasis is more on the intrinsic reward of the job. Thus, the organization gives rewards based on contribution to the corporate objectives.

Conclusion

The potpourri metaphor depicts what is obtainable in MNCs, where they display what Weick (1979) depicted as *hypocrisy* because different subsidiaries have contradictory designs within the same organizations. For instance, the same MNC that obeys environmental laws in its home country disobeys them with impunity in their host nations and community as an instrument of domination (G. Morgan, 2006). However, the potpourri metaphor could enhance mutually beneficial relationships between MNCs and their host nation and community.

In relating the importance of metaphors to organizational theories, Oswick et al. (2002) and Tsoukas (1991) revealed that metaphors helped researchers understand an organization's activities and performance better. Thus, the host nation could understand that the MNCs only respond to their environmental stimuli. Then, they could address their environment with policies and national values that compel the MNCs to align with their head office's ethics in the host nations.

There is room for further research on different types of organizations, such as potpourri. It could be a national or local organization. It could be for profit and not for profit. Any organization could be potpourri to achieve its goal seamlessly in changing and sometimes stable environments. Probably more important is empirical research to verify this metaphor and its embedded benefits to improving organizational performance globally.

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Spiritual Formation for Emerging Young Adults in the Ecclesial Context

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Abstract

Spiritual formation is vital to the church's growth and future. Matthew 28:19–20 reminds us of the great commission and Christ's expressed agenda for his beloved to the disciples (Aniol, 2017; New King James Version [NKJV], 1982/2011). Christ commanded that Christian leaders make disciples; lead, guide, and nurture believers to carry on the gospel message; and live out sound doctrine according to the biblical values given to us in the word of God (Aniol, 2017). Christian leaders should encourage the development of Christian character and biblical virtues, focusing on eternity as their goal (Gula, 1996). The word of God instructs Christian leaders to encourage holy living and remind emerging leaders of the benefits thereof (Aniol, 2017; NKJV, 1982/2011, 1 Pet. 1:16). Young adult emerging leaders must be granted the attention new believers receive in respect to establishing a foundational understanding of who they are becoming as a child of God (Gula, 1996) and a representative and servant of God. This discussion addresses the process, the outcome through adversity, and the result of a self-assured, God-ordained identity as a servant.

Keywords: emerging young adult, spiritual formation, spiritual development

Young adult emerging leaders must embrace the importance of Christian character and the significance of ethical behavior. It is also essential for Christian leaders to resolve that emerging leaders are young adults who have observed and examined their behavior as individuals who profess God has called them to serve the body of Christ. Therefore, the approach to preparation, and instruction should be conducted with honesty and in truth. Millennials and Generation Z are presently the main working classes in our society. Young adults should be encouraged to become leaders according to God's expectations for their lives, and their spiritual development should be directed by the Holy Spirit under the guidance of mature church leaders (NKJV, 1982/2011, 1 Sam. 3:19). The emerging leaders may already bear the burden of leadership.

This discussion is about something other than whether they are ready to lead; it addresses the importance of preparation for our young adults to lead according to scripture, leadership philosophy, and young adult spiritual development. Youth between the ages of 18 and 30 are considered young adults, known for their impressionable potential (Beaty, 2009; Setran & Kiesling, 2013). However, they are confronted with making life decisions, such as college, vocation, and understanding the call of God on their lives (Setran & Kiesling, 2013). The young adult may have to contend with the reality of leaving home, relocating, and relationships to the extent of marriage; also, crucial decisions such as purchasing a home or car and making financial investments with their hard-earned money. Decision-making bears the direct result of rewards, successes, and failures, which will produce wisdom. The former years of adult development are essential to preparing emerging leaders to fulfill the required responsibilities of their future roles (Setran & Kiesling, 2013). At this time, their worldviews and embedded theology come into testing, and the deliberation of concepts and constructs begins. The outcome of the testing becomes the reasoning and rules which serve as markers of what is meaning, purpose to life, and cause of mission.

The Research Network on Transitions to Adulthood and Public Policy report the findings of their study evaluating achieving adulthood milestones: relocating, completion of their college education, financial soundness, marriage, and children (Settersten et al., 2005). In 1960, two-thirds of young adults accomplished the five social elements of adulthood by the age of 30 (Arnet & Taber, 1994; Settersten et al., 2005). In comparison, in 2000, less than 25% of women and less than 35% of men achieved all five elements. Sociologist Christian Smith reported that 50 years ago, young adults were more concerned about graduating high school, getting married, and having children, with the family provider seeking long-term work as a career (Setran et al., 2005). Our emerging young adults have become more complex due to the devices of resources and opportunities afforded to them.

Emerging adults present some or all of the following characteristics: (a) they invest time in self-development, including their worldview; (b) they continue to find stability in their education, work, and career; (c) they learn the benefits of autonomy and independence; (d) they manage the awkward state of becoming an adult; and (e) they have the privilege of optimism, dreaming, and the power to make decisions toward achieving their goals (Setran & Kiesling, 2013). As they exit adolescence, managing adulthood weighs heavy.

However, Arnett (2000) mentions the benefit of searching various avenues and opportunities to change their minds. Upon emergence, the young adult discovers the beneficial opportunities of spiritual development to pursue and explore (Furstenberg et al., 2004). Stirring in the center of spiritual development is the expectation of becoming suitable for ministry (Arnett, 2000). The emerging leader's motives become ignited with

the potential and possibilities of contributing to restoring a ministry that has invested in its growth. Orr (1994) advised that as this is an exciting time for a zealous emerging leader, senior leaders must be aware of the idealistic and empowered approach that may require tempering. On that same note, senior leaders must be able to use the strength, passion, and love of souls (Orr, 1994; Setran, 2007).

Grant (2014) reported that 60–80% of emerging leaders who enter ministry remain in ministry for an average of 10 years. For this reason, church leadership should investigate the process of establishing emerging youth in leadership positions. The commitment to promoting spiritual stability and maintaining a healthy life of prayer and supplication to God is vital, along with mental and emotional fitness. Giving attention to such impediments and instability can contribute to the foundational attributes one will need to persevere in the life of a minister to the body of Christ.

Grant's (2014) study yielded input from pastors, both retired and seasoned; church leaders; and young adult emerging leaders, which revealed the dynamics of spiritual and leadership effectiveness and the importance of fully embracing one's identity and call to serve the church community. The study explored various activities and exchanges that develop ways to foster success in the ministry organization. Also explored were the benefits of mentorship and discipleship that yield from the senior and young adult leaders' dynamic. As mentioned, the attention given to participants' spiritual, mental, and emotional health; character; and ethics is crucial in creating an environment for community among leaders. The community of leaders will offer opportunities for leadership development and growth through interaction and fellowship.

Smith and Snell (2009) discussed six types of emerging adults.

1. Committed traditionalists (15%) have a sound commitment to Christ and can also communicate a service to the body of Christ.
2. Selective adherents (30%) have a sound faith base; however, they are selective regarding the godly principles to which they will commit. While they are not as committed as the traditionalists, they are secure in their faith agenda.
3. Spiritually open (15%) may question church structure and doctrine but they believe in the reality of a higher power.
4. Religiously indifferent (25%) are open to spiritual values yet need to be more concerned with religious construct and practice. They are rarely willing to become part of institutionalized or organized worship.
5. Disconnected (5%) have little interest and concern about religion or faith.
6. Irreligious (10%) respect the freedom to be religious. They need to see the value of faith or organized religion, which includes faith regarding government and the social issues of society.

While senior leaders have their work cut out for them, the first task is to help these emerging young adult leaders navigate their process of sanctification.

The Development of Christian Behavior

Insight from Barton (2009) referred to the senior leader or the mentor of the emerging young adult leader. Before implementation, one should take inventory and honestly assess the freedom the Holy Spirit has in their life. One's depth must surpass biblical knowledge and experience; there must be a remarkable external witness of the rich and robust intimate relationship with God. The weight of this duty is due to the responsibility of spiritual parenting and the impact of verbal and non-verbal influence. Theologian Thomas Merton (1965) asserted the possible devastation one would experience once they had tried to encourage a person to grow in developing a deeper relationship with Christ, only to see they do not have such a relationship. Merton further explained that the senior leader or mentor risks sharing impotent practices due to impartation by association. The notice to the wise is sufficient; before approaching, a God-called, God-anointed, young adult, emerging leader, it behooves proper preparation before God.

Christian behavior is explained throughout the word of God in its simplicity. Supplied for the senior leader are narratives, testimonies, examples, commandments, examples of failed attempts to achieve without Christ, and the consequences of doing so in endless literature and the word of God. (Aniol, 2017; McGrath, 1991).

There is no excuse for dropping the baton from church leadership. For the future of the church, there should be a willingness to prepare emerging leaders to whom the work of the Lord can be handed (*NKJV*, 1982/2011, 1 Thess. 3:2). Christ commanded church leadership to instruct emerging youth to observe what he has commanded to consider the lifestyle personally and honestly, not only to know but to absorb sound doctrine as a way of life (*NKJV*, 1982/2011, Matt. 28). In doing so, emerging leaders will learn to understand that transformation is accomplished by yielding to the living word of God (*NKJV*, 1982/2011, Rom. 12:2). This principle is essential to spiritual development; for the will of man is controlled by what he yields himself to; the inclinations of the hearts can only be subject to the receiving of the life force of the Holy Scriptures (Aniol, 2017; Chambers, 1992).

The zenith of moral authority is God, which is certified by the word of God (*NKJV*, 1982/2011, Ps. 138:2; Setran, 2007). Objective and external influences that foster trust and leaning on one's moral identity choices are temporary (Setran, 2007). That being the case, the approach that partners well is the servant leadership construct. Covey's (2013) *The 8th Habit* emphasizes encouraging followers to formulate the mindset and skill set that enhances their potential. Emerging leaders often have opportunities for self-

discovery during their spiritual formation. Senior leaders are encouraging and give recognition to young adult leaders on their journey of affirmation regarding the call to ministry (*NKJV*, 1982/2011, 2 Pet. 1:10–11; Covey, 2013). The role of senior leadership in mentoring emerging young adults is using word and action communication for correction and growth.

Covey's (2013) four steps of affirmation are: (1) modeling – trust motivated by integrity; (2) pathfinding – decisions based on values and priorities; (3) aligning and prioritizing systems – to propel trust, perspective, and assurance; (4) empowering – the result of the roles of senior leadership or mentoring leader. It is the duty of senior leaders to be role models as they walk with emerging youth leaders as a moral authority. A senior leader willing to assume the task to disciple an emerging young adult for leadership will understand their role and the need to prayerfully come alongside for the journey. By moral intuition, emerging young adult leaders believe and know what is best (Smith et al., 2011).

Emerging Leaders may be encouraged to make emotionally led moral decisions that could hinder the development of true moral intuitions (Kinnaman, 2007). The licensing to avoid uncomfortable situations could prove to leave the young adult at a disadvantage (2007). Here lies the need for senior leaders to mentor emerging young adults (Smith et al., 2011; Kinnaman, 2007; Willard, 2009). Moral ethics must be based on what is right and wrong without compromise. Based on this understanding, the ability to find a center of peace and calm amid social and external conflicts should be modeled behavior of authentic moral ethics according to the word of God. In its simplicity, Paul's address to Timothy provides the vital qualities of moral behavior for any servant of God (*NKJV*, 1982/2011, 1 Tim. 1:18 & 6:10, 2 Tim. 3:10–11). Smith et al. (2011) explained that one's moral context must rest internally with honest conviction. Paul instructed Titus and the Christians of Crete to be mindful of self, be honest, and behave according to scripture and his modeled behavior, and to reflect the character of Christ (*NKJV*, 1982/2011, Titus 3:1–8; Wilson, 2018).

Chambers (1998) shared in the discussion the gift of discernment and how influential perception is once approved by the Holy Spirit. The Holy Spirit will direct by the truth of the word of God; therefore, a yielded life to pray, read the word of God, and meditate on the word of God is the formula (*NKJV*, 1982/2011, Rom. 12:1–2). To this emerging leader will the truth be revealed and one's visual judgment proven to be sound (*NKJV*, 1982/2011, Is. 53:1). For this reason, attention is given to the need for the Holy Spirit to reside in one's temple with complete freedom and allowance to speak as he wills (*New International Version* [*NIV*], 1978/2011, 1 Cor. 20:11). Chambers (1998) advised that the life of a servant of God is never void of activity that can only be explained and sorted out by the Holy Spirit; by interpretation, understanding is received; also, one will find, through relationship, confidence in God (Wright, 2005).

Perception is the secular term for intuition—a knowing, and a knowing that what one does not know, the Holy Spirit will teach and give understanding. Such discernment is necessary in our society when ecclesial leaders must remain aware of the cultural and secular ideology that has filtered into the church (Ratliff, 1997). Young adult emerging leaders must be vigilant because, at their hands, new ideas of innovation are presented. Indeed, innovation benefits emerging leaders seeking the local church's best. Therefore, intuition, discernment, and perception cannot come by desire; senior servants of God must share with emerging leaders the importance of receiving the Holy Spirit in their lives and living a life worthy of service.

Herein is the release on the anointing of God when one makes up their mind that experience and knowledge are futile without the revealed word of God active in their life (Chambers, 1998; Wright, 2005). However, the knowledge of the word of God is used through adversity to guide their development as Christ is glorified.

God's Strength in Man's Weakness

Discipleship in the church can stand a teaching revision. As Christian leaders, we are faithful to teach the word and model the word in deed (Coe, 2009). However, we are not good examples of graciously suffering, almost to a fault, to display our humanity. The church community grows due to participation in the events of the church; inclusion is important concerning identity and belonging (Hagberg & Guelich, 2004). The inner life is the first primary which means fewer activities, more teaching, and the development of relationships to become worthy guides (Hagberg & Guelich, 2004). God intends that the understanding of strength is through our weakness and inability to endure tribulations without his help. Trials and tribulations make us holy, more like Christ (*NKJV*, 1982/2011, Gal. 2:20). Holiness must still be the goal and be displayed in the lives of Christian leaders, not do-gooders. (Lovelace, 1973; Willard, 2006). Burns (2020) described adversity as hard, trying times and experiences that, if one had the power, they would extinguish it. Such experiences are when we produce the oil of holiness in becoming complete, perfect, and entire, desiring nothing (*NKJV*, 1982/2011, James 1:4). The benefit of the examination of one's faith is necessary for the process of spiritual formation. Burns offered a systematic perspective as church leaders address the substance of their discipleship approach to young leaders and church followers.

Burns (2020) conducted a research exercise with 12 adults working through adversity. His findings gave attention to three significant categories: (a) one's awareness of self and God's grace, (b) a willingness to yield once one receives an understanding of God's grace and (c) the sharing of God's grace, the reality of time, and the process of growth in discovery and surrender. The adults in the study learned the dynamics of God's intention, the frailty of man, and God's sovereign design. The church community grows due to participation in the events of the church; inclusion is essential concerning identity and belonging (Hagberg & Guelich, 2004). However, the inner life must be

given primary attention, which means fewer activities, more teaching, and the development of relationships to become worthy guides (Cope, 2015; Hagberg & Guelich, 2004). John Helm (1985) posits the need for the church to communicate the importance of placing emphasis on their theology of spiritual formation. This theology will be received through their preaching and teaching of the word of God. However, this is a mindset and a resolve they must embrace with the resolution that God is at his optimal usage when we can declare weakness as a spiritual accomplishment to dependence on God (Black, 2012; Dawn, 2002).

The Apostle Paul gave attention to the writings of the church of Corinth (*NKJV*, 1982/2011, 2 Cor. 12:10; Foster, 1984). He shared, as personal yet genuine for all, that God's strength is made perfect in our weakness. In this, one learns the strength of God personally in a way that contributes to developing spiritual formation. In Paul's communication, it was his effort to address the prevailing miseducation of strength and weakness.

Burns (2020) reminded us that the church of Corinth was heavily influenced due to their societal and cultural attraction to worldly symbols of status and gains, such as wealth, spiritual influence, physical strength displayed in sports, and the verbal expression of philosophy. Paul tried to disturb the construct and insert the word of truth by showing the church God's attainable strength through surrendering to God (Ortlund, 2010).

The emerging leaders' maturing developing process will establish propensity to live holy and search deeper into the study of the word of God and a deeper prayer life (Chambers, 1998). This mindset leads them to the cross of Jesus Christ; the arrival reveals the mystery of salvation and the significance of adversity. At this point, death and sanctification are exchanged. The will of God is that every leader yields to the process of sanctification and total surrender to the Holy Spirit; it is the denial of self and personal aspirations to the known safety of God's divine will (*NKJV*, 1982/2011, Luke 14:26). The teaching of the Sermon on the Mount serves as a notification of directives Christ demands from anyone who claims they are answering the call to minister (*NKJV*, 1982/2011, Matt. 5:3).

The senior leader and the emerging young adult must yield to pressing and surrender one's autonomy. Christ's teachings contend with the servant's heart's inner doom as one absorbs the common thread of losing oneself, a sense of rack and ruin (Chambers, 1992). Blessed are the poor in spirit—the first concept of poverty and the principle of relinquishing anything that produces self-value.

This revelation releases the mental concept of possession, both naturally and in one's sense of spiritual accomplishments (Chambers, 1992; Luther, 1956; *NKJV*, 1982/2011, Mat. 5:3). Christ affirmed that the servant leader who places those they serve before

their own needs can serve in confidence and believe that their service of love is insured by the promise of residency in the kingdom of God.

Willimon (2019) added that the unfortunate act of emerging leaders is the notion that they must look or appear spiritual; they have become convinced that they must be perceived as competent; however, they overdo the performance. Christ's instructions to the child of God oppose their attempt at spiritual aggrandizement. Gaventa (2021) shared Willimon's wisdom on his explanation of elements of self-aggrandizement: tangible possessions, social and spiritual honor, and popularity. Their agendas confuse a direct opposing message of the gospel and expectations of a servant of God (Willimon, 2010; *NKJV*, 1982/2011, Luke 18:11–12; Willimon, 2019). However, the testing that takes place in spiritual formation, without question, examines and purifies the willing vessel to be poor and in desperate need of the person of the Holy Spirit to empower them, knowing that they are the righteousness of God in Christ Jesus. The result of adversity is a virtue, the moral behavioral display of Christ-like behaviors and spiritual ethics.

The Result of Adversity

Virtue is the substance of a person that dictates their behavior (Aniol, 2017). The choice to live by this guiding principle activates the word of God and shapes our moral behavior (Harris, 2006). Virtue produces propensity nurtured by the processing of spiritual formation (Aniol, 2017).

The fruit of spiritual development creates a desire to seek God's pleasure; this happens when the newness of salvation is made real due to the formation experience (Aniol, 2017). The emerging leader who discovers the rich quality of their relationship with Christ will understand the born-again encounter, the reality of being a new creature, and the newness of man's heart to obey God (2017; *NKJV*, 1982/2011, 2 Cor. 5:17, Rom. 6:17–18). Encouraging young adult emerging leaders to endure the examination of their character will allow the word of God to become the indicator of how to live a moral life (Gula, 1996) consistently. These habits are the repeated actions that define one's identity; for example, I enjoy doing good; I am a good person.

Wood (2008) contributed to this discussion of Kant's findings on virtue as a habit that creates inner freedom when formed. Virtue becomes an ability to comply with legislation and the disciple to endure external difficulties for the sake of what is proper and lawful. The outcome is displayed in the action instinctively. However, the wisdom of Kant also warns that behavior void of conviction and desire to live a moral life is impotent (Frankena, 1973). Often, church leadership becomes content with the faithful execution of service a young adult renders to the church due to the lack of young adults and the desire not to discourage young adults from attending church services. There is

a fear senior leaders have in teaching and encouraging the attending young adult to live a yielded life because it may discourage them from attending.

Aniol (2017) reminded church leaders that people who desire to know God are willing to obey God, allowing their inclinations to be influenced by the exposure to God's love in the corporate worship setting (Lewis, 2001). Gula (1996) shared that virtue propels one to seek out, conceive vision, and grasp God's purpose for their life. Culturing virtue is vital; however, the approach to doing this is equally important. There are two types of inclinations to consider. Aniol (2017) offers consideration to examine virtue in two respects. The first is the lower inclination or tendency, which is impulsive and physical; service action can be influenced. These tendencies are surface and also impulsively triggered. The second is the higher inclination, which is soulish or can be seen as activated by devotion, and willful choice or decisions are less impressionable (Aniol, 2017; Edwards, 1746/1978).

Conclusion - Making their Call and Election Sure

May (1991) presented a mindset each emerging young adult needs to resolve. The question of identity will prompt emerging leaders to determine who they want to be. The moral and ethical makeup of the person is recognized in their presentation of the quality of character. In this respect, virtue, again, becomes a significant factor for the behavior and must coincide with their beliefs and values. An ecclesial leader's attributes are professional and pastoral; caring for God's beloved is paramount (*NKJV*, 1982/2011, Eph. 1:6). Service excellence is by godly character and virtue. Schuller (1980) contributed findings from Smith and Wood's (2003) learning goals assessment. The results render significance as we discuss virtue in emerging young adult leaders (Aleshire, 1980). The assessment was administered to leaders across denominations. While attendance was voluntary, the only requirement was the desire to become better skilled in training future leaders and the importance of being character driven and effective in ministry (Gula, 1996; Smith & Wood, 2003).

The study yielded evidence of the competing characteristics of virtue: (a) maintaining self-indulgent behaviors that impede ministry service; (b) self-serving behavior that prevents an honest application of a loving savior, such as behaviors that discourage fellowship and unity; and (c) consistent display of immaturity in the faith and a lack of desire to represent Christ properly in the difficulties of ministry (Aleshire,1980; 1980; Smith & Wood, 2008). Setran (2020) offered more results regarding identity and the emerging young adult. The National Survey of Youth and Religion reports the decline of young adults who willingly claim their faith.

As discussed earlier, young adults believe their faith is vital; however, we must grapple with the fact that fewer engage in organized worship (Smith, 2009). Setran (2020)

reported that only 25% of Protestant young adults share an intimate relationship with Christ, directly connecting to practice and lifestyle. Smith (2009) added that studies show that Christians, aged 18–25 years, are the least religious practicing young adults in the United States.

Another dynamic to consider is the stage in a young adult's life where they seek to establish their identity. During this critical period, they deliberate their embedded theology and seek to self-identify (Arnett, 2000; Setran, 2020). Emerging leaders should confirm their convictions in Christendom. Establishing their various roles also becomes necessary in the developmental process. In the process of self-discovery, there is an opportunity to scrutinize skills and talents to deliberate what they believe should be given attention for progressive growth (Jones & Abes, 2013). Setran (2020) explained how examining one's narrative discovers identity; for an ecclesial leader, one should consider the narrative embedded in the theology of origin (Jones & Abes, 2013). Frick (2016) reported on Gerhard's system to evaluate one's embedded theology:

1. Examine one's biblical base.
2. What are the religious traditions? Are they biblically sound?
3. Does one have the spiritual reasoning skills to discern what may not be explainable in the secular context?
4. Does the ideology verify as accurate? Can the principle be found in scripture?

The examination will allow the young adult courage to see into their construct and the ability to question what is valid and what is not.

The Piagetian process can be instrumental in such a deliberation for emerging leaders. This process enables the young adult to investigate conceivably and theoretically with the ability to connect information symbolically (McAdams & McLean, 2013). Examination on this level enhances vision and perception, strengthening one to portray various roles skillfully. The outcome of this deliberation supplies stability and footing. For spiritual development, one would find themselves steadfast, able to carry future tasks because their conviction is established on the rock, Christ Jesus (*NIV*, 1978/2011, Matt. 6:17–18). McLean (2005) resolved that the benefit of studying and revisiting one's embedded theology in one's narrative is the opportunity to determine one's self-concept by deciding what should remain as valuable; in doing so, the identity of a young adult emerging leader will be established.

A senior leader who ventures to disciple future young adult leaders will prove themselves to foster Paul's example. Paul admonished his followers to follow him as he followed Christ. Let us, therefore, embrace this concept to answer the call to serve fully.

About the Author

Tara Birkett-Bramble was a licensed minister in 1998 under Soul Saving Station for Every Nation Inc. Tara has served as the music ministry leader for over 25 years and is a worship leader in her present church, Trinity Christian Center, Elizabeth, NJ. Tara is a mental health counselor, life coach, music ministry consultant, and a gospel recording artist. Tara earned her B.S. in Organizational Management and M.A. in Mental Health Counseling; she will complete her Doctorate in Strategic Leadership from Regent University in Spring of 2024.

Tara has authored two chapters contributing to a collaboration book currently titled Biblical Succession Planning, set to be published in 2024 by Palgrave MacMillian. Tara has also participated in two Regent University Roundtables: Organizational Leadership and Biblical Perspectives. She has focused her scholarship research on church organizations, emerging leaders, and leadership training for children of the clergy. Tara is a native New Yorker residing in Elizabeth, NJ with her husband James and three young adult children.

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The Perceived Relationships Between Servant Leadership and Organizational Commitment in the Southeastern and Florida Conference Seventh-day Adventist Churches in Jacksonville, Florida

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Abstract

This study focused on the relationships between followers' perception of servant leadership and their organizational commitment, including differences in the perception of servant leadership and independent group commitment. I aimed to analyze the relationships and differences in servant leadership perceptions and commitment between the Southeastern and Florida Seventh-day Adventist Conference Churches in Jacksonville, Florida (Conferences 1 and 2). The study answered four research hypotheses, where H1 and H2 asked whether there was a relationship between followers' perception of their leaders as servant leaders and their organizational commitment between conferences 1 and 2, while H3 and H4 asked whether there was a difference in followers 'perception of their leaders as servant leaders and whether there was a difference in followers' organizational commitment between Conferences 1 and 2. The results of the data analysis for Research Hypothesis 1 suggest a positive and statistically significant relationship between servant leadership and organizational commitment. For Research Hypothesis 2, the data analysis does not show a statistically significant relationship between servant leadership and commitment. Research Hypothesis 3 showed no difference in servant leadership perceptions, and Research Hypothesis 4 showed no difference in followers' organizational commitment between the two samples. These study results will help to encourage the presence of servant leadership and organizational commitment in Conferences 1 and 2 and guide the future direction of servant leadership and organizational commitment research and praxis.

Keywords: servant leadership, commitment, church organizations

Recorded history introduces us to leaders closely tied to power, authority, and status, but society is now changing (Laub, 1999). Likewise, management theories have evolved, and the philosophies of looking at workers as management tools have also changed

(Laub, 1999). These changes call for new leadership thinking and a vision of organizational leadership that views workers as persons and places service to others over self-interest and self-promotion (Laub, 1999). This view enlightens us that the transitional leadership model based on the use and abuse of power has become outdated (Laub, 1999). Servant leadership is a unique way of thinking about the purpose of leadership, its role, and the potential of the people being led (Laub, 1999). It is an opportunity to serve others using shared goals; it is not controlling but freeing people to grow toward their full potential. According to Sfetcu (2021), servant leadership is a fresh style of leadership that focuses on addressing followers' needs and supporting them to achieve personal and organizational goals. Servant leadership as a theory emerged from Robert Greenleaf (1998).

Although Greenleaf's (1998) views have since been adopted by leaders such as John Gardner (1990) and others, the servant leadership definition was not available, its characteristics were not listed, and the instrument to measure these characteristics was not developed until 1999 when Laub prepared his instrument for measuring servant leadership. Since then, other tools have been designed (Dennis & Bocarnea, 2005, 2007; Liden et al., 2008, 2015; Patterson, 2003).

The interest in the servant leadership style aligns with the new leadership thinking and a new vision of organizational leadership that views workers or organization members as persons and places service to others over self-interest and self-promotion instead of using and abusing power (Patterson, 2003). Servant leadership allows leaders to use shared goals and free people to grow toward their full potential (Dennis & Bocarnea, 2005). In this study, I intend to examine whether servant leadership as a global unidimensional construct can predict member commitment. The study's results will be measured using a tool developed by Liden et al. (2015).

Liden et al.'s (2015) SL-7 tool has seven dimensions: providing emotional healing, creating value for the community, providing conceptual skills, empowering, helping subordinates to grow and succeed, putting assistants first, and behaving ethically. SL-7 has demonstrated high validity, with correlations ranging from .89 to .97. The SL-7 is a modified servant leadership measure developed by Liden et al. (2008), a 28-item multidimensional measure. I selected SL-7 for theoretical and practical reasons. Theoretically, SL-7 is designed to capture global servant leadership (Liden et al., 2015). From the practical perspective, the tool is the most concise servant leadership measurement available (Liden et al., 2015).

Considering the relationship between servant leadership and member commitment, in this study, l predict member commitment using Procházka et al.'s (2019) instrument borrowed from Klein et al. (2014). Organizational commitment is based on commitment as a psychological bond reflecting commitment to a particular target (Klein et al., 2014).

I measured commitment as a one-dimensional construct, a bond subject to change (Klein et al., 2014). The definition suggests it is a voluntary bond guided by personal decisions (Klein et al., 2014). This bond may relate to the organization and a team to a superior at work or goals (Klein et al., 2014). I measured commitment using Klein et al.'s four-item, target-neutral Scale of Commitment (KUT), which has been found to have a reliability ranging from .84 to .97.

Statement of the Problem

Religious organizations are considered critical institutions in the world; besides preaching, they work to help people experiencing poverty, help people in need, and strengthen communities (Pew Research Center, 2015). Like any other organization, they face leadership problems, including corruption, autocracy, inefficiency, member abuse, and neglect. The need for efficient church organizations is even more critical with the recent advent of the pandemic, which requires these leaders to be innovative and utilize unsurmountable resources to keep their organizations environmentally safe and friendly. In addition, these leaders need to make quick and efficient decisions to guide their parishioners (P.O.Omogo, 2019).

Leader evaluation will create confidence in the leadership at the Seventh-day Adventist (SDA) Church in Jacksonville, Florida, and provide a benchmark for assessing the validity of the historically culturally oriented management structures that need to keep two distinct Conferences—a traditionally Black Conference and a historically White Conference doing the same job in the same locality. At the same time, religious organizations are interested to know whether their members are motivated and fully committed to the various assignments they are elected to do and if they have intentions to work as teams to enhance work efficiency in the different departmental positions (communication with one of the Pastors, November 9, 2022).

Finally, although research has found a relationship between servant leadership and commitment, S.Drury (2004), M.H.R.Howladar and M.S.Rahman (2021), J.P.Meyer et al. (2004), and P.O.Omogo (2019) found a significant but negative relationship between servant leadership and organizational commitment. However, A. Abbas et al. (2020) saw the existence of servant leadership but needed to know the relationship between it and commitment. In the current study, I found sufficient evidence to accept the hypothesis HI of the relationship between servant leadership and follower commitment at the Southeastern Conference. However, I needed help finding sufficient evidence for the Florida Conference. While looking at the differences in servant leadership perceptions and follower commitment, I found no statistical evidence to support the differences.

Statement of Purpose

The concept of a leader as a servant originates from the Bible and Jesus Christ's prevailing leadership (Laub, 1999). Servant leadership as a theory originates from Greenleaf (1998). Servant leadership was subsequently adopted by leaders such as DePree (2011), Gardner (1990), Russell (2001), and others as they admired and practiced servant leadership as a new model of leadership. Servant leadership benefits organizations; it refers to putting others' needs first through social justice, cultural leadership, stewardship, humility, accountability, and empowering others. The current study determines whether there was a follower perception of relationships between servant leadership and organizational commitment among the Southeastern and Florida Conference Seventh Day Adventist Churches in Jacksonville, Florida. I also determined whether there was a difference in followers' perception of their leaders as servant leaders between the Conferences and whether there was a difference in followers' organizational commitment.

Objectives

My objectives in this study were to determine if there were any relationships between followers' perception of their leaders' servant leadership and organizational commitment among the Southeastern and Florida Conference SDA Churches in Jacksonville, Florida. I also learned if there were differences in followers' perception of servant leadership and organizational commitment between the members of the two conferences historically White Conference versus historically Black Conference members). To answer my questions, I looked for church members or volunteers in the two Conferences and measured their leaders' servant leadership perceptions and organizational commitment.

Significance of the Study

The importance of servant leadership and commitment is universal for manufacturing and service organizations, whether small or large. According to Abbas et al. (2020), commitment determines the success and failure of organizations. Abbas et al. also stated that servant leadership, which refers to putting others' needs first, is widely accepted across various domains, including education, healthcare, government, and nongovernmental organizations. My study is significant because it measured the perception of relationships between servant leadership and commitment in these organizations and their effectiveness.

 My study is a benchmark for future assessments of commitment and servant leadership in other organizations. The positive research variables could be generalized in other Conferences and religious organizations in neighborhoods and other parts of the

country. The study is also significant because it would provide leaders with a prediction of their member commitment, guiding allocations of current and future volunteer positions. Furthermore, the present investigation offers staunch support for using the SL-7 and KUT scales as an alternative to the SL-28 and other prior scales when researchers investigate servant leadership and commitment as composite or global variables.

Scope and Limitations

One weakness of this study was that the respondents were volunteers. Another weakness was that concentrating on two Florida Conferences and Jacksonville churches alone may have brought up the problem of generalizing the results in other Florida churches or other SDA Conferences in the United States. The generalization issue is fundamental when comparing high-performing and low-performing organizations (Cozby & Bates, 2012). Finally, having two Conferences meant two cultures, which could have affected the outcomes. A cultural problem could also have arisen due to a limited sample because it challenges discovering some aspects of human behavior (Cozby & Bates, 2012).

Organization of the Study

My study begins with statements of the problem and purpose, which sink into the objectives, the significance of the study, the scope and limitations, the organization of the study, and a summary. After the summary, I follow with a literature review, including the theoretical and conceptual framework. The literature review funnels into the research hypotheses and the method section. The method section is divided into research method, research design, sampling method, instrumentation, and data collection. The study also gives research results, discussion, limitations, recommendations for future research, and a conclusion. This is followed by the author's biography, references, and the surveys and demographics in the appendix.

summary

I tested four Research Hypotheses (H1 to H4) in this study. Research Hypothesis 1 (H1) asked: Is there a relationship between followers' servant leadership perception of their leader and their organizational commitment in the Southeastern Conference SDA churches in Jacksonville, Florida? Research Hypothesis 2 (H2) asked: Is there a relationship between followers' servant leadership perception of their leader and their organizational commitment in the Florida Conference churches in Jacksonville, Florida? Meanwhile, Research Hypothesis 3 (H3) asked: Is there a difference in followers' perception of their leaders as servant leaders between the Southeastern and the Florida Conference Churches of SDA in Jacksonville, Florida? Finally, Research Hypothesis 4

(H4) asked: Is there a difference in followers' organizational commitment between the Southeastern and the Florida Conference Churches of SDA in Jacksonville, Florida? I measured servant leadership using the SL-7 scale (Liden et al., 2015). SL-7 demonstrated high validity, with correlations ranging from .89 to .97. Commitment was measured using Klein et al.'s (2014) four-item KUT Scale (Procházka et al., 2019). KUT has been found to have reliability ranging from .84 to .97 (Klein et al., 2014).

Literature Review

Howladar and Rahman (2021) studied the relationship between servant leadership and citizenship behavior. They collected data from 432 management and staff of private commercial banks in Bangladesh. Using the convenience sampling technique and structural equation modeling, they revealed that servant leadership directly influences organizational commitment and organizational behavior, and organizational commitment directly impacts organizational citizenship behavior. Howladar and Rahman also revealed that the relationship between servant leadership and organizational commitment is partially mediated by organizational commitment. They implied that servant leadership of managers can improve corporate citizenship behavior through the indirect effect of members' organizational commitment. This led me to my first Hypothesis (H1): *Is there a relationship between followers' servant leadership perception of their leader and their organizational commitment in the Southeastern Conference SDA churches in Jacksonville, Florida?*

Abbas et al. (2020) studied authentic and servant leadership in higher education in Pakistan. Using a random sample of 323 survey questionnaires and SPSS data analysis, Abbas et al. revealed that authentic leadership was a significant predictor of commitment and performance. In contrast, though present in employees, servant leadership did not effectively predict organizational outcomes. Realizing their findings contradicted prior studies, Abbas et al. recommended training to ensure employee performance and commitment. This led me to my second Hypothesis (H2): *Is there a relationship between followers' servant leadership perception of their leader and their organizational commitment in the Florida Conference churches in Jacksonville, Florida?*

Fry and Matherly (2006) studied the field of performance excellence, emphasizing the inclusion of nonfinancial predictors of performance and customer satisfaction. These predictors included quality of delivery, the process of internal operating measures, growth, and employee commitment, in addition to financial indicators (Fry & Matherly, 2006). Of these indicators, Fry and Matherly discovered that employee commitment was the primary and leading indicator of performance. Therefore, workplace spirituality and spiritual leadership were listed as drivers of organizational performance (Fry & Matherly., 2006). In their study using chi-square for the hypothesized model, Fry, and

Matherly found that it fitted the data well and supported workplace spirituality as a predictor of organizational commitment.

Drury (2004) reported on a quantitative study of servant leadership and organizational commitment. Servant leadership was measured with the Servant Leadership Assessment (Laub, 1999), and organizational commitment was measured with a scale by Meyer et al. (2004). Drury reported a significant but negative relationship between servant leadership and corporate commitment, $R = 168$ to $-.223$, $p < .004$, two-tailed.

Khan et al. (2020) explained the relationship between servant leadership dimensions and organizational commitment in Karachi's healthcare sector. Two separate instruments were developed for data collection, and the questionnaires were distributed among Karachi's healthcare sector employees (Khan et al., 2020). Of these 350 respondents, only 300 completed and returned both questionnaires (Khan et al., 2020). Since the study had three dependent variables, three separate multiple-regression analyses were done (Khan et al., 2020).

Khan et al. (2020) indicated that emotional healing had a significant positive relationship with affective commitment. On the other hand, altruistic calling and emotional healing had a significant positive association with normative commitment. Meanwhile, emotional healing, wisdom, and persuasive mapping had substantial associations with continuance commitment in Karachi's healthcare sector (Khan et al., 2020). Khan et al. suggested that geographical boundaries limited their study. The results were not generalized to all geographical locations. The study was also conducted only in healthcare organizations and, therefore, determined by the type of organization. Khan et al. suggested that similar studies should be done in other geographical areas and organizations.

Saldaña (2021) explored the relationship between servant leadership and organizational commitment while controlling for age, education, gender, and tenure. The study used a convenience sample from 2,000 participants recruited electronically. Saldaña collected data over a month and yielded 142 responses. The responses were analyzed using SPSS Pearson's correlation coefficient to examine the relationship between servant leadership and organizational commitment. Saldaña used three instruments to gather data for the study: a demographic survey, the Servant Leadership Scale (SLS-7) measuring global servant leadership, and the TCM Employee Commitment survey. Saldaña revealed that age and tenure were strongly intercorrelated. Servant leadership results showed a strong correlation with affective commitment, a moderate correlation with normative commitment at .430, and a weak correlation with normative commitment at .172 (Saldaña, 2021).

Cerit (2010) studied the effects of servant leadership behaviors of primary school principals on teachers' commitment. The researchers collected data from 563 teachers working in primary schools in Turkey. Servant leadership behaviors of principals were measured using the Servant Organizational Leadership Assessment (Laub, 1999), and teachers' organizational commitment was measured using the corporate commitment instrument Organizational Commitment Questionnaire (Mowday et al., 1979). Data analysis was performed using SPSS, and the unit of analysis was the school rather than the individual teacher (Cerit, 2010). Mean and standard deviation values determined how the primary school principals performed servant leaders' behaviors and the teachers' organizational commitment levels (Cerit, 2010). Cerit used a bivariate Pearson correlation test to determine the relationship between servant leadership and organizational commitment and conducted multiple regression analyses. Cerit revealed a significant and positive relationship between the servant leadership behaviors of principals and teachers' commitment to the school. The correlation results were $R = .837$ to .932 (Cerit, 2010, p. 310). Cerit also showed that servant leadership was a significant predictor of teachers' school commitment and that the strongest predictors were valuing people, developing people, and displaying authenticity (p. 312).

Valéau et al. (2013) did a study between volunteer commitment to organizations and beneficiaries and turnover intentions. They intended to use volunteer commitment to discover turnover intentions. They defined commitment as a psychological state, including a desire (affective commitment), a need (continuance commitment), and an obligation (normative commitment) to maintain employment in an organization (Meyer & Allen, 1991, p. 61). Based on a sample of 343 volunteers from various organizations, Valéau et al. found that affective and normative organizational commitment and commitment to beneficiaries are uniquely related to turnover intentions. In addition, they found two statistically significant interactions, namely, affective and normative commitments, and that beneficiaries were more strongly related to turnover intentions when the affective organizational commitment was low. Valéau et al. also found evidence that Meyer and Allen's (1991) three-component commitment model applies to volunteers in terms of commitment to the volunteer organization and their beneficiaries.

Melinda et al. (2019) studied servant leadership in higher education to discover the differences in servant leadership perceptions between State and Private Universities (Melinda et al., 2019). The researchers measured servant leadership behaviors as a multidimensional construct using the Servant Leadership Behavior Scale (SLBS). Using the SPSS independent sample t-test, their results showed that servant leadership behavior in higher education differed between State and Public Universities (Melinda et al., 2019). The main difference from the sample was in one of the constructs, namely Transcendental Spirituality (Melinda et al., 2019). This led me to my third Hypothesis

(H3*): Is there a difference in followers' perception of their leaders as servant leaders between the Southeastern and the Florida Conference Churches of SDA in Jacksonville, Florida?*

Kumari and Priya (2017) studied the differences between commitment among employees of Public and Private Bank Managers. These researchers measured the differences in commitment among the two groups using the Organizational Commitment Scale developed by Allen and Mayer (1990). Kumari and Priya used the SPSS Independent t-test, among other statistical tools, to test their hypothesis of differences (Kumari & Priya, 2017). The results from the t-test showed that Public Sector Bank Managers projected more commitment than Private Sector Managers (Kumari & Priya, 2017). This led me to my fourth Hypothesis (H4): *Is there a difference in followers' organizational commitment between the Southeastern and the Florida Conference Churches of SDA in Jacksonville, Florida?*

Research Method

This study employed a quantitative research method whereby I used a combination of descriptive statistics, correlational, and quasi-experimental methods to establish if there was a positive and significant relationship between followers' servant leadership perception of their leader and their organizational commitment in the Southeastern Conference SDA churches in Jackson, Florida (H1) and if there was a statistically significant relationship between followers' servant leadership perception of their leader and followers' organizational commitment in the Florida Conference churches in Jacksonville, Florida (H2). My study also asked whether followers' perceptions of their leaders as servant leaders differed between the Southeastern and the Florida Conference Churches of SDA in Jacksonville, Florida (H3) and whether followers' organizational commitment differed between the Southeastern and the Florida Conference Churches of SDA in Jacksonville, Florida (H4).

