Table of Contents

Moriah Olmstead, a student at Toccoa Falls College, created the cover artwork. She explains that a wave is like a Servant Leader. Both are constantly changing with new tides of influence and resurfacing from depths that life passionately brings forth. Always seeking new horizons and growing in strength, Servant Leaders empower others by setting the example of what it looks like to remember hope. In the same way, a wave is powerful and graceful by its gesture of drawing its onlooker into its beauty. Life can become overwhelming when focused on the ever-present waves of chaos, but the very essence of becoming a Servant Leader is to hold fast and stand firm while focusing on, "whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, and whatever is admirable" (Php 4:8). There is a horizon to every ocean and there is a God whose greatness calms the sea. It is in this center of chaos that the Servant Leader displays a calm in the midst of the storm.

SERVANT LEADERSHIP THROUGH A CULTURAL LENS

Artem Kluchnikov, TLJ Leadership Representative

Analytical Center for Leadership Research and Development

In the world of post-Enron, post-truth, post-just about any virtue, there is a strong desire for positive forms of leadership, which provide stakeholders with stability and hope for a better future. One of the approaches that is considered by scholars and practitioners is servant leadership. This concept is not new. Robert Greenleaf introduced it in 1970 and defined a servant leader as one who "wants to serve, to serve first." Since that time, the construct has been further developed and measurements created and tested. Spears (2009), as one example, developed ten characteristics of servant leader. They include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. Liden, Wayne, Zhao, and Henderson (2008) suggested another list, consisting of emotional healing, creating value, conceptual skills, empowering, helping subordinates grow and succeed, putting subordinates first, and behaving ethically. In essence, these two examples are ways to operationalize servant leadership, to outline what it really stands for. It is noteworthy that the servant leadership paradigms have been developed in the context of a Western culture, in particular, the culture of the United States.

This brings me to an important point of transferring concepts to other cultures and languages, which seems to constitute a major problem for leadership research and practice in general, and in our case, for servant leadership in particular. Gardberg (2006) spoke about functional and conceptual equivalence of terms. Functional equivalence refers to "the relationship the focal variable has with its antecedents or consequences" (p. 41), while conceptual equivalence shows the degree to which "the concept or construct is expressed in similar attitudes or behaviors across nations" (p. 41). We need to put servant leadership to the test and see whether it is functionally and conceptually equivalent in other cultures.

I remember how in 2013 when I was teaching leadership in Kenya I had a conversation with a local person about servant leadership. This man told me a story of missionaries who came to his village and started helping the poor people to build huts where they could eventually live, to which this man reacted in an interesting way. He said, "they tried to serve us, but it was a bad service. White people are respected by our chiefs, and instead they should have gone to mingle with our chiefs. This might have helped us more. We can build our huts ourselves." In the country with high power distance, and paramount paternalism, servant leadership is not about bridging the distance between different strata of society, rather it is about functioning within the cultural contexts and providing help at the level and within the framework of the group to which you belong. After all, Kenyans take pride in their bosses' wealth and prestige, and they expect their superiors to maintain their level of significance. In light of this dynamic, how does empowering or putting subordinates

first play out in Kenyan culture (granted, there are 42 people groups and each has its own language, and culture)?

As another example, let us take the culture of my home country, Ukraine. It also tends to have high power distance and extensive paternalism. In many instances, subordinates want their leaders to take care of them, to take responsibility in their stead. Once I talked to an American who started a medical business in Ukraine. He ran clinics in the US, and came to Ukraine to do the same. Much to his surprise, leadership dynamics in my country were quite different for him. Striving to promote low power distance, he engaged subordinates in decision-making processes and allowed them to co-lead with him. This resulted in them disrespecting him as a leader and trying to undermine his authority.

This brings forth the question, can we truly speak of a universal understanding of servant leadership? Is it the same in all cultures of the world, and in particular, cultures with high power distance and strong collectivistic inclinations? It seems there is enough warrant to infer that different cultures require us to reconsider how we operationalize the construct and what content we put into it.

At a larger scale, we may speak about culture as an operating system in which all other constructs (as apps) function. The culture determines the design of a construct, as an operating system requires specific programming of an app. You cannot run Mac apps in Windows environment and vice versa. Similarly, in a given culture, the reality of servant leadership is "constructed through social processes in which meanings are negotiated, consensus is formed, and contestation is possible" (Fairhurst & Grant, 2010, p. 174).