Research Design

My study used a causal design while testing hypotheses 1 and 2 and a descriptive design while measuring hypotheses 3 and 4. Hypotheses 1 and 2 estimated relationships with supporting literature, whereas Hypotheses 3 and 4 measured relationships not supported by enough literature (Monge & Williams, 2001). Research Hypothesis 1 (H1) asked: *Is there a relationship between followers' servant leadership perception of their leader and their organizational commitment in the Southeastern Conference SDA churches in Jacksonville, Florida?* Research Hypothesis 2 *(H2)* asked: *Is there a relationship between followers' servant leadership perception of their leader and their organizational commitment in the Florida Conference churches in Jacksonville, Florida?* Meanwhile, Research Hypothesis 3 (H3) asked: *Is there a difference in followers' perception of their leaders as servant leaders between the Southeastern and the Florida Conference Churches*

of SDA in Jacksonville, Florida? Finally, Research Hypothesis 4 (H4) asked*: Is there a difference in followers' organizational commitment between the Southeastern and the Florida Conference Churches of SDA in Jacksonville, Florida?*

Sampling

I looked at the relationships between members of two distinct conferences whose populations were about 500. The sample size was estimated at 67 participants, which I calculated using the GPower Software for correlations (Faul et al., 2009). I ended up with 70 study participants, 100.5% of my estimated number (33 from the Southeastern Conference and 37 from the Florida Conference). Participants in this study were drawn from a random sample of those with membership in the Conference churches regardless of whether they had a position in the church hierarchy, and participation was voluntary.

Instrumentation

This study utilized the SL-7 instrument, a servant leadership assessment tool developed by Liden et al. (2015) for measuring leadership perceptions, and the KUT scale by Klein et al. (2014) for measuring commitment. The study used SL-7 and the KUT scale as unidimensional scales to answer Hypothesis Questions 1 and 2, analysis of relationships, and Hypothesis Questions 3 and 4, analyses of differences.

My choice of SL-7 was guided by its strong psychometric properties and represented each of the original items in SL-28 (Liden et al., 2008). Second, SL-7 saved time because the respondents completed 21 fewer items with a negligible loss of reliability and validity. I measured servant leadership as a global unidimensional construct covering emotional healing, creating value for the community, providing conceptual skills, empowering, helping subordinates grow and succeed, putting aides first, and behaving ethically. I used the KUT scale (Klein et al., 2014), a tool that measures commitment as a bond because first, it is the shortest of the three most widespread scales, and second, it has been used in other studies (Mai et al., 2016; Procházka et al., 2019). Finally, the scale has good psychometric characteristics (Klein et al., 2014). KUT has an internal validity of Cronbach's alpha > .86, and the individual factor loadings were KUT1 = .97, KUT2 = .84, KUT3 = .96, and KUT4 = .91 (Klein et al., 2014). I measured commitment as a bond in activities such as regular attendance, serving in church ministries, giving, and taking up leadership roles.

Data Collection

My survey respondents included about 500 volunteers from the two Conferences randomly selected with the assistance of their pastors' offices. I used a self-storing link (https://surveylink.com), allowing respondents to access and complete the survey. I

also used complementing paper surveys. The survey link included a remark that participation is voluntary and anonymous. The survey link was also posted in the church bulletins of the participating churches. I also used word of mouth to advertise the research during church group meetings and provided paper surveys as needed.

I distributed two survey documents in one link (one for servant leadership and the other for organizational commitment). The Likert-like survey for servant leadership had seven items measured on a scale of 0 to 6, with 0 = *strongly disagree* and 6 = *strongly agree*. The KUT scale for organizational commitment had five items on a scale of 0 to 4, where zero = *no commitment at all* and 4 = *passionate commitment*. Data were automatically saved in a database for later analysis. No identifying codes were included with the data to ensure anonymity. Toward the end of the response window, I sent a reminder email to encourage and thank the respondents for their support. I also thanked those who had completed their surveys, including all the volunteers and leaders who assisted in the survey process.

Results

The survey link returned raw data, which I assembled and analyzed using SPSS to show the analyses of relationships and the analyses of differences between the two groups (Conferences 1 and 2). I used SPSS Bivariate analysis to show the relationships and the independent sample t-test to show the differences. For the relationships, I analyzed Hypotheses 1 and 2, finding whether there was a statistical relationship between followers' perception of their leaders as servant leaders and their organizational commitment in Conferences 1 and 2. Statistical correlations for the Conference 1 sample showed M = 32.9, SD 7.65 for SL and M = 13.2, SD =1.65 for KUT, reporting medium levels of correlation $r(31) = 53$, $p = 0.02 < 0.05$ compared to Conference 2 sample M = 4.6, SD = .93 for SL and M = 3.2, SD = .66 for KUT reporting lower levels of correlation $r(35) = .24$, $p = 0.15 > 0.05$. Therefore, sufficient evidence exists to accept H1, showing significant correlations, and rejecting H2 for lack of statistical evidence of sufficient correlations and relationships. To analyze differences, I used Hypotheses 3 and 4 to measure the differences in the perception of servant leadership and the differences in commitment between Conferences 1 and 2. An independent samples t-test showed that for servant leadership differences (H3), the Conference 1 sample, M =33.3, SD = 7.80, and the Conference 2 sample, M =33.6, SD =6.53 reported $t(68) = .17$ $p = .86 > 0.05$ Since there are no statistically significant differences, I cannot accept H3. For H4, the independent sample t-test for the Conference 1 sample showed M = 13, SD = 1.73, and the Conference 2 sample showed M =13, SD = 1.73, reporting $t(68) = .17$, $p =.88 > 0.05$. Like H3, there are no statistically significant differences between the two groups. Thus, I cannot accept the hypothesis of no differences in organizational commitment and reject the H4 alternate hypothesis of differences.

Discussion

Servant leadership and member commitment are perhaps among the most crucial assets for organizations, especially church organizations (Abbas et al., 2020). Individuals' differences in servant leadership predict many important world outcomes (Laub, 1999). According to Laub (1999), management theories have evolved, and these changes call for leadership that views workers as persons and places service over self-interest and self-promotion. Likewise, member commitment is essential in organizations, reflecting the dedication and response to work on organizational goals and determining the success and failure of organizations (Abbas et al., 2020).

My results for Research Hypothesis 1 revealed moderate relationships between servant leadership and commitment, showing Pearson correlation coefficients of 0.525, which led to significant relationships at 0.002 < 0.05. We can confidently state that the magnitude of the relationship between servant leadership and commitment of the Southeastern Conference SDA churches of Jacksonville, Florida, is good enough to be generalized to the population from which the sample was drawn at p< 0.05.

My results for Research Hypothesis 2 did not indicate statistical evidence of a relationship between servant leadership and commitment at the Florida Conference Churches of Jacksonville, Florida. A Pearson correlation of .242 (p = .149 < 0.05) was seen in the results. Given the sample size of N =37, the magnitude of the relationships of these groups is not good enough to be generalized for the sample drawn at p < 0.05. My study results on relationships between servant leadership and commitment are inconsistent with J.P. Meyer et al. (2004), P.O.Omogo (2019), and Howladar and Rahman (2021). For example, in their study, Howladar and Rahman revealed that servant leadership directly influences organizational commitment and behavior.

Research Hypothesis 3 asked whether there was a difference between followers' perception of their leaders as servant leaders between the Southeastern and the Florida Conference Churches of Jacksonville, Florida. My data analysis suggested that there is no significant difference in terms of member perception of their leaders as servant leaders between the two Conference churches. Consistent with my study, Pekerti and Sendjaya (2010) found that SL was perceived as culturally universal in the two cultures studied (Australia and Indonesia). Pekerti and Sendjaya (2010), Sendjaya 2015 and Ricky 2017 also found differences among SL's attributes, meaning that servant leadership attributes were not all rated equally crucial across cultures.

Research Hypothesis 4 asked whether there was a difference in followers' organizational commitment between the Southeastern and Florida Conference SDA Churches in Jacksonville, Florida. My data analysis suggests no significant difference in followers' commitment between Conferences 1 and 2. My study results contradict the

belief that culture profoundly influences management thought (Randall, 1993) and are inconsistent with Kumari and Priya (2017), who found a difference between commitment among Public sector and Private sector bank managers.

This study used volunteers from two SDA Conferences in Jacksonville, Florida, using only three churches. Different results could have been found if the sample had been taken from more than three churches or other cities and Conferences in the United States. Possible future research directions include repeating this study using samples from other churches, cities, or Conferences. Second, it is recommended that this study be duplicated in multiple regions of these Conferences or even nationally. Third, further studies may be done to determine potential moderator or mediator variables not tested in this study.

Conclusion

This study focused on the relationships between followers' perception of servant leadership and their organizational commitment, including differences in the perception of servant leadership and independent group commitment. I aimed to analyze the relationships and differences in servant leadership perceptions and commitment between the Southeastern and Florida Seventh-day Adventist Conference Churches in Jacksonville, Florida (Conferences 1 and 2).

For Research Hypothesis 1, my data analysis suggests that in the Southeastern Conference SDA Churches of Jacksonville, Florida, a positive and statistically significant relationship exists between followers' perception of their leaders as servant leaders and their organizational commitment. For Research Hypothesis 2, my results showed no statistically significant relationship between followers' perception of servant leadership and their organizational commitment in the Florida Conference SDA Churches of Jacksonville, Florida. Hypothesis Question 3 shows no statistically significant difference in terms of member perception of their leaders as servant leaders between the two Conference churches. Hypothesis Question 4 suggests no significant difference between Conferences 1 and 2 in followers' commitment. These study results will help to encourage the presence of servant leadership and organizational commitment in Conferences 1 and 2 and guide the future direction of servant leadership and organizational commitment research and praxis.

Author's Biography

Gladness Mtango is a third-year Ph.D. student at Regent University School of Business & Leadership. Her most recent job was in healthcare, where she worked as a health educator for the Florida Department of Health. Her interests are servant leadership,

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Appendix

Survey A: Servant Leadership Survey Instrument (Liden et al., 2015)

This anonymous and confidential survey asks you to evaluate your leader. The 7-Items in this survey cover a variety of attitudes and behaviors. You will consent to participate in this survey by checking each item below. The benefit of this survey is that you will be helping us understand what factors make up servant leadership.

Please use the following 0-6 scale to indicate your agreement or disagreement with each item. Please respond to each statement by selecting one of the seven boxes: the higher the number, the more robust the agreement with that statement. The selection is a continuum where "0" equals zero amount or agreement, and the highest number equals the maximum amount possible. Please respond to each statement in this section as you believe your leader would think, act, or behave. Return to me via your church clerk or online: https://Suveylink.us. Thank you, and may God bless you. *Respondents shall assess the items on the Seven-point Likert scale ranging from 0 (Extremely disagree' to 6 'extremely agree').*

1) My Pastor cares about my problems and well-being **(**Emotional Healing).

0	1	2	3	4	5	6

2) My Pastor is actively helping the community surrounding the organization and encouraging followers to participate (Creating Value for the Community).

0	1	2	3	4	5	6

3) My Pastor is competent in solving work problems and understanding the churches' goals **(***Conceptual Skills**)*

0	1	2	3	4	5	6

4) The Pastor entrusts members with responsibility, autonomy, and decision-making influence (Empowering)

0	1	2	3	4	5	6

5) The Pastor helps Members reach their full potential and succeed in their faith (Helping members grow and succeed)

0	1	2	3	4	5	6

6) The Pastor prioritizes meeting the needs of members before tending to their own needs (Putting members first)

0	1	2	3	4	5	6

7)   My Pastor is honest and trustworthy and serves as a model of integrity (Behaving ethically).

0	1	2	3	4	5	6

Survey B: Organizational Commitment Survey Instrument (KUT, Klein et al. 2014)

This anonymous and confidential survey asks you to evaluate your commitment to your church. The 4-Items in this survey cover a variety of attitudes and behaviors. You will consent to participate in this survey by checking each item below. The benefit of this survey is that you will be helping us to understand what factors make up the organizational commitment of the church.

Please use the following 0-4 scale to indicate your agreement or disagreement with each item. Please respond to each statement by selecting one of the Four boxes: the higher the number, the more robust the agreement with that statement. The selection is a continuum where "0" equals zero amount or agreement, and the highest number equals the maximum amount possible. Please respond to each statement in this section as you believe it relates to your thoughts, actions, or behavior. Return (survey) to me via your church clerk or online: https://Suveylink.us/. Thank you, and may God bless you.

Respondents shall assess the items on the five-point Likert scale ranging from 0 ('not at all to 4 'extremely committed)

1) KUT1. How committed are you to your Church? (Regular attendance)

0	1	2	3	4

2) KUT2. To what extent do you care about your Church? (Serving in the ministries of your church)

0	1	2	3	4

3) KUT3. How dedicated are you to your Church? (Giving tithe, donations, and gifts)

0	1	2	3	4

4) KUT4. To what extent have you chosen to be committed to your Church? (Taking up leadership roles)

0	1	2	3	4

Demographics

Gender

Male	Female

Tenure: How long have you been in this church?

0-5 yrs.	5-10 yrs.	10-15yrs.	Over 15yrs.

Age

18-30 yrs.	30-50 yrs.	50-70 yrs.	Over 70 yrs.

Location: How far is your home from the church?

Ten miles or less	Twenty miles or less	Thirty miles or less	Over thirty miles

The Resilience of Women Leaders

Nicole Stallings Parker
Regent University School of Business & Leadership
Roundtable: Organizational Leadership

Abstract

This study explored the coping skills, beliefs, values, and leadership styles that cultivate and build resilience in women leaders. This study was conducted to understand how women leaders build endurance during adversity. The data examined in this study answer the research question: Why is resilience important for women leaders in the workplace? The findings from this phenomenological study reflect the emerging theories that show resilience is essential to women leaders in the workplace because they are directly impacted by the following cluster values: attitude, beliefs, commitment, determination, fortitude, intentions, desire to overcome, perspective, relentlessness, and self-regulation.

Keywords: Resilience, Women Leaders, Workplace, Adversity, Leadership

This qualitative study aims to understand further the discussion involving resilience in women leaders. This study is important because it advances and evolves industry knowledge in leadership away from inadequate theories that inaccurately describe the impact of leadership effectiveness. This study was conducted to understand how women leaders build endurance during adversity. The data examined in this study answer the research question: Why is resilience important for women leaders in the workplace?

Using a qualitative approach, interviews with highly successful and influential women leaders within academia, corporate, and government who are resilient women leaders in the workplace discussed the essential coping skills, beliefs, values, and leadership styles that cultivate and build endurance during adversity. Women within their first 10 years of leadership were excluded from the study because they needed sufficient experience and or opportunities to encounter and overcome enough challenges to speak consistently about the themes and patterns of resiliency.

Reed (2018) stated that resilience does not fluctuate daily or weekly. Instead, resilience reflects a specific pattern of how leaders interpret their current reality and, more importantly, assess opportunities for influencing the future. Furthermore, Reed asserted that one of the most distinguishing differences between resilient and nonresilient leaders is the time spent languishing in the role of a victim. Resilient leaders get up and move on to the adaptation and adjustment mode. At this point, resilient leaders assume responsibility, and then action is taken in an upward trajectory, which is the beginning phase of recovery (Reed, 2018).

According to Chemers (1997), academic researchers ignored the overwhelming challenges related to gender and leadership until the 1970s. Northouse (2018) asserted that women in leadership roles brought about an understanding of the changes in American society that now have a scholarly interest in promoting gender equity in leadership. However, significant gaps in the literature regarding this area of study still need to be researched to explore and address the effects on leadership development activities and the effectiveness of women leaders (Northouse, 2018).

Researchers have discovered that the gender gap in leadership is a global phenomenon where women are disproportionately placed in lower-level and lower-authority leadership positions than men (G. N. Powell et al., 2003). Sobehart and Dougherty (2009) defended the challenge for women leaders: "An issue better understood makes us better able to make a strategic impact on the condition of the underrepresented and underserved" (p. 218). The structured interviews within this study provide scholars and research practitioners with an increased understanding of leader resilience about gender, specifically focusing on the implications for women's professional development.

Statement of the Problem

Leadership development research continues to focus on generating theory to understand how, when, and why leadership development should be introduced into an organizational human resource strategy (Collins & Holton, 2004; Yukl, 2002). Compared to the ongoing research efforts in leadership theory and application, the field of leadership development has received very little empirical attention (Collins and Holton, 2004).

Additionally, research on women in leadership and the impact of adversity in the workplace could be more extensive for describing and studying the different experiences and needs for leadership development (Johnson & Indvik, 2001). By filling in the gap, researchers understand the implications surrounding the importance of leader resilience, especially as the number of women in leadership positions continues

to grow. Bass (1985) explained that resilience is a virtue upon which all virtues and values are established. It is a process toward becoming.

According to Northouse (2018), women are underrepresented within the upper echelons of academia, corporations, and government systems. Gervais (2019) discovered that women are among the top leadership ranks in American organizations, occupying over half of all management and professional positions (51.5%). However, more senior executive-level leadership positions show a very different story: Women only represent 5.4% of Fortune 500 CEOs (considered an all-time high; Brown, 2017) and hold only about 20% of the Fortune 500 board member seats (Gervais, 2019).

Galinsky et al. (2013) stated that although men have become more domesticated in recent years, women take on the primary responsibility of childcare, household organization, and chores (Belkin, 2008; Craig, 2006; Pailhe & Solaz, 2008). In response to these ongoing work/home dilemmas, some women consciously chose not to marry or have children, while others attempted to become *superwomen* and struggled to excel in every role (Hewlett, 2002; Nieva & Gutek, 1981).

Traditional workplace norms made it incredibly difficult for women to rise in the leadership ranks (Normann et al., 2013). Women leaders who take advantage of workplace leave and flexible-hour programs are often diminished and marginalized (Northouse, 2018). Successful and influential women leaders who legitimately take time off from their careers usually find reentry very stressful, returning at a much lower level than the level they left (Williams, 2012). With this understanding, this significance should support answering the research question: Why is resilience important for women leaders in the workplace?

Literature Review

Resilience is "a dynamic process encompassing positive adaptation within the context of significant adversity" (Luthar et al., 2000, p. 543). Researchers initially thought resilience was an inborn capacity for adaptation and transformation. However, resilience is considered the ability of individuals to adapt to adversity by developing resilient behaviors, thoughts, and coping skills. Resiliency theory stems from the extensive research of Werner (1993). Werner discovered that resilient people were those who, despite exposure to environmental hardships and stressors, could still build successful lives.

According to Coutu (2002), several theories describe the origin of resilience. Coutu asserted that many theories overlap in one of three ways. Resilient people consistently possess three significant characteristics: "a staunch acceptance of reality; a deep belief, often buttressed by strongly held beliefs and values, that life is meaningful; and a determination and an uncanny ability to improvise" (Coutu, 2002, p. 48).

Forbes (1998) presented Theory F, representing the first scholarly work giving due credit to a woman's leadership style. Theory F identifies and distinguishes the need for managerial and political aspects of leadership, encouraging women to lead with care, determination, and compassion. Forbes contended that influential leaders within the 21st century need to encourage values that align with service and a proven work ethic of care toward others. More completely, Forbes believed influential leaders can acknowledge and embrace the interdependence among all people as they foster and cultivate personal empowerment.

Ramsey and Blieszner (1999) examined the interviews of women leaders over the age of 45 during the mid-1990s. Participants shared their perspectives on life, values, and spirituality. During interviews, the women discussed how they developed the strength to rebound from life's adversities, challenges, oppositions, and disappointments. They spoke about how they exhibited resilience and strong spiritual faith *despite* and *because of* the hardships, struggles, and obstacles they encountered. The challenges they mentioned included poverty, the deaths of parents, siblings, children, and spouses, chronic illness, war, loneliness, depression, fear, discrimination, job loss, and disrespect. Participants exhibited resiliency because of their abilities to garner strength through reflection and thoughts about the past, present, and future, believe in a higher force/God, and find purpose and peace in an afterlife.

K. C. Powell (1998) investigated 12 senior executive women on how they coped with challenging situations, perceive hardships, and overcome obstacles. The women identified several factors connected to community support, self-discipline, and determination contributing to their advancement to senior-level positions. K. C. Powell specifically explained internal barriers, including self-confidence, character, and personality traits, and external barriers, including gender biases/gaps or the *good ole boys* network.

Hamel and Valikangas (2003) believed that the world is becoming chaotic faster than organizations are becoming resilient to the extent that there is a substantial decrease in overall corporate performance earnings, resulting in companies failing to meet yearly projections.

A review of a study on resilience and organizations revealed several personal resilience-related qualities, behavioral dynamics, and many benefits to organizations (Pincott, 2014). Competition for a job or promotion usually falls in favor of the more resilient person because of the long-term probability for success (Siebert, 2005), background and experiences that offer better coping skills (Fredrickson, 2001), the ability to get through tough times (Brooks & Goldstein, 2008), and the ability to learn new skills quickly and effectively (Gorelick et al., 2004). In a study on identifying and building resilience at

work, Warner and April (2012) identified processes and attributes resilient people use to deal with and get through stressful times.

Research Methodology

The phenomenological research method was used to explore emerging themes and investigate perceptions of resilient, successful women leaders in the workplace regarding their resiliency and leadership. This phenomenological research approach was best suited for this study in order to gain a better understanding of the participants' lived experiences. Data were collected through an in-depth interview to answer the research question: Why is resilience important for women leaders in the workplace? Although participants are from different industries (academia, corporate, and government), they share the experience of facing many adversities while persevering (Colaizzi, 1978; Creswell & Poth, 2016; Merriam, 2002).

According to Creswell and Poth (2016), the phenomenological inquiry is a path to an experience's underlying meaning. Phenomenological methods of study are used to examine the structures/streams of consciousness relative to the experience of the participants, searching "for essential, invariant structure (or essence) or the central underlying meaning of the experience" of a particular phenomenon (Creswell & Poth, 2016, p. 52; Giorgi & Giorgi, 2003).

The participants selected for this qualitative study had experiences with leadership and an awareness of resilience. They were in a position to describe and communicate their feelings and thoughts about their lived experience. Therefore, a purposeful participants process was adopted (Creswell & Poth, 2016; Patton, 2002). According to Punch (2013), research purpose is critical to making sound sampling decisions. By engaging a purposeful participants process, this study focused more on the quality of data collected, which is appropriate and necessary for a qualitative study (Patton, 2002). The process and methodology involved asking participants to describe perceptions and their imagination and memory of experiences (Polkinghorne, 1989). Women within their first 10 years of leadership were excluded from the study because they needed sufficient experience and/or opportunities to encounter and overcome enough challenges to speak consistently about the themes and patterns of resiliency.

An in-depth interview is a methodology for data collection within a phenomenological study (Giorgi & Giorgi, 2003; Polkinghorne, 1989). In-depth interviews offer a very flexible data-gathering tool and are easily modified to accommodate a variety of research and applied situations (Punch, 2013). Punch (2013) believed interviewing is one of the main tools of qualitative data gathering a "good way to access people's perceptions, meanings, definitions of situations and constructions of reality" (p. 175). As it turns out, an in-depth interview is a preferred tool among feminist qualitative

researchers whenever there is a choice for a nonhierarchical research relationship between participant and researcher (Punch, 2013). Furthermore, Punch identified in-depth interviewing as a tool that minimizes status and gender differences between researcher and participant, increasing communication, rapport, breadth, and depth of disclosures that can translate into a more comfortable environment, which enhances greater data quality and insights for the study in question.

Role of the Researcher

Strauss and Corbin (1994) suggested that, as researchers, we sincerely understand that we must accept full responsibility and hold ourselves accountable for the interpretative roles of what we observe, hear, and read. Colaizzi (1978) concurred and contended that researchers carry into their research the sensitizing possibilities of their own personal and research experiences, training, readings, beliefs, values, and explicit theories used within disciplines that might be useful.

Data Collection

The target population for this phenomenological study consisted of women leaders who occupy senior-level positions within academia, corporate, and government. Three women leaders participated in the study. The inclusion criteria included women with (a) more than 10 years of experience in a senior-level leadership position; (b) the knowledge and ability to read and comprehend written and spoken English language; and (c) consistent access to electronic media, which included a functioning landline telephone, cellular device, and or a computer network were included. For this study, a leadership role is defined as having responsibility as a manager of 10 or more people or having been or still being a significant leader on a high visibility/large project within the workplace.

Also, women who were unable to read and comprehend written and spoken English and who did not have access to electronic media (i.e., functioning landline telephone, cellular device, and or a computer network) were excluded from participating in the study, as this is a requirement for all communication between the participants and the researcher. Males were excluded, given that the study focuses on identifying similarities across lived experiences that involve women leaders and their perspectives on resilience.

Informed Consent Procedures

A recruitment letter was mailed to prospective participants interested in learning more about the study, outlining an overview of the research. An email script was developed explaining the details of the research for those individuals who are interested in the research study. The researcher created a separate email script for individuals who still needed to meet the inclusion criteria and sent it to them accordingly. For the

participants who met the inclusion criteria and agreed to participate in the study, an email was sent to each individual with an Informed Consent Form for the research study participation document.

The consent form included the purpose of the study, procedures, any possible risks or benefits to participating, a participation statement, confidentiality of information, and contact information for answers to interview questions. For audiotaping semistructured face-to-face interviews, each participant was emailed a voluntary consent to audiotape document before the interview.

Interview Guide

An interview protocol was created to guide the interview organization and implementation. The interview protocol included instructions for each interview. The six interview questions were developed to stimulate an in-depth discussion of women leaders' lived experiences with significant challenges they encountered in the workplace.

IQ1:   How would you define resilience?

IQ2:   How does/has resiliency worked for you in the context of your role as a woman leader?

IQ3:   Would you please share with me three experiences of significant challenges during your tenure as a leader?

IQ4:   What personal characteristics or abilities did you use to overcome each of those significant challenges?

IQ5:   When reflecting on these experiences of significant challenge, what other thoughts might you have about the role of resilience in leadership?

IQ6:   What recommendations would you provide to young female leaders striving toward a senior-level position?

Interview Procedures

Each individual participated in a 30-minute audio-taped, semistructured interview to reveal significant challenges experienced as a woman leader and what strategies are believed to encourage and promote resilience in her leadership roles. To maintain confidentiality, each interview was conducted in the participant's workplace, an agreed-upon workspace, home, or via telephone—whichever was most convenient for the participant. At the start of the interview, the researcher discussed the study's purpose and confidentiality procedures, and the participant was offered an opportunity to ask

any questions regarding the study. To ensure the participant's right to privacy, all collected data (i.e., audio-taped interviews, field notes, written documentation) were secured in a locked drawer, and computer files were stored and encrypted on a password-protected external USB throughout the study.

Collected data were not stored on the hard drive of any computer or laptop. By Regent University research protocol, the researcher destroyed all audiotapes and data after 30 days, with the demagnetization of audiotapes and professional shredding of all paper documents. The research study results did not include information regarding the participants' identities. The researcher included the participants' industry types and locations. However, no names, places of business, or other identifying factors were published.

While conducting the interviews for this qualitative study, a prescribed research protocol served for accuracy, credibility, and transferability (Yin, 2014). Permission to proceed with a qualitative study intended for publishing must receive proper approval from the Institutional Review Board of Regent University. Application to the board includes Informed Consent Forms for each participant's signature. The consent forms were written at a level of communication to facilitate a clear understanding by the participants involved in the research. This research study was not published.

Data Analysis

A manual coding process analyzes data to determine the dynamic concepts, themes, and theoretical frameworks. The coding process followed an induction process. Patton (2002) stated:

> Inductive analysis involves discovering patterns, themes, and categories in one's data. Findings emerge from the data through the analyst's interactions with the data. Qualitative analysis is typically inductive in the early stages, especially when developing a codebook for content analysis or figuring out possible categories, patterns, and themes. (p. 542)

According to Miles et al. (2018), "Coding is divided into two major stages: first cycle and second cycle coding" (p. 64). The first-cycle coding methodology represents codes initially designated to data units, and the second-cycle coding methodology works in concert with the resulting first-cycle codes (Miles et al., 2018, p. 64).

According to Chenail (2012), coding in qualitative data analysis is a function of repetition in that each code must include the unique qualities of that which is being coded to create an essential and meaningful code. Miles et al. (2018) emphasized that "codes are primarily, but not exclusively, used to retrieve and categorize similar data

units so the researcher can quickly find, pull out, and cluster the segments relating to a particular interview question, hypothesis, concept, or theme" (p. 63).

Results

The findings from the perceptions of three women leaders who believe resilience is important for women leaders in the workplace follow. The first-cycle data units describe the experiences that generate the first-cycle codes. The participants provided experiences and perceptions that influenced the first cycle coding methodology.

Table 1 contains excerpts from Interview Question 1.

Table 1: Induction Process—Interview Question 1: How would you define resilience?

Participant	Interview answers with codes
1	"I define resilience as the ability to recover (Code: Recover) in the midst of struggle (Code: Struggle) or hardship (Code: Hardship). It is having the strength (Code: Strength) and determination (Code: Determination)—deep down, in your heart and soul, gut type of strength to run back, fight back, talk back, yell back and get on your feet no matter what your situation is (Code: Relentless)."
2	"Resilience is facing a difficult situation with little or no help or resolution and figuring out how to still do your best. It is perseverance (Code: Perseverance), strength (Code: Strength), self-discipline (Code: Self-discipline), inner courage (Code: Courage), and determination (Code: Determination) beyond a setback. It is a switch. For some people, you have to turn it on or off; for others, the resilience button stays on, so they are always aware (Code: Awareness) and ready."
3	"Resilience is becoming stronger (Code: Strength) by your struggle (Code - Struggle). It is the capability to recover (Code: Recover), adjust, adapt, and overcome (Code: Overcome) from a misfortune. Resilience is dealing with tough times and tough (Code: Tough) conditions that stretch beyond your capacity and changing (Code: Change) in a way that makes you better so you can return (Code: Return) stronger than you were before your setback."

First-cycle coding generated 19 codes for Interview Question 1. The codes represent the values from each participant using induction coding analysis. Table 2 contains the clustered codes that display attitude, beliefs, commitment, and determination.

Table 2: First-Cycle Codes and Values Clusters—Interview Question 1

Code clusters	Values cluster
Determination (2), Perseverance	Determination
Awareness, Change, Courage	Fortitude
Strength	Intentions
Overcome, Recover, Struggle, Hardship, Return	Desire to Overcome
Relentless, Tough	Relentlessness
Self-Discipline	Self-Regulation

There are many ways of reorganizing codes and assembling them into specific clusters because they seem to go together (Miles et al., 2018, p. 82). Clustering is a process that can assist with further explaining comprehensive levels of qualitative data as it helps researchers better understand data by grouping and then conceptualizing ideas that have similar patterns or characteristics (Miles et al., 2018, p. 276). Table 3 contains excerpts from Interview Question 2.

Table 3: Interview Question 2: How does/has resiliency worked for you in the context of your role as a senior leader?

Participant	Interview answers with codes
1	"God and spirituality (Code: Spirituality). I trust God (Code: God). I grew up believing that God would not burden me with more than He knew I could handle. I could feel the cogs and wheels turning inside me as a leader (Code: Leader) whenever I had a setback (Code: Setback). I remember feeling like God wanted me to do something else, go somewhere else, or just be still. I allowed adversity (Code: Adversity) to teach instead of tearing me apart. Resiliency worked for me sometimes in a way that forced me to sit down and shut up long enough to realize what was happening so I could reassess, reorganize, and readdress (Code: Reorganize)."
2	"Pick your poison…Either way, there is judgment. As a senior leader, resiliency has worked in a capacity (Code: Capacity) to emphasize and draw on my success and strengths (Code: Strength). It makes me work harder and overall builds (Code: Growth) my self-confidence (Code: Self-confidence), mainly when I reflect on what occurred. Resiliency has

Participant	Interview answers with codes
	permitted me to advocate for myself because I know I deserve to be where I am."
3	"I had to adapt and overcome (Code: Overcome) as a senior leader. Once you gain enough experience in the area of resilience, you become agile (Code: Agility) and flexible. You have to study yourself and the things within your environment. Resilience makes you seek knowledge, skills, mentoring, and motivation (Code: Motivation). It also makes you creative (Code: Creativity). As a senior leader, when things did not work out, or I had a surprise or setback, I immediately became innovative about how to resolve a problem or fix a situation."

First-cycle coding generated 14 codes for Interview Question 2. The codes represent the values from each participant using induction coding analysis. Table 4 contains the clustered codes that display attitude, beliefs, commitment, and determination.

Table 4: First-Cycle Codes and Values Clusters—Interview Question 2

Code clusters	Values cluster
God, Spirituality	Beliefs
Leader	Fortitude
Adversity, Overcome, Set-back	Desire to Overcome
Recognize, Agility, Strength, Motivation, Capacity	Intentions
Self-Confidence, Growth	Self-Regulation
Creativity	Relentlessness

Table 5 contains excerpts from Interview Question 3.

Table 5: Induction Process—Interview Question 3: Would you please share with me three experiences of significant challenges during your tenure as a leader?

Participant	Interview answers with codes
1	"My first situation was when I was responsible for organizing a seminar for visiting professors, and my colleague challenged my entire presentation, suggesting I was incompetent (Code: Tolerance). We had an audience, by the way. The second was when I interviewed for a consulting position in my community right after giving birth to my second child. I was challenged (Code: Challenge) about possibly pulling

Participant	Interview answers with codes
	the "mommy card" in the middle of the project. The last incident was last year. When I expressed an interest in becoming a chef. I am not sure if you want me to tell you about the outcome or not…"
2	"We had just experienced our second decline in market share against a major competitor, so everyone was on edge and paranoid (Code: Endurance). The bottom line was that the steering committee, primarily men, needed to find my skills, experience, and knowledge base more helpful and relevant. I was dismissed from the committee without a say (Code: Disappointment). The second challenge I experienced was when my vice president gave me feedback on my performance appraisal that spelled out that I was an idiot (Code: Unexpected). My level of education was challenged, I was asked personal questions about my family…I was in an interracial marriage at that time. My leadership style or lack thereof was criticized and so on…"
3	"Well, there was that time when I had a family member that had become chronically ill rather quickly. The person passed away while I was on a forced business trip, but that is another story. In any case, I felt guilty about not helping out and requested time off (Code: Emotional). Someone else in my department had just returned to the office after getting approval for the same situation…a man, by the way. It just so happens that our team was in the middle of business planning (Code: Planning). I was reprimanded for not having my priorities in order. The third challenge was when my boss promoted one of my subordinates to be my boss. I went on a business trip, and when I returned, one of the guys that worked for me was promoted without my knowledge (Code: Unexpected), and I had to report to him on two of the projects I was working on."

First-cycle coding generated eight codes for Interview Question 3. The codes represent the values from each participant using induction coding analysis. Table 6 contains the clustered codes that display attitude, beliefs, commitment, and determination.

Table 6: First-Cycle Codes and Values Clusters—Interview Question 3

Code clusters	Values cluster
Disappointment, Emotional	Attitude
Planning	Commitment
Endurance	Determination

Code clusters	Values cluster
Challenge	Desire to Overcome
Tolerance, Unexpected (2)	Relentlessness

Table 7 contains excerpts from Interview Question 4.

Table 7: Induction Process—Interview Question 4: What personal characteristics or abilities did you use to overcome each of those significant challenges?

Participant	Interview answers with codes
1	"Emotional Intelligence (Code: Emotional Intelligence), personal accountability (Code: Accountability), excellence, strong character, and how I will not allow anyone to define me. I focus on my potential (Code: Potential) instead of my limitations. My favorite quote is from Frederick Douglass: "The collapse of character begins with compromise." I check my mind, body, and spirit whenever I take on a challenge (Code: Challenge). I find my balance, and then I find my strength."
2	"I grew up surrounded by strong females who bounced back (Code: Bounce-back) from any and everything. They were strong role models and teachers of resilience. I overcame my challenges (Code: Challenge) by defeating failure and making a liar out of those who did not want me to be successful. I focused on creativity (Code: Creativity), conflict resolution, competence...you have to know what you are talking about and how to do it (Code: Confidence). Demonstrate, perform at the highest level, be results-oriented, and remember you are human. I believed in a force much greater than me. I kept my faith and my family close."
3	"It was necessary for me to be dynamic and also be willing to change (Code: Dynamic). Challenges will change you for better or for worse. Resilient people change for the better. They grow. I grew and overcame (Code: Endurance), if you will. Challenge makes me competitive, self-confident, and ambitious (Code: Ambitious). Adapt and overcome through encounters (Code: Adapt) with resilience/adversity, developed unique skills and expertise to be considered indispensable."

First-cycle coding generated 11 codes for Interview Question 4. The codes represent the values from each participant using induction coding analysis. Table 8 contains the clustered codes that display attitude, beliefs, commitment, and determination.

Table 8: First-Cycle Codes and Values Clusters—Interview Question 4

Code clusters	Values cluster
Emotional Intelligence	Attitude
Accountability	Commitment
Bounce-back, Endurance	Determination
Challenge (2)	Desire to Overcome
Potential, Dynamic	Perspective
Creativity, Adapt	Relentlessness
Confidence	Self-Regulation

Table 9 contains excerpts from Interview Question 5.

Table 9: Induction Process—Interview Question 5: When reflecting on these experiences of significant challenge, what other thoughts might you have about the role of resilience in leadership?

Participant	Interview answers with codes
1	"For the sake of time, I think that covers the big buckets. Resilience is knowing who you are as a leader (Code: Leader) and that you can push through any situation and allow it to make you stronger (Code: Strength)."
2	"The harsh reality is, men rule this rule, and we as women cannot expect handouts (Code: Tough). You have to earn it and fight to keep it. I have learned to be sturdy, strategic, and resourceful (Code: Resourceful). Always keep the lights on…The world is fast-paced and unpredictable (Code: Unpredictable)."
3	"Learn tolerance (Code: Tolerance), but do not allow people to run over you because you will lose credibility, and your colleagues will not value your opinion. Maintain strong values and believe (Code: Believe) in something meaningful and give purpose (Code: Purpose) to your life outside of work. Listen more often than you speak."

First-cycle coding generated eight codes for Interview Question 5. The codes represent the values from each participant using induction coding analysis. Table 10 contains the clustered codes that display attitude, beliefs, commitment, and determination.

Table 10: First Cycle Codes and Values Clusters—Interview Question 5

Code clusters	Value clusters
Purpose	Commitment
Leader, Believe	Fortitude
Resourceful, Strength	Intentions
Tolerance, Unpredictable, Tough	Relentlessness

Table 11 contains excerpts from Interview Question 6.

Table 11: Induction Process—Interview Question 6: What recommendations would you provide to young female leaders striving toward a senior-level position?

Participant	Interview answers with codes
1	"Always be self-aware (Code: Awareness), and not let your guard down. Hold yourself accountable (Code: Accountable) and seek out mentors who are where you want to be. Also, find a network or community of like-minded people you can call on for support. Maintain control of your emotions and keep your business to yourself."
2	"Cope, courage, confidence, (Code: Courage) class, competence, collaborate, change (Code: Change), consistency… (pause)… creativity (Code: Creativity), commitment (Code: Commitment), and communication… Also, find a good mentor."
3	"Gain respect while enduring your challenge (Code: Endurance). Don't give up. Ensure you are self-directed (Code: Determination) in learning, staying current on technology, etc. Keep right on your side. Do not lie, cheat, or steal. It is never a good outcome (Code: Character) when you engage in such behavior. It is not worth it. Also, network when the opportunity (Code: Opportunity) is non-threatening and right."

First-cycle coding generated 10 codes for Interview Question 6. The codes represent the values from each participant using induction coding analysis. Table 12 contains the clustered codes that represent a display of attitude, beliefs, commitment, and determination.

Table 12: First Cycle Codes and Values Clusters—Interview Question 6

Code clusters	Value clusters
Commitment, Accountability	Commitment
Determination, Endurance	Determination

Code clusters	Value clusters
Awareness, Change, Courage	Fortitude
Opportunity	Perspective
Creativity	Relentlessness
Character	Self-regulation

After removing all redundancies, first-cycle coding generated 47 codes and 10 value clusters for Interview Questions 1-6. The codes represent the values from each participant using induction coding analysis. Table 13 contains the clustered values.

Table 13: First Cycle Codes and Values Clusters—Interview Questions 1-6

Code clusters	Value clusters
Emotional Intelligence, Disappointment, Emotional	Attitude
God, Spirituality	Beliefs
Planning, Accountable, Purpose, Commitment	Commitment
Struggle, Hardship, Overcome, Challenge, Recover, Return, Adversity, Set-back	Desire to Overcome
Determination, Perseverance, Endurance, Bounce-back	Determination
Awareness, Courage, Change, Leader, Believe	Fortitude
Capacity, Reorganize, Motivation, Strength, Agility, Resourceful	Intentions
Potential, Dynamic, Opportunity	Perspective
Tough, Relentless, Unpredictable, Creativity, Unexpected, Tolerance, Adapt	Relentlessness
Self-Discipline, Self-Confidence, Growth, Confidence, Self-Regulation Character	

Discussion

This study aimed to understand the essential coping skills, beliefs, values, and leadership styles that cultivate and build endurance during adversity. The three purposeful participants collectively explained resilience relative to women's role in leadership by describing lived experiences that involved values associated with resilience. The data examined in this study answer the research question with emerging themes that show resilience is essential to women leaders in the workplace because the values addressed in the participants' interview questions directly impact their attitude, beliefs, commitment, determination, fortitude, intentions, desire to overcome, perspective, relentlessness, and self-regulation. The participants spoke candidly about situations and circumstances that influenced the coping skills necessary to reinforce their beliefs, values, and leadership styles. Some high-frequency codes relate to strength, determination, challenge, and the unexpected. These codes align with emerging theories associated with resilience, especially during adversity.

Qualitative methods are recognized as appropriate where research on a particular topic is lacking, such as in this case: women leaders with lived experiences of resilience. Using phenomenological methods assumes that the lived experience still needs a deeper understanding and description before the field proceeds with a more conceptual or theoretical perspective

(Polkinghorne, 1989). Recommendations for future research include inductive coding analysis with additional interviews and research questions to understand a more definitive theoretical framework with emerging themes that support leadership styles and constructs.

About the Author

Nicole Parker is pursuing a Ph.D. in the School of Business and Leadership, concentrating on Resilience and Leadership. She earned a Master of Business Administration and a Bachelor of Science in Marketing. Nicole is a retired U.S. Army Colonel, serving over 27 years in logistics, operations, finance, marketing, and public affairs. She was Vice President of Product Development for the United Parcel Service (UPS) eCommerce Group, worked in several management positions for The Coca-Cola Company in Global Marketing and Advertising, and was a Commodity Buyer for Mars, Inc. Currently, Nicole engages with nonprofit organizations that support homeless families and mentoring programs for young adults.

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"U" Matter Leadership Development Model: Developing "U" for Purpose Fulfillment— Effective Leadership From the Inside Out

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Abstract

There is an unspoken expectation for individuals who are in leadership roles to display positive actions and to magically obtain the skillsets to create a high-performance culture. This article explores the utilization of the "U" Matter Leadership Development Model to take a deep look at the leader's inner being, which directly impacts their leadership actions. Based on consulting reviews with staff members and leaders, a few of those unspoken expectations are effective communication, building healthy relationships, establishing trust, and being consistent. As a Licensed Clinical Mental Health Counselor, it is easy to understand how low self-concept, irrational thinking, past traumatic experiences, unhealthy patterns, and a lack of emotional intelligence reduce a leader's ability to lead well. This is an evidence-based, self-regulatory, universal model that aims to separate the leader ("U") from leadership behaviors and demonstrate the effectiveness of the leadership's actions once the leader transforms thought processes, increases healthy living standards, creates emotional stability, and aligns their daily actions with their leadership purpose.