However, from a Christian perspective, we can speak of the culture of the Kingdom of God. This is the culture that produced and defined the concept of servanthood. Robert Greenleaf was not original with this idea. Still, the Christian church and its teaching also exist in a cultural environment and resemble the culture in which they were developed. Orthodox Christianity resembles more of oriental culture with its emphasis on mystery of God, Catholicism is characterized by strict hierarchical structure, and Protestantism is based on individual responsibility of each member of human race before God; and this is just a tip of an iceberg of how cultural paradigm shapes Christian practices.

As we can see, there are number of important contributing factors to understanding servant leadership and we invite you to join us in exploration of praxis of servanthood in different cultural contexts.

The first publication in our series takes Paul as an example of a cross-cultural leader. Indeed, it was he, who wrote,

> For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings. (1 Cor. 9:19-23, ESV)

His ministry spanned nations, languages, and subgroups, and our first author, Kevin Hall, explores how Paul engaged other cultures and met them where they were. The author develops cross-cultural leadership methods from Paul's life and ministry.

The second author, Alina Wreczycky, explores viability of Servant leadership in Poland. As a country that emerged from Soviet Eastern bloc, it represents dynamics, which, if not similar, still resemble those found in many post-Soviet states. Alina studied servant leadership in Poland in the context of Hofstede's cultural dimensions and described what needs to be done in the Polish context in order for servant leadership to take hold and develop in that country. This research addresses the very problem I have mentioned in my introductory comments: transferability of servant leadership across the globe. It is an intriguing and informative report.

Norlan Josué Hernández takes us to Latin America and considers servant leadership through the lens of culture and gender. The author draws on the historical context of Latin America and states that leadership is associated with "so-called rebels, revolutionaries, and social visionaries" (p. 50). The article suggests that each culture fills the construct of servant leadership with its own content, and then the cultural background informs male and female leadership by identifying a set of values that characterize each gender. The sociocultural scripts discussed by the author present specific barriers to the practice of servant leadership in Latino culture. Ultimately, if servant leadership to be effectively used in this culture's context, it must be applied with cultural sensitivity. This article is a great read for anyone who wants to serve other nations in any capacity. Good intentions may be misunderstood and one may misrepresent her or his intentions by being ignorant of cultural underpinnings of servanthood.

Mark Bell approaches the topic of servant leadership from a different perspective. He asks the question, "what Christian leadership is not?" In other words, if we consider Jesus' leadership as an example and basis for servant leadership, then it is worthy of our attention to consider leadership praxis that Jesus did not condone. The author uses the examples of Jewish leaders, who "have seated themselves in the chair of Moses" (Mt. 23:2). Using the passage in Matthew, the author derives six practices of toxic leaders. However, Mark also suggests practices of healthy leadership, that are concerned with "the well-being of followers and organizations" (p. 70). They are presented as opposites to the six practices of toxic leaders. This may become one of the operationalizations of servant leadership that is worth further exploration in cross-cultural contexts.

Mark Atterson continues exploration of toxic vs healthy leadership using inner-textual analysis of John 10:1-21. In his discourse, the author goes further and considers toxic followership that may occur under toxic leaders, and then discusses the way followers can operate from the position of strength when dealing with toxic leaders. One of the important parts of the discussion for me were the four principles of recovery from toxic environment. In the world where toxic leadership is taking hold (Veldsman, 2014) these practices are very important.

Joshua Broward provides an excellent discussion on leader development through the lens of Trinitarian theology. This outlook brings into focus relational aspects of leadership, mutual interdependence and diversity, and it is within this paradigm, as the author suggests, leadership training must take place. It implies a safe and relational environment, investment into a leader as a person (identity development), and humility in dealing with others around a leader. This discussion provides rich biblical data to inform servant leadership practice.

As you can see from brief summary of the content, this volume of Theology of Leadership Journal contains crucial insights regarding servant leadership, and I would like to invite you to join the intellectual and spiritual feast that will challenge and stretch your understanding of what it means to be a servant leader on a global scale.

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A BIBLICAL FOUNDATION OF CROSS-CULTURAL CHRISTIAN LEADERSHIP: AN EXPLICATION THROUGH PAULINE LEADERSHIP IN ACTS

Kevin S. Hall

Southeastern Baptist Theological Seminary

ABSTRACT: Utilizing the book of Acts, one can explicate Paul's methods of cross-cultural leadership. Through a historical-cultural hermeneutic, this article will establish Paul as a cross-cultural leader by understanding his identity and the contexts in which he led. Then, Paul's methods of cross-cultural leadership are extrapolated from further exegesis of Acts, demonstrating that he is intent on context-adapting, connection-making, foundation-grounding, relationship-building, and ministry-sharing. These methods from Acts are a guide for leaders who desire to be cross-culturally effective, especially for Christian leaders who share Paul's same vision of glorifying God through making and teaching disciples.