Keywords: leadership development, trust, emotional intelligence, trauma, purpose

Leadership is influence, leadership is lifestyle, leadership is purpose fulfilled, leadership is character, leadership is transformative actions, and leadership is positive authority unleashed, which can be developed once the leader rebuilds from the inside out. The behaviors of a leader shape culture and have a profound influence over the actions of those on their team. To attest to the influence of the leader's behavior, Schwantes (2021) stated,

> The fastest way to plug the employee turnover drain is to hire and promote those who have leadership competencies. The reality is that most narcissistic bosses

> with psychopathic tendencies also possess those qualities, much to the detriment of their teams." (see "It's the manager," para. 2)

The latter sentence displays what it looks like to separate the leader from leadership behaviors; the "also possess those qualities" piece references the leader and the "most narcissistic bosses with psychopathic tendencies" piece references the leadership behaviors.

Just as a house's longevity depends greatly upon its foundation, leadership behavior depends greatly upon the foundation of the leader. The "U" Matter Leadership Development Model is a four-tiered model that assesses three innate parts of the leader ("U") before advancing to Tier 4, which is a display of a rebuilt leader with an increased ability to demonstrate effective leadership behaviors. When the leader is made whole, it is evident by transformed behaviors. The tiers to assist with this transformation and rebuilt foundation follow:

1. How Do "U" See "U"?—Increasing Self-Esteem to Prevent Self-Destruction™
2. The Emotional "U"—Let's Talk About "U"™
3. Caring for "U"—Becoming a Healthier "U"™
4. Ideally "U"—Developing the Leader Within "U"™

Tier 1: How Do "U" See "U"?—Increasing Self-Esteem to Prevent Self-Destruction™

What lies at the root cause of everything a person does is how the individual sees himself or herself. There is ongoing research about self-esteem and how it impacts overall well-being. Self-esteem is a perception. A person's perception is shaped by experiences and/or concepts that were taught either intentionally or by observation. This perception then turns into an assessment or evaluation of their abilities. If that perception is negative, it will lead to a negative self-evaluation. If that perception is positive, it will lead to a positive self-evaluation. "Self-esteem is how a person thinks and feels about their own qualities and characteristics" (Olivine, 2023, para. 1).

As simple as it sounds, there is a resonating need to unpack components that society has rolled into one concept. The way that a person views himself or herself is three-dimensional, consisting of (a) self-esteem, the way we see ourselves through the eyes of others; (b) self-concept, the way we see ourselves through our own eyes; and (c) self-worth, the value we place on ourselves based on that esteem or that concept. Although the theory of self-esteem and its components sound simple, it is necessary to identify the various factors that impact our assessment of ourselves.

Appendix A contains the adult survey titled "U" Matter Self-Esteem Adult Survey: How Do "U" See "U" that I created to identify the factors described above and to

compare any increase or decrease in self-esteem since the youth/adolescent years of respondents to the survey. This survey assesses the impact that family dynamics, peer influences, past experiences/personal encounters, and other factors that are not listed have on self-esteem. This survey captures details as to how self-esteem impacts effective leadership.

When adults have negative factors from their past that have not been resolved, it will have a negative impact on their leadership ability. Low self-esteem and low self-concept often present themselves in behaviors such as the following: being viewed as mean by others; having a decreased social capacity; having difficulty with delegating tasks; and/or being distant, irritable, anxious, easily triggered, and insecure. Based on this, can you identify some areas of needed personal growth?

This first tier often requires immense work. Therefore, clients are often provided with an additional session along with extra heart work (homework) as we begin the rebuilding process. A leader who depends more on self-esteem versus self-concept depends on others to affirm them, which could be dangerous because the leader could lead unfairly by favoring one person over a more suitable person. "Low self-esteem, low self-worth, and low self-concept will keep you in unhealthy situations longer than you need to be there" is an adage that I often teach, and it has been instrumental in assisting individuals with increasing their overall value and worth.

A coaching client reported that she struggled with charging/scaling the services that she provides at their actual worth because she has a low view of who she is as an individual. She has low self-esteem and low self-concept and has therefore attached low self-worth to herself. She discussed being sexually violated at an early age and feeling a disconnect with her mother (see Appendix A, 1A, and 1C), as she lived with her maternal grandparents. Key and clear insight on how settling as an individual negatively impacts leadership actions was taught with this coaching client by utilizing a statement that I often convey, "Never settle for less than what you deserve because when you do you will get less than what you settled for."

In another example, a high school administrator indicated that she was bullied as a child (see Appendix A, 1B), and her parents separated when she was a teenager; as a result, the family suffered financially (see Appendix A, 1A and 1D). She often bullies staff members in the workplace and is not open to ideas as reported by staff members who are unaware of her past experiences. The administrator also struggles with establishing teams and with being fair with employees. As a result, the school has one of the highest staff turnover rates in the district. "It's surprisingly common that high-level leaders fail to create environments where constructive input is encouraged, embraced, and applied. A lack of healthy self-regard is frequently at the root of such situations" (Cohen, 2023, para. 3).

In a final example, a male supervisor reported that his biological father was absent during his childhood and that he experienced harsh treatment from his stepfather (see Appendix A, 1A and 1C). He reported that his mother was afraid of his stepfather. He said that such factors have a direct impact on how he chooses to rear his children. He feels as if he does not know who he is and that he does not believe in himself. He attributes that low belief and worth to his childhood.

"If a child's primary caregiver is the purveyor of their trauma, the child could battle with self-esteem problems by adulthood as a result of inadequate relationship and attachment formation" (Crummy & Downey, 2022 p. 2). Each client identified a correlation between self-esteem and effective leadership. One of my clients stated,

> I have some work to do on myself. I didn't know that so many past experiences impacted the way that I see myself. However, I now understand that I treat people based on how I see myself. I cannot lead well until I improve some of these factors. Thanks for allowing me to complete this survey.

Because this is a universal model, I also created a self-esteem survey for youth and adolescents titled "U" Matter Self-Esteem Youth and Adolescent Survey: How Do "U" See "U"? (see Appendix B). Most recently, I taught the "U" Matter Leadership Development Model to some students in a 6-week group. Some of their discussions around self-esteem included bullying, living in a home with providers with low income, name-calling by teachers, family members, and peers, academic deficiencies, frequent relocating, unhealthy relationships with parents and siblings, and a lack of praise from parents and families. The group was comprised of ten students, seven of them rated their self-esteem between 1-3, and all ten students reported that their first encounter with low self-esteem was between the second and third grades. Their ability to effectively lead in the future depends on what happens to them now; more importantly. it depends on how they are taught to deal with what happens to them now.

Tier 2: The Emotional "U" — Let's Talk About "U"™

We can continue with the rebuilding process as the foundation has been reset and the foundational cracks have been filled with appropriate materials. Emotional stability is easier to obtain once an individual learns how to settle irrational thoughts. A major principle to remember is that *thoughts and emotions impact actions*. This tier aims to assist leaders with learning how to manage thoughts and emotions while deepening their understanding of how such factors impact actions. The prominent element of this model is to teach leaders how to make purpose-driven decisions versus emotion-driven decisions. Anxiety and depression are often coupled with the esteem or the concept of an individual; each emotional space has an associated thought process. This tier assists

leaders with factors such as identifying triggers, true emotions, and positive coping skills. Because identifying emotions has been frowned upon and defined as being weak, leaders often try to cover up their emotions or avoid admitting how something makes them feel.

Understanding emotional intelligence aids in teaching leaders how to start with the first quadrant of self-awareness and end with the fourth and final quadrant of relationship management. Leaders are responsible for managing systems and leading people. Figure 1 briefly describes what occurs in each of the four areas of emotional intelligence. Leaders must become self-aware before they can self-manage because it hinders social awareness and stunts relationship management, which are critical to the potential and growth of the leader. For example, if a leader does not know their story and how it affects them along with their beliefs and behavior patterns (Self-Awareness Column, Figure 1), they will not place a great need on learning proper techniques to manage things that have not first been identified as points of concern (Self-Management Column, Figure 1). Until the first two areas are improved, the leader will struggle with having a positive view of others (Social Awareness Column, Figure 1) and will approach matters with aggression versus assertiveness (Relationship Management Column, Figure 1). A leader who lacks self-awareness is more inclined to react versus respond to matters and will be driven by the negative energy of fight, flight, or freeze as instructed by the amygdala. Leaders are expected to be pros at relationship management while being "amateurs at self-awareness.

When leaders have not appropriately learned how to identify their emotions and the underlying emotional tone, it is easy to be triggered by current situations, which could lead to displacement. Displacement is a defense mechanism in which an individual transfers their negative emotions to another individual, object, or even pet. Denney and Williams (2010) asserted,

> Some bosses are insulting and abusive towards their subordinates because they lack empathy. They have no sensitivity to other people's feelings. Other bosses use anger as a defense mechanism. They bluster and rage and insult their subordinates to hide their insecurities. As long as they can keep subordinates off balance, no one will uncover the secret of their own lack of competence and confidence (p. 87).

Lord (2011) accurately depicted how thoughts and emotions impact actions: "Anger stems from irrational beliefs about others, and anxiety stems from irrational beliefs about yourself" (p. 56). I have been successful through the "U" Matter Leadership Development Model at assisting leaders with identifying the real emotion, especially when anger is the said emotion. A leader could present as feeling anger, but the true emotion could be feeling let down, frustrated, humiliated, betrayed, disrespected,

violated, and/or even provoked. The management of any emotion begins with the proper identification of the emotion. There are several types of anxiety-based disorders, but the common denominator of them all is that anxiety sits in the thought process. The same is true about depression disorders, but the common denominator of them is that depression sits in the emotional space. Any emotional experience can be validated, and any emotional experience can be managed. I always say, "Negative emotions lead to negative decision-making; learn positive ways to manage your emotions to prevent negative emotion-driven decisions."

Figure 1: Four Areas of Emotional Intelligence

Four Areas Of Emotional Intelligence

Self Awareness	Self Management	Social Awareness	Relationship Management
*Know your story & how it affects you *Make peace with your past *Know your beliefs, your emotions & your behavior patterns *Know your relationship patterns	*Learn skills for breathing & relaxation *Complete your basic emotional healing work *Learn skills for soothing & motivating yourself *Maintain healthy eating & exercise	*Understand nonverbal social signals *Develop a positive view of others *Understand basic human emotional needs *Understand "games" & personal integrity	*Develop skills for reflective listening & empathy *Learn skills for healthy assertiveness *Learn conflict resolution skills *Develop skills for support & affirmation of others

Note. (Google, n.d.)

Tier 3: Caring for "U" — Becoming a Healthier "U"™

Are you seeing the snowball effect of the first tiers of this model yet? If not, as I progress through the third tier, it is expected that you will have a better understanding of how every facet of "U" matters in terms of effective leadership. The importance of healthy thoughts was discussed, and it was intentionally included before this tier because healthy living is an outcome of healthy thinking. Any healthy action can be established when healthy thinking is driving the action.

Regarding physical health, this tier first views the importance of eating habits, health conditions, and exercise. The foods that a person consumes will either energize or

exhaust them, influencing cognition and decision-making. "If you're seeking an edge to achieve maximum performance, intelligent food choices are key" (Mayberry, 2015, see "Food Affects Your Brain"). Part of longevity is healthy eating and proper exercise. These resoundingly affect a person because they drastically change health conditions. No two days mirror each other in the life of a leader; therefore, it becomes easy to live a life focused more on processes and duties than on oneself. This tier demands discipline in the life of the leader, especially when food can become an escape.

> Being properly fueled allows you to get the most out of your day and stay present through long meetings and stressful situations. Presentations in the boardroom, high-stress negotiations, and client interactions require fierce concentration and brain power. Food helps fuel electrical impulses for learning, memory, and other cognitive tasks. (Mayberry, 2015, para. 2)

According to the Centers for Disease Control and Prevention (2023), some benefits of eating healthy, though not an exhaustive list, include a lowered risk of heart disease, type 2 diabetes, and certain cancers; additionally, eating healthy strengthens bones and supports muscles. University of Minnesota (2023) presented research that supports the notion of the value of healthy eating: "The food we eat gives our bodies the 'information' and materials they need to function properly. If we don't get the right information, our metabolic processes suffer and our health declines" (para. 1). Williamson (2022) attested to the importance of healthy eating: "For every 100 grams of fruits or vegetables consumed, the risk for depression falls by up to 5%" (para. 5).

Second, this tier views the importance of proper rest. There is a vast difference between sleep and rest. Sleep occurs every night, but rest occurs when the brain and the body take a break. A teacher who was a client of mine would wake up and feel pressured and rushed at 6:00 am. In assisting him to establish a healthier habit, I challenged him to establish a wake-up time and a get-up time. For example, if his desired get-up time is 6:00 am, he was challenged to wake up at 5:30 am or 5:45 am. The brain needs time to align with the body. On Day 1 of implementing this practice, he reported a noticeable difference: he was not as anxious, he was less irritable, he had increased focus on his lesson plans, and he was friendlier with staff members. He continues this practice daily of having a wake-up time and a get-up time.

The Center for Creative Leadership (2023) shared, "Sleep deprivation can lead to poor memory and diminished focus and slower responses, making it difficult to make important decisions in uncertain and complex work environments" (see The Impact Sleep Has on Productivity and Leadership, para. 2). This same report shared details of a survey of 384 leaders; one out of four leaders indicated trouble with sleeping due to work-related issues. Various research has suggested about 7 or 8 hours of sleep per night. However, Hoomans (2014) conveyed that the actual normal amount of sleeping

hours for many Americans is an average of 6 hours or less. He stated, "This trend threatens to undermine our health, as well as our talents, skills, and abilities, as it very subtly erodes this critical source of renewal." (see "The Need for Rest" para. 1)

Third, this tier views the importance of healthy actions such as spending habits, establishing and maintaining boundaries, making good friendship/relationship choices, and implementing self-care. With discipline and intentionality, leaders can live and lead a healthy life with healthy actions. Leaders are more apt to make holistically healthy decisions when self-love is the emotional undertone that is driving their actions. Despite the benefits of adopting a healthy lifestyle, some leaders struggle with becoming a healthier version of themselves, while others accept the challenge and make necessary changes based on their desire to live. Healthy actions are the byproduct of healthy thinking and transformed behaviors. The Center for Creative Leadership (2023) introduced the following four pillars of good health and effective leadership that summarize the content within this tier:

- Eat a nutrient-rich, health-promoting diet. What you eat fuels your brain.
- Get adequate, quality sleep. Being tired at work compromises your decision-making.
- Engage in regular physical activity. Understand the connection between exercise and leadership.
- Avoid turning pressure into stress. Avoid rumination—the number 1 reason you are stressed.

Tier 4: Ideally "U"—Developing the Leader Within "U" ™

A quick recap of the previous tiers includes a foundation rebuild, emotional identification and management, and healthy actions that segue into the final and fourth tier and open the door for the leader to exhibit effective leadership. A leader leads at their greatest capacity when their leadership is from a place of purpose and destiny. I often convey, "Leadership is not about perfection, however, individuals should be perfected in certain areas before accepting leadership roles." All eyes are on leaders and their leadership behaviors as coaches, culture shapers, executive officers, team builders, and examples, which speaks to the immanent need for integrity and character to be a part of the leader's innate qualities versus learned behaviors.

For instance, I was participating in a kickboxing class one evening. There were a few new participants that night. Though I was experienced with the moves, I was a little tired that night and was not putting forth my best effort. Then, I heard one of the new participants say to me, "Don't stop. I'm watching you. I'm doing what you are doing." Leaders are always leading. They should always perform well whether they are aware that someone is watching or not.

Along with these leadership roles are leadership core skills such as those in Table 1 as highlighted by Lanik (2018, p. 14).

Table 1: Leadership Skills (Lanik, 2018)

Getting things done	Focusing on people
Planning & Execution Skills	Persuasion & Influence
Manage Priorities, Plan and Organize Work, Delegate Well, Create Urgency	Influence Others, Overcome Individual Resistance, Negotiate Well
Solving Problems & Making Decisions	Growing People & Teams
Analyze Information, Think Through Solutions, Make Good Decisions, Focus on Customers	Empower Others, Mentor and Coach, Build Team Spirit
Leading Change	Interpersonal Skills
Sell the Vision, Innovate, Manage Risk	Build Relationships, Show Caring, Listen Actively, Communicate Clearly, Speak with Charisma

Leaders can increase their leadership capacity by developing skills and identifying their value system. Effective leadership requires skills such as integrity, authenticity, foresight, trustworthiness, and honesty, which will equip the leader to get things done and focus on people. The question of how often arises when communicating with leaders about leadership development and skill identification. This tier teaches leaders about the skills being manifested through transformed behavior versus displaying additional knowledge of leadership as a trait. "Like playing the piano, leadership is more about skills than knowledge. The only way to become a better leader is to improve your leadership skills through deliberate, sustained practice—something traditional leadership training rarely provides" (Lanik, 2018, p. 19).

When a leader executes at their highest level, they understand the difference between leadership and management. Engstrom (1976) taught the following leadership distinctions:

- Leadership is a quality.
- Leadership provides vision.
- Leadership deals with concepts.
- Leadership exercises faith.
- Leadership seeks for effectiveness.
- Leadership is an influence for good among potential resources.
- Leadership provides direction.

- Leadership thrives on finding opportunity. (p. 23)

A leader leads in the same manner in all spheres of influence because at the seat of leadership actions are the heart and the perception of the leader. What does it look like to display effective leadership actions in a leader's day-to-day functioning? Leaders should strive to lead well in the smallest of tasks daily as if every day and every action is being rated such as on the annual evaluation. Every day is evaluation day in terms of effective leadership; a rebuilt leader is an asset in the seven mountains of culture.

Femrite (2011) discussed the seven mountains of influence that shape worldview; it is important to give attention to this because what shapes a person's worldview influences their actions. These seven mountains of influence are arts and entertainment, business, education, family, government, media, and religion. A leader leads with the same concept of leadership in all spheres of influence. Consistent, integral, purposeful, and agile leadership are crucial elements that will positively shape one's worldview and achieve the goal of invading culture with strategic thinking and actions that will change the world.

Concluding Factors

The "U" Matter Leadership Development Model: Developing "U" For Purpose Fulfillment provides solutions for many leadership dilemmas. Lord (2011) stated, "The destiny of every human being is decided by what goes on inside his skull when confronted with what goes on outside his skull" (p. 67). Leadership actions are not excluded from this realization. Too often, leaders and executives alike accept shaped or learned behaviors that release minimal output whereas the rebuilt leader releases maximum output and genuine acts. This model examines areas of the leader ("U") that need sharpening; once sharpened, leaders are fortified for effective leadership. Utilized as a coaching model, this model assists leaders with learning and applying new skills, increasing self-awareness, establishing healthy relationships, leading change, closing gaps between competencies and expected outcomes, increasing retention, and creating vision.

Some remarks from coaching clients upon completion of this model are as follows:

- This coaching group has been a lifesaver for me. I am a better person in general and my husband can tell a difference in our home as well. He releases me from cooking duties and reminds me to attend my group. As a supervisor, I learned how to manage personal emotions and work-related stress and that has changed how I interact with staff members.
- Everyone needs "U" Matter! My self-esteem was low because of family and childhood issues but now my family tells me that it's too much of me! I'm a

supervisor on my job and I communicate needs and areas of change without fear. I'm ready for part 2!
- As a school leader, I am in constant contact with students who are feeling the aftermath of various traumatic situations; I would almost relive certain situations but after learning about how trauma impacts the brain, I can apply strategies to assist the students without interjecting my pain reminders.
- I am a leader within my career; while being employed with mainly men I struggle with using my voice. I have identified some additional leadership skills as a result of completing this model and now I am an effective and confident leader.

Finally, each facet of an individual's life is discussed in the "U" Matter Leadership Development Model, and as individuals, these leaders learn strategies to assist with repairing their sense of self-concept which is foundational in decision-making since an individual cannot act beyond what he or she thinks. When the way "U" C "U" changes it assists with the emotional management of "U" which has a direct impact on becoming a healthier version of "U" who is built on a secure foundation; this secure foundation equips "U" to be ideally "U" and effective in leadership roles. "U" Matter as an individual and "U" Matter as a leader!

About the Author

Dr. Lakeisha Walker is a sought-after empowerment speaker, leadership coach, consultant, and professional development facilitator. She is also an Ordained Evangelist, a Licensed Clinician Mental Health Counselor, and a Certified Trauma Practitioner who earned a Doctor of Strategic Leadership with a concentration in Leadership Coaching. She founded Bridge of Hope Life Transformational Services and "U" Matter Leadership Institute and enjoys creating content to assist leaders with understanding how the individual ("U") shapes LEADERship efforts coupled with increasing insight into holistic wellness. She is passionate about people development and purpose fulfillment as being manifested via mindset shifts, personal wellness, transformed behavior, and improved lifestyle choices. Lead Leader and remember as I often say to lead change, "It's Never Too Late For A New Beginning."

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Appendix A

"U" Matter Self-Esteem Adult Survey: How Do "U" See "U"?

1. On a scale of 1 – 10, how would you rate your self-esteem when you were a youth and/or adolescent? 1 is I felt horrible about myself while 10 is I felt great about myself.

2. What factors had a direct impact on your self-esteem during your youth and adolescence?
   A. ___Family Dynamics
   B. ___Peer Influences
   C. ___Past Experiences/Personal Encounters
   D. ___Other (Explain)

3. On a scale of 1 – 10, how would you rate your self-esteem as an adult? 1 is I feel horrible about myself while 10 is I feel great about myself.

4. As an adult, which of the factors notated in Question 2 impact your self-esteem? If none or additional factors apply, please check other and explain your answer below.
   A. ___Family Dynamics
   B. ___Peer Influences
   C. ___Past Experiences/Personal Encounters
   D. ___Other (Explain)

5. Do you see any correlation between self-esteem and effective leadership? Please explain your answer below.

6. What is your age and gender?

   ___ 22-25 years of age ____ Male ____ Female

   ___ 26-34 years of age ____ Male ____ Female

   ___ 35-44 years of age ____ Male ____ Female

   ___45-54 years of age ____ Male ____ Female

   ___55-64 years of age ____ Male ____ Female

   ___65 and older   ____ Male ____ Female

7. What is your race?

_____ Black, African-American

_____ Hispanic, Latino

_____ White (Non-Hispanic/ Latino)

_____ Declined

_____ Other

Appendix B

"U" Matter Self-Esteem Youth and Adolescent Survey: How Do "U" See "U"?

1. On a scale of 1 – 10; how would you rate your self-esteem? 1 is I feel horrible about myself while 10 is I feel great about myself.

2. What factors have impacted the way "**U**" See "**U**"?
    - A. ___Family Dynamics
    - B. ___Peer Influences
    - C. ___Past Experiences/Personal Encounters
    - D. ___Other (Explain)

3. If you have ever experienced low self-esteem, how old were you at your first encounter?

4. What can be implemented in a school setting that would help students to increase their self-esteem? What can parents/guardians do to assist their children who have low self-esteem? What role does the faith-based organization play in assisting with increasing your self-esteem? What can a person do to improve their self-esteem?

5. In what ways have positive and/or negative self-esteem impacted your life?

6. What is your age and gender?

    ___ Under 12 years of age ____ Male ____ Female

    ___ 12-17 years of age ____ Male ____ Female

    ___ 18-21 years of age ____ Male ____ Female

7. What is your race?

    ____ Black, African-American
    ____ Hispanic, Latino
    ____ White (non-Hispanic/ Latino)
    ____ Biracial
    ____ Other
    ____ Declined

Coaching in the Mental Health Gap

Dr. Lisha T. Wallace
The Bindu Institute
Roundtable: Professional Coaching

Abstract

There is a gap evident in the world as far as mental health is concerned. The availability of mental health professionals combined with the ability to prevent a mental ailment has created a pending mental health crisis. Coaching in the mental health gap is a multi-faceted approach to a mental health problem set. Combining tools from mental health counselors and techniques with mental health coaches and consultants provides a new model for alleviating and preventing a mental health crisis. While counselors utilize various therapeutic tools to assist a client on the reactive side of mental health, coaches and consultants at The Bindu Institute explore tools such as self-care assessments to assist the population on the preventative side. By approaching the problem set from both avenues, the pending mental health crises could be crises no more.

Keywords: mental health, coaching, consulting, counseling, self-assessment, self-care, The Bindu Institute

There is a gap evident in the world as far as mental health is concerned. The availability of mental health professionals combined with the ability to prevent a mental ailment has created a pending mental health crisis. Combining tools from mental health counselors and techniques with mental health coaches and consultants provides a new model for alleviating and preventing mental health crises. This article is written as a supplement to a Roundtable presentation and live panel presentation in the SBL 2023 Annual Roundtables responding to a question about how professionals are using coaching. In this case, coaching is being used as an additional service at The Bindu Institute to assist clients toward satisfactory mental health.

My Personal Story

I was a member of the Air Force for almost 24 years, doing nothing directly related to mental health. At the beginning of my career, I worked on jets. Then I went to college, and after I graduated, the Air Force allowed me to work in space operations. Both had extremely high and extremely low moments, and I am grateful for all of them because of what I learned in the process. However, I did not realize (or would not acknowledge) my mental health and what was brewing under the surface.

In 2018, the Air Force moved my family and me to the beautiful Northwest Florida Panhandle. My family and I presumed this would be the final assignment before retirement, but we wanted the chance to live here first. During my previous assignment, I began a doctorate in strategic leadership through Regent University, and my emphasis was on coaching and consulting. I was enhancing my professional and personal development beyond anything I had imagined, and I was even more intrigued by the concepts of coaching and consulting. Therefore, you can imagine my interest when I noticed a building I passed during my drive to and from work with a sign that read, "The Bindu Institute – Counseling, Coaching, and Consulting." Through another sequence of events, my daughter became friends with a girl at school, and her mom was a counselor and the CEO of The Bindu Institute. I eventually got to talk to her and asked what they did for coaching and consulting. She said, "Nothing … and we are considering dropping it from the business model." I replied, "Well, if you can give me a couple of years, I am working on a doctorate, and I plan on retiring from the Air Force. Maybe I can do something with it." Looking back on it, I am amazed to witness God's plan coming to fruition!

However, those couple of years lasted slightly longer than I expected. The Air Force has a fun way of deploying a person right before they plan on retiring. When I returned from my deployment, I discovered I had cancer. It was Stage 1 Colon cancer, so I am very blessed with the prognosis. However, the cancer resulted in multiple surgeries, which required some recovery time. Then, the Air Force conducted a medical board, which is mandatory for individuals with cancer. I finally got to the point of requesting retirement! Yay! Or … yay?

Turns out that my medical journey, combined with some other life events I did not deal with correctly, put my mental health in a tailspin. I started a series of worrying and stress that spiraled out of control and resulted in depression and a general anxiety disorder. Frankly, I am still dealing with some of it. However, that brings us to how I started thinking about combining mental health with leadership, coaching, and consulting education.

Comparing Definitions and Roles

Mental Health vs. Mental Disorder

People often use the terms *mental health* and *mental disorder* interchangeably; however, they are not the same thing. Since there is not a worldwide accepted definition of mental health or mental disorder, it is worthwhile to note what separate organizations include as a comparison. It is also interesting to review the similarities and differences. The World Health Organization (WHO) defines mental health as "a state of mental well-being that enables people to cope with the stresses of life, realize their abilities, learn well and work well, and contribute to their community" (World Health Organization, 2022b). Comparatively, the American Psychological Association (APA) states, "Mental health is a state of mind characterized by emotional well-being, good behavioral adjustment, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationships and cope with the ordinary demands and stresses of life" (American Psychological Association, 2018a).

Both definitions assert a manner of well-being and the ability to cope as a determinant of mental health. Therefore, it is reasonable that the definition of a mental disorder would detail a decrease in well-being and the inability to cope. The definition provided by the WHO states, "A mental disorder is characterized by a clinically significant disturbance in an individual's cognition, emotional regulation, or behavior. It is usually associated with distress or impairment in important areas of functioning" (World Health Organization, 2022a). The APA defines mental disorders as "any condition characterized by cognitive and emotional disturbances, abnormal behaviors, impaired functioning, or any combination of these. Such disorders cannot be accounted for solely by environmental circumstances and may involve physiological, genetic, chemical, social, and other factors." (American Psychological Association, 2018b). The leading U.S. federal agency on the research of mental disorders, the National Institute of Mental Health (NIMH), further divides mental illness into two categories: any mental illness (AMI) and serious mental illness (SMI). AMIs are any mental, behavioral, or emotional disorder and can range in mild, moderate, or severe impairment. SMIs are mental, behavioral, or emotional disorders that impose a serious impairment on a person's functions, which could also limit major life activities (U.S. Department of Health and Human Services, 2023).

While there are plenty of worldly definitions, mental health and mental disorders are not defined directly in the Bible. However, the Bible does speak to people becoming ill (*English Standard Version Bible*, 2001, John 11:1, Acts, 9:37, 1 Cor. 11:30, Luke 7:2), God bringing sicknesses to people (*English Standard Version Bible*, 2001, Ex. 15:26, Deut. 28:59–61), and people healed from sicknesses (*English Standard Version Bible*, 2001, Matt. 4:23–24, 10:1, 14:14, Acts 28:8, Luke 5:17.) The Bible also speaks to issues currently

associated with mental illness, such as anxiety and worry. Mainly, the Bible declares people not to be anxious about anything (*English Standard Version Bible*, 2001, Phil. 4:7–6, Matt. 6:25) and to cast anxieties on the Lord (*English Standard Version Bible*, 2001, 1 Pet. 5:6–7) because "anxiety in a man's heart weighs him down" (*English Standard Version Bible*, 2001, Prov.12:25). However, there were people described as anxious in the Bible. King Zedekiah expressed anxiety when speaking to the prophet Jeremiah regarding whether enough Jews would go to the Chaldeans and give him up (*English Standard Version Bible*, 2001, Jer. 38:19). King David was also often anxious (*English Standard Version Bible*, 2001, Ps. 38:17) and expressed many emotional ups and downs throughout Psalms. Furthermore, Isaiah 53:3–6 speaks to the Messiah who was "a man of sorrows and acquainted with grief" (*English Standard Version Bible*, 2001). In an article on Hebrew word lessons called "Cast your Anxiety," Sarah Fisher (2020) mentions this is a big reason why we can cast our anxieties on God—He gets it because He lived it. Therefore, He is the one who can truly help us through it. Since He gets it, God also provides people in different professions to help guide others back to better mental health.

Counseling vs. Coaching vs. Consulting

Counselors, coaches, and consultants are similar in wanting to help people be better and succeed. They are also similar in that they tend to specialize in a segment of the population. However, coaches and consultants are not commonly associated with mental health directly. They also receive different education, utilize different approaches, and focus on the future versus the past.

Mental health counselors are licensed professionals trained to care for people suffering from cognitive, behavioral, and emotional elements of mental health and those addicted to substances. States dictate requirements regarding education and licensing, as well as how mental health counselors conduct their business (Khan, 2021). Coaches are professionals who focus on wellness and assist people to become more fulfilled by achieving goals and making progress in their lives. Some organizations set requirements and provide coaches' certifications, but they are not adopted worldwide (Cherry, 2022). Consultants are professionals and specialists as well as subject matter experts within a specific topic. They come alongside clients to improve organizations, systems and processes by providing advice or complete the work. They are not required to have specific education and tend to rely on professional experience to provide expert advice. (Biech, 2007).

All three are employed within The Bindu Institute, but since the sole mission area of The Bindu Institute is mental health, counselors, coaches, and consultants use their different capacities to focus on the mental health of the individual, organization, and community. In an article called "Mental Illness Prevention and Mental Health Promotion," the authors note, "Primary prevention occurs before any evidence of

disease and aims to reduce or eliminate causal risk factors, prevent the onset, and thus reduce the incidence of the disease" (Compton & Shim, 2020). Coaches and consultants are employed to focus on preventing a mental health crisis, while counselors tend to be on the reactive side. Therefore, having coaches and consultants available for preventative mental health is necessary to alleviate the mental health crisis the world is experiencing. This model is under development to assist with a mental health gap that is prevalent due to people not taking care of their mental health, which could result in a mental disorder.

Mind the [Mental Health] Gap

Based on my experience in the Air Force, followed by working with the counselors at The Bindu Institute, I became aware of a gap that exists between a person entering the spiral of worry, stress, and anxiety and when they enter the danger zone of a mental disorder. This gap is the segment of time between when a person can make life adjustments to prevent a mental disorder and when they desperately need a counselor in reaction to a mental disorder. In the spiral depicted in Figure 1, a trigger is a life event or a buildup of smaller stressors that leads to worry and stress, which then leads to anxiety (Mayo Clinic, 2018). The point where intervention from a mental health coach or consultant occurs is before the trigger or at the beginning of the spiral. Intervening at this juncture works best to guide the person back to a more balanced level of mental health.

Figure 1: Spiral in Reaction to a Mental Disorder
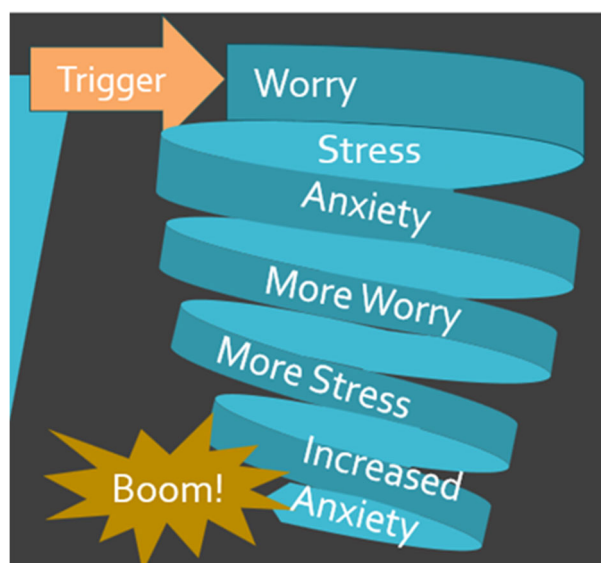
As alluded to earlier, The Bindu Institute's sole mission is mental health, so no matter the person's role, be it counselor, coach, or consultant, the focus is the same—mental health.

However, counselors, coaches, and consultants utilize different methods. The counselors ask questions to diagnose and help clients overcome their problems. Counselors focus on past, present, and future events depending on the diagnosis). The coach partners with the client to set and achieve desired goals using deep, pointed questions. Coaching generally focuses on the present and future. Most of the workload is levied on the client. The final role is a consultant who provides the client with advice, suggestions, and information. The consultant tends to conduct lots of research to give expert advice to the client. Therefore, more of the work is levied on the consultant.

Who is Coached and Consulted in the Mental Health Gap

In the mental health coaching and consulting model, the population that would benefit the most from a mental health coach is born with a less severe mental disorder (in the NIMH's category labeled AMI) or has not been diagnosed with one. Once a person is diagnosed with a mental disorder, they are on the reactive side of mental health and should devote their energy towards time with a counselor learning how to manage their illness. When their mental health has improved, as determined by the counselor and client, the counselor can refer the client to the mental health coach to learn more preventative methods, such as creating new habits or developing life goals and incorporating practical methods to achieve the goals.

Self-Care and Mental Health

The Bindu Institute's first focus when it comes to preventing a mental disorder is self-care. The National Institute of Mental Health states that incorporating self-care into daily life can have enormous paybacks for a person's mental health because "self-care can help you manage stress, lower your risk of illness, and increase your energy" (U.S. Department of Health and Human Services, 2022). The primary tool for mental health coaches and consultants is a self-care assessment tool with eight categories: physical, emotional, spiritual, professional, social, personal, financial, and space (see Figure 2). It is similar to the Wheel of Life® commonly provided to clients by coaches. However, the self-care assessment provides prompts to assist the client in grading the category with the Likert scale method. The assessment uses four options, so the client cannot remain neutral in all categories. Four options force the client to choose a higher or lower number scale, which gives the coach or consultant a better understanding of how the client believes they are doing in each category. The asterisk helps clients note that despite the grading, it is an element of self-care they want to work on. The asterisk provides the client with control in the grading process.

Figure 2: Self-Care Assessment

				1	I do this poorly or not at all
Rating scale				2	I do this ok or sometimes
				3	I do this well or often
				4	I do this very well or most of the time
				*	I want to work on this
1	2	3	4	*	Physical Self-Care
					This section is where I start a client if all things on their assessment are equal because it includes the fundamental truths, such as eating, sleeping and fitness.
1	2	3	4	*	Psychological/Emotional Self-Care
					This is an important section to help the client understand their emotional intelligence. I determine if they can identify and work through their emotions as well as spend time focusing on positive emotions by talking about problems in a healthy manner, finding reasons to laugh and recognizing their strengths and achievements.
1	2	3	4	*	Spiritual Self-Care
					Spiritual self-care involves connecting to a higher entity outside of the person. The activities that a person rates to determine how well they function in spiritual care are things like praying, meditating, setting aside time to reflect and acting in accordance with their morals and values.

Rating scale				1	I do this poorly or not at all
				2	I do this ok or sometimes
				3	I do this well or often
				4	I do this very well or most of the time
				*	I want to work on this
					Additionally, participating in a cause that is important to them.
1	2	3	4	*	Professional/Work Self-Care
					Professional self-care moves beyond ensuring they have appropriate work life balance and addresses additional elements such as if they are in a profession that is meaningful to them. Other questions to consider are: Do they continue to improve their professional skills and take on projects they find rewarding? Is their workspace comfortable and are they compensated appropriately?
1	2	3	4	*	Social Self-Care
					Social self-care ensures the client is connecting with others in a healthy way by spending time with people who are positive and affords them meaningful conversations as well as participating in enjoyable and healthy activities. Social self-care also includes how the person interacts with their romantic partner.

Rating scale				1	I do this poorly or not at all
				2	I do this ok or sometimes
				3	I do this well or often
				4	I do this very well or most of the time
				*	I want to work on this
1	2	3	4	*	Personal Self-Care
					This is category is necessary to ensure the client knows their personal identity. Taking personality assessments is a good start if the client is struggling. Other items they can rate are how well they focus on positivity and practice gratitude as well as if they can spend time alone.
1	2	3	4	*	Financial Self-Care
					Financial self-care involves ensuring the person has emergency savings. If everything is ranked low in this category, that is the first place to start. Next, the client focuses on a monthly budget to help them practice money management and once they are secure with a monthly budget, the client can explore an annual budget.
1	2	3	4	*	Space Self-Care
					Space self-care focuses on a client's living space. Does the client feel safe, secure, and stable in their living space and is it organized in a manner that brings them peace versus conflict.

Once the client grades their categories, the coach or consultant can tailor the focus to ensure the client is working in a positive mental health direction. A client could devote energy to all eight categories in a perfect world. However, for most clients, it is not

possible, and they need assistance prioritizing. Therefore, the goal is to determine which category affects them the most or makes their mental health decline, so we can help them discover behavior changes or solutions to promote that category. When clients score low across all eight categories, the coach or consultant starts them with the "fundamental truths" of self-care: sleep, food, and exercise. If those three are not aligned, it is challenging to move the client to a more stable space of mental health, and the client is more likely to continue into the spiral and require the assistance of a counselor.

Challenges

The greatest challenge with this model is identifying the population that needs a mental health coach or consultant. The number one way to tackle this challenge is awareness. The Bindu Institute is active in the community to help educate individuals and organizations on the warning signs of declining mental health, such as weight loss or gain, sleep, or mood changes (American Psychiatric Association, 2023).

A secondary challenge is financial and related to insurance. Since mental health coaches and consultants cannot diagnose or treat those with mental disorders, there is no way for insurance companies to cover the costs. However, even with insurance, the national average for out-of-pocket costs for mental health counselors can range from $30 to $60 per session, and a session with a coach or consultant would be similar or even higher. Therefore, The Bindu Institute is exploring non-profit options to align with in addition to state or federal grants to help alleviate a financial burden.

Conclusion

Coaching in the mental health gap is a multi-faceted approach to a mental health problem set. Combining the efforts of counselors, coaches, and consultants, all focused on preventative and reactive mental health, is an exciting solution. While counselors utilize various therapeutic tools to assist a client on the reactive side of mental health, coaches and consultants at The Bindu Institute explore utilizing self-care assessments to assist the population on the preventative side. By approaching the problem set from both avenues, pending mental health crises could be crises no more.

About the Author

Dr. Lisha T. Wallace, Mental Health Coach and Consultant at The Bindu Institute has a passion for helping people, teams, and organizations be mentally healthy. Throughout her 23-year Air Force career, she was able to lead teams, from small to large, push through mentally challenging times, and succeed. That experience is now embedded in her purpose. She earned a Doctorate in Strategic Leadership with an emphasis on consulting and coaching techniques through Regent University in 2021. It brings her so

much joy to see a person reach their fullest potential by finding balance in their self-care and aligning their mental health.

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Coaching Up:
Concept and Implementation Between First- and Second-Level Leaders

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Roundtable: Professional Coaching

Abstract

Coaching becomes a critical activity that must be tailored for each unique circumstance, relationship, authority level, and end-in-mind desired result. Many times the coaching is between an executive and a team member lower on the hierarchy; sometimes there is a supervisory function while relationally more like peers; and the most unique relationship, upon which this method primarily focuses, is between the senior leader and the second-level leader, which involves the concept of "coaching up." This requires an evolved relationship built on trust, relentless loyalty, and the absence of personal agenda. Coaching up is defined as the ability to influence the viewpoints and actions of a higher-ranking leader by the second-level leader.

The daily experience for an executive pastor (XP) at a growing evangelical church includes functional administration, problem-solving, the development of systems and protocols, and the implementation of the senior leader's vision. Another major aspect is the supervision and coaching of a team of pastors and support staff encompassing a wide diversity of talent, skill, experience, and personalities that must be managed with finesse and compassion—all while ensuring they individually and collectively remain aligned to the mission, vision, and values of the organization. While this is a common description of an organizational manager's executive role, it takes on additional challenges because of the nature of the business. As a church, team members are more than employees, as they are also church family members and part of the local Body of Christ. Underperformance, misalignment, and functional disagreements must be addressed differently than standard periodic and annual reviews dictate, as interdependencies between team members also have a biblical mandate, outlined in detail in Matthew 18: 15–17, as to how conflict is to be addressed and resolved.

> 15If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. 16But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. 17If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. (English Standard Version [ESV], 2001, Matt. 18:15–17)

This advice from the apostle Paul is an extreme measure to take to resolve conflict between team members, so hopefully the practical application will come to a positive outcome long before the entire process must be carried out.

In the context of a church and the XP, supervision becomes far more than mere oversight, moving to an often-daily coaching activity, integrated with the heart of a spiritual mentor and pastoral guide. With this in mind, the supervisor must "take account of the legitimate personal needs of their dedicated employees" (Badaracco, 1997, p. 18) while still holding people to agreed-upon standards and utilizing appropriate disciplinary methods when necessary. The biggest challenge, as mentioned above, is that the team is a family, and when a family member is unhappy, everyone may know about it, plus when a family member is disciplined, others may disagree, even publicly, with the decisions of the leaders. The leader's role is a tightrope on which they must skillfully and delicately balance.