KEYWORDS: *Cross-Cultural Leadership, Paul, Areopagus Sermon, Contextualization*

A Biblical Foundation of Cross-Cultural Christian Leadership:
An Explication through Pauline Leadership in Acts

In basic terms, leadership is about influencing others to achieve a goal (Hersey, Blanchard, & Johnson, 2015; Northouse, 2018). Christian leadership, by distinction, is about influencing others from a biblical worldview towards a biblically informed goal. Leadership, then, is distinctly Christian when its source of authority is rooted in Biblical truth and its purpose is aligned with God's purpose. Since God desires for his image-bearers to have a right relationship with him, one fulfills the greatest commandments to love him and others through acting on his commission to make disciples of all nations (Mt 22:36–40; 28:16–18). Christian leaders, then, must practice cross-cultural leadership in order to influence the nations.

The book of Acts describes how leaders effectively cross cultures. This article focuses on Paul's interactions in numerous cultures within that book. Acts reveals Paul's adaptability to different people and cultures, his ability in making connections with those to whom he was preaching, his leadership grounding in a firm foundation, his heart for building relationships with those whom he leads, and his inclusion and development of others in sharing ministry.

METHODOLOGY

This study will examine Paul and his cross-cultural engagement in Acts by weighing the historical-cultural background, assuring conformity within the larger canonical historical-redemptive narrative, and drawing insights from scholars who further inform the linguistic contexts in which Paul's actions and words were immersed. This article discusses: (a) Paul's background; (b) Paul's ministry context; and (c) Paul's cross-cultural leadership characteristics as observed in key moments described primarily in Acts 13 and Acts 17. A final section addresses implications of Paul's cross-cultural methods.

PAUL AS CROSS-CULTURAL LEADER

Paul is arguably one of the most influential leaders in the early church, and many look to his practice for guidance in principles of leadership (Lokkesmoe, 2017; MacArthur, 2010; Newton, 2018). To understand his leadership in cross-cultural contexts, one must understand Paul's background and ministry context.

PAUL'S BACKGROUND

Paul was a Jew born in Tarsus (Acts 21:39). He was schooled in Jewish culture, literature, and religion as he became a Pharisee living and studying in Jerusalem (Acts 22:3; Capes et al., 2017; Keener, 2012; Larkin, 1995; Polhill, 1992). Arguably, his upbringing was in Jerusalem. From the construction of the Acts 22:3 text, "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel," (NASB) each participle leads to its respective clause in the commonly used triad of birth, rearing, and education (Larkin; Longenecker, 1981; Polhill). The word *anatrepho* (ἀνατρέφω), translated, "brought up," means that "he was reared" (Polhill). The same word is used of Moses' rearing and upbringing in Acts 7:20–21. The reading of "this city" is to be prospectively,

meaning Jerusalem, rather than retrospectively, meaning Tarsus (Holladay, 2016). Thus, it appears the text explains that while he was born in Tarsus, he was reared and educated in Jerusalem (Keener; Witherington, 1998). Yet in either case, being brought up in Jerusalem or moving there after early childhood for studies, it is most often argued that Paul spent his formative years in Jerusalem (Bruce, 1988).

Paul was a Diaspora Jew living in Greek influenced Tarsus, at least for some time, where he more fully learned Greek culture and language (Acts 11:25; Capes et al., 2017; Wright, 2005). He also studied Greek literature (Acts 11:25; Barnett, 2008; Hengel & Deines, 1991; Porter, 2016). Paul had a dual background, having lived in Greco-Roman Tarsus steeped in Greek and Roman culture yet also as a Jew in a Jewish community (Lokkesmoe, 2017). For, even while living in Tarsus, he would have lived in the notable Jewish community that was there (Keener, 2012). He also spent substantial time in Jerusalem being educated under a famed rabbi, Gamaliel (Act 22:3; 26:4; Lokkesmoe). These cultural experiences gave him diversity in his language, education, and cultural pedigree (Acts 21:37–40; 26:14; Keener; Lokkesmoe).