Coaching becomes a critical activity that must be tailored for each unique circumstance, relationship, authority level, and end-in-mind desired result. Many times, the coaching is between the XP and a team member lower on the hierarchy; sometimes there is a supervisory function while relationally more like peers (pastor to pastor); and the most unique relationship, upon which this paper will primarily focus, is between the senior leader and the XP. Their interaction involves the concept of "coaching up," which requires an evolved relationship built on trust, relentless loyalty, and the absence of personal agenda, all manifested in the scriptural application of equipping "the saints for the work of ministry" (*ESV*, 2001, Eph. 4:12). It requires a great amount of effort by both parties, because, as Blanchard and Shula (2001) stated, "All great results are built on the foundation of practice and preparation" (p. 33).

The following discussion will demonstrate how these concepts are applied and provide examples of when they have been successful and when they have not, particularly in the relationship between the first- and second-level leaders (senior pastor and executive pastor). Additionally, in support of the coaching-up approach discussed, there will be a sampling of the academic and popular press materials already in publication that examine the coaching relationship in organizations and speak specifically to the role of an executive in the second-level leadership seat. Once the concept is defined and the

key methods of implementation are presented, I will speak from personal experience to examine the reality of the practical application with advice as to what has been effective, the challenges faced, and the questions I continue to ask myself in the learning process.

Please note that while this paper is written in the context of a faith-based organization with senior and executive pastors, the principles and applications apply to any organization in which there is a senior and second-level leader in the mix. I intend to further develop this method for the general organizational marketplace following this introductory discussion.

Definitions

Coaching up is defined as the ability of the second-level leader to influence the viewpoints and actions of a higher-ranking leader. It is on this definition that we will base our discussion, using it as the standard to be met by the second-level leader.

Another foundational definition is that, simply stated, leadership is widely accepted as influence. Grenny et al. (2013) observe, "At the end of the day, what qualifies people to be called 'leaders' is their capacity to influence others to change their behavior in order to achieve important results" (p. 6). Many popular leadership experts agree that organizational success is dependent on the leader and often credit President Ronald Reagan as stating, "In the end, it all comes down to leadership" (Eades, 2016, para. 1).

However, particularly in 21st-century organizations, it is well known that many wildly effective leaders in the modern era attribute much of their success to the talented team members they have assembled around them. By doing so, they are able to tap into their collective competencies and "generate magic – producing something extraordinary, a collective creation of previously unimagined quality or beauty" (Hackman, 2002, p. viii). This particularly happens in the assembly of a small circle of advisors, confidants, and loyal members of the executive team who have learned to finesse their way through the difficult dance of leadership when they are not ultimately in charge. This requires one to "dance in the moment" (Kimsey-House et al., 2011, p. 6), to be fully present, aware, and responsive. These are the ones who are in a position to coach up.

Three Must-Haves for Coaching Up

A non-exhaustive Google search will produce a myriad of popular publications relating to the second-level leader and how they can learn to influence their senior leader. For everything from how to get your boss to do what you want; leading from the middle; to leading up, down, and sideways, there are a multitude of techniques outlined by a countless number of writers. Each have their own formula for effectiveness, some anecdotally proven, some untested, but all with recommendations as to what tools the second-level leader should have in their toolbox. Kimsey-House et al. (2011) outline the

qualities that must be present as confidentiality, trust, speaking the truth, openness, and spaciousness. Badaracco (1997) emphasizes the ability to ask questions and Heifetz et al. (2009), the willingness to orchestrate conflict. Schein and Schein (2021) advocate humble inquiry and Eisner (2010) insists the key is managing "Mishegoss, a Yiddish word that essentially means craziness" (p. 23).

I propose the following three must-haves if the second-level leader is to be successful in influencing their senior leader: trust, relentless loyalty, and the absence of personal agenda.

Trust

Cloud (2023) is one of the scholar-practitioners who includes *trust* as a key to influence. In his work, he identifies the big five essentials for building trust as understanding, motive, ability, character, and track record. For this portion of the discussion, we will use Cloud's big five as a guide.

Understanding has to do with the ability of both senior and second-level leaders to truly listen to the other person to the point that they fully understand the other. This comes through extensive and transparent communication, relying on questions sincerely asked and answers honestly given. This results in what Marquardt (2014) refers to as leaders' "ability to search for the unfamiliar" (p. 55) as they develop a common context and become fully aware together, turning awareness into action (Palmer & Whybrow, 2008). This also is the basis of humble inquiry, which is based on curiosity, openness to truth, and the recognition that insights most often come from conversations and relationships in which we have learned to listen to each other, and have learned to respond appropriately to make joint sense out of our shared context, rather than arguing each other into submission. (Schein & Schein, 2021, p. 4)

To get to a position of understanding, participants must be willing to endure tension and disagreement, however, Block (2011) states that "resistance is a sign that something important is going on" (p. 289), and so by enduring, greater understanding of each other emerges because "nothing or no one is truly separate from their context" (Houston, 2003, p. 143). Second-level leaders must keep in mind that if they understand the context, they will understand the other person.

Motive is the second key Cloud (2023) includes to build trust, and it refers to the fact that the one giving the input to the other is sincerely looking out for the best interest of the one receiving the input. In this case, does the second-level leader have their senior leader's back? To put it in more graphic terms, but metaphorically, of course, will they take a bullet for their leader? Motive begins with the desire to develop a trusting relationship of empathy and understanding (Schein & Schein, 2021), is developed through authenticity (Blanchard & Shula, 2001), and solidified as the participants begin

to truly care for one another (Stoltzfus, 2005), not only professionally, but personally. The key to this development is time invested in each other.

Ability (Cloud, 2023) is defined by assuming the person earning the trust actually has the capability and competence to get a job done and is credible in the advice they offer. Stroh and Johnson (2006) spoke to this when they stated, "If you do not pass the competency test, your first meeting is likely to end rather quickly" (p. 18). This applies to an external consultant being brought in to address problems, but it is even more important internally between leaders. This is also where Eisner's (2010) "mishegoss" comes into play (p. 23).

The next key word chosen by Cloud (2023) is *character*, however, not as one might take it on the surface. Yes, someone's integrity must come into the mix, however, in this case, character is used to describe how the person is wired by God. Will their personality and makeup match the nature of what the circumstances or situation require? Do they have the intestinal fortitude to weather a difficult season? Can they stand their ground when the going gets tough? The makeup of the person plays a key role in how much a senior leader trusts their "number one" (Faraci, 2020). Do they have the right character for a role that must be trusted?

Finally, trust is built through the *track record* (Cloud, 2023) of the second-level leader. Unless the two leaders have worked with each other in previous organizations, on day one it will be difficult for the senior to trust the second because there is no track record. Again, this requires time to develop, however, with each day passed, tasks accomplished, difficulty endured, and success recorded, trust is advanced because there is a track record being written in the books. Marquet (2020) states, "We judge ourselves by our intentions, but we judge others by their behavior" (p. 107), and it does not take long for a leader to start to question a team member's ability to get a job done if they speak a big game but deliver only a small amount of what they have said they would do. In my personal experience, a couple of phrases often spoken by my senior leader are "Be careful not to over-promise and under-deliver" and "Past behavior determines future expectations." They both have to do with the need for a track record of doing what one says they will do, delivering results, and depositing positive experiences in the track record bank. In the influential book *Leading from the Second Chair*, Bonem and Patterson (2005) state, "Trust is more than a characteristic; it is the foundation for an effective partnership between first and second chair" (p. 36).

There are two other must-haves for the second-level leader that are almost as equally important to coaching up, but significant time has been spent so far on the first, trust, because without it, the senior and second-level leaders will not get to a point where they need the other two. Without trust, all else is pointless.

Relentless Loyalty

"Are you with me or against me?" is a phrase often used by leaders when attempting to rally the troops for a cause, a campaign, a war, or even a board meeting, and has been used by many historical figures throughout the human experience. It is said that fascist Benito Mussolini would close many of his speeches with "O con noi o contro di noi" (Translation: Either you are for me or against me) to excite and incite his followers. Coaches will holler, "Are you with me?" to their football team as they head out after a rousing half-time speech. Even Darth Vader stated in the film *Star Wars, Episode III*, "If you're not with me, then you're my enemy." (Scholarly Community Encyclopedia, n.d.). These are good examples of this call to action, however, the best, and why relentless trust is included in the must-haves for second-level leaders, comes directly from Jesus Christ himself. In Matthew, chapter 12, he states,

> [30]Whoever is not with me is against me, and whoever does not gather with me scatters. [31]Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. [32]And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. (*ESV*, 2001, Matt. 12:30–32)

Jesus goes on to discuss how a "tree is known by its fruit" (*ESV*, 2001, Matt. 12:33) and that if a tree does not produce good fruit, it will be judged and cast out. From this, we understand that Jesus took loyalty very seriously; his followers were either with him or against him. It is the same with the relationship between the senior and the second-level leader. For there to be the ability to coach up, there must be no doubt of the relentless loyalty of the second-level leader, or in my case, the XP. At no time can the senior leader wonder if their number one will be loyal in any and all public contexts. There can be questions, discussions, and disagreements behind a closed office door, but once a decision is made and the office door opens, there can be nothing but uncompromising, relentless loyalty shown.

For me, a decision point came in which loyalty had to be chosen or discarded at a senior staff retreat about a year into the pastor and XP's relationship. The senior staff had become accustomed to making their own decisions, following their own agendas, and justifying why they were not fully aligned with the vision of the senior leader. While the group fundamentally agreed with the mission of the organization, they greatly differed in the methods and the desired outcomes to the point they were pushing back on the senior leader's vision for the upcoming year.

Everyone was given an opportunity to speak up, which came mostly from those who wanted to be left alone to do things their way and take the church in their chosen direction. When it came time for me to weigh in, a pivotal decision point was at hand.

To whom would loyalty be given? After a long, awkward silence, the decision was made, and the following was said (paraphrased), "We all agree on the mission, but I believe the way we get there is not ours to decide individually. We must follow the direction and the vision of this man (pointing to the senior leader). If we cannot get behind his plans, the vision he believes God has given, and the authority he holds as leader of our church, perhaps you should not be on his team."

The awkward silence of before was greatly outvoiced by the silence after, and this became a significant turning point in not only the relationship between the senior leader and me, but between myself and all the other senior staff at the table that day. It put in motion a series of events that still exists years later, resulting in many who sat at the table that day making their exit and the team being rebuilt with like-minded individuals willing to follow the direction of their senior leader.

In order to make relentless loyalty a part of the coaching-up model, the second-level leader must employ several behaviors.

1. "Machiavelli believed, above all else, that successful leaders must see the world as it really is" (Badaracco, 1997, p. 79). Applied to relentless loyalty, it is the reality that the one in charge is ultimately the senior leader of the organization. The second-level leader carries great responsibility, but limited authority. They have the ear of the senior leader, but at the end of the day, they are not in charge.
2. The second-level leader must be brutally honest within the appropriate setting. Rath (2008) states, "At the company-wide level, nothing creates stability as quickly as transparency" (p. 88). The second-level leader must have the courage and permission to speak what is on their mind.
3. Scott (2019) advocates the second-level leader being willing to challenge the senior leader directly through radical candor, "which shows you care enough to point out both the things that aren't going well and those that are and that you are willing to admit when you're wrong and that you are committed to fixing mistakes that you or others have made" (p. 14). He also states that radical candor shows you give a damn about the organization and the individual.

I must admit that choosing relentless loyalty has not always been pleasant. There are times when other staff members have been put off and felt that "parroting the leader's voice" was all that was being done and wished they could continue to be left alone to do things their way. There have even been times when the senior leader has said, "Sometimes you are too loyal," however, it is believed that without this known level of loyalty, the senior leader would be less open to the coaching that comes from their second-level leader. If given the choice at the decision point described above again, the same decision would be made. The answer to the question, "Are you with me?" has already been decided upon.

The Absence of Personal Agenda

Just as there was a decision point when it was necessary to choose relentless loyalty to the senior leader, a previous decision was made even before arriving to work on the first day. My previous experience had been a successful run within a totally different discipline of organizational ministry. There was the feeling I had already had my "career" and I was not trying to prove myself in the same manner as before. I had accolades and achievements, so succeeding in a new position was less of a personal proving ground and more of a desire to make an impact organizationally and for the mission. Because of this, the decision was made that personal agenda was to be put aside in favor of the larger purpose. Instead of seeking the spotlight, a behind-the-scenes approach was to be embraced, and rather than personal recognition, investing in others in order to help them thrive would be the priority in time, effort, and encouragement.

For someone who had spent a lifetime out front getting noticed, it has been a totally new and different experience, and one that has taken a concerted effort to put into practice, turning the dialogue away from self (Schein & Schein, 2021) and understanding that "building credibility and influence [with the senior leader] requires putting the prestige of your position aside and picking up the towel of service" (Bonem & Patterson, 2005, p. 13). There are many times within the coaching conversations when an opinion is asked for, however, it is important to remember that the agenda of the senior leader and the welfare of the organization takes precedence over any personal preferences or plans. It can be amazing how freeing it is to have no personal agenda, because it allows the second-level leader to take a mindfulness approach (Langer, 1997) and "take the time to wonder what else is happening here? and what is different today?" (Schein & Schein, 2021, p. 114). It is hard to be open to all possibilities when a personal agenda is in the way, but when that is removed, the potential is limitless.

In order to put personal agenda aside, the best example, once again, is to look at how Jesus did this very thing as he followed his Father's plan to bridge the gap between a holy God and sinful humanity. We do not know with certainty if Jesus himself had a personal agenda he would have preferred, however, we do know he put aside his will in favor of the will of his Father. He said, "Not my will, but yours be done" (*ESV*, 2001, Luke 22:42). In my book *The Humility Factor* (Plastow, 2017), the following passage from the chapter "The Humble Servant" describes Jesus.

> Jesus is often referred to as the greatest example of servant leadership to have ever lived (Hutchison, 2009). In His own countercultural manner (Robbins, 1996), He went about His ministry serving the people He encountered in whatever way was needed at the moment. Healing, encouragement, forgiveness, provision, and care were all ways in which Jesus served people even while possessing the power to do whatever He might choose to do at any given time (Ferch, 2015).

>However, instead of overturning governments and flexing His creator-of-the-universe muscles, He washed feet, wept with beloved friends, and provided wine at a wedding party. (p. 11)

Putting personal agenda aside is an act of humility and follows the example Jesus gave us. It means that the second-level leader does what is needed for the vision of the senior leader to be advanced. They are free from the bondage of their own agenda.

Trust, relentless loyalty, and the absence of a personal agenda are the three must-haves for the second leader to skillfully employ if they desire to be effective in coaching up their senior leader. Without them, speaking into the processes and behaviors of the senior leader can fall on deaf ears, and influence is lost.

Practical Application: How Does This Work?

Kimsey-House et al. (2011) stated, "Coaching is a way of effectively empowering people to find their own answers, encouraging and supporting them on the path as they continue to make important life-giving and life-changing choices" (p. xvi), and "the real art of effective coaching comes from the coach's ability to work within the context of relationship" (p. 15). Once trust is established, loyalty assured, and the second-level leader has been freed from the bondage of personal agenda, the two leaders are able to enter into the truly transformative relationship of coaching up. So, how does it work? The following are examples of how coaching up manifests between a senior and second-level leader in real-life situations.

New Initiatives

>In any growing organization, there should be continued innovation and discussion among staff as to how to do things better. Depending on the size of the staff, this can become overwhelming in scope because there are many talented and committed people who would like to try out their new ideas. At some point, there needs to be a sounding board for proposals in order to bring the best and most reasonable ideas to the top of the list. The coaching-up arena is a good way to do this level of evaluation, as the senior leader will be able to give their 30,000-foot impressions of the ideas and the second-level leader can provide a view that takes into consideration logistics, budget, timing, context, and perspective because of the supervisory relationship they may have with the proposing staff member. Between the two leaders, a decision can be made as to which ideas warrant further discussion with the senior staff, or if something is compelling enough to get started on it right away.

Hiring

Even while there are some who believe teams are families (especially in churches) and no one should ever want to leave for another opportunity (or get mad and just exit), the reality of the situation is that there will always be turnover even in the best of working teams. Human resources (HR) matters, and hiring will always be on the executive leadership's to-do list in some fashion. While each set of leaders will have different processes they go through to find, interview, and hire new staff members, the ability of the second-level leader to speak into that process with the senior leader is an important component of coaching up. The first glance at résumés and applications can be taken solely by the HR manager or the second-level leader, but interviews should be conducted by the senior leader and XP together, and, as things go deeper into the process of hiring, the communication between the two leaders should intensify. Ultimately the senior leader will be responsible for the final decision, but the input from their second chair is vital to making the best choices. "What do you think?" is a real question that should be answered fully.

A Place to Vent

Former CEO of Disney, Michael Eisner (2010), stated the obvious, "It's inevitable in any work environment … there are always going to be people working for you upset about something" (p. 21). One of the greatest services a second-level leader can provide to their senior leader is a place to vent. This writer often has the senior leader spontaneously show up in their office, close the door, sit down in the guest chair, and say, "Talk me off the ledge on this." When dealing with a multi-person staff and serving a large group of people, there is bound to be someone unhappy about a decision made, a service discontinued, or simply an innocent misunderstanding between people virtually all of the time. Because of the relationship between the two leaders, it is a natural outlet for the senior leader to come to the second level to get things off their chest, with or without the expectation of resolving anything. In many cases, all they really need is a listening ear.

Unsolicited Advice (Careful!)

There are times when the second-level leader becomes aware of a situation brewing—or observes the behavior of the senior leader—and believes they should bring up their concerns. This should be done gently, factually, humbly, and with options as to solutions if asked for. Care should be taken depending on the personality of the senior leader, stresses evident, past history, and, of course, timing. Sometimes it is just not a good time to wade into what could be a difficult conversation.

Crises

In my experience, there are two primary examples as to how important coaching up can be to the senior leader and for the general good of the organization. Both of these can be identified as crisis moments, the first being one to which we can all relate: the COVID pandemic. It brought about the need for leaders in all organizations to come up with a plan of response for a wide variety of situations: how to keep the staff healthy; how to keep the public safe; do we shut down or stay open; mask or no-mask policy; what happens when someone tests positive, and so on. It seemed that no one quite knew the best way to deal with the ever-changing rules put out by local and national governments and the constantly-evolving state of public opinion.

We found that it did not matter what decision we made—someone was going to get angry about our decision. It was a losing proposition. The coaching-up relationship was amplified each day as we worked together to find what our best path forward would be. Together we shouldered the decision-making and together we got our organization through the crisis.

The second crisis we weathered together involved some serious staff issues that just so happened to be concurrent with the pandemic. We had to deal with a variety of issues that required a great deal of communication and consideration of options on how to handle each escalation. We got through it, but had we not had a high level of trust already in place and had there not been relentless loyalty on my part, it could have turned out very poorly for the senior leader and the organization.

Does This Really Work?

You may ask, does this really work? Are there times that coaching up is ineffective or makes situations worse? The answer is simply that coaching up does not work if it is not tried. A cornerstone of this method is communication. If the leaders are not continually talking about the things that matter to their organization, perspectives will be missed and mistakes will be made. Ethicists Bazerman and Tenbrunsel (2011) warn that soft language and poor communication "makes the unacceptable permissible and allows unethical practices to abound" (p. 124). The writer of Proverbs is clear that we are best off when we seek the input of wise advisors. "Without counsel plans fail, but with many advisors they succeed" (*ESV*, 2001, Prov. 15:22). Coaching up works, but only when put into practice.

Why Coaching Up Matters

Coaching up is an important exercise that directly impacts the effectiveness of the organization and, in my experience, the local church, its staff, and its congregation. I am still learning how the methods can be used on a day-to-day basis and make a real difference in the relationship between myself and the senior leader. There are subtleties to be observed, timing perfected, and communication techniques to be honed, however, because of the examples provided above, there is reason to believe that coaching up is a skill worth learning more about.

Some of the most compelling reasons to adopt this method are the implications in Ephesians 4:11–16.

> [11]And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, [12]to equip the saints for the work of ministry, for building up the body of Christ, [13]until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, [14]so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. [15]Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, [16]from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love. (*ESV*, 2001)

The implementation of coaching up has a direct impact on the body of Christ because the leaders have their act together. What they do equips the saints (that is all of us) for the building up of the body.

Conclusion

As with the partnership between the senior and second-level leader, "Getting things done requires discovering what people want together. The united wants—explicit or implicit—provide the shared motivation to really do something significant. Without it, people are just going through the motions" (Bellman, 2001, p. 15). You will know that you have achieved a posture of coaching up and are truly united when you receive an email with the subject line of "I need your input" or a spontaneous visit to your office when they close the door, sit down, and say, "Help me out with this."

The second-level leader's role is not easy to navigate. It requires humility and a little bit of chutzpah. As Bonem and Patterson (2005) state, "Being in the second chair is the ultimate leadership paradox. It is the paradox of being a leader and subordinate, having a deep role and a wide one, and being content with the present while continuing to

dream about the future" (p. xiii). The ultimate dream, then, is to make a positive impact on the mission, organization, and senior leader you serve by coaching up.

Author Note

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Introducing the Ministry Coaching Readiness Assessment: A Faith-Based Organizational Instrument

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Expanding Leaders™

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Regent University
Roundtable: Professional Coaching

Abstract

The Ministry Coaching Readiness Assessment (MCRA) is an instrument designed to evaluate an organization's readiness to implement or grow a coaching initiative. We have developed this new assessment to evaluate the readiness of faith-based organizations for coaching. Previously available assessments gauging an organization's readiness for coaching were solely focused on secular organizations. Coaching is a key leadership development tool and provides a basis for developing leaders at all levels in ministry. The MCRA considers the essential criteria for healthy and thriving ministries to assess the current ministry conditions. Faith-based organizations would benefit from developing a coaching culture that provides a proactive measure to support ministry leaders. The benefits or return on investment (ROI) of coaching include improved work relationships, increased confidence, enhanced communication skills, higher employee engagement, reduced procrastination, increased goal attainment, improved well-being, and greater self-awareness. Research studies and reports demonstrate the positive ROI of coaching in various contexts. The MCRA is a comprehensive tool that assesses readiness in values and beliefs, cultural support, structural readiness, leadership readiness, participant readiness, resource allocation, and sustainability, making it a valuable resource for faith-based organizations seeking to enhance their effectiveness and positively impact Kingdom work by embracing coaching as a vital component of their leadership development strategy.

Keywords: ministry, coaching, readiness, assessment, ROI, leadership development, sustainability, faith-based

In November 2023, Regent University School of Business and Leadership held its annual Research Roundtables. The 2023 Roundtable was the 20th anniversary event, and the theme was 20 Years of Continuing the Mission. Ten roundtables were presented. The call for abstracts for the Professional Coaching Roundtable sought submissions regarding the research and practices of "Christian faith in coaching pertaining to leadership development, trends, teams, and technology." One specific request from the chair was for presentations and papers around models and tools being developed and used. Since coaching is a young, emergent field, and Christian coaching is a type of coaching within this profession, models and tools contributing to the profession are vital for practitioners.

This article highlights our presentation introducing the Ministry Coaching Readiness Assessment© (MCRA) and delves into its background, development, components, and intended use. The MCRA is beneficial to professional coaches, consultants, organizational and leadership development experts, change agents, trainers, and those interested in helping faith-based organizations grow through a coaching initiative.

Assessments are common, practical tools in the coaching profession. The MCRA is developed for faith-based organizations to assess coaching readiness. This article notes leadership coaching as a preferred leadership development tool as well as the benefits of coaching and addresses the ROI of coaching for the organization, and the value of feedback from multiple stakeholders. A prime function of the instrument is the value to organizational leaders and professionals in assessing the potential viability and sustainability of a coaching initiative for faith-based organizations.

MCRA Development Background

In March of 2022, a Barna survey revealed that 42% of pastors considered quitting full-time ministry within the past year. In January of 2021, from the same study, that percentage was 29%, so this increase made us take note. The key reasons pastors gave for considering quitting full-time ministry included stress, loneliness, political division, family impact, and no longer feeling optimistic about the future of their local church. When we considered this report alongside a Barna study published in 2017 which showed there are fewer people entering ministry as a vocation, we recognized the need to proactively develop ministry leaders. Coaching is critically needed for ministry leaders' development and retention.

In Dr. Sally Fry's role as a district leadership development specialist for a church denomination, she works on a team that provides oversight for 75 churches in upstate NY. That team is led by a district superintendent who had the vision 10 years ago to develop a coaching culture and network of peer-to-peer coaching throughout their district. Over the past few years, Dr. Fry has taught workshops to ministry leaders on

the basics of coaching and how to distinguish coaching from other leadership development tools. These workshops included both instructional and experiential components. Participants reported after the peer coaching segment, they experienced genuine impacts during this segment and requested time be set aside at future meetings to engage in further training and peer coaching.

Dr. Diane Wiater teaches leadership coaching at the graduate level. In the mix of assignments, students take on the role of consultant and conduct an audit using a tool to determine organizational readiness for coaching. The overarching goals of the assignment are to assist professionals in determining what is needed for the organization to be successful in its coaching initiative. Over the past 14 years, many students have requested an instrument for ministries or permission to modify the assigned tool used in the class to fit ministries. Without a tool specifically for ministries, assessing organizational coaching readiness is clumsy and can be likened to fitting a square peg in a round hole.

If leadership development is necessary, and coaching is a viable means of leadership development, and churches need leaders, and those leaders need leadership development, then coaching should be in the mix of leadership development opportunities for church leaders. Coaching provides a space for ministry and nonprofit leaders to shift their mindsets and improve their self-efficacy, which can positively impact the organization (Fry, 2023b).

Healthy or Thriving Ministries

The MCRA is a tool for evaluating organizational readiness for coaching. Leadership is one aspect of evaluation, but not the only element assessed. There are other organization tools available, but they are not designed for ministry organizations. There are particular situations within faith organizations where the secular assessments just do not fit (Fry, 2023a). The MCRA is designed to provide an assessment of the organization's current reality, so plans can be developed to include coaching in an effort to help the organization thrive. Therefore, understanding what contributes to a healthy and thriving ministry is critical.

Smith (2019) noted eight characteristics in three categories as contemporary ministry evaluation criteria. The first category, *reaching up*—is our relationship with God (dynamic worship and teaching transforming truth). The second category, *reaching in* (is ministry functioning healthily?), is demonstrated by authentic fellowship, every member ministry, and shared leadership. The third category, *reaching out*, encompasses the three characteristics of care for others, looking beyond itself, and having a passion for Jesus (Smith, 2019, pp. 74–75). Smith continued, stating that churches must develop and implement a process by which leaders are raised up (Smith, 2019, p. 81). Leadership

succession planning is necessary in churches and faith-based organizations for
sustainability.

Coaching as Part of an Integrated Leadership Development System

While not all ministries are churches, they count as a large number of ministries and as
a platform and launch pad for other ministries. Smith (2019) emphasized a point by
Ogden that churches must develop and implement a process by which leaders are
raised up. Coaching is a viable leadership development tool. In 2023, Dr. Wiater noted
that coaching is part of the Golden Trifecta of Leadership Development. This trifecta
includes training, mentoring, and coaching—all within a context of experience. The
church and other ministries rely upon volunteer or lay leadership. Developing and
training these leaders can have the same impact it does in corporate and business
environments. That is the impact of coaching on an individual team and organization as
leaders reach potential, goals are met, leaders are more engaged, committed, and
satisfied.

Creswell (2006) noted that some of the pressures and challenges that ministers face
today include postmodernism, lack of leadership, untapped potential, unrealistic
expectations, and unworthy goals. She suggested that coaching can help tap into the
potential pool. In Creswell's book, *Christ-Centered Coaching: 7 Benefits for Ministry
Leaders*, she noted that much of what she lists as benefits for ministry leaders are also
benefits for coaching in general. Christ-centered coaching can help you tap into skills,
give abilities, and become a key in making things happen God's way. A coach can help
you discover insights into yourself. A common question in coaching is "If you were
using your full gifts, talents, and abilities, what would that look like where you are?"
Creswell asked the question, "If you were using your full Kingdom potential, what
would your role in the body be?" Wilburn (2023) explained that "Kingdom principles
ignite inspiration that is fundamental to work, strategy, and effective leadership" (p.
31). Understanding what is believed about the Kingdom of God impacts how a person
uses their gifts and permeates all aspects of their ministry leadership.

As a Gallup-Certified Strengths Coach, Dr. Wiater is well aware that when people are
functioning in their strengths, they are more engaged, satisfied, and committed to the
organization. There are countless other individual, team, and organizational benefits of
coaching.

In churches in the United States, the median weekly attendance is 65 people. Annual
median church income of tithes and offerings is $120,000 (Thumma, 2021). The smaller
churches often have staff that are part-time or unpaid, with many working in another
position alongside their ministry role. While churches larger than the median may have

larger budgets and staff, the financial amount dedicated to staff development remains low in most faith organizations.

Benefits of Coaching

Coaching works, but what does that mean and why is it important in the context of supporting the use of the MCRA? Reports and studies show that coaching (a) improves work relationships, (b) increases confidence, (c) improves communication skills, (d) increases employee engagement, (e) reduces procrastination, (f) increases goal attainment, (g) improves well-being, and (h) increases self-awareness.

In presenting the benefits of coaching, Sime (2019) noted that the 2009 International Coaching Federation (ICF) report revealed 86% of organizations reported positive ROI of coaching. Using personal interviews and focus groups with 70 executives who receive coaching, Longenecker and McCartney (2020) found benefits of coaching included improved executive focus, better alignment of key leadership behaviors, candid and ongoing feedback, accountability for appropriate leader behaviors, and improved emotional intelligence among others (p. 22). Mihiotis and Argirou (2016) found that the benefits of coaching in organizations are directly related to the quality of coaching delivered. This directly supports the need for leaders to be trained at a minimum in coaching skills. In a study conducted by Gyllensten and Palmer (2014), participants reported having increased confidence which led to increased effectiveness, leading to improved job performance. "Coaching is a viable leader development tool rising in popularity, and it is expensive. People self-report that they want more of it because they are benefiting from it" (Wiater, 2023, p. 115).

Our conversation around organizational coaching readiness began with attention on ROI. In their research, Gavin and Bernardi (2023) found organizations thrive when employees at all levels are aligned with purpose, values, and culture. Using insights from organization culture experts, Cameron and Quinn and Cameron and McGrath, Gavin and Bernardi (2023) learned that the extent to which organizations benefit from coaching is related to the culture of the organization. The study demonstrated respondents assessed high ROI on coaching in clan and adhocracy cultures. The data demonstrated that organization culture, more than type of coaching, impacted positive ROI. In addition, organizations thrive when there is alignment of purpose, values, and culture; these three dimensions are included in the MCRA.

In a study on the effectiveness of coaching conducted at the Cleveland Clinic, more than 95% of their executives reported that training, coaching, and creating a plan positively impacted their growth as a leader, as well as growth in their professional performance (Mustafa et al., 2019). In addition to the impact on the executives personally, 60% indicated a positive impact on the results of their respective organizations due to this

experience. This underscores the connection of a leader coaching experience to organizational impact.

About the Instrument

The purpose of the MCRA is to assist faith-based, nonprofit organizations that are interested in creating or growing a coaching culture to obtain an overview of their current situation. This assessment tool is based on the understanding that organizations engaged in coaching improve the effectiveness of their staff members, which positively impacts the overall work environment, as the insights gleaned from coaching are transferred to their daily work (Rekalde et al., 2017). When staff members are more effective in their roles, the organization benefits, which impacts the Kingdom work of faith-based groups. As stated earlier, coaching is not a replacement for other leadership development tools but is used in tandem with them.

The MCRA examines several areas of readiness throughout the organization to assess which ones need attention before a coaching initiative is implemented. The seven categories of (a) values and beliefs, (b) cultural support, (c) structural readiness, (d) leadership readiness, (e) participant readiness, (f) resource allocation, and (g) sustainability are all examined in this assessment. By using these categories, the readiness of an organization to implement or grow a coaching initiative is reviewed from several different perspectives.

Values and Beliefs

This category is specific to the value, belief, conviction, and commitment first of leadership development and then of coaching. The questions and statements in this category pertain to the leader.

Sample assessment statement:

> The leadership team and key stakeholders believe that ministry coaching can significantly enhance the effectiveness of the organization and their ministries.

Culture/Support

In its most raw form, culture is the way things are done around here. It is the mindsets, patterns of behavior, artifacts, and stories of the organization. In this category, the assessment has statements and questions around such aspects as environment, teachability, improvement, change, psychological safety, and equipping.

Sample assessment statement:

> The ministry undertook a new initiative within the last four years.

Structure Readiness

Structure readiness is the foundation upon which effective coaching programs are built. It involves having a designated person or team responsible for program coordination, clear communication plans, established processes for coaching matches, ongoing financial support, methods to measure impact, and a means to share the lessons learned.

Sample assessment statement:

> The ministry has a designated person or team responsible for overseeing and coordinating the coaching program.

Leadership Readiness

Leader mindset is foundational in this category. Leaders model the way by being coached, appointing a point person, and generally being open to coaching through heart, attitude, and action.

Sample assessment statement:

> Senior leaders of the ministry are personally committed to participating in the coaching program and setting an example for others.

Participant Readiness

Organization members, staff, and volunteers are prepared and desire coaching. Commitment to their current role and willingness to partner for personal growth are key aspects of this category.

Sample assessment statement:

> Ministry workers desire personal growth and development.

Resource Allocation

Finances, time, personnel, facilities, decision-making, and priority efforts contribute to the elements in this category.

Sample assessment statement:

> There is a budget allocated for training coaches and providing coaching materials and resources.

Sustainability

Impact of effort, duration of initiative, and commitment to growth are part of the determination of sustainability. Becoming an integral part of the culture and lasting through leadership changes are signatures of sustainability.

Sample assessment statement:

> There is a strategy for maintaining enthusiasm and engagement in the coaching initiative over the long term, even as other priorities arise.

Each category contains several statements that the respondents will evaluate based on a sliding scale. These responses will produce an average score, which the consultant will use to engage with the leadership team.

The readiness of individuals, the values and culture of the organization, potential resources, and future sustainability are all areas that this assessment provides insights into for the decision-makers. The consultant will take note of potential barriers to initiating, implementing, or expanding a coaching initiative. For example, a potential barrier is the misunderstanding of what coaching entails and the purpose of coaching. When key stakeholders lack knowledge of what coaching is, this impacts the readiness of individuals and organizations to move forward (Kretzschmar, 2010). Trained consultants will work with the ministry organizations to interpret the results of the MCRA and develop a plan to move forward.

> Dr. Wiater and I are really hoping to extend help to faith organizations in a broader context, so that they are able to implement coaching initiatives that are not only impactful, because we all understand the importance of coaching, but also are sustainable. (Fry, 2023b)

Next Steps

A comprehensive training and certification program is under development for consultants, which will equip them with the knowledge and skills necessary to administer and interpret the results of the MCRA. Consultants will also receive training on how to assist organizations in creating a plan if a decision is made to move forward with a coaching initiative. By undergoing this training and certification process, consultants will become proficient in the MCRA and gain knowledge on how to facilitate the process with a ministry organization. Interested consultants are encouraged to join the waitlist to receive updates on the assessment and the certification program. Access the waitlist at https://www.expandingleaders.com/mcra.

Looking ahead, we recognize the importance of ongoing research and refinement of the MCRA. The assessment statements and methodology will continue to receive evaluation and adjustments. We anticipate conducting research to gather insights and feedback from leaders, ministries, and consultants who have engaged with this assessment. Improvements to the assessment will continue based on the feedback received from participants, so this tool will meet the needs of faith-based organizations.

About the Authors

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Diane M. Wiater, Ph.D., served as the chair of the 2023 Regent University School of Business and Leadership Professional Coaching Roundtable. With more than 25 years of experience in training and teaching coaches, Dr. Wiater is a coaches' coach and leader in developing Christian coaches. Dr. Wiater is a certified Gallup® Strengths Coach and is certified to administer the MBTI. She is a trusted strategic partner, profitable business manager, and effective leader developer. Her passion is seeing leaders grow, thrive, and lead well! Dr. Wiater earned her Ph.D. in Organizational Leadership from Regent University, a Christian academic faith community where she continues to serve as adjunct faculty in the School of Business and Leadership.

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Significance of Self-Awareness in Predicting and Fostering Success

Dr. Guyla J. Greenly
Dandelion Leadership Coaching
Roundtable: Professional Coaching

Abstract

This paper highlights the crucial role of self-awareness, a core aspect of emotional intelligence, in predicting and nurturing success. It emphasizes how self-awareness acts as a cornerstone for personal and professional accomplishments, exploring both its indicators and the risks associated with its absence. The transformative advantages of heightened self-awareness on one's life and career are also discussed. The paper concludes by providing practical suggestions, offering individuals a roadmap to kickstart their self-awareness journey and seamlessly integrate the topic into their coaching practices. These insights aim to clarify the significance of self-awareness and provide actionable steps for individuals and coaches to harness its power for success.

Keywords: self-awareness, coaching, emotional intelligence, success

During the 2023 Regent University Professional Coaching Roundtable, Dr. Guyla J. Greenly introduced self-awareness and the research that indicates it is the key to personal and professional success. The presentation, "Research Indicates Self Awareness is THE Key to Success," originated from a workshop presented in 2022 to leaders in Casper, Wyoming, during a break at the 2022 Global Leadership Summit simulcast. When asked what they think is the key to success, workshop participants often respond with single-word answers:

- grit
- determination
- humility
- education
- ambition
- passion
- confidence

- patience
- discipline
- courage
- optimism
- dedication

These are all great words and aspirational qualities that do have an impact on individual success. However, according to a 2013 Cornell University Study, self-awareness is the top indicator of overall success (Lipman, 2013). Claire Hughes Johnson, former Google vice president, emphasized the rarity of self-awareness in job candidates. Hughes Johnson (2023) said she always looks for self-awareness when interviewing job candidates, but, sadly, she does not find it as frequently as she would like. Eurich (2018) indicated that while most people believe they are self-aware, only 10-15% meet the criteria.

What is Self-Awareness?

What does self-awareness mean? Organizational psychologist Tasha Eurich (2018, as cited in "Understanding the Why and What of Self-Awareness, n.d) defined self-awareness as "the ability to see ourselves clearly, to understand who we are, how others see us, and how we fit into the world" (What is Self-Awareness section). To understand self-awareness, it is important to recognize that it comprises two key components.

Internal Self-Awareness

Internal self-awareness is how clearly individuals view their personal values, reactions, and impact on others. Eurich's research found that internal self-awareness is associated with higher job and relationship satisfaction, personal and social control, and happiness. It is negatively related to anxiety, stress, and depression (Eurich, 2018).

External Self-Awareness

External self-awareness is concerned with understanding how others see us. Eurich (2018) showed that people who know how others see them are more skilled at showing empathy and taking others' perspectives. Eurich concluded that for leaders who see themselves as their employees do, their employees tend to have a better relationship with them, feel more satisfied with them, and see them as more effective in general.

Emotional Intelligence

Self-awareness is an element of emotional intelligence (EQ). EQ has gained popularity in leadership and career arenas. Some experts have asserted that EQ is more important than intelligence quotient (IQ). Before 1995, according to Viezzer (2023), IQ was "the prime determinant of success in life" (Which is More Important? section). After the

publication of Daniel Goleman's book *Emotional Intelligence: Why it Can Matter More Than IQ*, researchers began extensively studying EQ. In the workplace, IQ is associated with leadership success, while EQ "allows for a better understanding of employees' needs and priorities, which can enhance team trust and cohesion" (Viezzer, 2023, IQ vs EQ section).

The CBS television show *Scorpions* illustrated the importance of EQ as the show's basic premise. It was about a team of geniuses who started a consulting company. When they began working with the government, FBI officials insisted they hire an EQ expert to help them develop their own EQs. The thread woven throughout the series was an ongoing study of the differences between IQ and EQ and how dangerous and debilitating the lack of EQ can be in workplace and personal relationships.

Divine Design

Another element of self-awareness is the understanding of how individuals are wired. Scripture states that God knit us together in our mothers' wombs (Ps. 139:13). He is our designer. Dr. Elizabeth Murphy (2023), author of *The Developing Child: Using Jungian Type to Understand Children*, said personality types begin to become evident in infants as young as 6 months old. For example, if an infant given a toy looks at the new item, puts it in their mouth, and discards it to move on to the next thing, that child may be showing a preference for intuitive (N) type. Another baby might take the same toy and spend a significant period of time exploring the toy, examining it to notice its size, shape, color, function, etcetera. This could indicate a preference for the sensing (S) type (Murphy, 2023).

Recognizing Worldview

What do you believe in? What do you NOT believe in? The *American Heritage Dictionary* (2022) defines worldview as:

1. the overall perspective from which one sees and interprets the world,
2. a collection of beliefs about life and the universe held by an individual or a group.

Worldview is the foundational mechanism by which we make life decisions. A person's worldview is much like an organization's mission and vision statements. The worldview is the lens through which individuals see their lives, make their decisions, and reconcile differences.

Identify Habits, Likes, and Dislikes

Everyone has blind spots, but the more focused on gaining self-awareness a person is, the better they get at recognizing both healthy and unhealthy habits. This increased self-

awareness of blind spots allows leaders to identify distractions and take improvement actions.

Individuals who know their likes and dislikes can make quicker, more confident decisions. When considering leaving a stable career for the unknown, the author journaled about her work history. Greenly wrote down what she liked and disliked about her current job and then added what she had liked about every job she had had and what she had disliked. She identified a pattern of what brought her joy or stress in the workplace. Armed with this knowledge, the author was better able to make wise decisions about her future.

In addition to knowing personal likes and dislikes, it is important to identify the difference between wants and needs; then, decide what you really NEED and what you truly WANT. Self-awareness is not just likes and dislikes, wants, and needs. It also means having a deeper understanding of emotional responses.

Emotional Responses

Do you get angry quickly? What are your triggers? Do you get discouraged? Can you identify what or who has a way of leaving you feeling deflated? Once you understand your emotional responses, you can learn how to control them. Thomas Oppong (2023) asserted that "irritation is key to mastering yourself" (Byline under title). Oppong stated that self-awareness leads to self-correction: "Our reactions to the behaviour and traits of others can reveal deep-seated insecurities, fears, and unresolved issues within ourselves" (Self-Awareness Leads to Self-Correction section).

Understanding how your emotional reactions affect those around you is also important. Failure to do so can limit your effectiveness as a leader and lead to a breakdown of trust and psychological safety for you and your colleagues (Chhaya, 2022).

What Lack of Self-Awareness Looks Like

What about those who lack self-awareness? What does that look like?

Some of the biggest red flags are (a) they are unwilling to admit mistakes, (b) they criticize others, (c) they avoid making hard decisions, and (d) they tend to either be stuck in the past or worried about the future.

Nobody wants that person on their team! So, how does everyone benefit from greater self-awareness? Those who increase their self-awareness will become more open to receiving and learning from constructive criticism. Some other benefits of increased self-awareness are empathy, self-control and self-regulation, improved relationships, higher self-esteem, and increased creative achievement (Miller, 2019).

Getting Started

There are many ways for individuals to develop self-awareness. This section introduces three ways to start the process of increasing one's level of self-awareness.

Journaling

Those old enough to remember the television shows *Doogie Howser, MD* and *Star Trek: The Next Generation* will know the first two journaling styles. Doogie typed a journal entry into his computer at the end of every episode. Captain Jean Luc Picard made voice entries into his Captain's Log. Use either of these options: keep a video journal, or you can really get back to the basics and write in a notebook.

While journaling, ask *why* questions in moderation. It is better to focus on *what* questions. Instead of asking, "Why do I feel so terrible?" try asking, "What situations make me feel terrible, and what do they have in common?" Focusing on what questions helps journal writers stay objective, future-focused, and empowered to act on new insights.

Assessments

Another option is to take assessments. These measurements can help people understand how they are wired, why they developed some of their coping mechanisms, and identify their strengths.

Work With a Coach

The final recommendation is to work with a coach. Even the most elite athletes need coaches, and even coaches need coaches. Coaches employ active and reflective listening techniques to unveil the client's narrative. Additionally, they utilize impactful questioning to scrutinize any inconsistencies or incongruities within the client's story, viewing these moments as chances to unearth judgments, biases, and preconceived beliefs that may impede progress toward their goals. Clients who demonstrate self-awareness and insightfulness tend to exhibit increased confidence and a heightened capacity for personal and professional growth and development (Knowles, 2021).

Recommendations for Coaches

Many coaches use some form of assessment or worksheet at the beginning of a coaching engagement. Some examples include the Wheel of Life, CliftonStrengths Finder, DiSC Profile, Myers-Briggs Type Indicator, etc. These tools help the coach and client establish a baseline indication of the client's beginning level of self-awareness. If using personality or strength assessments, the author recommends choosing one the coach especially likes, using it at the beginning of a coaching relationship and then weaving in lessons throughout the coaching process.

One way to establish the baseline level of self-awareness and track growth is to conduct a 360-degree survey at the beginning of the coaching process and again at the end. Alliance for Leadership Acceleration and the LEAP-Leadership Acceleration Program creator Lynda Silsbee (2023) recommended five best practices for using a 360-degree survey for leadership development in a coaching relationship. She suggested (a) establish trust and confidentiality, (b) always review the results together, (c) set clear development goals, (d) create an action plan, and (e) schedule regular progress check-ins.

Conclusion

After reviewing what self-awareness is, here are a few things it is not.

- It is not quick.
- It is not a cure-all.
- It is not easy.
- It is not painless.
- It does not have to be done alone.

There is a great deal of conflict, toxicity, and overall dissatisfaction in the workplace. Quiet quitting and quiet firing are popular buzzwords in today's online literature, indicating employees and managers are tired. They need renewal and solutions to the emotionally exhausting behaviors they experience daily. Gaining a deeper, clearer picture of themselves and the impact of their behaviors and emotions on others is a valuable step in the right direction for improved workplace harmony. Coaches have a unique opportunity to work with their clients to build meaningful self-awareness for greater personal and professional success.

About the Author

Dr. Guyla J. Greenly, owner of Dandelion Leadership Coaching, brings over 30 years of leadership, business, and communications expertise. A certified TypeCoach master and facilitator of Appreciation at Work and Toxic Workplace Prevention and Repair, she specializes in leadership enrichment. She earned a doctorate in strategic leadership from Regent University in 2021 and published her first book, Knock it Off! How to Quit Being a Jerk @ Work in 2022. Dr. Greenly is committed to helping leaders and emerging professionals make confident decisions, manage stress, and create thriving work environments.

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Disruptive Technologies in a World of Chaos and Opportunity: AI, Quantum Computing, and other Advances in Technology

Rodney B. Woods
Regent University
Roundtable: Foresight

Abstract

This journal paper investigates the transformative potential of disruptive technologies such as artificial intelligence (AI) and quantum computing in an era characterized by both turbulence and opportunity, stressing the criticality of strategic foresight for executives. While posing profound implications for traditional business models, these technologies also herald unparalleled possibilities. With remarkable data processing and problem-solving capacities, AI offers revolutionary applications across the healthcare and finance sectors. Conversely, its ethical and regulatory problems necessitate careful navigation. Meanwhile, quantum computing, though embryonic, promises to drastically reshape complex problem-solving and engender breakthroughs in fields like cryptography and material science, albeit at the cost of disrupting existing security norms. This article emphasizes the necessity of executives adopting a strategic foresight perspective to anticipate and mitigate these technologies' disruptive impacts while harnessing their innovative potential. The discussion highlights the critical role of informed decision-making and proactive planning in fostering a robust ecosystem that supports responsible innovation and sustainable technological progress. By adopting a forward-looking, adaptive approach, executives can ensure organizational resilience and competitiveness in a rapidly transforming technological landscape.

Keywords: strategic foresight, artificial intelligence, quantum computing

In the age of rapid technological advancements, disruptive technologies such as artificial intelligence (AI) and quantum computing have emerged as pivotal drivers of transformation. While introducing unprecedented opportunities, these technologies also present an array of complex challenges amid global chaos. Consequently, they compel a rethinking of traditional norms across sectors, necessitating a strategic foresight perspective among executives and policymakers.

AI, endowed with superior data processing and problem-solving capabilities, is set to revolutionize industries as diverse as healthcare, finance, and transportation (Schwab, 2016). However, with its vast potential comes ethical quandaries and regulatory hurdles that need careful negotiation. Concurrently, quantum computing, still in its embryonic stages, promises to redefine our approach to problem-solving, with substantial implications in cryptography, material science, and beyond (Preskill, 2018). However, it threatens to disrupt existing security protocols, underscoring a pressing need for adaptations in security infrastructure.

As these technological shifts reshape the fabric of society, they demand strategic foresight—an anticipatory, long-term approach—to comprehend and navigate the ensuing chaos and capitalize on emerging opportunities. Strategic foresight enables leaders to probe the impacts of these technologies, facilitating informed decision-making and effective planning for the future (Rohrbeck & Schwarz, 2013).

This paper aims to delve into the transformative role of AI and quantum computing in our increasingly chaotic yet opportunistic world. It underscores executives' need for strategic foresight to harness the benefits of these technologies, navigate their challenges, and drive sustainable innovation.

The Landscape of Disruptive Technologies

Defining AI and Quantum Computing

AI is a transformative technology that enables machines to mimic human intelligence. It has multiple facets, allowing machines to learn from experience, adapt to new inputs, and perform tasks that usually require human intelligence (Bostrom, 2014; De Angelis et al., 2022). As machine learning algorithms become more sophisticated, they significantly enhance decision-making processes across various sectors.

Potential Implications of Quantum Computing

While still in its nascent stages, quantum computing holds the potential to redefine the technological landscape. By utilizing the principles of quantum mechanics, quantum computing can outperform classical computers in solving certain types of complex problems, heralding potential breakthroughs in fields like cryptography, material science, and more (Preskill, 2018).

Sectoral Impact: From Healthcare to Finance

The applications of AI are wide-ranging and have made significant inroads in sectors as diverse as healthcare and finance. In healthcare, AI has revolutionized patient care by extending from diagnostics to developing personalized treatment plans (Topol, 2019). In the finance sector, AI-driven models have transformed traditional practices, offering

new paradigms for risk assessment, fraud detection, and investment strategies (Arner et al., 2015).

The Double-Edged Sword: Opportunities and Challenges

Despite their immense potential, AI and quantum computing also present complex challenges. The deployment of AI necessitates careful considerations around ethics, regulation, and security to ensure its responsible usage and to maintain trust. Similarly, the disruptive potential of quantum computing could compromise existing encryption systems, underscoring a pressing need for advancements in cybersecurity.

The Need for Strategic Foresight

Importance for Executives

As AI and quantum computing continue to advance, the disruptive changes they bring to various industries underline the critical role of strategic foresight for executives. Strategic foresight enables leaders to anticipate potential challenges, seize emerging opportunities, and formulate effective future-oriented strategies (Rohrbeck & Schwarz, 2013). It aids in navigating the uncertainty and chaos created by these disruptive technologies, allowing executives to guide their organizations toward sustainable innovation.

Foresight Tools and Techniques

Foresight tools and techniques provide systematic ways to understand future uncertainties and inform strategic planning. Methods such as scenario planning, trend analysis, and Delphi surveys provide diverse perspectives and help leaders envisage future possibilities (Voros, 2003). The deployment of such tools equips executives with the capacity to shape organizational strategies in alignment with future technological trends, thereby ensuring their organizations' adaptability and resilience.

Case Studies: Successful Applications of Strategic Foresight

Several organizations have effectively applied strategic foresight to navigate disruptive technological trends. For instance, Siemens's systematic use of future studies and scenario planning has been instrumental in shaping its digital transformation agenda and positioning it as a leader in Industry 4.0 (Rohrbeck & Kum, 2018). As evident in its exploratory projects like Google X, Google's use of foresight showcases its proactive stance in dealing with future technologies (Thompson, 2017). These case studies underline the value of strategic foresight in preparing organizations for technological disruptions and enabling them to turn these challenges into opportunities.

Ethical and Regulatory Implications

Ethical Concerns in AI and Quantum Computing

The rapid development of AI and quantum computing presents several ethical concerns. AI's potential for personal data misuse, algorithmic bias, and lack of transparency prompt critical discussions about ethics in AI applications (Jobin et al., 2019). Quantum computing, while holding promise for solving complex problems, may also threaten data privacy and security, given its potential to break current encryption systems (Preskill, 2018).

Regulatory Challenges and Possible Solutions

Regulatory challenges for AI and quantum computing are multifaceted and complex. Existing regulations may need to fully address the unique issues presented by these technologies, making it challenging to balance technological innovation with societal protection (Brownsword & Goodwin, 2012). Solutions may involve creating new legal frameworks that anticipate the specific challenges posed by AI and quantum computing, including data privacy, intellectual property, and liability issues. Multidisciplinary collaborations could also foster comprehensive regulations.

Role of Policymaking in Technology Governance

Policymaking is crucial in technology governance, establishing the rules and principles for using AI and quantum computing (Russell et al., 2015). Policies should be designed to ensure responsible use of these technologies, maintain public trust, and promote innovation while mitigating potential risks. Policymakers must engage with technology developers, users, ethicists, and legal experts to develop balanced, effective policies adapting to technological advancements.

Future Planning and Adaptability

Building Resilient and Adaptive Organizations

Resilience and adaptability are increasingly crucial in an era of rapid technological disruptions. Organizations need to build resilience, defined as the capacity to withstand and recover from significant challenges (Linnenluecke, 2017). This involves promoting flexibility, fostering learning, and enabling swift decision-making. Adaptability, on the other hand, requires organizations to be responsive to changes, especially those instigated by disruptive technologies such as AI and quantum computing (Worley et al., 2014).

Proactive Planning Strategies

Proactive planning involves anticipating future scenarios and creating strategic responses to them (Chermack, 2005). It necessitates embracing change, assessing potential disruptions, and envisioning future business models. Strategic foresight tools can aid in proactive planning, helping organizations anticipate potential challenges, capitalize on opportunities, and navigate the uncharted waters of technological disruption (Rohrbeck & Kum, 2018).

Developing a Culture of Innovation

Creating a culture of innovation is fundamental to thriving amidst disruptive change. An innovative culture fosters creativity, encourages risk-taking, and supports continuously pursuing new ideas (Beswick et al., 2015). By cultivating such a culture, organizations can more effectively adapt to technological advancements, leveraging AI and quantum computing to drive growth and maintain competitive advantage.

Stakeholder Collaboration for Sustainable Technological Progress

The Triad of Academia, Industry, and Government

Sustainable technological progress requires a collaborative approach involving academia, industry, and government. This triad is crucial for driving innovation, ensuring societal acceptance of technologies, and implementing effective policies. Academia fosters foundational research, industry propels technology development and application, and the government shapes the legal and ethical landscape (Etzkowitz & Leydesdorff, 2000).

Importance of Cross-Sector Collaboration

Cross-sector collaboration is paramount in addressing the complex challenges associated with disruptive technologies like AI and quantum computing. Such collaboration facilitates knowledge exchange, promotes responsible technology use, and creates mutually beneficial partnerships (Radjou & Prabhu, 2015). By uniting diverse perspectives and resources, stakeholders can work together to ensure that technological progress aligns with societal needs and values.

Case Studies: Successful Stakeholder Collaboration

Several instances of successful stakeholder collaboration exemplify their efficacy in driving sustainable technological progress. The EU's Quantum Flagship program, involving academia, industry, and government, aims to consolidate and expand European scientific leadership and excellence in quantum computing (Riedel et al., 2019)). Similarly, the AI for Good initiative by the ITU and XPRIZE illustrates the potential of cross-sector collaborations in harnessing AI for social good (Cabraal &

Dehnhard, 2019). These examples highlight the importance of stakeholder collaboration in shaping the trajectory of technological advances.

Conclusion

Recap of Key Findings

The rapid advancements in disruptive technologies such as AI and quantum computing present challenges and opportunities. These technologies have the potential to significantly impact various sectors and necessitate strategic foresight and proactive planning. Regulatory and ethical considerations are crucial in ensuring responsible technology use, and an innovative organizational culture is central to navigating technological disruptions. Lastly, effective stakeholder collaboration can help drive sustainable technological progress.

Implications for Future Research and Practice

The findings of this paper have several implications for future research and practice. Further research is needed to delve deeper into the specific challenges and opportunities presented by AI and quantum computing in different sectors. For practitioners, especially executives, understanding these trends, adopting strategic foresight tools, fostering innovation, and engaging in cross-sector collaborations are imperative.

Final Thoughts on the Role of Executives in Harnessing Disruptive Technologies

In the face of disruptive technologies, executives play a crucial role. Their ability to anticipate change, build adaptive organizations, foster innovation, collaborate with diverse stakeholders, and ensure ethical technology use can make a significant difference in harnessing the full potential of AI and quantum computing. Through such strategic leadership, we can navigate the world of chaos and opportunity, turning technological disruption into a catalyst for growth and societal progress.

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Dr. Rodney B. Woods, a certified executive coach and a 2021 strategic foresight doctoral graduate of Regent University, is a prominent figure in leadership and strategy. Currently serving as the vice president and chief clinical engineer at BlueCross BlueShield of Tennessee, Dr. Woods has significantly impacted organizations through his multifaceted expertise and extensive knowledge in strategic foresight, leadership development, strategic planning, innovation strategies, organizational culture, and the dynamics of social change.

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Foresight, Forecasting, and Fiction: Directed Fiction as a Foresight Approach

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Abstract

This work explores a creative fusion of strategic foresight, forecasting, and storytelling (Dator, 2009). It begins by likening writing prompts to Metaculus (2023) questions and details the author's journey from short stories to multipath adventure novels. It explains how strategic

foresight and forecasting work together, explaining their distinct roles in understanding the future. It also addresses the challenge of incorporating complex economic factors into fiction using Metaculus-conditioned pair questions. These questions become writing prompts for each chapter, leading to multiple plotlines with varying outcomes, from miraculous to catastrophic. This work introduces directed fiction as a powerful bridge between foresight and forecasting, combining qualitative depth and quantitative precision, utilizing real-world data and community-driven insights to create dynamic narratives that allow readers to explore potential future events within real predictions. This innovative approach promises to shape future narratives and enhance our ability to navigate today's uncertainties.

Keywords: strategic foresight, futures studies and foresight, future studies, foresight, foresight and scenario planning, fiction, fiction novels and short stories, science fiction, futurism, alternative futures, speculative fiction

The Basis for an Idea

The website Reedsy hosts a weekly writing contest called Reedsy Prompts (2023). The website administrators offer writers a suggestion (a prompt) for a story. These prompts can be anything from asking a question (e.g., "What makes a monster?") to encourage writers to reminisce about summertime, or to have writers craft a story around the idea

of "Letters sent and received." Hundreds of writers respond to these prompts every week, generating an endless stream of wonderful and amazing short stories.

Since anything can be used as a writing prompt, I wondered if a question from the Metaculus (2023) crowd forecasting platform could be used in this manner. To test the idea, I selected this Metaculus question, "When will the next great financial crisis in the US occur?" The challenge was to write a story in which this question is answered "Yes" before the closing date of December 31, 2039.

From Short Story to Multipath Adventure Novel

It was very easy to write a short story based on that writing prompt. My story concluded with the protagonist, Dr. Josef Ranell, facing a difficult choice. In the face of nearly certain bankruptcy, should he use the small fleet of Lockheed-Martin hybrid airships his CEO so foolishly purchased to haul rare earth ore from the ice-bound mine at Strange Lake, Canada? Or should he return to the Skunk Works in Palmdale, California, to have his airships retrofitted with sensor arrays and missile systems in preparation for a likely war between China and Taiwan? With these choices in mind, I authored two additional Metaculus questions:

- "Will there be a test flight of a full-scale heavy-lift cargo airship before 2031?"
- "Will the U.S. conduct a test flight of a military airship capable of transporting at least a 10-ton payload by 2031?"

The two new questions became two new writing prompts. And if each of them ended in a similar choice with two outcomes each, I could have four more Metaculus questions to write about. It was my wife who noticed the pattern developing. She said, "It sounds like the *Choose Your Own Adventure* novels I read as a kid." *Directed fiction* was born.

The Foresight–Forecasting Connection

Dr. Ranell's story grew to include 15 related Metaculus (2023) questions. Viewed together, they resemble a microforecasting tournament and provide many of the same valuable insights into a subject that tournaments do. I drew on my academic background in strategic foresight to assemble the questions into a coherent whole.

In the realm of anticipating the future, two distinct yet intertwined disciplines emerge: strategic foresight and crowd forecasting. Each possesses its own unique lens through which to view the uncertain terrain of tomorrow. Together, they form a powerful symbiotic relationship that enriches our understanding of what lies ahead.

Strategic Foresight: Illuminating Plausible Futures

Strategic foresight is the art of exploring potential future states and understanding how uncertainties can shape the world. Unlike forecasting, which seeks to predict specific events or outcomes with probabilistic accuracy, foresight deals with the broader landscape of possibilities. It is a holistic and nuanced approach, emphasizing the exploration of multiple plausible futures rather than pinpointing a single trajectory.

Foresight methodologies, such as *framing*, *horizon scanning*, *STEEPLE analysis*, and *axes of uncertainty*, provide the tools for peering into the fog of the future (Merritt, 2022, February). These techniques enable analysts to consider a wide range of variables, including social, technological, economic, environmental, political, and legal factors. Foresight practitioners embrace complexity, recognizing that the world is a web of interconnected forces, and that the future is a tapestry woven from countless threads.

Forecasting: Navigating the Probabilistic Waters

In contrast, forecasting platforms serve as beacons of probabilistic clarity within the fog of uncertainty. Forecasters focus on aggregating collective wisdom to generate probabilistic forecasts on specific events or outcomes (Tetlock & Garner, 2015). While forecasting narrows its gaze to discrete questions, it excels in providing quantitative insights into the likelihood of specific occurrences.

Forecasting requires a unique set of skills, including data analysis, statistical modeling, and the ability to synthesize information from diverse sources. It thrives in contexts where precision matters, such as financial markets, public health, and climate science.

Exploring the Greater Depression with Conditioned Pairs

Dr. Ranell is caught up in the forces of the next Great Depression. As an author, I would like to write about how some specific event (such as a government policy) would lead to a specific outcome that matters to Dr. Ranell (e.g., forcing him to lay off employees).

The problem with that idea is that the U.S. economy is wildly complex. A short read of the *Pardee International Futures* (Pardee Center for International Futures, 2023) economic submodel illustrates the hundreds of factors that are involved in economic predictions. It would not be entertaining to try to write fiction that incorporates each of those variables. What would be useful is to illustrate major, easily recognizable events, or *landmarks* that would describe to the reader where they were located along a continuum of probabilities.

From a seven-factor STEEPLE analysis of economic depressions in the past (Merritt, 2022, September), four iconic images from economic depressions stand out: runs on the banks, hyperinflation, chronic unemployment (usually over 20%), and currency wars

between nations (think tariffs and counter-tariffs). If you see any of these social phenomena, it is a good indicator that you are experiencing a great depression, and not a recession, stagflation, or any number of other chronic economic conditions.

However, Dr. Ranell is not really interested in macroeconomic policy. While those landmarks affect his business, what he really wants to know is what is going to *hurt* him. He is interested in the outcomes, not the causes. From the same STEEPLE analysis, I also selected four iconic events that are routinely associated with economic collapse: bankruptcy, famine, riots, and war. The landmarks and outcomes can be represented graphically (see Figure 1).

Figure 1:

Four Landmarks / Four Outcomes

Bank Runs	Bankruptcy
Hyperinflation	Famine
Unemployment	Riots
Currency War	Hot War
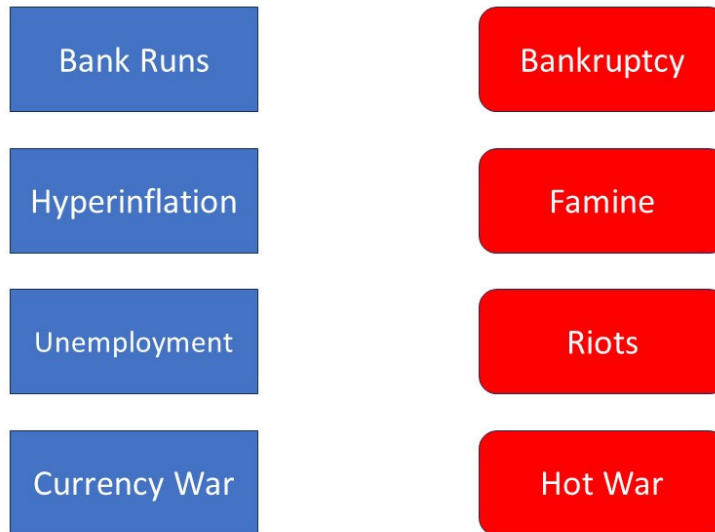
The Problem of Causation

If there was a major run on the banks, it could lead many companies to bankruptcy. Dr. Ranell is already worried about going bankrupt, so this is a possibility that scares him. However, bank runs might also conceivably lead to famine, riots, or even war.

In the intricate landscape of a chaotic business environment, determining the causes of specific events proves a formidable challenge. The multiplicity of factors at play, including social, political, economic, and technological influences, creates a complex web of interdependencies that complicates the identification of singular causes. Nonlinear relationships further muddy the waters, as changes in one variable may not

result in proportionate shifts in others. Feedback loops amplify or dampen effects, generating dynamic and evolving scenarios that defy linear predictions.

Unintended consequences add another layer of complexity; actions taken to address a perceived cause may inadvertently trigger outcomes that were not initially foreseen, challenging the understanding of causation. Information asymmetry compounds the issue, as decision-makers often operate with incomplete and imperfect data, heightening the risk of misjudging causal relationships. Time lags between events and their consequences, combined with the influence of external shocks like natural disasters or geopolitical shifts, contribute to the difficulty of pinpointing causal links in a timely manner.

Figure 2:

Sixteen Possible Causal-Relationships

Bank Runs	Bankruptcy
Hyperinflation	Famine
Unemployment	Riots
Currency War	Hot War
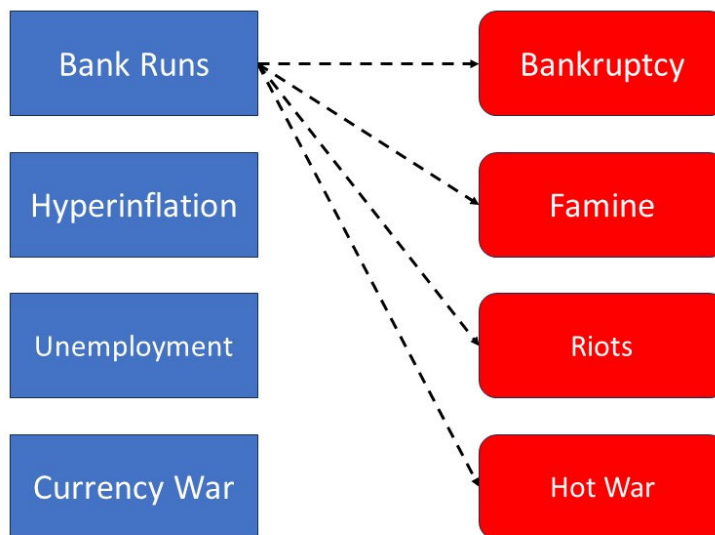
Following the same logic, hyperinflation could lead to bankruptcy, famine, riots, or war. Any landmark could lead to any outcome. Even with this limited set of only four landmarks and four outcomes, that still leads to 16 plausible future states. It would not be entertaining to try to write story lines for each probability.

One solution is to use conditioned-pair questions. Conditioned-pair questions involve predicting the likelihood of an event occurring given that another related event has already happened or will happen (Metaculus, 2023). Users are asked to estimate the probability of a specified outcome under different conditions, adding a layer of complexity to forecasting. This type of questioning encourages participants to consider

the interdependencies between events and refine their predictions based on the occurrence or nonoccurrence of a related factor. It reflects the real-world complexity where events are often interconnected, allowing for more nuanced and context-specific forecasting on the Metaculus (2023) platform.

In this example, the landmark becomes the parent question, and the outcome becomes the child question. It is important to understand that my use of conditioned pairs does not make any prediction regarding the causal relationship between parent and child questions. The four specific, individual, causal-pair questions I am using for Dr. Ranell's story are meant to be viewed in relation to one another. Together they cast a broad prediction net over a vast swath of probable outcomes:

- Bank runs lead to bankruptcy?
- Hyperinflation leads to famine?
- Unemployment leads to riots?
- Currency war leads to hot war?

Synergy of Plotlines: Where Foresight and Forecasting Converge

Strategic foresight and forecasting complement each other beautifully. Foresight illuminates the broader landscape, allowing us to see the forest, while forecasting navigates the intricacies of individual trees (Tibbs, 2000). The magic happens when these two worlds converge.

Dr. Ranell's multipath adventure story has five separate plausible endings (Merritt, 2023). And since his first decision involved either heading north to the rare earth mines in Canada or staying in California at the Skunk Works, three of the story endings have two separate paths, or *transitions*, to arrive at the same ending. This creates a total of eight separate plotlines in the story.

There are two surprise-free endings where Dr. Ranell's company goes bankrupt, and the reader learns what valuable lessons he has learned along the way.

- Surprise-free endstate: Rare earth transition: U.S. deflationary period before 2030?
- Surprise-free endstate: War contracts transition: $500 billion spending cut?

It has two optimistic endings, where Dr. Ranell finds a creative way to save his company.

- Optimistic endstate: Rare earth transition: U.S. annual CPI inflation?
- Optimistic endstate: War contracts transition: Gold standards resolution act?

There are also two pessimistic endings, where Dr. Ranell loses more than just his company.

- Pessimistic endstate: Rare earth transition: Bank secrecy act?
- Pessimistic endstate: War contracts transition: Corporate executive imprisoned?

Finally, Dr. Ranell's story also has both miraculous and catastrophic endings. In *2034: A Novel of the Next World War* (Ackerman & Stavridus, 2021), Admiral James Stavridus warned that the United States does not suffer from a failure to innovate or execute, rather we suffer from a failure of imagination. It is the job of a science fiction writer to jump beyond the boundaries of the normalcy bias and consider future possibilities that would otherwise be deemed incomprehensible or impossible.

- Miraculous endstate: Nobel Prize for MMT?
- Catastrophic endstate: China dominates the United States?

Directed Fiction is the Bridge

The fusion of foresight, forecasting, and fiction gives readers a more holistic understanding of the complex tapestry of tomorrow (Fergnani & Song, 2020). It empowers us not only to envision multiple plausible futures but also to navigate the probabilistic waters of the present. In doing so, directed fiction emerges as a powerful tool for shaping tomorrow through storytelling, creating a dynamic synergy between foresight's exploration of possibilities and forecasting's precision in predicting probabilities.

Directed fiction combines the qualitative richness of strategic foresight with the quantitative precision of forecasting. By integrating real-world data and community-driven insights from forecasting platforms like Metaculus (2023), directed fiction infuses credibility into narratives. It connects the macroscopic foresight view to the microscopic forecasting lens, enabling readers to witness potential future events unfold in the context of real predictions.

About the Author

Timothy X. Merritt earned a Doctor of Strategic Leadership from Regent University with a concentration in Strategic Foresight. He is a 36-year veteran with the Oregon Army National Guard, with combat tours to Afghanistan and Iraq, deployments to Hurricanes Katrina and Rita, and service as an aide-de-camp to a commanding general. He has published a variety of fiction, nonfiction, and historical fiction books and is now turning his attention to developing a new writing style called directed fiction.

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Future-Centric Mindset Shifts: Strategic Foresight and Systems Thinking to Improve Micro- to Macro-Level Outcomes in the 2020s and 2030s

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Abstract

This paper explores the topic of strategic foresight and how its application can enable crucial future-centric mindset shifts across micro- and macro-levels. Strategic foresight is defined as the ability to anticipate potential futures and their implications through techniques like horizon scanning and scenario planning. Strategic foresight's history and growing importance, emphasizing systems thinking, is discussed. Individual, team, organizational, and macro-level mindset shifts required to thrive in today's volatile, uncertain, complex, and ambiguous (VUCA) environments are observed. At the personal level, shifting from reactive to proactive perspectives and linear to dynamic thinking is covered. Moving from siloed actions to collaborative solutions is addressed for teams and departments. Organizations must transition from short-term reactivity to long-term proactivity, from knowing to learning. Macro-level perspectives require considering interconnected challenges rather than single issues. The interrelatedness and interdependencies from micro- to macro-levels are illuminated. Two key strategic foresight tools—the futures wheel and causal loop diagrams (CLDs)—are presented at a high level as easy-to-use methods to enact strategic foresight. The futures wheel allows branching out implications of ideas, while CLDs illustrate feedback relationships. The paper concludes with actionable takeaways centered around practicing systems thinking, thinking the unthinkable, anticipating disruptions using strategic foresight methods and tools, and sharing strategic foresight broadly. Overall, the research argues that strategic foresight cultivates crucial future-centric mindsets and enhances future readiness, which can significantly improve outcomes when applied across micro- to macro-levels, especially in today's VUCA world.

Keywords: strategic foresight, systems thinking, future-centric mindset, mindset shifts, futures thinking, disruption management, strategy, learning, adaptation

The unprecedented times faced globally in recent years have highlighted the need for future-centered mindset shifts to navigate contemporary volatile, uncertain, complex, and ambiguous (VUCA) environments and maximize opportunities arising from extraordinary disruptions (World Economic Forum, 2023a). With the convergence of innovations like artificial intelligence, robotics, biotechnology, and the internet of things set to further transform numerous industries and domains of life during the 2020s and 2030s, developing strategic foresight and systems thinking skills (i.e., future-centric mindsets) has become imperative to ensure future readiness at the micro- and macro-levels.

Strategic foresight uses prescribed methods and tools (e.g., horizon scanning and scenario planning) to anticipate potential futures and their implications (Rohrbeck & Schwarz, 2013). By developing multiple plausible scenarios of how sociotechnical, economic, environmental, and political trends may evolve individually and how they interact in the medium to long term, individuals, organizations, and policymakers can identify strategic options today for transformational change tomorrow. Such proactive approaches help mitigate risks and disruption while harnessing opportunities through intentional, future-oriented decision-making and planning.

Complementing strategic foresight, systems thinking provides a holistic lens to understand how the interrelatedness, interdependence, and interactions between different elements within and across systems produce outcomes incrementally (Arnold & Wade, 2015). Whether analyzing an organization, community, nation, or the globalized world, systems thinking facilitates recognizing interdependencies, feedback loops, nonlinear changes, and unintended consequences of interventions. This helps design high-impact, sustainable solutions by accounting for complexity across technical, human, and social dimensions.

By cultivating strategic foresight and systems thinking skills, individuals, teams or departments, and entire institutions can develop future-centric mindsets essential for thriving in VUCA environments. This involves shifting perspectives from short-term reactivity to long-term proactivity, from single issues to interconnected challenges, from linear thinking to dynamic complexity, and from siloed actions to collaborative solutions. Such transformational changes in approaches and mindsets can significantly improve outcomes across micro to macro levels through the 2020s, 2030s, and beyond as the convergence of innovations accelerates change. Strategic foresight, combined with Systems Thinking, thus provides powerful frameworks for individuals, organizations, and societies to navigate unprecedented times and ensure future readiness successfully.

Strategic Foresight: Definition, History and Application

Strategic foresight and its relative tools and practices help us to see where we are (i.e., our current state) in comparison to where we want to be (i.e., our desired state) and illuminate the pathway and possible pitfalls between one state and the next, better equipping us to traverse the path successfully. Suppose we recognize and understand the levels at which people are currently operating—personally and professionally—and evaluate the expanse between the current and desired states. In this situation, transformational pathways are observable within the systems in which we live and work. Insights from such observations enable the creation of strategies most conducive to transformational change in any context. Developing and implementing such transformational change strategies induces *infectious* (so to speak) transformational change as it spreads from the individual to the individual's constituents, peers, and organizations. Herein lies the value of understanding and practicing strategic foresight in all aspects of life.

Definition

What, one might ask, *is* strategic foresight? Strategic foresight is a fast-growing academic practice yet a well-established field of practice (Jones, 2022, September 9-10). Strategic foresight, as described by the Global Center for Public Service Excellence (2015), is the proficiency to envisage possible or probable future occurrences using established methods that subsidize wide-ranging, progressive decision-making (see also Jones, 2022, September 9-10). The essence of strategic foresight comprises strategy founded upon purposeful anticipation. This section breaks down the term and concept of strategic foresight.

Strategy is defined as "an adaptation or complex of adaptations…that serves an important function in achieving evolutionary success" (Merriam-Webster, 2023). Accordingly, *strategic* involves anything "of great importance within an integrated whole or to a planned effect" (Merriam-Webster, 2023). *Foresight* is the "act or…power of foreseeing" or the "act of looking forward" (Merriam-Webster, 2023). While *foresight* involves anticipation processes designed to expand one's discernment of available options, and *strategy* involves achieving evolutionary success, *strategic foresight* enriches effectiveness by helping with the identification of plausible opportunities and threats; it supports appropriate strategy development to address them (Global Center for Public Service Excellence, 2015; Jones, 2022, September 9-10).

Strategic foresight is an organizational, social, and personal practice that allows those who employ it to create functional and operational views of alternative futures and possibilities, become better prepared for potential threats, and become more apt to capitalize on hidden opportunities and mine the external environment for trends and issues (TFSX, 2015). Through the practice of strategic foresight, practitioners are

empowered to create maps of emerging landscapes, test existing strategies, develop breakthrough innovations, and produce transformative change (Jones, 2022, September 9-10).

Strategic foresight is an atypical planning approach based on conceptual planning from the future back to the present rather than from the present to the future (Marsh, et al., 2002). Strategic foresight is founded upon a framework of diverse ways of thinking that enable discovering and articulating a preferred direction (Jones, 2022, September 9-10). Such diverse thinking can elucidate primary drivers of change and their significance and effects while clarifying critical issues and strategic responses (Jones, 2022, September 9-10; Marsh, et al., 2002). Strategic foresight is most effective when used as a philosophy that runs in the background of an organization or any aspect of life—it is the operating system enabling all other processes (TFSX, 2015).

History

Strategic foresight originated in the 1940s, spawning from management science (Jones, 2022, September 9-10). The U.S. military's research units and think tanks first employed strategic foresight to develop innovative strategies and novel technologies (Global Center for Public Service Excellence, 2015). One of the most prominent historical examples of the early usage of strategic foresight is Herman Kahn's 1950s work at the RAND Corporation and his 1960s work at Royal Dutch Shell (Jones, 2022, September 9-10).

The late Herman Kahn, an American physicist and "the most celebrated and controversial nuclear strategist of his day, later to be also known as a futurist, political scientist, geo-strategist" (Aligica, 2022), is commonly referred to as "the father of modern Scenario Planning" (Carvalho, 2021) as he used scenarios as a "future-know" way of thinking at RAND (Carvalho, 2021). Kahn used scenarios to assess military strategies to engage the Soviet Union during the Cold War (Crews, et al., n.d.). Essentially, Kahn's implementation of strategic foresight involved combining deep analysis and imagination as primary sources to envision probable and alternative futures (Carvalho, 2021). Kahn asserted imagination as the foundation of exploration of the future and posited the importance of "thinking the unthinkable" to avoid blind-sightedness and challenge existing tenets and mental maps (Carvalho, 2021).

Application

The effective practice of strategic foresight comprises the non-negotiable necessity of maintaining systemic awareness and a mindset of extreme creative thinking to produce, evaluate, and prepare for a range of unthinkable scenarios (Jones, 2022, September 9-10; Marsh, et al., 2002). The integration of strategic foresight into personal, team, departmental, organizational, and strategy development necessitates and facilitates

innovative thinking, learning, engaging, and acting and yields increasingly coherent, insightful viewpoints of possible futures unobstructed by how things look today (Jones, 2022, September 9-10; Marsh, et al., 2002).

Following the requisite systemic awareness mentioned earlier, the effectual practice of strategic foresight in one's personal, professional, or other aspects of life involves an acute familiarity and habitual usage of systems thinking. At this point, one might ask, what exactly is systems thinking? At its core, systems thinking represents the persistent, active mindfulness that everything exists within one or more systems and that any changes occurring within and among interrelated systems or parts of systems will affect one or more other systems or parts of systems, thus causing additional changes (Jones, 2022, September 9-10).

Systems thinking is a non-linear language that enables communication surrounding the most vexing of problems amid an interwoven set of complex, dynamic, and circular (i.e., reciprocally causative), yet interconnected and interdependent relationships (V. Anderson & Johnson, 1997). Additionally, systems dynamics affords practitioners innovative ways to think and communicate about how we see the world, to collaborate more productively toward understanding and resolving complex problems, and to invoke constantly adaptive, dynamic thought processes in response to ever-changing environments (V. Anderson & Johnson, 1997). For more information on systems thinking, look up Peter Senge, a thought leader expounding on the topic starting in the 1980s.

Fundamentally, strategic foresight is about shifting one's mindset toward extreme creativity to envisage probable and alternative futures, maintaining persistent, active mindfulness that everything is connected (i.e., systems thinking). Most people likely are unaware that they are applying strategic foresight in some way already. Think about how you process seemingly trivial decisions in daily life. For instance, imagine setting a goal as simple as waking up early tomorrow to get a head start on your day. When deciding to set that goal of waking up early tomorrow, you may have thought about the consequences surrounding achieving that goal and not achieving it. You may have considered the chain—or the matrix—of events that could result from enacting that decision. If so, *that* is strategic foresight and systems thinking!

Similarly, teams, departments, organizations, governments, etc., employ strategic foresight when designing and implementing tactical and strategic objectives. Devoid of the constant practice of strategic foresight, the future is unnecessarily less manageable. Be mindful that, as Canton (2015) suggested, if you are not managing the future, the future is managing you!

If you're not managing the future, the future is managing you.

(Canton, 2015)

A subsequent section provides examples and high-level summaries of some of the most used strategic foresight methods and tools. However, let us first delve deeper into some examples of the meaning behind the phrase *future-centric mindset shifts*.

Future-Centric Mindset Shifts: Micro to Macro

The importance of mindset shifts has been emphasized repeatedly in efforts to drive home the point that success and failure in any context are hinged upon the thought processes of individuals and groups and the consequent actions or inactions that result from their respective thought processes. The incessant practice of strategic foresight will inevitably yield increasingly optimal outcomes compared to not doing so. This is true for individuals, teams (and departmental units), and organizations, as well as at the macro level. However, it is important to note that individuals are at the core of everything. "Employing Strategic Foresight mindsets and practices removes the passivity of allowing the future to happen to us rather than for us" (Jones, 2022, September 9-10). With this in mind, existing and aspiring leaders are behooved to employ strategic foresight and systems thinking to improve individual (i.e., of self and others), organizational, and macro-level outcomes. "We can improve outcomes…and shorten the timespans involved in reaching development and performance goals by integrating Strategic Foresight practices, tools, and mindsets into [our] systems, programs, and processes" (Jones, 2022, September 9-10). Figure 1, an original graphic, represents the realization that the mindsets and consequent behaviors of individuals affect that of their teams, their departments, and their organizations, ultimately affecting societies and the world.

Critical future-centric mindset shifts, which serve as a pathway to the effective practice of strategic foresight and systems thinking, can be achieved by individuals, teams, departments, organizations, and at macro-levels through the deliberate and purposeful development of a few simple habits, most of which are effective in all contexts. Achieving these vital mindset shifts is easier than one might imagine. Let us look at some high-level examples of practices that can be enacted at the individual, team, departmental, organizational, and macro levels.

Figure 1.
Representation of the Interrelatedness of Mindsets and Consequent Behaviors
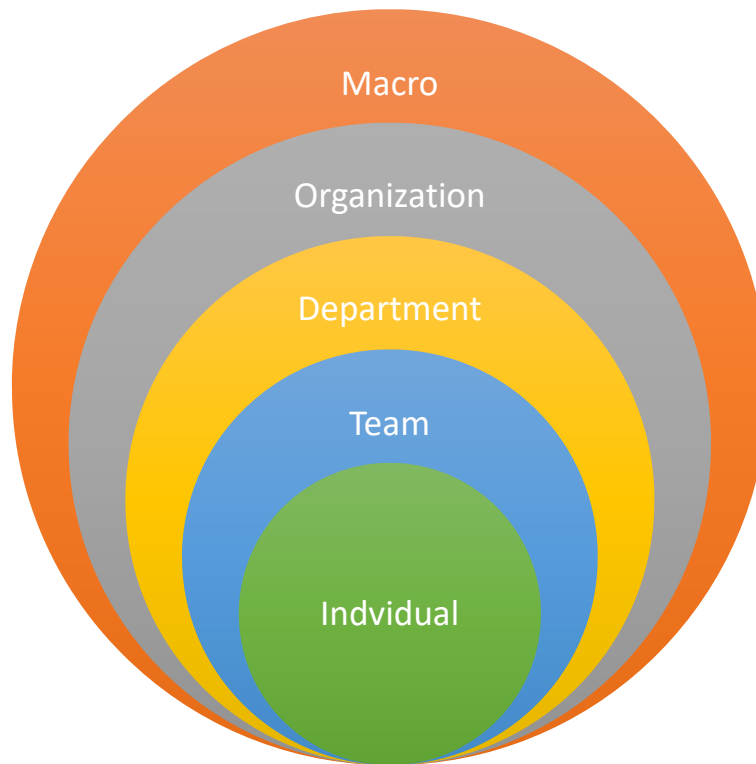
Individual Mindset Shifts

For ages, a sort of fundamental tension has persisted between humankind and "our inability to know and control" (i.e., uncertainty) "and our capacity to anticipate, imagine, and create the future" (i.e., the practice of strategic foresight; Wilkinson, 2017). This tension is a critical factor "in the evolutionary success" of individuals and humankind as a whole (Wilkinson, 2017). To address and benefit from this tension, future-centric mindset shifts are necessary.