Paul's living as a practicing Jew outside of Israel in a Hellenized environment reveals his diverse, blended cultural identity. For this reason, some argue that Paul was not technically a cross-cultural minister, because part of the "other" cultures had already merged into his own cultural identity (Raiter, 1999). For others, Paul's experience in a complex, mixed culture produced in him a complex, multiple identity (Hodge, 2005). However, such explanations over-simplify Paul's Jewish identity and living, even though he was in a Hellenistic time. Also, making Paul bi-cultural with a multi-faceted identity diminishes his struggles, such as those he encountered in Ephesus and Philippi (Acts 16:20–23; 19:24–41), when engaging the Gentile mission and the Hellenistic culture (Campbell, 2012).

Undoubtedly, Paul was "a product of both Judaism and Hellenism" (Campbell, 2012, p. 30). Yet, Scripture reveals Paul as primarily a Jew who regularly crossed different cultures. He stated his move from his own Jewish people "to turn to the Gentiles," because "the Lord has commanded us: I have made you a light for the Gentiles to bring salvation to the ends of the earth" (Acts 13:46–47, CSB; See also Acts 22:15; 26:16–20). Furthermore, the crossing of cultures can be as small as crossing into a different part of the same country where language, race, and religion are the same or as great a leap as encountering cultural differences completely opposite to one's own in a foreign land. Paul is seen crossing cultures in big and small ways.

Paul was primarily a Jew, not simply by ethnicity in the sense of being born to Jewish parents but also by practice and as his primary culture (Frey, 2012). Paul recognized this primary identity, calling himself a Jew and associating himself as a Jew (Acts 21:39; 22:3). Paul showed through his history and his zeal, that he could "speak as one who was a Jew through and through" (Dunn, 2016, p. 192). Even in taking the gospel to the Gentiles, Paul did not give up his Jewish identity, in order to preach, teach, and lead others in the gospel. He regularly went to the synagogue as a practicing Jew to be there on the Sabbath (Capes et al., 2017; Plummer & Terry, 2012). He demonstrated to the Jewish leaders that he was still orderly and kept the Law in order to go against some who had accused him of forsaking Moses and Jewish law and customs (Acts 21:21, 24–26).

Those living around the Mediterranean basin were diverse, living in a pluralistic world with many different cultures, and while there were certain similarities in experiences among the diversity, the different ethnic groups "sought to preserve their social identity by resisting cultural conformity"

(Capes et al., 2017, p. 15). Because Judaism in the Diaspora largely resisted assimilation to the surrounding Hellenistic world, being a Diaspora Jew did not mean giving up one's Jewish character (Frey, 2012). Paul and his family, like other Jews in Tarsus, would have kept the cultural expressions of Hellenism at a distance (Barnett, 2008).

Jews in the Diaspora, like Paul, could live in a Hellenistic world without losing their identity as Jews. Jewish people could, by God's grace, become Christian and keep their Jewish customs without inherent tension within themselves between the two (Keener, 2012). Being Hellenized in speaking Greek and even participating in Hellenistic social life and customs did not mean one's Jewish identity deteriorated (Campbell, 2012). Paul could and did remain faithful to his Jewish identity and culture (Keener).

PAUL'S CONTEXT

With Paul's identity established, one must then look more specifically at the contexts in which he ministered. The first-century, Roman-ruled, Greek-influenced world in which Paul lived was quite diverse. Those living around this Mediterranean basin in the first century negotiated a multicultural world (Capes et al., 2017). Paul's missionary journeys led him throughout this diverse Mediterranean region.

Paul, with Barnabas, had great success and spent considerable time leading the church in Antioch. While Antioch is just one of the many Hellenistic cross-cultural contexts in which Paul worked, it was considerably different from his primary cultural context in his Jewish community. Antioch was a primary Roman colony with multiple Greek deities and multiple Hellenistic temples (Bock, 2007; Keener, 2012; Schnabel, 2016).

Paul encountered cultural differences throughout his ministry. Even inside the synagogue, He addressed a diverse audience of Jews, Gentile proselytes, and God-fearers (Acts 13:26, 43; 17:4, 12; 18:4; Dunn, 2016; Plummer & Terry, 2012). He found disputes within the church that were based on cultural differences (Acts 15; Elmer, 2006). Paul traveled to other Greek cities, similar to Antioch, throughout the Mediterranean that had multiple deities and were highly influenced by Greek philosophy. It was common to encounter the different cultures as he made a point to spend time outside the places of worship, such as the marketplaces (Acts 17:17) and outside the city gates (Acts 16:13; Bock, 2007).