Individuals must embrace lifelong learning, seeking to learn from people, cultures, and environments unlike their own. Additionally, developing a systemic mindfulness; seeking the awareness and some level of understanding that everything is connected, interrelated, and often interdependent; and realizing that everything affects and is affected by one or more other things, that is systems thinking (V. Anderson & Johnson, 1997). Doing this enriches the individual, elevates their level of consciousness, and forms the individual's timely and appropriate adaptability in response to, or in preparation for, new developments in an ever-changing world. These feed into the practice of strategic foresight in that learning from others and from various environments opens our minds. As such, the practice of strategic foresight enhances our ability to think creatively and to envision and invent our desired futures. We are our

own leaders. We are the designers and creators of our own futures. Adopting a future-centric mindset and enacting strategic foresight practices equip us to design and create the best possible futures.

Team and Departmental Mindset Shifts

In addition to the individual adaptations involved with developing a future-centric mindset to enhance the self-leadership process, leaders of others—in this context, leaders of teams and departments—are behooved to take things a step further. Leaders must ensure that they and their constituents recognize that strategic foresight is not a mystical way to predict the future. Rather, the practice of strategic foresight "is a learning process that [affords practitioners and decision-makers innovative] and refreshing perspectives" on existing circumstances (e.g., VUCA environments) and is a means by which to engage "with uncertainty as a friend rather than as a foe" (Wilkinson, 2017).

For many leaders, uncertainty and the apparent lack of control may bring some apprehension when it comes to setting and achieving strategic objectives, especially in this era of rapid change. Hence, developing (for self and others) a future-centric mindset that embraces complexity and uncertainty and lays a strong foundation for strategic foresight practice is vital. Likewise, team and department leads must exemplify and foster systemic mindfulness and cross-functional collaboration to create environments conducive to continual learning (which builds collective intelligence.

Another future-centric mindset shift necessary for leaders of teams and departments is recognizing the importance of experimentation and learning. Leaders must shift their mindsets from *knowing* to continuously *learning* (Wilkinson, 2017). Cross-functional collaboration and building collective intelligence are two simple examples of how to enact systems thinking and maintain a systemic awareness during strategic foresight processes.

Cumulatively, these future-centric mindset shifts can facilitate the development of progressively higher orders of consciousness (i.e., heightened stages or structures of mind), which contribute significantly to leader effectiveness (Jones, 2022, September 9-10). Similarly, consciousness and competence rise in tandem, mastery emerges with maturity, and extraordinary leadership arises with higher-order consciousness (J. Anderson & Adams, 2016).

Organizational Mindset Shifts

Obviously, organizations (i.e., business systems) are comprised of departments and teams, which are comprised of individuals. The purpose of stating the obvious is to point out that all the mindset shifts necessary at the individual, team, and departmental levels are applicable and compulsory at the organizational level. Organization leaders

can use the same future-centric mindset shifts and cultivate a strategic foresight culture and a future-centric mindset at the organizational level. Continuous learning, adaptability, systemic mindfulness, and embracing uncertainty and complexity have been emphasized at all levels thus far. Organizations must perpetuate an environment of constant learning, remain ready and willing to adapt to new developments and remain mindful of the systemic nature of organizational effectiveness or the lack thereof. Moreover, interdepartmental collaboration contributes to the collective intelligence mentioned earlier. The enablement of holacratic and emergent strategies based on a combination of localized and collective intelligence can afford organizations notable benefits and advantages.

Organizations of all sizes are players in the global system. In this era of rapid change, it is important for organization leaders to enact these and other future-centric mindset shifts to initiate or enhance their strategic foresight practice. While it is impossible to decelerate the speed of change in many instances, enacting these mindset shifts and practicing strategic foresight accelerate practitioners' ability to learn their way into the future by creating, envisioning, and thinking through multiple conceivable alternative stories about the future and strategizing accordingly (Wilkinson, 2017).

Macro-Level Mindset Shifts

Just as organizations are comprised of departments and teams, which are comprised of individuals, all of these comprise, affect, and are affected by our global system. At the macro-level, all the future-centric mindset shifts mentioned earlier are applicable and necessary for the effective practice of strategic foresight and to reap the related benefits of doing so. However, at the macro-level, complexity is drastically more prevalent with the introduction of many more systemic considerations at play. The acronym STEEPLE provides an easy way to remember the key macro-considerations. STEEPLE involves sociocultural, technological, economic, environmental, political, and ethical considerations. Some people may be more familiar with STEEP or PESTLE. Strategic foresight practitioners often use STEEPLE as a guideline while contributing to the development of strategic objectives and plans.

Figure 2, an original graphic, illustrates the STEEPLE components and their interrelatedness. Every component affects and is affected by all other components. This is a good way to envision how systems thinking works. When practicing strategic foresight, it is important to consider that one existing factor or change anywhere in the system either balances or reinforces one or more other factors. Later, we look deeper into this type of reciprocal causality with a strategic foresight tool called a causal loop diagram (CLD).

Figure 2.
STEEPLE: Macro-level Considerations
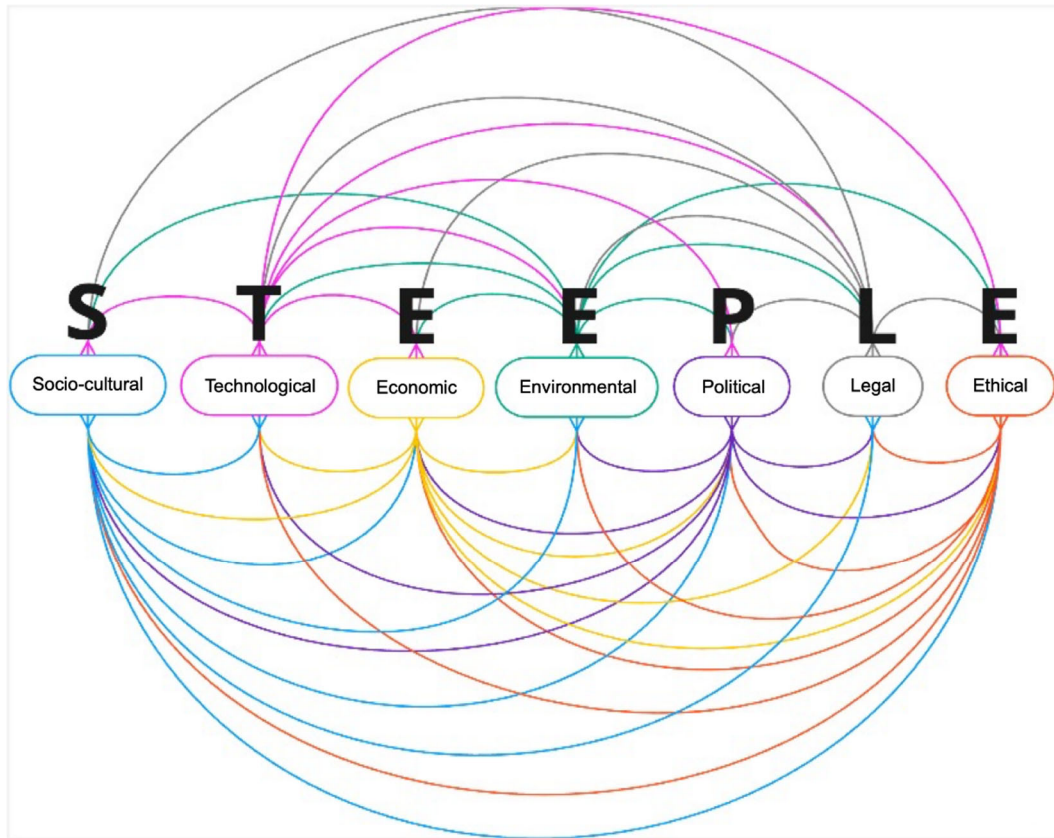
The Fourth Industrial Revolution delivered myriad disruptions in all areas of STEEPLE that will continue to unfold throughout the 21st century, many of which are fueled by the convergence of technological innovations merging the physical, digital, and biological worlds (World Economic Forum, 2023b). Future-centric mindset shifts and the effective practice of strategic foresight equip leaders to navigate the futures of all the STEEPLE areas before they happen through creative, systemic thinking, storytelling, and appropriate adaptations. While there are no facts about the future (because it has not yet happened)—as facts, by definition, are of the past—strategic foresight allows us to experience plausible futures (Wilkinson, 2017) and create our desired futures. In addition to the technological advancements characterizing the Fourth Industrial

There is no such thing as a fact about the future.

Facts are elements of the past.

Revolution—for example, artificial intelligence, robotics, automation, job transformation, biotechnology, genetics, clean energy, and transportation—other key megatrends, including demographic shifts, urbanization, climate change, resource constraints, and more will touch every STEEPLE element and reshape the next 20 years. Espousing future-centric mindsets, maintaining systemic awareness, and practicing strategic foresight using established methods and tools afford leaders innumerable advantages.

It was mentioned that the mindsets and consequent behaviors of individuals affect that of their teams, their departments, and their organizations, ultimately affecting societies and the world. Some commonalities are observable after considering the essential future-centric mindset shifts at each level. Figure 3, an original graphic expounding upon Figure 1, illustrates the widespread applicability of the suggested future-centric mindset shifts spanning the individual, team, departmental, organizational, and macro levels. The next section introduces two strategic foresight tools that can be game-changers for existing and aspiring leaders at all levels.

Figure 3.
Future-centric Mindset Shifts to Enact Strategic Foresight

| Individual | Team | Dept. | Org. | Macro |

Value and Continually Pursue Collective Intelligence (Lifelong Learning)

Remain Ready and Willing to Adapt

Embrace Complex Interdependence

Use Uncertainty to Stimulate Creative Design of Alternative Futures

Nurture Cross-Functional Collaboration, Holacratic Tactics, and Emergent Strategies

Prioritize Strategic Cocreation
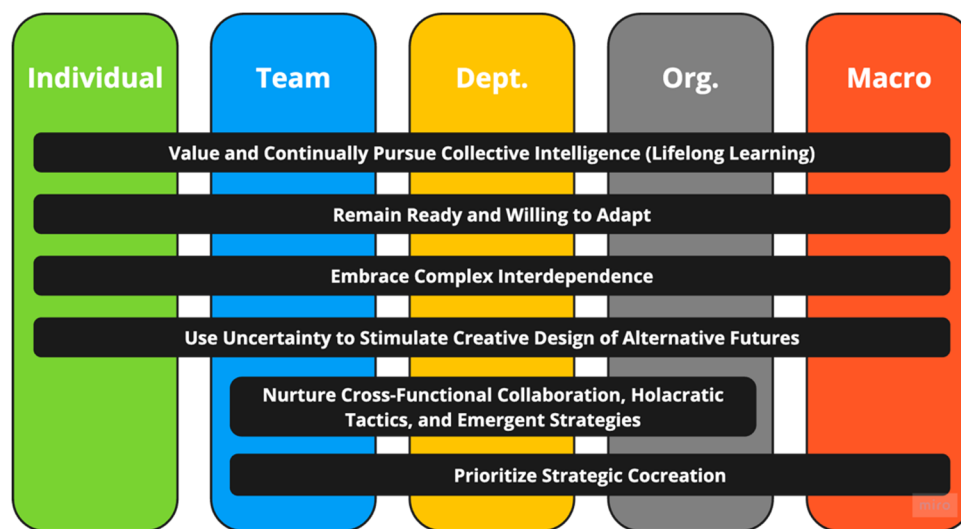
Tools to Enact Strategic Foresight

Those who want to begin practicing strategic foresight or novice practitioners who want to turn it up a notch have several methods and tools available to facilitate their unique processes. Major methods and tools include horizon scanning, trend analysis, monitoring and projection, brainstorming and idea mapping, visioning, the Delphi method, modeling, serious games, scenario planning, the futures wheel, backcasting, causal layered analysis, and CLDs.

- *Horizon scanning* involves looking for early warning signs or changes in the environment.

- *Trend analysis, monitoring, and projection* involve examining trends; identifying nature, causes, speed, and impact; reporting changes to decision-makers; and visualizing numerical data.

- *Brainstorming* and idea mapping involve collaborating to generate new ideas and build upon existing ones without criticism.

- *Visioning* involves envisioning desirable futures and identifying ways to move toward them.

- *The Delphi method*, sometimes called polling, involves consulting field experts to gather their insights through a series of predetermined questions separately and anonymously.

- *Modeling* involves the use of substitutes in place of things that are more difficult or impossible to experiment with otherwise.

- *Serious games* involve simulations of real-world situations using role-play or virtual gaming.

- *Scenario planning* is a process in which participants describe the future development of a trend, strategy, or wild card event in a story or outline form.

- *The futures wheel* is a tool used to illustrate the direct and indirect consequences of a particular change.

- *Backcasting* is a method that involves charting a path from the desired future back to the present.

- *Causal layered analysis* is a means to examine what is happening beneath the surface.

- *CLDs* illustrate the interrelatedness of several systemic factors in their balancing or reinforcing effects on one or more other factors.

Figure 4, an original infographic, summarizes these methods and tools as a quick reference. In this section, we scratch the surface of only two: the futures wheel and CLD.

Figure 4.

A sampling of Strategic Foresight methods and tools

Horizon Scanning
- Look for early warning signs or change in the environment

Trend Analysis, Monitoring & Projection
- Examine trends; identify nature, causes, speed, and impact
- Report changes to decision makers
- Visualize numerical data

Brainstorming & Idea Mapping
- Collaborate to generate new ideas and build upon existing ideas without criticism

Visioning
- Envision desirable futures
- identify ways to move toward them

Delphi Method (or Polling)
- Field experts provide insights by answering predetermined questions separately and anonymously

Modeling
- Use substitutes in place of things that are more difficult or impossible to experiment with

Serious Games
- Simulate real-world situations using role play or virtual gaming

Scenario Planning
- Describe the future development of a trend, strategy, or wildcard event in story or outline form

Futures Wheel
- Illustrate direct and indirect consequences of a particular change

Backcasting
- Chart a path from the desired future back to the present

Causal Layered Analyses
- Look at what's going on beneath the surface

Causal Loop Diagrams
- Illustrate the interrelatedness of several systemic factors and their balancing or reinforcing effects on one or more other factors

The Futures Wheel

The futures wheel, depicted in Figure 5, can be used to help illuminate consequences beyond the first-order consequences of a change and can help unveil causality by mapping the ripple effects caused by the initial change (Swanson, 2020). Armed with this information, futures wheel users can examine those implications, gain clarity on how to best navigate the change, and asses additional potential changes that otherwise might not have been considered (Swanson, 2020). The futures wheel, essentially an idea generation tool usable by individuals or groups for planning and decision-making, was created in the early 1970s to help envisage the implications—direct and indirect—of a specific trend, event, or decision (Swanson, 2020). The main objective of using the futures wheel, as a part of one's newfound future-centric mindset and effective strategic foresight practice, is to think beyond the direct, easily recognizable consequences of a change (Swanson, 2020)

Figure 4.
The Futures Wheel. (Swanson, 2020).
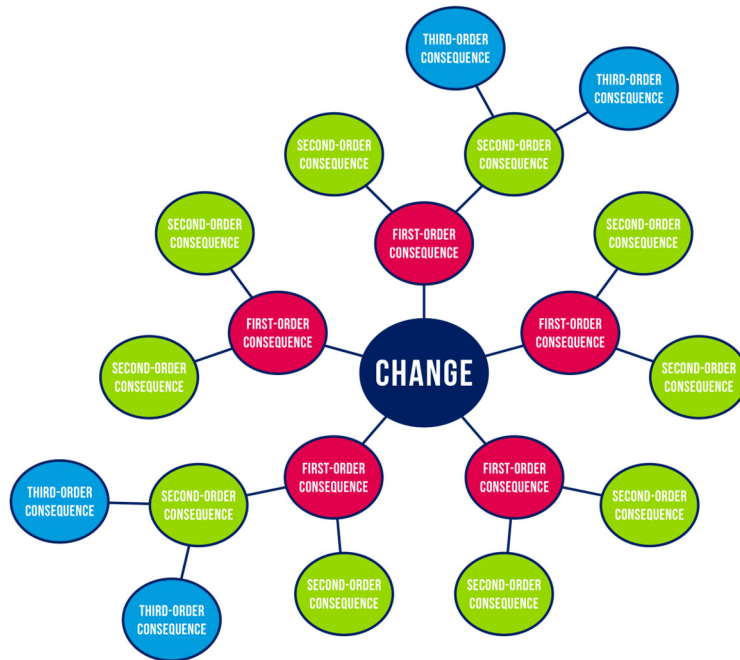
Jason Swanson (2020), Senior Director of Strategic Foresight at KnowledgeWorks, summarized six steps to effectively employing the futures wheel:

1. Gather your materials and choose a scribe.

2. Identify the change.

3. Identify direct, first-order consequences.

4. Identify indirect, second-order consequences and beyond.

5. Analyze implications.

6. Prioritize and plan.

Causal Loop Diagrams

CLDs "are graphical renditions of systemic structures that can help users explore dynamic interrelationships among variables that previously may not have been considered" (Jones, 2021, September 9-10). "CLDs are simple maps of the interconnections in a closed-loop system of cause and effect relationships; they create a space for hypothesizing and testing problem resolutions without risk" (Jones, 2021, March 8). CLDs reveal the exchanges and latent impediments ensuing within and

amongst disparate systems and subsystems that shape changes or events and produce systemic behaviors (V. Anderson & Johnson, 1997). CLDs typically involve "one or more feedback loops, variable cause and effect relationships, and delays" (Jones, 2021, March 8).

Some believe that CLDs originated in 1918 from Sewall Wright, an American geneticist renowned for his work on evolutionary theory and path analysis (Harvard Square Library, n.d.). Wright used words and arrows to represent cause-and-effect graph models (Jones, 2022, September 9-10). Lay persons can use CLDs to take a systems approach to learn and understand the scale and scope of multifaceted issues without being trained extensively in a quantitative discipline (Jones, 2022, September 9-10).

CLEExchange (2016) created a short video, *Introduction to Connection Circles*, that well summarizes the five steps involved with using CLDs, emphasizing the importance of the parts of a system rather than the parts themselves, how they connect with one another, and their cause-and-effect relationships:

1. Read the story or understand the situation (or current state).

2. Highlight key parts that can change over time, writing up to 10 of them around the outside of the circle.

3. Draw arrows to illustrate cause-and-effect relationships.

4. Add more arrows until as many relationships as possible have been represented.

5. Use the connection circles as a basis for conversation as you seek to discover loops within the circle among the arrows. For example, one thing causes another, which causes another, which causes another.

Using CLD, we can visualize what is (i.e., the current state), evaluate relationships between structure and behavior, and decide which structural or behavioral changes to implement first, based on the highest value—that is, the desired future state (Schaffernicht, 2010). Figure 6, an original graphic, is an example of a simple CLD: "[…] births and population exist within a reinforcing loop, deaths and population exist within a balancing loop […]. The population increases; […] births [increase] (i.e., increased human reproduction reinforces population growth); […] population

decreases as…deaths [increase] (i.e., increased mortality rates balance out population growth; Jones, 2021, March 8).

Figure 5.
Causal Loop Diagram Example: Population, Births, and Deaths

Source: Jones, A. (2021). *Causal loop diagrams to depict the unintended consequences of gender-biased feedback in performance reviews* [Video]. Regent University, 2021 Research Roundtables, Strategic Foresight. Vimeo: https://vimeo.com/727150846
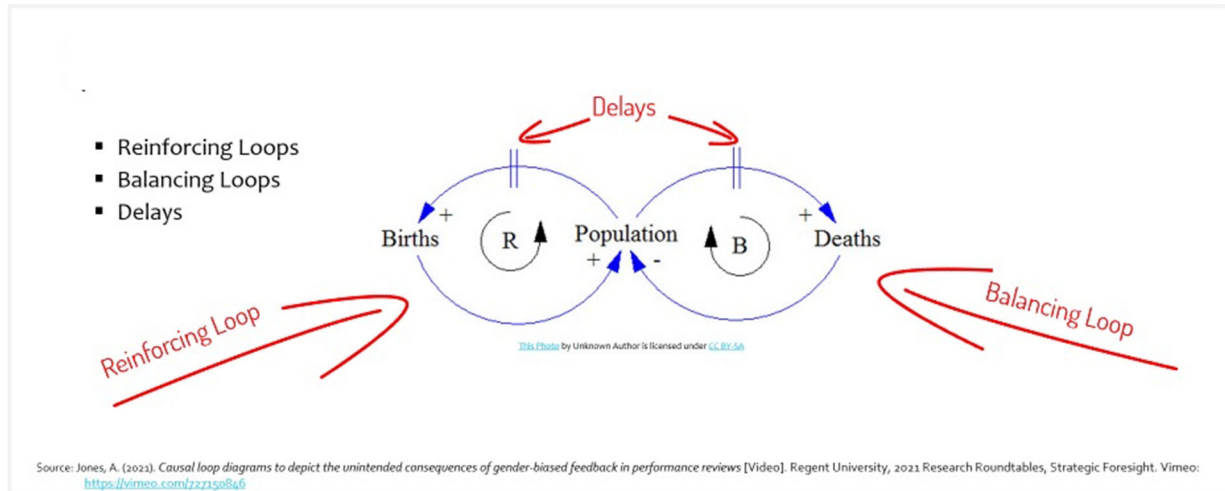
Conclusion

In conclusion, Strategic Foresight and Systems Thinking are essential skills that enable individuals, teams, organizations, and policymakers to anticipate potential futures, understand their implications, and develop proactive strategies for transformational change. By cultivating future-centric mindsets, individuals and institutions can navigate VUCA environments successfully and harness opportunities while mitigating risks and disruption. The Futures Wheel and Causal Loop Diagrams are two easy-to-use tools that individuals and organizations can utilize to enact Strategic Foresight. Sharing Strategic Foresight broadly and practicing Systems Thinking are crucial takeaways for individuals, teams, and organizations to thrive in unprecedented times and ensure future readiness. Finally, we must remember that Strategic Foresight and Systems Thinking are not one-time practices but an ongoing process of learning, adapting, and transforming to stay ahead of the curve in the dynamic and complex world of the 2020s, 2030s, and beyond.

Call to Action

As we navigate an uncertain future full of disruptions and challenges, it is crucial to develop Strategic Foresight and Systems Thinking skills. Whether you are an individual, team, organization, or policymaker, cultivating future-centric mindsets and

utilizing Strategic Foresight tools like the Futures Wheel and Causal Loop Diagrams can help you anticipate potential futures and develop proactive strategies for transformational change. Therefore, it is time to take action and invest in Strategic Foresight and Systems Thinking training, practice, and sharing widely. By doing so, we can navigate VUCA environments successfully and create a better future for ourselves and future generations. Let us embrace the power of Strategic Foresight and Systems Thinking and work together to create a future we can all be proud of.

About the Author

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For two decades, Dr. Jones led software development projects and teams within multinational and global firms in the healthcare, financial services, and tech industries. She currently serves as an adjunct professor in the Master of Science in Information Systems program at Saint Louis University.

Dr. Jones holds in high regard the understanding and personal and professional application of strategic foresight and systems thinking. She has a heart of service and a passion for learning and sharing knowledge to contribute to the continuous improvement of people, processes, and systems. She seeks to catalyze transformational change using strategic foresight.

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A Review of Servant Leadership Qualities From Esther 4:1-17, 5:1-8, 7:1-7, and 8:1-15

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Abstract

This article reports a study of servant leadership from Esther 4:1-17, 5:1-8, 7:1-7, and 8:1-15 through the framework of Barbuto and Wheeler's (2006) servant leadership questionnaire. I give specific attention to aspects of altruistic calling, emotional intelligence, wisdom, persuasive mapping, and organizational stewardship within the perspective of servant leadership. Further exploration of altruism, emotional intelligence, applying knowledge, persuasion, and stewardship aspects of servant leadership raises the consciousness of how in the person of Esther, having others' interests at hand, serving others, helping others with emotional healing, anticipating consequences of decisions, offering compelling reasons for others to do things, and encouraging others to have community spirit exist. An appreciation and understanding of servant leadership and its relevance in 21st-century leadership rings from Esther's example.

Keywords: leading through stewardship, biblical examples of wisdom, persuasive leadership, emotional healing in leadership, a study of Esther

Falade (2018) supported that cultural values may influence how different leaders exhibit servant leadership attitudes because the elements of culture set the standards for a group of people from a geographical location to perceive, believe, communicate, and evaluate in a common language. Information from the Bible about Queen Esther shows how Esther's actions spared the Jews from destruction (Est. 4:1-17, 5:1-8, 7:1-7, 8:1-15, New King James Version, 1982; note, this version is used throughout this study). The steps of seeking the best interest of the Jews, being alert to what was happening, and convincing others to do things mimic servant leadership (Barbuto & Wheeler, 2006) traits in Esther. However, being the queen and having favor before the king to speak on behalf of the Jews does not make Esther a servant leader.

Creswell and Creswell (2018) recommended that researchers follow the direction of theories to conduct studies. Therefore, one must borrow the lens of a servant leadership theory to determine servant leadership in Esther. This study uses the lens of Barbuto and Wheeler's (2006) servant leadership questionnaire to review altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship from Esther 4:1-17, 5:1-8, 7:1-7, and 8:1-15 and present Queen Esther as a servant leadership example that organizations can use as a character study.

Why Servant Leadership

Servant leadership is attributed to Robert Greenleaf (1970) because he first coined the term. The term servant leadership was defined as a theory that considers the nature of leadership compared to the nature of people who are natural servants and those who are natural leaders (Greenleaf, 1977). Recent servant leadership research has transitioned from anecdotal to validation by empirical evidence (Washington et al., 2014). Patterson (2003) emphasized that a servant leader's focus is always on their followers, so the leader's behaviors are congruent with this follower focus.

Wang et al. (2021) asserted that a coworker support climate can moderate servant leadership and team reflexivity relationships. The significant association between servant leadership and customer satisfaction can come through the intervening variables: organizational behavior and culture (Setyaningrum, 2017). Leaders are influenced by traditions and culture when making decisions (Yukl, 2013). Thus, follower commitment level can relate to how a leader works to serve their followers and keep values simultaneously. In the Indonesian context, there is evidence of accordance between collective culture and empowerment, standing back, forgiveness, courage, authenticity, and humility (Amir & Santoso, 2019). Additionally, emotionally intelligent leaders consider the well-being of the organization and community at large (Miao et al., 2021). Miao et al. (2021) discussed that the relationship between emotional intelligence and servant leadership has been complex for researchers to tell from a single study if there was a weak, moderate, or strong relationship (p. 239).

According to Selladurai and Carraher (2014), servant leadership studies have continued exploring mechanisms servant leaders use to influence followers and organizational outcomes. After the translation of Greenleaf's concept into 10 servant leadership characteristics (Spears, 1995), others like Laub (1999), Dennis and Bocarnea (2005), Barbuto and Wheeler (2006), and Liden et al. (2008) created servant leadership instruments. Using the five factors of the servant leadership questionnaire—altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship (Barbuto & Wheeler, 2006)—this study discusses how Queen Esther portrayed servant leadership from the biblical text of Esther 4:1-17, 5:1-8, 7:1-7, and 8:1-15.

Altruistic Calling

Altruistic calling means the leader is conscious of serving others (Barbuto & Wheeler, 2006; Greenleaf, 1977). Thus, for leaders to efficiently influence their organizations, they must have the self-determination to accept every challenge that may come with their leadership. By taking selfless and sacrificial roles, servant leaders attract followers who become psychologically drawn through respect and loyalty (Barbuto & Wheeler, 2006). "The difference between transformational and servant leadership is being the intentions of leaders, with servant leaders more likely to embrace a selfless objective" (Barbuto & Wheeler, 2006, p. 304). Altruism enables servant leaders to solicit suggestions from followers, which is a sign of selflessness (Barbuto & Wheeler, 2006).

Consider Esther with an altruistic calling; she put the best interest of others ahead of her own and did everything possible to serve the Jews. Esther 4:4 recorded that after Esther heard about Mordecai's anguish and tearing his clothes, she was deeply distressed and sent garments to clothe Mordecai. But when she later learned that Mordecai refused to accept the clothes, she commanded one of the eunuchs to go to Mordecai to understand what was bordering him (Est. 4:5). The statement "if I perish, I perish" (Est 4:16) indicates that Esther was ready to sacrifice her life to save the Jews. Queen Esther was not ignorant of the laws that prevented anyone from entering the king's inner court without being summoned. She stated,

All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, he has but one law: put all to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go into the king these thirty days. (Est. 4:11)

Esther's altruistic calling featured three items: putting others' best interests ahead of hers, doing everything she could to serve others, and sacrificing her interest to meet others' needs (Barbuto & Wheeler, 2006). First, Esther presented values that portrayed the interests of others. She not only expressed emotional distress in people's problems but conveyed the importance of attending to situations to address the issues of others. Second, aligning with Barbuto and Wheeler's (2006) altruistic calling, the followers of Queen Esther identified and accepted the values Esther portrayed. Followers received Esther's altruism, which positively affected the Jews, producing relief and victory.

Emotional Healing

Emotional healing means there may be failed relationships, disappointments, or lost hopes a leader may encounter but must continue without being emotionally drained (Barbuto & Wheeler, 2006; Spears, 1995). Servant leaders can influence feelings and emotions, which later become the emotional heart of the organization (Barbuto &

Wheeler, 2006; Weymes, 2003). Emotional healing also means leaders show empathy by allowing others to express their feelings (Barbuto & Wheeler, 2006; Emmerich, 2001). According to Barbuto and Wheeler (2006), servant leadership stands out from other leadership theories when considering healing. Thus, servant leaders appreciate the process of emotional healing, and they can know when and how to initiate a healing process. The five items of Barbuto and Wheeler's emotional healing are going above and beyond the call of duty to meet other's needs, others turning to you if they have personal trauma, being good at helping others with emotional issues, being talented at helping others heal emotionally, and assisting others to mend hard feelings.

Esther's emotional healing values led her to meet the needs of others and made people turn to her with their trauma by expressing themselves (Est. 4:4, 5). When Esther initiated the process by sending a messenger to Mordecai to hear his story (Est. 4:5, 10), Mordecai had the opportunity to express his emotions by sending the following message to Esther:

Do not think in your heart that you will escape in the king's palace any more than all the other Jews. For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for such a time as this? (Est. 4:13-14)

Because Esther was talented at helping others heal emotionally and helping others mend hard feelings, she sent back a befitting reply to Mordecai with a cause of action:

Then Esther told them to reply to Mordecai: Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish! So Mordecai went his way and did according to all that Esther commanded him. (Est. 4:15-17)

Esther's emotional healing pointed out Barbuto and Wheeler's (2006) five items: going above and beyond the call of duty to meet others' needs, others turning to you if they have personal trauma, being good at helping others with emotional issues, being talented at helping others heal emotionally, and assisting others to mend hard feelings. First, Esther had a good cause not to enter the king's courts because of the laws, but she put aside every fear to ensure Mordecai and the Jews received the needed support. She went above and beyond the call of duty. Second, Esther could have ignored Mordecai's response because of the laws. However, Esther could console Mordecai and the Jews when she asked them to fast, and after the fast, she went to the king. Esther served the Jews and helped them heal emotionally by not ignoring their concerns.

Wisdom

Wisdom pertains to a leader's awareness of environmental cues (Barbuto & Wheeler, 2002, 2006). Servant leaders seek knowledge about environmental factors and stay on top of resolving organizational issues. "The importance of great leaders seeking knowledge has been described as one of two key attributes of wisdom" (Barbuto & Wheeler, 2006. p. 307). Awareness also paves the way for emotional intelligence (Barbuto & Wheeler, 2006; Barling et al., 2000; Caruso et al., 2002). According to Barbuto and Wheeler's (2006) servant leadership questionnaire, wisdom can be measured from five items: alertness to what is happening, anticipating the consequences of decisions, great awareness of what is going on, being in touch with what is happening, and knowing what is going to happen.

Esther was alert about what was happening, leading to her action to call the Jews into a period of fasting before she could go to the king (Est. 4:15-16) and tell the king what Haman had plotted against the Jews (Est. 7:4). After being alerted to what was happening, Esther also had the wisdom to anticipate both positive and negative outcomes of her decisions; she knew that going to the king uninvited could cost her life, for breaking the laws (Est, 4:11), but she also believed that through fasting she would find favor before the king (Est. 5:2-3). Let us not forget that Esther seemed to be in touch and knew what was going to happen; perhaps she did not put her request before the king on the first day (Est. 5:3-5) because she wanted Haman to be present while she informed the king about the plot (Est. 5:7-8). The following conversation between the king and Esther, on the second day, talks about the wisdom of Esther in her position at that time:

And on the second day, at the banquet of wine, the king again said to Esther, what is your petition, Queen Esther? It shall be granted you. And what is your request, up to half the kingdom? It shall be done! Then Queen Esther answered and said, If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request. For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as male and female slaves, I would have held my tongue, although the enemy could never compensate for the king's loss. So King Ahasuerus answered and said to Queen Esther, Who is he, and where is he, who would dare presume in his heart to do such a thing?" And Esther said, the adversary and enemy is this wicked Haman! So Haman was terrified before the king and queen. Then the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king. When the king returned from the palace garden to the place of the banquet of wine, Haman had fallen across the couch where Esther was. Then the king said, Will he also assault the queen while I am in the house? As the word left the king's mouth, they covered Haman's face. (Est. 7:2-8)

Esther applied wisdom through her actions, which aligned with Barbuto and Wheeler's (2006) wisdom items. First, Esther presented values of awareness of environmental cues and alertness (Barbuto & Wheeler, 2006). With an excellent grasp of what was happening, Esther was able to strategically plan her meeting with the king and Haman, which ended with a positive outcome for the Jews. Second, Esther's ability to seek knowledge of environmental factors and resolve issues aligns with Barbuto and Wheeler's emphasis on being in touch with what is happening, anticipating the consequences of decisions, and knowing what will happen.

Persuasive Mapping

Previous studies have found that persuasion is more effective in influencing others than relying on power and formal authority (Barbuto & Wheeler, 2002, 2006; Spears, 1995). Servant leaders are good at influencing others without exercising too much power (Barbuto & Wheeler, 2006). "Persuasion is operationalized as an ability to influence others outside of formal authority" (Barbuto & Wheeler, 2006, p. 307). Besides knowledge, leaders must know how to apply context and guide purposeful action (Barbuto & Wheeler, 2006; Bierly et al., 2000). There are five elements of Barbuto and Wheeler's persuasive mapping construct: offering compelling reasons for others to do things, encouraging others to dream big dreams, being good at convincing others, convincing others to do something, and the gift of persuading others.

Consider Esther's ability to persuade others to get things done. Esther 4:16 recorded the accounts of Esther's directives to gather all the Jews to fast and how she gave a compelling reason for the people to fast: "my maids and I will fast likewise. And so I will go to the king, which *is* against the law; and if I perish, I perish!" (Est. 4:16). Again, Esther 5 and 8 recorded the performances of how Esther offered compelling and convincing reasons to get the king to act in favor of the Jews:

So Esther answered, If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him. Then the king said, bring Haman quickly, that he may do as Esther has said. So the king and Haman went to the banquet that Esther had prepared. At the banquet of wine the king said to Esther, what is your petition? It shall be granted you. What is your request, up to half the kingdom? It shall be done! Then Esther answered and said, my petition and request is this: If I have found favor in the sight of the king, and if it pleases the king to grant my petition and fulfill my request, then let the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do as the king has said. (Est. 5:4-8)

Then King Ahasuerus said to Queen Esther and Mordecai the Jew, Indeed, I have given Esther the house of Haman, and they have hanged him on the gallows because he tried to lay his hand on the Jews. You yourselves write a decree concerning the Jews, as you

please, in the king's name, and seal it with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring no one can revoke. (Est. 8:7-8)

As discussed, Esther's character exhibited the ability to convince others, mimicking all five elements of Barbuto and Wheeler's (2006) persuasive mapping. First, Esther presented and endorsed values that fueled the interest of the king and the Jews. She convincingly and persuasively made the king keep the promise to honor Esther's request. Second, Esther knew how to guide purposeful actions; she dragged the process to the point where both the king and Haman had the appetite to hear her petition.

Organizational Stewardship

As organizations contribute to society's growth, the process where leaders prepare members to uphold social responsibility is known as organizational stewardship (Barbuto & Wheeler, 2006). Thus, servant leaders understand the organization's social responsibility and implement measures to teach all members. According to Barbuto and Wheeler (2006), other researchers have emphasized prosocial behaviors that leadership must consider beyond the organization, like legacy leadership, stewardship for society, and sustainability for natural and environmental resources. According to Barbuto and Wheeler, organizational stewardship has the following aspects: the need to play a moral role in society, the need to function as a community, the potential to contribute to society, encouraging others to have a community spirit, and preparing for a positive difference in the future.

For Queen Esther, being a good steward was not far from her actions. She was prompt in calling all the Jews to a fast and go to the king (Est. 4:16). Also, Esther 8 recorded Esther's values of organizational stewardship in preparing for a positive difference in the future, which are evident in the following verses:

On that day King Ahasuerus gave Queen Esther the house of Haman, the enemy of the Jews. And Mordecai came before the king, for Esther had told how he was related to her. So the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai; and Esther appointed Mordecai over the house of Haman. Now Esther spoke again to the king, fell down at his feet, and implored him with tears to counteract the evil of Haman the Agagite, and the scheme which he had devised against the Jews. And the king held out the golden scepter toward Esther. So Esther arose and stood before the king, and said, If it pleases the king, and if I have found favor in his sight and the thing seems right to the king and I am pleasing in his eyes, let it be written to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to annihilate the Jews who are in all the king's provinces. For how can I endure to see the evil that will come to my people? Or how can I endure to see the destruction of my countrymen? (Est. 8:1-6)

Esther's character traits align with Barbuto and Wheeler's (2006) elements of the need to function as a community, the potential to contribute to society, and encouraging others to have a community spirit because of the belief to play a moral role in society. First, the Jewish community in Persia became relevant after Esther's dedication to changing their story of being killed. Esther identifying herself with the Jews revealed her concealed identity to the king, who spared the Jews at Esther's request. Second, Mordecai's call to replace Haman's royal position indicated that Queen Esther valued playing moral roles in society and the potential to contribute to the community.

Summary

Through the lens of servant leadership theory, Queen Esther's life and royal position present illustrations of altruistic calling, emotional intelligence, wisdom, persuasive mapping, and organizational stewardship. Detailed exploration of altruism, emotional intelligence, wisdom, persuasion, and stewardship aspects of servant leadership permitted an admiration of how, in the person of Esther, she had others' interests at hand, served others, helped others with emotional healing, anticipated consequences of decisions, offered compelling reasons for others to do things, and encouraged others to have community spirit. In summary, Esther presented a model through which servant leadership may be highly regarded and used as a 21st-century leadership approach.

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Continuing the Mission: Servant Leadership Modeled by the Proverbs 31 Woman and Applied as a Soldier and Veteran

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Abstract

Servant leadership began with Robert Greenleaf in 1970. Discussions over the definition, constructs, and measures continue today. The standardized description of servant leadership is servant first, and then leader, but the constructs differ with time and research. In addition, measurements of the successful application of servant leadership have adapted as the concepts of servant leadership have been redefined and expanded. One example of servant leadership is the Proverbs 31 woman, who demonstrates servant leadership through her heart and actions. Her characteristics include love, altruism, faith, and wisdom. Her actions demonstrate a spirit of service combined with leadership abilities in her family, household, and community. This paper proposes that the Proverbs 31 woman is an example and definition of servant leadership with a practical application through an Army veteran's leadership experience both in service and after retirement.

Keywords: servant leadership, military, practical example, leadership development

Examining Proverbs 31:10-31 with inner texture analysis provides a comprehensive view of servant leadership that demonstrates its virtuous components. Proverbs 31:10-31 models characteristics of servant leadership that apply to individuals and guide businesses or ministries to develop a template for servant leaders to follow. A theoretical model of servant leadership proposed by Patterson (2003) included virtuous constructs that lay a foundation of principles that can be defined and measured. Van Dierendonck and Nuijten (2011) developed a study that measured servant leadership qualities and identified leadership development and training areas. Proverbs 31:10-31 is a template of servant leadership that identifies virtuous constructs and principles with suggestions for measuring and validating servant leadership success within the organization. A practical application of servant leadership through military and post-military service is discussed, demonstrating the necessity for further research and development of servant leadership concepts, principles, and measures.

The methodology used to argue the principles and measures of servant leadership within the Proverbs pericope is two-fold: inner texture analysis and thematic elaboration. Inner texture analysis is a means to increase knowledge of a particular text by examining the words, patterns, voices, structures, devices, and modes in the text that depict meaning and effects (Robbins, 1996). Six methods of inner texture analysis include repetitive, progressive, narrational, open–middle–closing, argumentative, and sensory–aesthetic (Robbins, 1996).

Robbins (1996) described an elaboration as a complete argument composed of five parts: the proposition, the reason, the proof of the reason, the embellishment, and the resume. The current author proposes that Proverbs 31:10-31 describes virtuous constructs of servant leadership, characteristics, and measures of success. Further, the verses demonstrate and support modern servant leadership theory and measures. In addition, an example of a life of servant leadership expands the discussion and presents a practical application of servant leadership constructs and measures.

Analysis of Proverbs 31:10-31

Repetitive Texture

Repetitive texture examines the words or phases of the pericope that occur multiple times (Robbins, 1996). Several significant words repeat throughout the text. The words she, her, and herself appear 39 times; household appears four times; the word hands appears five times; strength or strong three times; and clothing or clothes five times. The repetition shows the significance and requires further investigation into the inner texture analysis.

Proverbs 31:10-31 describes a virtuous woman caring for her family and household. Proverbs 14:1 (*New American Standard Bible, [NASB]*, 1995) says, "A wise woman builds her house, but the foolish pull sit down with her hands," further showing the importance and significance of a woman caring for her household. In addition, Genesis 2:18 describes the woman as "keneged," translated as "corresponding to," meaning she is equal to Adam and adequate for any task assigned to Adam (Morford, 2011, p. 4). Maintaining a household, raising children, and buying and selling goods give her a purpose for which she is capable.

Strength or strong are metaphors for the woman's clothing. Proverbs 31:17 (*NASB*, 1995) says, "She surrounds her waist with strength and makes her arms strong." *The Passion Translation [TPT]*, (2021). Another version translates this verse: "She wraps herself in strength, might, and power in all her works." Proverbs 31:25 (*NASB*, 1995) again describes her clothing as "strength and dignity." Psalm 18:32 (*NASB*, 1995) says it is "God who encircles me with strength" and "trains my hands for battle so that my arms can bend a bow of bronze. In addition, the Lord is "robed in majesty, the Lord has

clothed and armed Himself with strength" (Ps. 93:1, *NASB*, 1995). God created people in His image, which includes clothing them in strength, as He clothes Himself with strength.

In addition to clothing with strength, the verses contain references to textiles the woman makes, sells, and clothes her family with. In Proverbs 31:13, she looks for wool and flax; in verse 19, she stretches her hands to the distaff and spindle used in weaving cloth. In verses 21-22, the woman clothes her household in fine linen. She also sells linen and supplies belts to tradesmen. Just as the Lord clothed Adam and Eve in the garden (Gen. 3:21), the woman ensures her family is clothed. She sees to their needs with garments left to sell.

Progressive Texture

Progressive texture adds another layer of discovery to Proverbs 31:10-31 through sequences of words and phrases within the text (Robbins, 1996). The description of the woman begins with excellence and worth more than jewels (v. 10); her husband trusts her, and he will have no lack of gain (v. 11). The verses that follow describe who she is, what she does, and how these things make her valuable to her husband, family, household, and community. The woman is skilled in working with textiles and making clothing for her household. The woman's skill is comparable to the women in Exodus 35:25-26 who made fine materials and linens suitable for holy garments. Her linens are known as her husband wears them while sitting at the gates with the elders (vv. 22-23).

The woman is also known as a businesswoman. She sold linen garments (Prov. 31:24), supplied belts to tradesmen (v. 24), purchased a field, and planted a vineyard (v. 16). She is wise in managing a household and ensuring all members are fed and clothed (vv. 15, 21). The woman's children rise and call her blessed (v. 28). Her husband praises her (v. 28). The progression of the text ends with the woman's fear of the Lord, which is worthy of praise. She receives the work of her hands and praises in her home and the community (vv. 30-31). Her strength, dignity, and worth come from walking with God. Proverbs 9:10 states that the fear of the Lord is the beginning of wisdom, which the Proverbs 31 woman knows and teaches to her children.

Opening–Middle–Closing

Opening–middle–closing texture examines the pericope's beginning, middle, and end (Robbins, 1996). Proverbs 31:10-31 opens with the woman's relationship with her husband, describes the actions and care over her household, and concludes with her wisdom and kindness. As the text builds on the woman's description, the multiple layers of the woman's actions, qualities, and character are visible through the opening–middle–closing sections.

Proverbs 31:10 (*NASB*, 1995) describes the woman as "excellent." Proverbs 12:4 (*NASB*, 1995) says, "An excellent woman is the crown of her husband." She is also virtuous. The Hebrew word "Chayil" includes descriptions like valor, strong, substance, valiant, and wealth (Strong, 1999, p. 217). The opening description of the woman presents who she is, with words and phrases that she is worthy and valuable. An opening such as this requires an explanation of the deeper meaning behind excellence and virtue.

The middle portion of Proverbs 31:10 dives into the woman's excellent and virtuous character through examples of what she does for her family, household, and community. The woman provides shelter, clothing, and food for her family and household. She places their needs above hers (vv. 14, 19, 21-22). She is a businesswoman, using wisdom and experience to buy and sell, with a mind to profit and positive return (vv. 16, 24, 24). She is a generous giver to the poor and needy (v. 20). She teaches her children and her household, instructing them with wisdom and by example (vv. 16, 17-18, 23, 25-27). She is humble and noble, looking to the care of her family and household rather than seeking the accolades of others (vv. 21-23, 28-31). The woman's actions deliver the substance of who she is and her character.

In the closing verses, the pericope describes the woman's foundation. Above all, she fears the Lord—she places God first and receives blessings and praise from a life of service and reverence to the Lord (Prov. 31:30-31). She is a woman of faith; she thinks and acts as one who serves the Lord first. She ensures that her family and household are cared for with the Lord's wisdom, grace, and confidence. Psalm 112:1-2 (*NASB*, 1995) says, "Praise the Lord! How blessed is the man who fears the Lord, who greatly delights in His commandments. His descendants will be mighty on earth; The generation of the upright will be blessed." Moreover, Proverbs 22:4 (*NASB*, 1995) says, "The reward of humility and the fear of the Lord are riches, honor, and long life." These verses indicate the blessing from the fear of the Lord, which also extends to her future generations.

Thematic Elaboration

The concept of servant leadership developed from Robert Greenleaf's (2014) servant leadership theory. Greenleaf proposed that the servant leader naturally desires to serve and consciously decides to lead. Patterson (2003) suggested servant leadership is a virtuous theory: "Virtue is an internal characteristic, part of one's character, and comes from the Greek word *arete,* meaning excellence" (p. 2). Servant leadership includes love, humility, altruism, vision, trust, empowerment, and service (Patterson, 2003).

Engstrom (1976) discussed guidelines for excellent leadership: integrity, vision, conflict resolution, experience, flexibility, and relationships. Servant leadership is rooted and grounded in love, which is for the benefit of others. Servant leaders have compassionate love for followers, focusing on the followers' gifts and talents first and then for the organization's benefit (van Dierendonck & Patterson, 2015). Proverbs 31:10-31 aligns

with the concepts of servant leadership. It provides practical examples of servant leadership application through virtuous constructs and excellence.

Love

The evidence and application of love through servant leadership is in the woman's actions through service to her family and household. She places their needs above her own. The woman demonstrates compassionate love, which highly values others, as seen in her care and attention to the individuals in her home. She is motivated to "gird herself with strength" (Prov. 31:17, *NASB,* 1995) so she can serve and build a culture of trust and growth within her household, further exemplifying servant leadership (Kilen & Johnson, 2023).

Humility

Servant leaders have the characteristic of humility and think of themselves less than they think of others (Coetzer et al., 2017). A servant leader is self-aware of their strengths while keeping their talents and achievements in the proper perspective and open to new opportunities (Coetzer et al., 2017). The Proverbs 31 woman considers the needs of her household, providing food, clothing, and shelter with intent and foresight. She is open to possibilities and looks to the future, as seen when she bought a field and planted a vineyard (v. 16). She understands that placing the needs and concerns of others first strengthens the family unit and encourages her household to care for one another.

Altruism

The concept of altruism as a characteristic of servant leadership is generally the link between good motives and good behavior (van Dierendonck & Patterson, 2015). Servant leaders are strongly motivated and deeply interested in helping others (Patterson, 2003). The Proverbs 31 woman extends her hands to the needy and poor, giving unselfishly. She desires to serve others and help them become better individuals, creating a pleasant and prosperous household. Her husband calls her excellent, and her children bless her (vv. 10, 28-29). She also extends her assistance to the poor and needy (v. 29) while asking for nothing in return, further demonstrating servant leadership as an example.

Vision

The Proverbs 31 woman "smiles at the future" (v. 25, *NASB, 1995)* with vision and purpose in her life and work. Vision sees the value and worth of others and helps them achieve it (Patterson, 2003). Leaders must have insight and foresight that combine with hope and optimism to extend beyond the present to future possibilities (Engstrom, 1976). The hope and optimism the woman sees for her husband, her children, and their

household are evident in what she does for them. From provision to prosperity in business, instructing her children, and encouraging her husband, the woman's actions help them be whole and fulfill their purpose.

Trust

The Proverbs 31 woman established a trusting relationship with her husband, family, and household members through her actions. She raised her children, cared for her maidens, provided quality goods for sale, built a bond between the people, and established a good reputation throughout the community. Her husband trusted her to maintain the household while he was engaged in community affairs. She did what she said she would do, thereby growing confidence in her actions as a servant leader (Patterson, 2003). Trust is an inspiration and commitment to follow the Proverbs 31 woman's vision because of her humility and relationship with her household and community.

Empowerment

Each construct of servant leadership builds a richer meaning of servant leadership. Empowerment supports followers in developing skill sets, confidence, and leadership abilities that fully develop their human capacities and self-actualization (Northouse, 2019; Patterson, 2003). The Proverbs 31 woman empowers her husband through care and maintenance of the household so he can work well within their community. In addition, the woman empowers her household and children through wisdom and teaching. She sets an example and bonds with the members of her household to create an environment of service, empathy, and humility (Mittal & Dorfman, 2012). The woman also smiles at the future, knowing that as she develops her business, trains her children, and improves the lives of those in her household, she empowers them to think boldly of their future (Sousa & van Dierendonck, 2017). According to Patterson (2003), empowerment leads to growth, meeting goals, and realizing dreams.

Service

A life of service and a call to serve is the heart of servant leadership (Patterson, 2003). It requires generosity through time, care, compassion, and energy devoted to discovering the uniqueness and creativity in others (Patterson, 2003). Service also requires sacrifice. Servant leaders who sacrifice a portion of their personal mission and identity for the greater good demonstrate powerful personal faith and influential inspiration (Roberts, 2015). In addition, Coetzer et al. (2017) suggested that placing others first helps develop a culture of service, enhancing outcomes while strengthening individuals, organizations, and communities.

Servant Leadership Applied

The legacy of Greenleaf's work demonstrates that leadership starts with the call to serve others—an innate desire to place the needs of others above self. Servant leadership is a spiritual calling that proceeds from an internal calling to serve and lead others (Crowther, 2018). The Bible contains many examples of servant leadership, from Moses and David to Jesus and Paul. Biblical leadership principles go beyond culture, time, and position and apply to all challenges in life (S. Bell, 2014).

All branches of the U.S. military have a variation of servant leadership in their core values. Selfless service, honor, commitment, character, and connection are values that service members learn and live in, fulfilling their duty to the United States. I served in the U.S. Army for 21 years before retiring in 2022. My military experience taught me many leadership principles, from ethics and values to appreciating other cultures and implementing servant leadership principles that helped me build my team of soldiers and uphold the military's mission.

During my military service, I learned the Army values and how to apply them as a young soldier. However, I always sensed a deeper meaning and purpose to military leadership, which was finally put into words when I learned about servant leadership. Early in my career, the concept and practice of servant leadership was often *caught rather than taught*. I learned how to lead from observation rather than direct mentorship or teaching. I also discovered leadership was not about self but empowering and developing my soldiers to learn and grow in their ability to lead others.

The Army incorporates six values into its training doctrine: Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage (LDRSHIP). One of the core Army values that resonated with me throughout my military career was selfless service. When I joined the military and learned these values, I also experienced a renewed relationship with Jesus through Sunday services and Bible study. My faith became a foundation upon which I built my leadership skills. I could not have made it through those first years in the Army without my relationship with Jesus.

All soldiers learn the Warrior Ethos: I will always place the mission first, I will never accept defeat, I will never quit, and I will never leave a fallen comrade (U.S. Army, n.d.). The essence of servant leadership in the military is placing the needs of your soldiers above your own, whether it is ensuring they eat first or answering a midnight phone call of a soldier in crisis. As an enlisted soldier and leader, I often had to rely on my faith. I experienced the death of friends through suicide and being killed in action. Those are the times when I had to go on my knees and release the grief to Jesus. Nevertheless, I had to stand tall and comfort my soldiers who did not have the same strength of faith that I had. I set aside my grief and addressed their emotional needs so that we could continue with the mission and training.

However, soldiers always need to be aware of burnout. At times in my career, I experienced burnout and was ready to resign and leave the military. If I did not have a relationship with the Lord, I would have changed career paths or given up serving my soldiers. My highest compliment during my military service was not the awards or commendations; it was the honor of being called "a good leader" and "I think very highly of her." One of the best compliments I received was, "I want to be like you when I lead soldiers." It does not get much better than that.

As I worked with soldiers, I demonstrated servant leadership principles through my actions and words. The foundation of servant leadership is love, which is an action that strengthens the relationship between leader and follower and, in my case, between my soldiers and me.

- Humility. I regarded my soldiers as higher than myself. I valued their contributions and showed confidence in their leadership abilities.
- Altruism. I had good intentions and was well-meaning and unselfish in my concern for soldiers.
- Vision. I saw the value in my soldiers and helped them achieve greater possibilities, letting them know their service was appreciated and acknowledged.
- Trust. The relationship between me and my soldier was maintained through our commitment to trust.
- Empowerment. I recognized the uniqueness of each soldier and encouraged them to tell their stories so they could grow and develop as leaders.
- Service. I was authentic by giving support and personal involvement through selfless service.

Then came military retirement. When I retired in 2022, I experienced a loss of purpose, and I needed a new mission. Then, I fully understood what it meant to have a calling for servant leadership. After all, how can you be a servant leader without followers? The loss I experienced came from not having soldiers to teach and train, to encourage and lead. I was unemployed for about six months while I completed my doctorate at Regent University. However, I continued my search for a new position and prayed that God would open doors and illuminate my path. God answered my prayers in March 2023 when I became the Director of Veterans Affairs for Washington County, Pennsylvania.

In this capacity, I serve veterans by helping them navigate through the disability and benefits claims process, share resources, and engage in community outreach. However, my position's most rewarding and honoring aspect is listening to veterans' stories, hearing their voices, and sharing their remembered experiences. I get to talk about my military experience and how my faith in Jesus carried me throughout my military career

and beyond. I hear how their faith has sustained them through their military service and civilian life. When they waver, I am honored to pray for them through their troubled times. I see the delight on their faces when they learn I am a veteran who is serving my fellow veterans.

As leaders become confident in their values and know their calling and purpose, they empower followers to grow and develop, bringing about a legacy of servant leadership. As a servant leader, I live from the inside out. My relationship with followers, in this case veterans, comes from internal values of humility and respect for others (Bell & Habel, 2010). Living out those values in love gives me purpose and meaning, which I live out daily with my veterans. Just as Paul encouraged the people to walk in a manner worthy of their calling, my greatest joy as a servant leader is helping veterans and fulfilling my calling as a servant leader (Eph. 4:1; Col. 1:10; 1 Thess. 2:12, *NASB*, 1995). I walk with Jesus in love, peace, humility, and gentleness with fellow veterans to help change their lives.

I recognize the value in each veteran, from those who served in Korea, Vietnam, and the Middle East to families and loved ones. We share a common bond of military service that becomes visible when veterans understand that I am a fellow veteran. I believe God has placed me in the director's position for such a time as this, where I can continue serving and leading fellow veterans. Just as the Proverbs 31 woman models servant leadership from her heart through service to others, I do the same in my service to veterans. The qualities, actions, and characteristics demonstrate that servant leadership comes from within, from compassionate love, and permeates every action (Bell & Habel, 2010). The full text of Proverbs 31:10-31 clearly shows the woman's life of service to her household and community—an example and model of servant leadership I use daily.

Conclusion

M. Bell and Habel (2010) proposed that humility and respect for others are part of their core values, which provide personal fulfillment to the leader. As such, servant leadership comes from the inside out. A servant first and then a leader is the core of servant leadership (Sendjaya & Sarros, 2002). Servant leaders also exhibit empowerment, authenticity, stewardship, and guidance (van Dierendonck & Patterson, 2015). Servant leaders consider stewardship of followers a high calling to elevate and empower those they serve (Sendjaya & Sarros, 2002). Stewardship requires vision, seeing followers as more excellent than they see themselves, and providing mentorship toward a better future (Patterson, 2003).

Dean (2019) suggested that the practical application of love is through everyday communication with employees, with authenticity and genuine care. Just as the

Proverbs 31 woman engages with her household and community, servant leaders can model these relationships by developing relationships in a business setting. The Proverbs 31:10-31 model includes a foundation of love, relationships with others, community actions, and a future vision that empowers the servant leader and followers. Reflecting on my military service and current position, I see the connections to servant leadership through serving others and acknowledging and valuing their worth.

The mission of servant leadership continues. Each day, God's Word reminds you to know who you are. Know your core values and beliefs, understand your purpose and vision as a servant leader, and know what you have (i.e., the qualities and attributes of service, the learned or inherent leadership skills, and abilities that help others grow and develop); know how to walk (as Paul said, walk in a manner worthy of your calling as a servant leader); model the way; and serve others. Servant leadership is the legacy Dr. Pat Robertson left with us that upholds the motto of Regent University: Christian Leadership to Change the World.

Author's Note

Dr. Bobbi Cumpston is an Army veteran with a heart for the military and a passion for leadership. In 2022, she retired as Sergeant First Class while serving on active duty with the Pennsylvania Army National Guard. Bobbi's assignments included several units within the 28th Infantry Division, Pennsylvania Army National Guard. She was deployed in 2020-2021 with the 28th Aviation Brigade, Operation Spartan Shield, and Inherent Resolve. Her awards include the Meritorious Service Medal, Army Commendation Medal, Army Achievement Medal, and the Army Good Conduct Medal.

While on Active Duty, Bobbi earned a bachelor's degree in Information Technology and a master's degree in Organizational Management. She earned her Doctorate in Strategic Leadership at Regent University. Bobbi's mission is to honor veterans and provide teaching and insight into leadership through articles, books, and speaking engagements. Bobbi is the Director of Veterans Affairs for Washington County. She is a member of the American Legion and a life member of the Pennsylvania National Guard Association. Bobbi and her husband Nevin live in Southwest PA and have been married for thirty years. They have two children and one grandson.

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Servant Leadership: How Has it Shaped the Last 20 Years and Where is it Going?

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Abstract

This article provides a synopsis of the history of servant leadership and its revolution within the past two decades and decades to come. The idea of leadership is rooted in ancient philosophical and religious traditions (Aldulaimi, 2019). Conversely, the concept was popularized in the 20th century by Robert K. Greenleaf, who explored and promoted this leadership philosophy through his writings and lectures. The idea of servant leadership is conceived in the biblical teachings where the Messiah pioneered servant leadership as the perfect way to lead the followers. According to Qiu and Dooley (2019), in ancient times, the idea of servant leadership was traced to ancient China when the Confucian philosophy was established. Nevertheless, in the ancient world other regions also promoted servant leadership as in Greece, for example, when Socrates and Plato described leaders as those dedicated to their communities' well-being. However, these ancient views take a decontextualized approach to leadership that does not focus on using power but on gaining influence through serving. This article highlights the historical background of servant leadership, its key characteristics with measurement tools, and the findings of relevant studies conducted over the last 20 years. In the study conceptual model, servant leaders use their motivation to lead with a need to serve and display servant leadership. Personal characteristics and culture are positioned alongside the motivational dimension. Servant leadership is established through the empowerment and development of people. Nonetheless, servant leadership has significantly transformed in the last 20 years.

Keywords: servant leadership, leadership, followers

Servant Leadership is ancient, but Robert K. Greenleaf is the first person who articulated it in our time. Despite being over five decades old, servant leadership was projected to become the new field of research among leadership scholars after Greenleaf's articulation. Because it is so effective, servant leadership continues to

generate significant interest. Data has demonstrated that servant-led organizations are more inclined to perform better than opponents, sustain personnel, and cultivate the next generation of leaders than businesses that operate out of more conventional command-and-control leadership styles. Greenleaf (1970) proposed a new leadership style, and the essential tools for a servant-leader included listening, persuasion, access to intuition and foresight, use of language, and pragmatic outcomes measurements. As argued by Greenleaf, the theory encourages the moral, emotional, and relational dimensions of leadership. Hence, this article argues that the concept is actualized through humility, authenticity, interpersonal acceptance, and stewardship to offer direction to followers. The study findings point to a high-quality dyadic relationship cemented by trust and fairness as the most important mediating process to encourage self-actualization, positive job attitudes, performance, and a more robust organizational focus on sustainability and corporate social responsibility. In this article, I will establish that servant leadership has attained and continues to achieve much-desired results.

Further, it is my position that servant leadership has its backing in the Bible, which impacts modern understanding of the Bible. The modern approach to servant leadership is aligned with the Bible's teachings using the outstanding leadership demonstrated by biblical characters. These characters will also be aligned with modern players who have used the biblical leadership perspective. The article will discuss characters such as Robert K. Greenleaf, Mother Teresa, Abraham Lincoln, Nelson Mandela, Ellen Johnson Sirleaf, Howard Schultz, and Satya Nadella, allowing me to demonstrate how these leaders achieved outstanding results through past, present, and future servant leadership. In line with the biblical teachings of leadership, this article is meant to ascertain the Bible's authority and as a perfect reference to servant leadership.

Robert K. Greenleaf

Robert K. Greenleaf laid the foundation known as servant leadership. Caponigro (2020) stated that Greenleaf pioneered modern servant leadership in the 20th century. In his essay titled *Servant Leadership*, published in 1970, Robert K. Greenleaf described a servant leader as someone who puts focus on the needs of others and helps them grow and develop. Further, Greenleaf (1977) expanded the concept by outlining the characteristics of a servant leader as a person who practices empathy, humility, and a commitment to serve others rather than seeking power or control.

Further, Langhof and Güldenberg (2020) observed that Greenleaf developed a servant leadership theory that resonated with many individuals and organizations in various practice areas, such as social work and non-profit sectors. Since the inception of Greenleaf's servant leadership concept in 1970, many leadership practitioners have developed and embraced it—especially within the last few decades. The outline provided by Greenleaf has led to many entities incorporating servant-leadership concepts and principles into their management and leadership practices. According to

Zhou, Gul, and Tufail (2022), the approach has resulted in more employee engagement, trust, and organizational performance. Consequently, servant leadership has gained relevance and influence in leadership philosophy in the 21st century. Its principles align well with values-based and ethical leadership approaches that focus on serving the greater good and empowering people within organizations, which will continue to foster and grow with each generation.

Mother Teresa

A study by Canavesi and Minelli (2021), focusing on Mother Teresa, noted that servant leadership is central to followers' growth and the achievement of their fullest potential and capability. Personal growth and development are vital in promoting maturity, success, prosperity, and happiness. In servant leadership, these elements become the primary focus as leaders aim to improve and maintain the followers' well-being. Hence, a leader must observe certain principles to attain servant leadership, including delegating responsibilities, demonstrating selflessness, prioritizing followers, and committing to help individuals develop and perform optimally. According to Kumari et al. (2022), this promotes mental and emotional strength and motivates individuals to trust highly. Therefore, a servant leader acknowledges other people's perspectives and gives them the support they need to meet their goals. A servant leader can effectively offer guidance and influence followers' growth by involving them in decisions and building community. In the Bible, servant leadership is demonstrated using the example of John the Baptist, among others who see themselves as a "friend of the bridegroom." Further, 1 Corinthians 12:12–26 describes a true leader as a person who stewards the role he has received as best he can and gladly leaves the role assignments to God. Therefore, he does not take himself higher than others and does not preoccupy himself with personal gains.

Abraham Lincoln

According to Benmira and Agboola (2021), Abraham Lincoln is among the world's most regarded servant leaders. Lincoln's leadership style and approach to governing followed the philosophy of servant leadership that focused on serving the people and meeting the needs of their followers. Benmira and Agboola endeavored to describe Lincoln concerning the desirable characteristics of a servant leader. Their study described how Lincoln was able to end the slave trade as he focused on the need for self-reliance. The idea earned him many enemies, including the third president of the United States, Thomas Jefferson, whom he described as a person who never meant to help the people. Lincoln was more focused on the benefits of his followers rather than himself. Benmira and Agboola described Lincoln as a person who was extremely dedicated and determined to serve the people. In one case, he used all earnings available to distract and discredit his detractors to ensure a free and fair society. Unlike his predecessors, Jabarkhail (2020) noted that Lincoln never intended to benefit himself

but the people. It is uncommon for many influential people to risk losing their positions at the expense of the people. Therefore, history adequately decorates Lincoln as a faithful servant leader through his empathy and engagement with the people.

Nelson Mandela

Nelson Mandela was the first black South African president. He led the nation from 1994 to 1999 but remained a leader until his death. However, his influence as a leader transcended before the last decades. He fought for the country's independence, and once it gained independence, he served for only 5 years and retired.

A study by Blanchard and Broadwell (2021) adequately describes the leadership style of Nelson Mandela as servant leadership and a model who inspires many to date. Mandela's leadership is usually referred to when addressing the challenge of leadership in Africa. Blanchard and Broadwell relied on secondary data to support their argument and used content to analyze it. In the findings, Nelson Mandela is depicted as a selfless humanist leader who led a revolution and stood for the benefit of the people. In this case, he advocated for equality, peace, justice, and freedom. Because Mandela fought and suffered from oppression his entire life, he was not hungry for power and insisted on being in office for no more than 4 years. Blanchard and Broadwell also noted that his approach was uncommon among many African leaders, as he emphasized determination, forgiveness, and reconciliation. These ideas demonstrated the true spirit of servant leadership in Africa. His approach undoubtedly proved he was a leader of excellence in Africa. Consequently, leaders today are urged to emulate his approach to leadership to resolve the on-going leadership crises in Africa. The articulation of servant leadership urges African leaders to promote their leadership style, which can end the crisis of leadership that produces underdevelopment.

Ellen Johnson Sirleaf

According to Otieno (2020), Ellen Johnson Sirleaf served as the Liberian president from 2006 to 2018. She was the first woman to be elected president in Africa. She focused on rebuilding the nation after two civil wars and promoted economic development. Having undergone more than two decades of civil war, Liberia had witnessed severe impoverishment and destruction of lives and property. The war wiped out the achievements gained in the previous 25 years.

Additionally, society became militarized, and guerrilla warfare became predominant. Sirleaf was challenged further by the fact that the country had a male-dominated culture, which had decimated all women's institutional capacity. The effects of the war continued to cause bitterness that may live long in the minds of many Liberians. Sirleaf was a key participant and shaper in the movement in the 2000s from the Global South, particularly Africa, to place women's rights on the international human rights agenda

(Skully, 2016). She demonstrated a lack of fear and a determination to achieve what was a vicious and dangerous century. Sirleaf consistently showed her commitment to the people and observed high integrity while dealing with public resources. By promoting transparency and accountability in governance, she focused on governance and actively fought against corruption to restore trust in the government.

Moreover, Anagwo (2016) described her as a president who ensured inclusivity and empowerment. She advocated for gender equality and women's rights, aiming to create a more inclusive and equal society. Sirleaf achieved this through sacrifice and selflessness for the country and made tough decisions and sacrifices for the greater good of Liberia. Sirleaf was a transformational visionary, which helped her rebuild infrastructure, improve education, and attract foreign investment to spur economic growth and development. Among the best attributes of Sirleaf as a servant leader are compassion and empathy toward the people of Liberia. The attribute was well-pronounced during the Ebola crisis as she demonstrated a hands-on approach to addressing the challenges faced by her nation, exemplifying her servant leadership qualities.

Howard Schultz

Howard Schultz is among the most prominent American servant leaders of 2000. According to Kumar, et al. (2020), Schultz is best known as the leader who transformed Starbucks into a popular coffeehouse chain. Their study observed that Shultz played a significant role in Starbuck's transformation and rise to global status. In the study, Schultz embarked on promoting corporate social responsibility. In this case, he prioritized the well-being and development of his employees. Therefore, he created a positive work environment and introduced competitive benefits and opportunities for career growth within the company. As the chairman, Schultz emphasized giving back to the communities. Hence, he started supporting various social and environmental causes in areas where Starbucks operated. Additionally, Schultz established an environment where ethical principles became a norm, and this promoted sustainable practices in the company's operations.

Satya Nadella

Satya Nadella has served as Microsoft CEO since 2014. According to a study by de Araujo et al. (2021), Nadella transformed the company's culture and emphasized the importance of empathy and customer-centricity. In his focus, he was determined to offer products and services that met users' needs. A study by Lavazza and Farina (2020) described servant leaders as pioneers, and democratic rule is an option and exists when a person is willing to take up the responsibility. Emphasizing responsibility makes an individual. The burden of responsibility allows people to accomplish what they are determined to achieve, mirrored by Nadella. Practical relationship-building abilities are

imperative to leaders to make the best pioneers. Despite the availability of much research on this topic, many leaders fail to conceptualize the essence and pretend to be exceptionally functional but instead wind up being unreasonable towards social relations. However, Nadella's path focused on social relations with the customers and employees, which made him exceptional. However, if a leader fails to have a broad vision, the followers are disappointed with the leadership. With his foundation in servant leadership, Nadella has shaped the company's growth and maintained a solid market base.

Conclusion

The above information touches on the perseverance effect of servant leadership. Even though this article has highlighted a few great leaders who have supported the concept of servant leadership, the number of servant leaders is vast. However, there are notable patterns associated with the style of servant leadership. Significant success has been characteristic of these leaders in the abovementioned examples. Further, these leaders have challenged the odds in leadership to become notable figures in society. Therefore, the remarkable effects of the approach leave trails of success and benefit individuals, which is the utmost intention of leadership. This study has also justified the biblical approach to servant leadership. Using the example of Jesus Christ and John the Baptist, these two great leaders showed and taught servant leadership. In this case, modern leaders have also been able to emulate their examples, enabling them to achieve great things and positively transform many lives. Servant leadership is continuously creating blueprints for generations to come, and it is also the ideal approach, with its most extraordinary support found in the Bible. It is practically proven possible and desirable with servant leaders—past, present, and future—that servant leadership will continue to modernize within the next 20 years and beyond.

About the Author

With over 15 years of experience within the mental health and healthcare sectors under her belt, Joycelynn Green decided to use her voice for the voiceless. As a psychotherapist, she aims to reach individuals who lack the means of cognitive communication to comprehend the basic needs for medical and mental health stability. Recognizing that trauma, mental health, and healthcare sound and look different for everyone, her objective is to create a bridge where bias and miscommunication can be better translated. Joycelynn often speaks at local non-profits and licensed mental health organizations regarding the fine line between a mental health crisis and mental health stability, reminding everyone that we are walking a thin line and asking if we know where to go if the line starts to zig-zag.

Joycelynn's academic credentials include a doctorate from Regent University School of Business and Leadership and a master's degree in government, healthcare policy, and

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Striving to Thriving: Servant Leadership in Entrepreneurial Growth

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Abstract

The arduous demands of entrepreneurship lead to a high rate of business failure in the early stages of development. A critical factor in their failure to thrive is the founder's willingness, or lack thereof, to adapt roles to fit the organizational needs. Research has identified the stages of small businesses and the organization's needs within these stages. Many professionals recognize a significant problem in transitioning from mere survival to success. For leaders to transition, the founder needs a significant shift in responsibility and involvement. With this shift, growth is likely. This paper aims to solve this problem by addressing several components of this shift. The founder must remove themselves as the primary manager of tasks to a manager of people; they must move from the doer to the CEO. By looking at historical accounts of the Greek and Roman empires, leaders can draw valuable information for making such a shift. The Greeks operated in dispersed, autonomous, and highly individualized city–states. Each location had individual governance. In turn, the Romans had a centralized, controlled, and singular rule over the empire. Their temples, dedicated to their gods, resemble their governing authority. The Greek temples were spread out, each in dedication to a particular god. These gods had singular domains, often resembling the local people's characteristics. The Romans had the Pantheon—the home of all the gods. For a god to be seen as legitimate, its presence must be in the Pantheon. The Greeks were decentralized; the Romans centralized. This approach led to the Romans ultimately conquering the Greeks. For entrepreneurs looking to leap from surviving to thriving, emulating the Roman's approach within strategy and design is beneficial. Such an approach is seen with Apple. By intentionally developing the strategy and design in a unified approach, entrepreneurs are equipped to make the leap to success. However, to do so, leaders must become a servant to the organization and the people it serves. By offering themselves to others, the founder can equip and uplift the leadership team to transition into their new roles. With a new design and strategy for the organization, responsibilities will shift. The founder's new role is to first serve others in making the

shift and then to continue serving through organizational growth. For leaders to move from surviving to thriving, they need a change in their roles and responsibilities. This shift will take place by serving others and integrating this approach into the strategy and design of the organization.

Keywords: Entrepreneurship, Servant Leadership, Strategy, Organizational Design, Small Business

Entrepreneurship is often covered in the media and discussed widely across social media. The image of a life by design, living with no boss, and creating your schedule portrays a duplicitous reality. While entrepreneurship brings many benefits to both society and the individual, entrepreneurship is arduous. For founders, much attention is given to mere survival; however, thriving is possible but requires a significant change in mind. The founder must adapt to new roles, take on new challenges, and face uncertainty. This paper begins by outlining the five stages of small businesses and identifies an important issue within the stages. The problem is addressed with historical failures and successes. Building off the Roman Empire, design and strategy are brought together as a method of success. Finally, the leadership style of the founder is essential to the effectiveness of this transition, and by serving those affected by the organization, the leader equips them for the inevitable change.

Problem

The media often depicts stories of young entrepreneurs rapidly innovating their way to stardom. They blaze through the stages of growing a business and ultimately conquer the world with their cutting-edge organization—from start-up to conglomerate. However, in most companies, the operation is different. Over 20% of small businesses fail within the first year of operations, and nearly half fail by the end of 5 years (U.S. Bureau of Labor Statistics, 2016). The rate of failure is higher in smaller firms than in larger ones. Entrepreneurship is arduous and often not as glamorous as the media portrays. To thrive in an ever-changing global economy, businesses must remain agile and continue growing (Jokinen, 2005). The challenge lies within the growing firm; change is inevitable, and new challenges arise as the firm grows. The organization's founder faces dynamic issues and requires a shift in responsibility, role, and involvement. Without adapting, organizations fail. The founder's openness to change is imperative to move past mere survival into a thriving state. The leader must change as the organization does.

Five Stages of Small Businesses

Churchill and Lewis (1983) provided a model of the five stages of small businesses to better understand the progression of the small business. To move an organization from surviving to thriving, one must appreciate the implications of each stage: *existence*,

survival, *success*, *growth or disengagement*, *take-off*, and *resource maturity*. As a business moves from one location to the next, new problems emerge, requiring the founder to adapt to a new role and take novel action.

The earliest stage of an organization begins as a struggle to exist. At this point, the founder is the primary operator and administrator. All work moves through the founder, and the organization's responsibility is to fight to exist. Once an organization finds its footing, it moves into the survival stage. In this stage, the owner and organization, which may only be a few other employees, start to understand the customer's needs and identify the organizational strengths. Demands are growing, and the organization fights to survive and find its identity.

In Stage 3, the organization begins to succeed. Demand for services or products rises; it is healthy and growing. The owner relinquishes some control by delegating tasks to other operational managers. However, the owner still holds the most responsibility regarding strategy and operations. A decision will be made to move toward either disengagement or growth. The decision is on the owner and based solely on the owner's life desires. In the disengagement route, the owner begins to step away from the organization to pursue other ventures—personal or professional. In the growth route, the owner buckles down and strategizes toward rapid growth.

If the growth route is sought, this growth will lead to the take-off stage. Here, the organization undergoes a full-blown attack toward rapid growth. Debt is accrued to produce the resources necessary to facilitate development. An executive staff is needed with specialized skills and knowledge. The organization's design grows horizontally and vertically with increasing complexity. The owner cannot sustain the sole decision making required at this stage. The owner's responsibility is to shift from the owner/operator role to that of a founder/CEO, with the executive staff to support. If the shifts in this stage are successful, the organization moves into the final stage.

In resource maturity, the organization stabilizes into its new growth. It grounds itself and works to capitalize on the benefits of size while maintaining an entrepreneurial mindset. The goal in this stage is to keep its market by closing its eyes to new opportunities for continued growth. At this stage, the owner's role is a visionary, separated from the organization's daily operations.

The Problem Gap

Understanding the changes in the organization and the role of the founder is essential for the viability of the business during times of growth. However, understanding and doing are different. The shift from a hands-on operator/owner to a removed strategist or CEO is particularly challenging for founders to transition. Jim Whitehurst, the CEO

of Red Hat and former COO of Delta Airlines, commented on this issue in an interview with Joel Trammell (2017a):

Being a leader AND a doer is important in a small company. As you grow though, the ability to stop doing vs. orchestrating is important… I think that's where a lot of companies get into trouble. Small company people can't run big, because they can't let go. They can't stop doing. Most big company people couldn't run a small company, because they can't actually do. (see also Trammell, 2017b)

Whitehurst (Trammell, 2017a) pointed out the challenge of the transitions in Stages 3 and 4 of small business development. Many businesses operate entirely in existence (Stage 1) and survival (Stage 2), never breaking the threshold to success (Stage 3) or beyond. In other words, "they can't let go." So, how do owners make the shift from doing to orchestrating? How can they let go? The answer to these questions goes well beyond the realm of business. A look into human history can guide our decisions today and help owners take that leap.

Solution

Much of business today is forecasting, trying to predict the future. Indeed, strategizing is needed, which is discussed later. However, looking into the past can give insight into the nature of organizing people. An organization is people brought together for a common purpose, to achieve something that an individual could not. In turn, a look into ancient authorities—the Greeks and the Roman Empire—and comparing them to contemporary organizations will illuminate the problem of moving from surviving to thriving in modern business.

The Ancient Greeks and the Roman Empire

The ancient Greeks were a creative people. They expressed themselves through art, religion, politics, and philosophical thought. Philosophers like Socrates, Plato, and Aristotle shaped how much the Western world thought and continues to think. They ruled as separate city–states until the Romans eventually conquered them (Young, 2023). With command over the entire Italian peninsula, the Romans ruled for centuries—truly one of the predominant forces in history.

The peculiar thing about the Roman Empire is that they were not always a powerhouse. They started from humble beginnings. Many surrounding territories had significantly larger armies with considerably more domain at their inception. However, the Romans continued to thrive, growing in size and influence over the years, eventually taking over the entire peninsula, including Greece. They began small and spread throughout the whole known world. What separated the Romans from the rest? If military force was not the root cause of the growth, what was it? Some ancient historians attribute the

Roman structure as the critical element of dominance (Calvert, 2023). In other words, they were organized better.

As a governing body, the Greeks ruled as separate city–states. Each region ran as an independent government within the greater Greek authority. They served their own needs and desires. The structure of their governance is seen through the expression of the gods. Each Greek god held distinct characteristics, strengths, and weaknesses. They ruled over a particular domain. For instance, Aphrodite was the god of love and beauty; Poseidon was the god of the sea. They ruled over their domain, contributing to the larger narrative of the gods. Temples were built individually in the worship of a specific god. These temples were dispersed across the various city–states; control was decentralized. Such structure allowed for autonomy within each city–state. Much of their creative expression was an offering to their specific god. Their democratized government allowed for the expression of the people, debate, and the pursuit of a virtuous society.

In many ways, the Romans emulated the Greeks. They revered their ways of thinking and adopted many of their teachings. The Roman gods resemble the Greek gods; however, the structure varied greatly. Rather than a decentralized state of government, the Romans were led by the Caesar, their emperor. Under Roman rule, each territory aligned itself with the Roman Empire's grand vision. They did not work autonomously. Each state worked to serve the larger governing body. While many of their gods resembled the Greeks, the order resembled the structure embodied by the governments. Greeks were decentralized, with temples spread out. While Rome had many temples, all were subservient to the Pantheon, also known as the Temple of All the Gods (MacDonald, 2002). The Pantheon symbolized unity, a sense of conformity to the rule of Rome. For a god to be considered legitimate, it had to be added to the Pantheon.

Compared to modern organizations, the Greeks resemble the start-up entrepreneurs who garner much of the media's attention. Their creativity and innovation are inspiring yet decentralized. Without a clear structure, they eventually lead to collapse or to be acquired by a more prominent firm (Ackermann & Eden, 2011). Many Greek ideas lived on but only through the Romans, who acquired them through a hostile takeover. In turn, the Romans began humbly and grew to conquer the known world. In the business world, they would be considered the Apple computers of the free market.

Beginning in a garage, Steve Jobs and Wozniak inspired others around them to capitalize on an emerging technology—the personal computer. Over time, their entrepreneurial efforts became the most prominent business in history (Isaacson, 2011). As they grew considerably, their products and services diversified. While their influence spread horizontally, each department rallied behind a shared vision and strategy. The organization was designed so that each department served the company's

larger vision. Jobs crafted and supported this vision, and when removed, the company suffered greatly, eventually bringing him back to reconnect with its visionary roots. When considering how the founder of a small business can leap from merely surviving to thriving, recounting the rule of the Roman empire and their resemblance to Apple serves as a guide. Strategy and design work in unison to foster growth.

Strategy

To move from surviving to thriving, the founder must formulate a vision for the organization (Barna, 2018; Bass, 1990; Scott et al., 1993). The vision will guide the organization and help create the strategy of the organization. Often, the emphasis falls on the differences between a mission and a vision statement. Both have their purpose, but many organizations fail to create either in a way that inspires others. To a founder moving toward growth, a clear statement outlining the organization's overall purpose and how it is pursued will suffice. The message must be clear and concise; all people, including those outside the organization, should understand the statement. It must be inspiring and challenging to those involved. The scope is to move well beyond the organization's current state—it may even seem impossible. The purpose will likely outlast the founder, and that is the point.

The organization's strategy must include the founder's role change to support the overall purpose. The organization must shift from a founder/operation position to an executive team approach. The design is structured to support this strategy in preparation for this shift. Without this positional change of the founder, growth is inhibited.

Once a clear purpose statement is formulated, the founder must identify the organization's strengths and weaknesses. The strategic plan of the organization capitalizes on the strengths of the organization to gain a competitive advantage in the marketplace (Hughes et al., 2014). To do this, identify the few essential business functions that provide the organization the most opportunity. Available resources, strategy, and design must align to capitalize on these strengths to support the organization's purpose. This focuses the efforts of the organization. Rather than giving equal resources to all opportunities, the most promising opportunities are given the most attention. An impact is made by exploiting the organization's distinct differences.

Goals and objectives for the organization, divisions, and departments must all align to support the overall purpose. These benchmarks outline what is expected of others and provide checkpoints to ensure the efforts made are on track. To successfully integrate the goals and objectives, leadership must communicate, on all levels, how they support the overall purpose. By clearly sharing the purpose of these goals and how they serve the organization, others' values can align with the organization and work to support the

objective (Kouzes & Posner, 2012). People work toward what is tracked, which must align with the organization's strategy—all supporting the purpose.

Design

Strategy guides decisions and provides clarity to the work performed in an organization. The design puts strategy to work. With an organizational structure in support of the strategy, progress is likely. Most strategic efforts fail, and design contributes to that significantly (Ackerman & Eden, 2011). As seen with the Greeks, their plans were noble; they creatively contributed but ultimately failed because of a lack of structure. Despite the best efforts of an organization, ideas must be acted on. Design must be implemented for those ideas to come to fruition.

Since the organization's purpose is grand and well beyond the scope of an individual's capabilities, the organization's structure must be reconfigured. In the survival stage of the organization, the structure is simple. The founder is at the top and has a few people working below. Communication is direct, and decisions run through the founder. However, to make the leap to success (Stage 3) and facilitate the rapid growth of take-off (Stage 4), the business must run through more than the founder. At these stages, the organization begins to divisionalize. Demands grow, and expertise is needed in each area. Executive managers provide this expertise and allow for the delegation of duties. The structure must support this change. Divisions are categorized by either product/service or operations (Ackerman & Eden, 2011). Choose a structure that best supports the purpose. Supporting staff then report to the executive managers of their respective areas.

The founder has two options to support this growth: move into the CEO role or leave the leadership role altogether. The choice to stay as the founder/operator cannot happen. If that route is undertaken, the organization fails or degrades back to Stages 1 or 2. Change is inevitable and must be embraced. Rather than relying on the operational skills of the founder, the new CEO role will require more conceptual skills (Katz, 1955). Rather than focusing on job-specific tasks, the founder/CEO will forecast, strategize, and lead the executive team toward the common purpose. The purpose of the organization is the focus of the design and structure.

When creating the new organizational structure, the environment must be considered. Internal and external environments significantly impact the efforts of an organization. When designing the organization, consider the demands of the environment. Stable and volatile external environments require vastly different approaches. Internal environments are the culture of the organization. By Stage 2 of the business, an organizational culture has formed. The culture must be considered in the creation of the design and strategy. Adoption is unlikely if a plan contradicts the organization's culture, values, and assumptions.