One sees that Paul led cross-culturally in his ministry contexts by reviewing a definition of leadership with what it means to lead cross-culturally. Leadership is aligning people by translating vision and values into "understandable and attainable acts and behaviors" and then creating "coalitions of people" to bring their passions into "alignment in carrying out the vision" (Ledbetter, Banks, & Greenhalgh, 2016, p. 18). Defining leadership in this way of directing and aligning people to achieve a vision is common (e.g. Haley, 2013; Kotter, 2012; Northouse, 2018; Winston & Patterson, 2006). Paul acted in this way by aligning people to the vision and values of the Old Testament prophecies fulfilled in the resurrected Messiah in order to bring about their repentance and belief. With these disciples, he then established churches, "coalitions of people," to bring their passions of salvation in Christ into alignment in carrying out the vision of taking this message to others.

Cross-cultural leadership is "inspiring people who come from two or more cultural traditions to participate. . . in building a community of trust and then to follow you and be empowered by you to achieve a compelling vision of faith" (Lingenfelter, 2006, p. 21, 30, 155). That is, leadership for the cross-cultural leader is influencing people from other cultures to be aligned around a vision and values to create coalitions of people, or communities of trust, in order to carry out, or achieve, the vision. Lingenfelter explained that this building of a community of trust among people from two or more cultural traditions is the challenge of cross-cultural leadership, as it provokes a clash of worldviews (Lingenfelter).

The book of Acts shows Paul leading cross-culturally in this way and with these results. Paul's leadership occurred in and to diverse cultures. His message about the Jewish Messiah connected with the God of Israel was a threat and disruption to the Hellenistic culture, including its worship of Greek gods. Often, his cross-cultural leadership provoked a clash of worldviews. Acts 14 reveals a clash in Iconium, where a divided city made plans to stone Paul and Barnabas (Acts 14:1–5). In Acts 16, Paul and Silas were ministering in Philippi, a city within the Roman colony of Macedonia where they were outsiders, "being Jews" (16:20; Bock, 2007). After casting out a demon in a fortune-telling slave, the slave's masters accused Paul of "seriously disturbing" (16:20) the city as he clashed with their worldview and Roman customs (16:20–21). In Acts 19, people in Ephesus turning to Jesus threatened the very livelihood and worldview of those worshiping the god Artemis. This clash of worldviews caused a disturbance with "confusion" (19:29, 32) and a "disorderly gathering" (19:24-41; Peterson, 2009).

In general, as the apostle to the Gentiles, he was going to cities and colonies that were not primarily Jewish. Paul's task involved an intentional crossing of ethnic boundaries. As an apostle to the Gentiles, Paul was responsible for the ethnic and religious "other" (Hodge, 2005, p. 270). In these ways, the Jewish Paul crossed cultures for the sake of the ultimate goal of glorifying God through spreading the gospel.

PAUL'S CROSS-CULTURAL LEADERSHIP METHODS

Several characteristics of the method Paul used to lead in cross-cultural contexts stand out as guiding principles. Acts reveals Paul as one who contextually adapts and intentionally connects. He successfully leads as one who is firmly grounded and deeply relational. He extends his cross-cultural leadership success as one who willingly shares ministry to deliberately develop others.

CONTEXT-ADAPTING

Paul's adaptability to all kinds of peoples and contexts characterized his cross-cultural leadership (Campbell, 2012). He adapted his message to those to whom he was preaching. To the Jews, he would preach in a way that they would culturally accept and understand, and likewise to the Gentiles.

Acts 13 is an example of how Paul addressed those in the Jewish context. As was Paul's custom, he went to the Jewish synagogue in each town (13:5, 14; Acts 17:2, 18:4; Capes et al., 2017). As a Jewish church leader, he was given the opportunity to speak and provide insights (v. 15; Plummer & Terry, 2012). Paul knew this community in the synagogue was familiar with the Old Testament and was expecting the Messiah; thus, he reasoned with them with this in mind (Plummer

& Terry). He understood his audience was one ready and prepared to hear from the Scriptures (Longenecker, 1981). He quoted the Old Testament as he described four key Old Testament events (13:22, 33–35, 41; Larkin, 1995; Polhill, 1992). In this way, he used terms his listeners would understand to set up his address. He then gave both apostolic witness and scriptural proof of how Christ was the fulfillment of these Old Testament events (Polhill). He stated that God brought Israel a "Savior, Jesus," (13:23) who fulfilled the promise God made to Israel (13:32–33). His message was specific for his audience.