Combining Strategy and Design

Remember the Romans; each division must support the organization's overall strategy when designing this structure. Keep the purpose centralized, and do not fall victim to the support of an independent approach for divisions. Each division may vary in kind, but all must serve the organization. Differences in each division strengthen the organization, but failure to unify is detrimental. If each division has a separate vision and strategy, they lose unity and may even compete against one another—just as the Greeks did. The strategy must be integrated within the design (Ackerman & Eden, 2011). The purpose must not be lost. Each division may have different goals and objectives but must support the organization's overall purpose. A unified organization resembles the Pantheon. Separate gods—each with their unique roles, skills, and characteristics—but all residing under one roof. While each division may have individual functions, skills, and characteristics, all support the organization.

Servant Leadership

Strategy and design are foundational to progressing toward the success stage and beyond. Leadership is the vehicle in which this happens. Without it, nothing moves. The founder's leadership supports transitioning from an entrepreneurial venture toward a mature and growing organization. For Stages 1 and 2, management is the primary approach toward working with others. While management is still needed, leadership becomes the primary mode of conduct for Stages 3 and beyond. While making the transition, embracing a distinct leadership style is necessary. Leadership through serving is an approach to support the shift toward growth.

The needs of those affected by the organization are paramount to a leader positioned to serve. To shift from a founder/operator, the leader must help those around them (Greenleaf, 2002). The servant leader tends to the executive team's needs as they are onboarded. The leader must train and support the executive team to successfully delegate organizational tasks and responsibilities. The organization staff will likely have concerns with the new transition, as most people do with change (Battilana & Casciaro, 2013). The founder must serve their needs in this time of uncertainty (Sharma et al., 2020). Caring for others during change will provide them comfort and stability despite the uncertainty.

Clear communication is essential during change; charisma alone will not make this shift. Support and unwavering attention must be given to those in need. Beyond support, the servant leader needs other characteristics. Spears distilled the 10 characteristics of a servant leader most mentioned by Greenleaf in his writings: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears &

Lawrence, 2002). By developing themselves to lead with these characteristics, leaders are better equipped to become servant leaders.

Despite their utility, these characteristics only partially encompass what it is to be a servant leader. Each characteristic is a byproduct of something deeper, more central to the leader's heart. Patterson (2006) argued that love is at the core of a servant leader—without it, one cannot be a servant leader. Without love, the other 10 characteristics would not come to fruition, at least not to any authentic level. Love for people is paramount to lead authentically and to provide a real basis for servant leadership. It becomes challenging to produce love at the organizational level.

Love within an organization is cultivated if the organization's purpose is also set to serve. Servant leaders can develop servant organizations (Laub, 2010). An organization set to serve is set to love. This will attract quality people who will not want to follow someone unwilling to serve and without love for them. If a servant organization is the goal, then leaders must develop future servant leaders. Greenleaf (2007) wrote, "Able servants with potential to lead will lead, and, where appropriate, they will follow only servant-leaders. Not much else counts if this does not happen" (p. 26). Develop people and allow them the space to grow.

The leader will tend to the other members' needs if the organization aims to serve its constituents. A servant leader aligns the organizational and team values by supporting and working toward growth (Hultman & Gellermann, 2002). People find purpose in their work beyond a paycheck by aligning these values. By developing and investing in the organization's people, they become leaders in their own right, serving those around them. As more people grow, so does the organization. To keep up with the growing demands of our modern world, more leaders are needed within organizations to serve. By serving the needs of the organization and the people within it, the founder will create an internal environment geared toward serving. Ultimately, all benefit and work toward achieving the organization's purpose.

Conclusion

As a small business grows, the founder's role changes from operator to executive. Many of the hands-on functions of the company are removed from the founder's responsibilities, delegating them to the executive team. By understanding the five stages of small businesses and identifying the key issues within these stages, leaders equip themselves to transition from surviving to thriving. Jim Whitehurst (Trammell, 2017a) highlighted that leaders struggle to move from a small to a large business mindset. Leaders wishing to make the leap must let go.

To depict this effort of letting go and organizing people, recalling the ancient Greeks and the Roman Empire provides insight into the need for a unified strategy and a

design. Throughout this transition, leadership is needed to move beyond the managerial approach and to serve constituents' needs. By serving the executive team and staff, the founder equips them to succeed and remain agile. As the founder and primary operator of the business, making the necessary changes are complex. Their identity is intertwined with the business, but founders must reexamine it to make the leap from striving to thriving. It is time to let go.

About the Author

Joshua Clark is a doctoral student at Regent University and an Organizational Development Consultant. He also teaches as an adjunct professor of communications at North Idaho College. Joshua works with organizations and individuals to develop their leadership and communications potential. Working with diverse classrooms and clients across various industries gives Joshua a unique organizational development perspective. Having worked with several companies from launch to growth, startup organizations provide distinct challenges that require creative solutions. As Joshua continues to learn, he plans to share that with developing leaders.

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The Case for Servant Leadership Executive Peer Advisory Groups

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Abstract

Executive leadership is facing a time of significant challenge and complexity. Numerous sociological and technological advances are driving the complexity, making it necessary for leaders to discover solutions to meet new challenges. This paper sets out to review the value of executive peer advisory groups (EPAGs), the theoretical symbiotic relationship between servant leadership and EPAGs, and the associated competitive advantage for leaders and organizations. There is no serious question about the need for better leadership development. Numerous studies have demonstrated that the most successful and creative organizations employ the best leaders. EPAGs are powerful but often untapped leadership development modalities. Evidence suggests that EPAGs are a more efficient model for developing vital leadership skills, including effective active listening, emotional intelligence, and employee engagement. In a peer advisory group, participants exchange roles from leader to follower as needed so as to serve one another. This article considers what leaders might do to gain a competitive advantage in an uncertain world. Our premise is based on peer-reviewed evidence arguing that a community of servant leaders, created through the formation of a servant-leader-focused EPAG, accelerates the character development of servant leaders. Leadership behaviors guide actions, but a leader's character determines how and if the leader acts. Servant leadership development from peers accelerates the learning cycle by developing vital cognitive, behavioral, and emotional capacities. Character and community hold the key to unlocking the competitive advantage through the symbiotic relationship in the EPAG.

Key Words: executive development, peer advisory groups, community, character, servant leadership

Executive leadership is facing a time of significant challenge and complexity. Numerous sociological and technological advances are driving the complexity, making it necessary

for leaders to discover solutions to meet new challenges. Change is increasingly present and difficult for leaders. A global study of 32,000 people revealed that few people in society are willing to help, work with, and live near people whom they disagree with on things important to them (Edelman, 2023). There are many red flags in the workplace. In another recent study, 2 out of 10 employees rated their mental health as fair or poor, 5 out of 10 noted they are quietly quitting by doing the minimum required to get by, and only 3 out of 10 indicated they are engaged (Gallup, 2023). Another survey of executive leaders revealed the challenges they face are likely larger than perceived. The majority of executives surveyed indicated they believed their teams have psychological safety; however, when their teams were surveyed, the evidence suggested that only 43% of team members experienced a positive team climate at work, only 30% saw a reason to say something when they see something is wrong, and only 30% believed their opinion counted (McKinsey & Company, 2021). There is no serious question about the need for better leadership development. Numerous studies have demonstrated that the most successful and creative organizations employ the best leaders. Although leadership development is essential, especially during turbulent times, it is not sufficient. Executive peer advisory groups (EPAGs) are powerful but often untapped leadership development modalities. This paper sets out to review the value of EPAGs, the theoretical symbiotic relationship between servant leadership and EPAGs, and the associated competitive advantage for leaders and organizations.

Executive Peer Advisory Groups

Executive peer advisory groups (EPAGs) are described broadly as groups of business leaders that develop strong relationships to discuss shared experiences and provide feedback to each other (Shapiro, 2017). EPAGs are a medium for people with senior managerial and leadership responsibility in organizations to come together with the purpose of accelerating their learning and growth through shared experiences. Typically, EPAGs emphasize confidentiality (Alvey & Barclay, 2007). EPAGs are small groups of individuals that mutually develop one another with similar interests where they cultivate trust, communicate transparently, and are characterized by emotional safety (non-competing) around similarly operationally complex companies.

Peer advisory groups can be traced to Benjamin Franklin's Leather Apron Club in 1727 (Benjamin Franklin Historical Society, 2014; Feghali, 2022). The group was established as a collection of thought leaders to provide a structured forum for mutual improvement. Members came from the same geographic area of Philadelphia but had diverse educational and experiential backgrounds.

EPAGs are structured and often led by an external coach or mentor or facilitated by internal peer advisory group members. There are three basic types of EPAGs: (a) open, (b) closed, or (c) sponsor (Shaner & Maznevski, 2006). Open EPAGs typically comprise

members based on professional criteria (e.g., industry, size of business). Closed EPAGs are typically not led by an external coach/facilitator but by an EPAG member. Sponsor EPAGs are formed by the sponsor and likely do not have existing connections. Closed and sponsored EPAGs promote exclusivity. Critical to all types of EPAGs are trust, vulnerability, and confidentiality.

It is widely accepted that others impact individual performance. Hardy (2012) argued that much of individual success or failure is attributed to people with whom they habitually associate. According to Durkin (2012), EPAG benefits include empathy, objectivity from external points of view, shared learning, trust, accountability, improved decision-making, strategic direction, confidence, comradery, and improved work-life balance. According to a study by Sgourev and Zuckerman (2006) at MIT Sloan, 100% of survey respondents agreed or strongly agreed that membership in an EPAG improved their company performance, and 100% obtained new knowledge.

Given the contemporary virtual workplace, asking if EPAGs should use virtual platforms is not really a meaningful question. Instead, a better question is whether or not quality relationships can be developed through technology (Doolittle, 2022). Evidence suggests that virtual coaching leads to significantly higher transfer of training, improved goal definition, work-life balance, and clear priorities (Cornelius et al., 2009; Wang & Wentling, 2001). Also, the benefits of virtual formats include accessibility for geographically distributed audiences and affordability from reduced travel requirements. Although the benefits of virtual coaching are advantageous, the research does not support replacing face-to-face interactions with virtual EPAG meetings.

Servant Leadership and Contemporary Leadership Comparisons

The complex and globally diverse modern workplace desperately needs a new leadership approach (Mittal & Dorfman, 2012; Trompenaars & Voerman, 2010). Servant leadership is an effective leadership style for contemporary business challenges. It is no longer acceptable for corporate leadership to be blind to their followers' needs and the communities where they live and work (Spears, 1998). According to Ready et al. (2020), modern leaders need help leading a complex workforce in today's digital marketplace. People are looking for leaders who understand how to help remove barriers that impact meeting their needs (Trompenaars & Voerman, 2010). Servant leadership fosters a mindset oriented to serving others first. Today's world is too chaotic not to deepen understanding of how servant leaders think, act, and feel.

A literature review points to an agreement on the importance of leadership in organizations (Yukl, 2006). According to Bennis (1959), "probably more has been written and less is known about leadership than about any other topic in the behavioral sciences" (pp. 259–260). In a review of more than 26,000 leadership articles, Winston

and Patterson (2006) compared the literature to blind men describing an elephant and each only describing parts of leadership.

Servant leadership, an emerging 20th century leadership theory, solves today's dilemmas (Northouse, 2016). According to Greenleaf and Spears (2002), a "servant-leader is servant first" (p. 27). Spears (1998) identified 10 characteristics foundational to servant leadership: (a) listening to self and others, (b) empathy, (c) healing self and others, (d) awareness, (e) persuasion, (f) conceptual thinking, (g) foresight, (h) stewardship of others' needs, (i) commitment to people development, and (j) building community. Patterson (2003) posited seven constructs associated with a leader's focus on serving followers: "love, humility, altruism, vision, trust, empowerment, and service" (p. 7). Greenleaf, attributed by most as the founder of servant leadership, described it with a test:

The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived. (Greenleaf & Spears, 2002, p. 27)

Leadership behaviors alone are insufficient in today's volatile, uncertain, complex, and ambiguous marketplace. Behaviors direct what a leader is likely to do, and a leader's moral virtues govern what a leader will do. There is both an inner and outer game of leadership (Anderson & Adams, 2016). The leader's inner-game virtues quietly control the leader's outer-game behaviors. Evidence suggests that higher character ratings result in net asset returns nearly five times those rated lower (Kiel, 2015).

According to Northouse (2016), contemporary leadership theories include servant leadership, transformational leadership, and authentic leadership. Comparing the motivations and dimensions of these emerging leadership theories reveals similarities and differences that contribute to a deeper understanding of servant leadership.

Servant Leadership and Transformational Leadership

While similar to servant leadership, the primary focus of transformational leadership is the organizational benefit (Bass, 2000). Servant leadership focuses on service to the follower (Patterson, 2003). Table 1 displays the motivations and dimensions of servant leadership and transformational leadership.

Table 1
Servant Leadership Theory Compared to Transformational Leadership Theory

Attribute	Servant Leadership	Transformational Leadership
Motivation	To serve others first and lead second	To help followers perform beyond expectation for the benefit of the organization
Dimension	Love, humility, altruism, vision, trust, empowerment, and service	Idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration

Note. This table reflects the attributes of motivation and dimension for both servant leadership and transformational leadership adapted from Fry (2003), Greenleaf and Spears (2002), and Patterson (2003).

Servant Leadership and Authentic Leadership

In contrast to servant leadership, authentic leadership focuses on the leader being who they were created to be (George, 2003). Authentic and servant leadership overlap in dimensions of leading with the heart and humility. The critical difference between these two contemporary leadership approaches is the difference in the leader's focus on themselves for authentic leadership and others for servant leadership. Table 2 displays the motivations and dimensions of servant leadership and authentic leadership.

Table 2

Servant Leadership Theory Compared to Authentic Leadership Theory

Attribute	Servant Leadership	Authentic Leadership
Motivation	To serve others first and lead second	To be the person, the leader was created to be
Dimension	Love, humility, altruism, vision, trust, empowerment, and service	Purpose, values, leading with heart, relationships, self-discipline, and humility

Note. This table reflects the attributes of motivation and dimension for both servant leadership and authentic leadership adapted from Bass (2000), George (2003), Greenleaf and Spears (2002), and Patterson (2003).

Servant Leadership Benefits

There are several well-researched employee and company benefits associated with servant leadership, such as (a) improved performance, (b) improved productivity, (c) enhanced intrinsic motivation, (d) increased organizational citizenship behavior, (e) enhanced organizational alignment, (f) improved workplace climate, (g) enhanced employee capacity, (h) improved creativity, and many more (Becchetti et al., 2013; Ferris, 1988; Patterson, 2003; Shu, 2015; Walumbwa et al., 2010). According to Winston and Fields (2015), the behaviors of servant leadership fall into "conceptual skills, empowering employees, helping subordinates grow, putting subordinates first, behaving ethically, emotional healing and creating community value" (p. 424).

A servant leader's selfless love for followers is a benefit multiplier. Evidence suggests that selfless love increases leader and follower commitment, yielding enhanced intrinsic motivation that amplifies workforce and business strategy alignment (Ferris, 1988). Intrinsic motivation is also a moderating factor in employee engagement. It improved intrinsic motivation, resulting in higher levels of employee engagement (Shu, 2015). According to Patterson (2003), higher levels of intrinsic motivation influence people to increase performance.

In addition to enhancing what leaders expect, servant leadership unlocks the unexpected. Discretionary effort, also known as organizational citizenship behavior (OCB), is increased by servant leadership (Walumbwa et al., 2010). For example, consider two employees walking down a hall. Both employees see a piece of paper on the floor. Only one employee stops to pick it up, even though it is neither employee's responsibility. Servant leadership enhances the workplace climate, increases discretionary effort (unexpected worthy behaviors), and improves business results.

No organization looks to stay the same year after year. Innovation is necessary to remain relevant and succeed in a fast-paced digital marketplace. Evidence suggests that a servant leadership style improves employee productivity and creativity (Ferris, 1988). Employees are more likely to provide constructive criticism and engage in productive conflict without fear of exclusion or retaliation (Doolittle, 2023). It is in this environment that employees can be creative.

SERVE Group Model and Framework

The SERVE group model and framework were created to enhance the efficacy of EPAGs through the intentional integration of servant leadership. SERVE is an acronym for: (a) servant leadership, (b) ethics, (c) results, (d) vision, and (e) excellence. This provides a framework that produces the results organizations and leaders need. The SERVE model (see Figure 1) balances the development of organizational, relational, and follower

needs while maintaining the results needed to sustain the common good. When the elements of the SERVE framework are practiced in community, members balance organizational and individual foci as well as relational needs and organizational results. Each aspect of the model balances and enhances one another.

Figure 1

SERVE Model
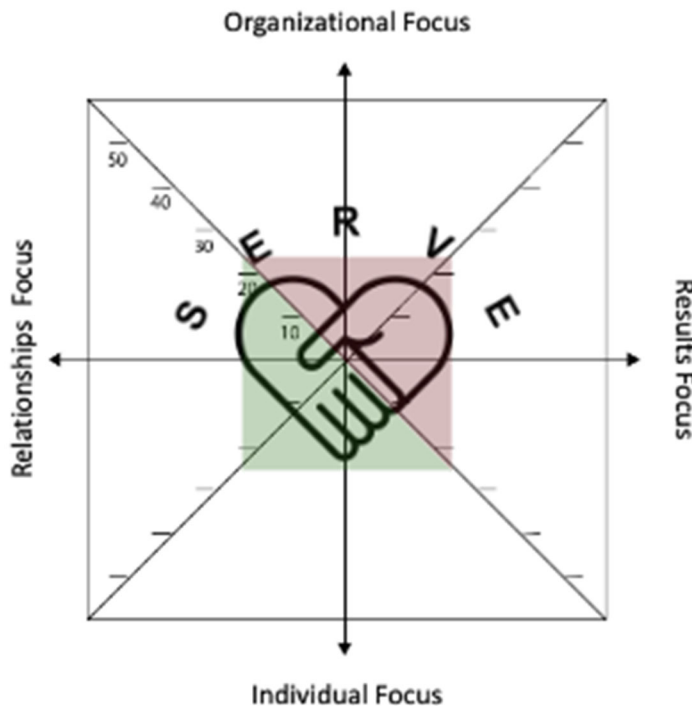
In principle, the near-universal openness of executives to change from peer input in an EPAG should transform more effectively following the principles of servant leadership practiced in a community (McGee-Cooper & Trammell, 2010; Olmsted, 2019). The goal of the peer group is to help and be helped by peers who understand one another and have similar experiences. Moreover, it follows that if intentionally practicing servant leadership meets followers' needs, practicing it with others will better meet their needs than serving them without intentional servant leadership practices (Mayer, 2010).

Character is critical in leadership development because "leadership is always an ethical enterprise," and character is a person's moral nature (Ciulla, 2014, p. 40; Crisp & Honderich, 2005, p. 134). It is reasonable to infer that as the pressures of change occur and press upon a leader during follower and organizational transformation, an increase in leadership development must occur to maintain the ability to lead without moral

failure. In other words, for a leader to lead well, the leader's character must improve and obtain the moral character needed to maintain the direction of followers virtuously. Additionally, developing character, as Aristotle described hundreds of years ago, begins by observing and reflecting on the actions of others before we try them out (Ciulla, 2014). Thus, ethical observation and reflection place the inner game of self-leadership (Anderson & Adams, 2016) as part of the character development process.

Community is required to sustain virtuous character, so leaders who wish to develop should seek a network of sages to play the role of moral mentors (Morris, 1997). Part of the role of the community is to help leaders overcome the tendency to self-deceive by providing another viewpoint, which can be simulated in part by using a trained imagination. Family-owned businesses prefer the community of a peer group for development (Wittmer et al., 2021). Formation happens over time as the moral character of one's community models behaviors its members will imitate (Ciulla, 2014), so leaders ought to ensure the members of their developmental communities have the virtue required for their desired outcome.

Servant Leadership

The foundational characteristics of servant leadership align to support the purpose of EPAGs. Ninety percent of servant leadership characteristics identified by Spears (1998) closely align with the framework of EPAGs: (a) listening to self and others, (b) empathy, (c) healing self and others, (d) awareness, (e) conceptual thinking, (f) foresight, (g) stewardship of other's needs, (h) commitment to people development, and (i) building community. Practicing servant leadership within the EPAG community orients members to provide feedback and meet each other's needs. Also, the servant leader's moral constructs of love, humility, altruism, vision, trust, empowerment, and service produce outcomes of trust, vulnerability, and confidentiality among members, which are essential to the success of EPAGs.

Within a servant leadership framework, EPAGs do not ascribe to a one-dimensional opposites mindset. Servant leadership is a leadership style that unlocks many options for members when approaching workplace dilemmas and naturally orients members toward serving first (Trompenaars & Voerman, 2010). Organizations have many dilemmas, such as cost versus quality or results versus relationships. Leadership creates dilemmas between right and right. Some perceive dilemmas as opposites, but servant leadership, instead, adopts holistic thinking and views opposites as mutually interdependent. Servant leadership amplifies a fundamental shift in thinking to leverage differences. Rather than considering collective group diversity and the differences in their workplace challenges as opposites, servant leadership encourages cyclical thinking among the group to reveal creative solutions. Instead of applying analysis thinking that breaks apart challenges by looking at the pieces individually,

servant leadership promotes a mindset of synthesis thinking that enables an appreciative approach to putting ideas and information together to see patterns of how things come together, amplifying EPAG outcomes.

Additionally, the practice of servant leadership in an EPAG positively reinforces the formation of servant leadership habits among members. Social facilitation is a psychological concept referring to the tendency of others to influence a person's performance on a task (Aiello & Douthitt, 2001). The co-action effect of social facilitation is thought to improve members' drive and ability to focus while performing (Feinberg & Aiello, 2006). The presence of supportive EPAG members aids the practice of servant leadership habits.

Ethics

Regarding ethics, it is vital to recognize that executive members of peer groups want and need moral improvement. In *Meno*, Plato (1997) wondered if ethics is the kind of thing that could be taught. Like *Meno*, business leaders are motivated to become more ethical, but for executives, unethical behavior destroys the productivity required to succeed in the global marketplace (McMahone, 2012). Intellectual knowledge of ethics, as a discipline, needs to be improved to develop the moral character in the lives of practical executives, as evidenced by the average moral performance of ethics professors (Schwitzgebel & Rust, 2011). The task of ethics is not to master ethics case studies, but to "find a reason or basis on which to stand to enable you not to do what you want to do" (Willard, 2016, p. 71). Ethical living is an inside job within human hearts, moving in opposition to human selfishness. Self-aware EPAG members know that ethics are needed for personal formation, and executives know, in principle, ethics are critical for professional purposes, but the challenge is effective implementation, especially to develop the foundational disposition of love where one wills the good of another (Willard, 2002, p. 130).

The ethical leader needs to practice and habituate ethical behaviors that create self-integrity for the leader and members as individuals, healthy relationships of the members, and a good and desirable goal for the group. Lewis (2009) represents these three areas of ethics as ships. First, each individual ship needs integrity (see Figure 2, single green ship) to keep individual boats afloat. Second, the ships must maintain healthy relationships with one another so as not to crash into one another (see Figure 2, blue ships in formation). Third, the intended destination (see Figure 2, red compass) must be reached by the fleet to consider it successful. For example, Cozumel is beautiful, but the trip would only succeed if Costa Rica were the destination. Skill in these three areas creates ethical harmony (see Figure 2), maintaining virtue both individually and organizationally by avoiding unhealthy false dilemmas and balancing relationships with results.

Servant leadership chooses the good of another first (Patterson, 2003). However, servant leaders must still act within a range of ethical harmony. Suppose a servant leader CEO gives raises to all the employees for their good but destroys the company. Thus, raises are only for the good of the individuals within the boundaries of the health of the organization as a whole—the common good. However, the consideration framework begins with the desire to serve the individual first rather than mere organizational health of selective stakeholder priority.

Figure 2

Ethical Harmony Structures

Essential to EPAG members is the ability to experience moral formation and reliably develop good character. As the ethical aspects of the SERVE group are structured in ethical harmony, they are animated and motivated by love, for love is the foundational virtue. "Love is always directed at what is good. You love something if you are set to advance what is good for it" (Willard, 2016, p. 71). Virtue-based models of servant leadership, like Patterson's (2003), feature ethical character attributes that guide servant leaders and their followers toward human flourishing. The compassionate love needed to drive ethical formation is at the heart of servant leaders (van Dierendonck & Patterson, 2015). In short, the virtue of love developed in, by, and for a SERVE group will foster the impulse to serve as servant leaders and the ethical character desired for effective EPAGs.

Results

Compelling evidence suggests that leadership moderates company performance and results. The best and brightest leaders populate the most successful organizations. Executives who join EPAGs want to grow as individuals and create economic value for their organization. Staying on track and accountable is a significant challenge facing executives in contemporary, fast-paced digital organizations. It is lonely at the top, and isolation threatens individual and organizational success.

EPAG members work individually and in the community toward achieving inspiring and challenging goals with peer accountability and support. EPAGs help members set the right goals and remain accountable toward those goals through the lens of shared experience. Also, servant leadership produces increased intrinsic motivation and organizational citizenship behavior (OCB). Through the practice of servant leadership in the EPAG, higher levels of member intrinsic motivation, productivity, and engagement are expected to result in contributions beyond EPAG membership expectations (Shu, 2015; Walumbwa et al., 2010).

Developing EPAG member character benefits members and organizations. Several studies demonstrate proven benefits associated with virtues and character development in leaders produced with servant leadership. Kiel (2015) conducted a study involving CEOs from US companies to understand the connection between character and return on assets. Leaders rated high on the four character dimensions of integrity, responsibility, forgiveness, and compassion had a return on assets of nearly five times those rated low. Chun (2017) found significant positive correlations in a large-scale empirical study on the influence of virtues on employee and customer identification, distinctiveness, and satisfaction. Donada et al. (2019) found evidence that virtues had a more substantial positive significance on organizational performance than organizational management control systems. Ruiz-Palomino et al. (2013) found that virtues in an ethical culture positively influence the person-to-organization fit, job satisfaction, organizational commitment, and intent to stay.

Vision

Vision within servant leadership holds the individual's future logically and axiologically prior to the organization (Patterson, 2003). This means if the good of an individual conflicts with the organization, the choice will be for the good of the individual, given ethical harmony. For example, an EPAG member is doing a great job leading an organization but is personally languishing. The EPAG would foresee a better future for the member and encourage succession planning and a path towards flourishing for the leader, even at the risk of diminishing the organization. Arguably, the good of the organization would be enhanced by a leader who would flourish

leading; so, the flourishing of the organization's followers and the languishing leader are best served by a change in leadership. Such foresight practiced by SERVE groups begins with the good of the member with an understanding of the potential future good but rejects the false dilemma opposing individual good against organizational good.

Moreover, vision fills the hearts of EPAG members with hope through the good and desirable end envisioned for the member. Hope theory suggests that EPAGs will develop the traits needed to obtain the visions cast by a SERVE group when members understand their goals, agency, and pathways (Lopez, 2014). A good goal drives the vision, agency empowers the member to make choices to obtain the goal, and pathways anticipate barriers and difficulties and the potential of many ways to obtain the goal. Further, hope drives action with a growth mindset, compelling action toward the desirable end goal (Dweck, 2008). Hope heals, activates achievement, and fortifies resilience (Kouzes & Posner, 2011) in the process of making a vision a reality.

Excellence

Excellence is commonly measured in terms of growth, financial performance, and better services and products within the workplace. Excellence is being the very best. In a climate where executives are frequently expected to do more with less, it is easy to fall into the trap of tolerating lower standards. The pursuit of excellence sharpens individual and organizational performance. Vince Lombardi (2003), considered by many to be the greatest coach and one of the greatest leaders in American sports history, made popular a saying that the pursuit of perfection leads to excellence.

Servant Leadership practiced within the EPAG prioritizes continuous development and challenging the status quo. Servant leadership enhances high-quality, trust-based relationships where each EPAG member feels valued and safe to contribute within an open environment (Patterson, 2003). Trust and collaboration are fundamental to excellence, as they contribute to the willingness of EPAG members to take risks, dare to disagree, and hold each other accountable. Through humility, transparency, and a desire to serve one another, members' expectations, goals, and commitment to serve are fostered in a climate of accountability, critical for excellence. Servant leadership in the context of the EPAG compels member responsibility for achieving higher standards.

A practical leadership approach to achieving excellence in the workplace accepts that it can only be achieved through others. Every organizational result is the contribution of someone somewhere doing something (Doolittle, 2023). However, challenging the status quo in most organizations is risky. Igniting a spark within others is a key to achieving individual and organizational excellence. Empowerment promotes the skills, knowledge, and confidence necessary to take risks. Leaders cannot control every situation or outcome, and followers with intrinsic motivation persist against complex

and ambiguous work. Encouraging followers to take initiative with tasks increases psychological ownership, leading to a sense of responsibility and positive workplace behaviors. The moral constructs of love and trust are fundamental to servant leadership and igniting excellence within the EPAG framework because of member differences rather than despite them.

Conclusion

Executives invest time and resources in peer groups as they serve one another and will enhance their ability to serve as group members through the intentional integration of servant leadership through the SERVE framework. Moreover, the qualities and character executives seek to develop in such groups are inherently a part of servant leadership. Servant leaders need encouragement, models, and practical ideas offered in EPAGs to persevere through the difficulties they endure while serving as leaders in their respective contexts. Although the research, as mentioned earlier, supports the leader's needs through the principles of the SERVE model, the practice of the SERVE model has yet to be studied and supported by either qualitative or quantitative studies. More groups need to apply the SERVE group model and appropriate data collected, perhaps using the executive servant leadership assessment (Reed et al., 2011).

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Successfully Leading Innovation in an Organization

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Roundtable: Transformative Innovation

Abstract

Innovation is the fuel that keeps an organization running in today's volatile, uncertain, complex, and ambiguous environment. Therefore, it is imperative that organizations fully understand the concept of innovation and learn how to allocate resources to maximize its benefits. This paper looks at the importance of innovation in today's highly competitive and unpredictable global economy and how organizations can leverage it. It highlights the importance of an organization's culture and focuses on the role its leadership can play in the innovation process. For an organization to be at the forefront of innovation, it is necessary that its leaders fully understand their role in the process. This paper outlines the characteristics of an innovative leader in an organization. It further discusses the key attributes a leader must consistently exhibit for all stakeholders to actively participate in the ideation and development of new products and services. With an innovation mindset, an organization's leadership can effectively promote innovation internally and make the organization relevant, competitive, and profitable in its marketplace.

Keywords: Innovate, Leadership, Culture

The term innovation is often used loosely in today's business world. Many organizations prioritize the hype of innovation over its primary purpose, which is to INNOVATE. In today's "hyper-competitive global economy, companies must innovate broadly or consistently, or they are gone" (Oster, 2011, p. 27). This pressure has forced organizations to find innovative ways to sustain growth and competitiveness. Innovation, if not managed carefully, can deviate from its original purpose. It is important for an organization to tread the path of innovation with caution to ensure that it stays on track and achieves its intended objectives.

For an organization to succeed, it must have leaders with an innovative mindset who can successfully spearhead innovation. These leaders must foster a learning environment that promotes creativity, encourages employees to innovate, and equips them with the required tools and resources.

Innovation

Innovation is not a new phenomenon but has existed since the creation of man. God is the master artist, inventor, and creator of beauty and He has placed within man the capacity to understand, grasp, reflect, and arrange within a totality the thoughts expressed in creation (Kuyper, 2011, pp. 41-42). The possibility of innovation permeates through the lives of all individuals, and they have the opportunity to try new things or do things differently (Miller & Wedell-Wedellsborg, 2013).

Elements of innovation are reflected throughout history. At every point in time, there have been great innovators who have transformed their world. Some of these include King Solomon, Joseph, Jesus Christ, Archimedes, Thomas Edison, Nikola Tesla, Bill Gates, Dr. Patricia Bath, Jeff Bezos, Sheila Lirio Marcelo, and Elon Musk.

Innovation within an organization is defined as "the creative development of a specific product, service, idea, environment or process with the fundamental goals of pleasing customers and extracting value from its commercialization" (Oster, 2011, p. 16). It is a mindset that looks beyond the present into the future (Gliddon, 2006). "Any organization that fails to create the markets of the future, will find itself on a treadmill, trying to keep one step ahead of the steadily declining margins and profits of yesterday's businesses" (Hamel & Prahalad, 1994, p. 5).

Innovation is initiated when an organization identifies a missing piece in its network that produces value for customers and the organization (Oster, 2011). Successful innovation requires choosing and preparing the right environment and team to execute the innovation. An organization that innovates must consistently listen, stay open, collaborate, embrace failure as part of the process, and use every avenue possible to constantly communicate its vision and strategies to its members (Kotter, 1996).

The innovation discussion is incomplete without addressing the significant role of an organization's leadership in the process. For innovation to be successful, an organization's leadership must play a pivotal role in the design, operation, and culture of innovation (Davila et al., 2013).

Culture is the unspoken norms and assumptions that exist within an organization (Schein, 2010). An organization's culture is what defines its identity, determines the way it operates, and drives its success (Lowe, 2018). "Culture is the cross-cutting element that threads its way across innovation" (Davila et al., 2013, p. 261) within the

organization. For innovation to thrive in an organization, its leaders must promote a culture that enables and encourages creativity and innovation among employees.

The success of an organization's innovation culture significantly depends on how well its leadership manages it. An innovation culture cultivates a mindset that allows employees to see things from different perspectives and boosts their confidence to innovate. To create an innovative organization, it is essential for leadership to have a mindset that embraces innovation. This mindset must be visible at all levels and must include the beliefs, expectations, and sense of purpose of those in the organization (Hoque, 2014). This mindset should "create the right metrics and rewards for innovation" (Davila et al., 2013, p. 7), while accommodating failures.

Challenges of Managing Innovation Within an Organization

To effectively spearhead innovation, a leader must understand the dynamics of innovation and must be involved in the process. Innovators are risk takers, willing to step out of their comfort zone, and may sometimes overstretch the budget and allocated resources. Effective leadership requires empathizing with innovators; however, it also demands the ability to recognize when a venture is no longer sustainable and when to stop it.

Navigating the innovation process can be challenging and daunting for innovators. Some of the challenges that innovators often face and must overcome include bringing ideas to life, having access to an environment that promotes innovation, overcoming resistance, executing the idea, and persuading others to buy into their vision (Berkun, 2010, p. 103). Leaders who fully understand the purpose of innovation must help their teams navigate these challenges.

Life of Ideas

Ideas thrive in teams that innovate. These ideas and creative energy remain idle until they are channeled into a product or service for willing customers. Leaders must, therefore, attend to the life of ideas for all stakeholders by investing time and resources to nurture ideas, creating the environment for them to thrive, and supporting the idea development, delivery, and recycling to make room for new ones (Berkun, 2010, pp. 103-104).

Environment

Innovation flourishes in environments that encourage the growth of good ideas, and it is important for leadership to create an environment for talented people to do their best work (Berkun, 2010, p. 105). An innovative climate cultivates engagement and

enthusiasm, challenges people to take risks within a safe environment, fosters learning, and encourages independent thinking (Rao & Weintraub, 2013).

Protection

Innovation often comes with some level of resistance; leaders must provide the necessary protection for their teams. A pushback in defense of the team by the leader could be the breakthrough story for the organization as in the case of Toshiba's team lead Tetsuya Mizoguchi. Toshiba's first laptop was rejected by corporate leaders; however, Tetsuya "fought to keep the project alive until he won executive support" (Berkun, 2010, p. 106). This innovation turned out to be a huge success for Toshiba.

Execution

To become an innovation, a concept must move from ideation to the final end-user product. Execution is the process of moving an idea from conception into realization. Leaders "must balance the team on the edge of ideals that drove the effort through the early stages and the necessary constraints of schedules and budgets to finish" (Berkun, 2010, p. 108).

Persuasion

One major challenge innovators face is persuading others to buy into their vision. "Persuasion fuels innovation at all levels and every successful innovation depends on getting people to believe in things that have not been done before" (Berkun, 2010, p. 109). It is the responsibility of innovators to convince upper management that their projects are feasible and worth the investment. This is needed to start a project, recruit the best team, secure resources, and compel investors or customers to buy once there is a product to sell (Berkun, 2010, p. 109). Leaders are successful when they can convince others to become part of the innovation process.

The Role of Leadership in Innovation

The role of leadership is to have a vision for the direction of the organization they lead. An organization's leadership must stay focused on its original mission and vision by having a clear direction on how to lead (Kouzes & Posner, 2012). Leaders must understand the culture and dynamics of the organizations they lead to effectively steer the organization in the right direction (Schein, 2010). They must empower followers by delegating responsibilities and provide challenging opportunities for them to increase their area of competence (Gentry et al., 2014). Leadership can directly influence employee performance by motivating them to exert extra effort to improve performance (Schwartz, 2013).

The primary assignment of an organization's leadership is to become the innovation architect by providing the blueprint for innovation (Miller & Wedell-Wedellsborg, 2013). It must define the innovation strategy and encourage value creation. "Leadership must provide guidance on the types of innovation the organization should seek, where to explore for ideas, how to create great value, and most important, what a great innovation looks like" (Davila et al., 2013, p. xxxv).

Innovative leaders spend time understanding the innovation process and find ways to embed it into their organizational culture. They create the right environment based on trust, empower "employees to engage in key innovation behaviors as part of their daily work" (Miller & Wedell-Wedellsborg, 2013, p. 4), provide required resources, and allow employees to experiment and fail without fear of being punished.

Until the leadership of an organization understands the inevitable challenges of innovation, it is doomed before it starts (Davila et al., 2013). Leaders must therefore lead their organizations by example. The leadership message becomes more credible to employees when leaders act on their words. This inspires and increases commitment to the innovation process.

An organization's leadership, especially its CEO's leadership, is key in creating and sustaining innovation. A significant responsibility of CEOs is to make innovation part of the organization's culture, and they must encourage other leaders to engage in the innovation process. Leadership's words and actions send a signal to employees that they either support or are indifferent to innovation. When organizational priorities are clear and specific, employees know precisely what should receive their focus and resources (Oster, 2011).

Characteristics and Attributes of Innovation Leaders

Leading an innovation comes with some challenges. It is important for leaders to be aware of what it entails and prepare for it. To become a powerful leader of innovation, leaders must develop their thinking and commit to the process fully. To succeed, they must exhibit or strive to attain the following attributes outlined.

Influence

Leadership is about influencing people to achieve organizational goals. According to Doss (2015), successful leaders of innovation create value and innovation within an organization by being role models for behavior, thinking, and accountability. These leaders "cultivate a state of being that is innovation, rather than a set of commands about innovation" (Doss, 2015, 1: Don't *do*. Influence).

Selfless

These leaders are selfless and do what it takes to bring change and improvement. They are committed to their team and are motivated to focus on the welfare of others and their organizations, rather than what they can directly benefit from. They are constantly concerned about the growth, success, and fulfillment of others in their organization.

Risk Taker

The call of a leader is to drive positive change in the organization. Effective leaders of innovation are willing to take personal risks that will benefit all stakeholders (Doss, 2015). They understand that innovation involves taking risks and are willing to push themselves and their team out of their comfort zone, even in the face of the unknown.

Share Knowledge

A major aspect of innovation is the availability of information. Effective leaders foster knowledge sharing through team collaboration, recognizing that a shared pool of knowledge inspires greater contributions from employees. Innovation leaders search for ways to open information flows that would bring individuals and groups together to share and optimize knowledge (Doss, 2015).

Excellent Strategic Vision

The most effective innovation leaders "exert strong leadership on the innovation strategy and portfolio decisions and integrate innovation into the company's basic business mentality" (Davila et al., 2013, p. 7). They have a vision of the future and work toward its execution (Zenger & Folkman, 2014). True leaders of innovation must be in the present and be about the future (Doss, 2015).

Customer Focused

Innovative leaders try to understand the needs of the customer by looking at things from their perspective. They network and collaborate with clients and ask incessant questions about their needs and wants (Zenger & Folkman, 2014). These leaders always innovate with the customer's needs in mind.

Create an Environment of Reciprocal Trust

Innovation can be risky. Not all innovative ideas are successful. Innovative leaders create relaxing and collaborative relationships with their team of innovators. These leaders are easily accessible, have empathy, and are not too harsh on those who make genuine mistakes. This builds trust and makes the team more confident knowing that

their leader would protect them and not throw them under the bus if something went wrong (Zenger, & Folkman, 2014). It also creates room for more creativity and innovation.

Integrity

They focus on doing the right thing for the project, their team, customers, vendors, and the organization. They do not cut corners but rather ensure things are done with integrity.

Promote a Culture of Upward Communication

Innovative leaders "recognize that the fundamental building block of innovation is a network of people and knowledge inside and outside the company" (Davila et al., 2013, p. 7). They acknowledge that the best and most innovative ideas can be found at the lowest level of the organization and therefore create a culture that uncorks good ideas from the first level of the organization (Zenger & Folkman, 2014). They are optimistic, full of energy, and willing to accept and explore new ideas from others.

Persuasive

Successful leaders are highly effective in getting others to accept good ideas. They do not push or force their ideas on others; instead, they present ideas with enthusiasm and conviction and can persuade all stakeholders to willingly follow (Zenger & Folkman, 2014). They set realistic goals but also encourage creativity by allowing their team to think outside of the box.

Transparent

These leaders are upfront in their communication and often provide honest feedback. Subordinates are assured that they can always count on straight answers from their leader. This helps minimize the number of overambitious projects that employees come up with.

Inspire and Motivate Through Action

For innovation to exist, people have to feel inspired and motivated. The innovative leader does not just give instructions and commands but is deeply involved in the innovation process, which provides a sense of purpose and meaning to all parties. They try to participate in all meetings, share ideas, and take on some tasks when possible.

Ability to Deal With Resistance to Innovation

Innovation often leads to changes in an organization and can trigger some level of resistance from employees. A leader must identify and address any employees who resist change (innovation antibodies) at an early stage. To mitigate innovation antibodies that constantly resist change, leadership must send a clear message to all that it supports innovation and depends on it to meet business goals (Davila et al., 2013). Getting all employees to embrace and effectively execute innovation requires active and insightful leadership, an organization attuned to the needs of innovators capable of learning and improving, and a culture that favors valuable change (Davila et al., 2013).

Conclusion

Innovation is a necessity in the current highly competitive and complex business world. Organizations are constantly looking for ways to stay ahead of their competitors and are willing to spend finances and resources to innovate. The success of any innovation falls greatly on an organization's leadership. For innovation to succeed, the organization must create a culture and environment that nurtures it. This is possible when its leadership develops an innovative mindset. This mindset must be consistent across all levels of management in the organization. Once management is on board, subordinates will catch on.

For leaders to lead innovation and satisfy all stakeholders, they must have the characteristics and attributes discussed. The leader must create an environment that nurtures innovation and be an advocate of innovation to stakeholders both internally and externally.

Leaders must continually find innovative and effective ways to solve problems. They must find creative ways to mitigate innovation killers without sidelining them. Leaders must cultivate a culture that is receptive to new ideas and allows the capability and courage to change, explore, and innovate while creating a stable environment to deliver those innovations. To be effective, leaders must be willing to learn from others. They must continually explore new opportunities that promote successful innovation.

About the Author

Viewu Dei-Tutu (DSL) is a change leader with a background in strategic leadership, business analysis, and change management. She is an analytical and innovative leader with an ability to drive change by identifying business needs and applying effective solutions.

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