When he moved outside the synagogue, he adapted his message to the culture outside the synagogue (Schnabel, 2016). Paul, like other first-century Jews, was aware of and related in varying degrees to the dominant Hellenistic culture of the era (Campbell, 2012). His reasoning and persuading, when it included Gentiles, was different than when he was speaking only to the Jews who would be culturally and religiously well-versed in the Scriptures.

This adaptation is most clearly noted in Acts 17 and his address to those in Athens. When Paul and Silas arrived in Thessalonica, they began reasoning from the Scriptures at the Synagogue (17:2). He described Jesus in terms that would resonate with the Jews, calling Jesus the *Christos* (χριστὸς), the Christ or Messiah (17:3). He was able to persuade some of the Jews, as well as "a great number of God-fearing Greeks, as well as a number of the leading women" (17:4, CSB; see also 17:12). He then moved on to Athens where he was struck by the rampant idolatry (17:16). When he was not reasoning in the synagogue, he daily spent time in the marketplace (17:17). There, he encountered Greek philosophers who were intrigued by his message of "foreign deities" (17:18) and ushered him to share at the Areopagus (17:19-21).

In the Areopagus, Paul's approach took a visible shift. Among the Greeks with no Jewish concept of God, He no longer reasoned from the Scriptures to prove Jesus as the Messiah. Paul affirmed that he observed they were "extremely religious" (17:22), and he proceeded to proclaim to them the "unknown God" (17:23) – an inscription on their own altar. Then, Paul started with creation (17:24), and he reasoned with the Greeks from their own philosophers and poets, even quoting Greek poets (17:28; Holladay, 2016; Longenecker, 1981).

Paul adapted his message to meet the needs of the context. He recognized the need to understand his audience and contextualize his message in a way that his audience would understand (Hiebert, 1985, 1994). He is a model example of cross-cultural leadership, as effective leaders adapt "to meet the needs of their followers and the particular environment" (Hersey, Blanchard, & Johnson, 2015, p. 98). Paul showed a "profound willingness to adapt to cultural differences for the sake of winning men and women to Christ," emphasizing his Jewish background when speaking to Jews and setting his Jewishness aside when speaking to Gentiles (Van Rheenen, 2006, p. 244; 1 Cor 9:19–22).

CONNECTION-MAKING

Paul made a point to make connections with others through seeking common ground. The contrast between Paul's ministry to Jews exampled in Acts 13 and his ministry to Gentiles exampled in Acts 17 not only shows his adaptability but also his method of connecting to his audience through common ground. This connection opened the door for the message to be heard.

In Paul's Acts 13 address in the synagogue, he built a bridge by using language his audience would understand. Paul commonly used this method of starting with a point of contact (Polhill, 1992). Utilizing the prophets as he quoted the Old Testament, Paul presented himself as standing on common ground with the Jewish listeners (Pelikan, 2005). He included himself with the Jewish audience stating that God chose "our fathers" (13:17). He showed his expertise in contextualization as he addressed all who are in the synagogue, not just the Jews. Larkin (1995) argued that "With Gentile God-fearers in the audience, Paul articulates the particularity of God's dealings with Israel but within an international context" (p. 198). Even in a cultural setting in which he most fit, Paul understood his context and the need to connect with all whom he was addressing.

Elsewhere in Acts, he connected with his Jewish audience in order to be heard and understood. In the midst of chaotic conflict, with his life on the line, Paul sought common ground with those around him in order to connect (Acts 21:40–22:5, 23:5–7). In front of the council, he identified himself as a strict Jew and uses the Hebrew language to address them (Acts 22:2–3).

In Paul's Acts 17 address in Athens, he built a bridge to the audience, who would not have understood his Jewish worldview and use of biblical texts, by referencing their altar to the unknown God (Acts 17:23; Forrest & Roden, 2017; Longenecker, 1981; Newell, 2016; Polhill, 1992). His use of the term *deisidaimōnesterous* (δεισιδαιμονεστερους; Acts 17:22), translated as calling them "very religious," follows his method of bridge-building towards common ground. One will find little argument that the term has two possible meanings, namely "religious" or "superstitious" (Kistemaker, 1990; Larkin, 1995; Polhill; Schnabel, 2016). Some, however, argue that Paul would not have meant this as a compliment, as in meaning "religious," but in a negative sense, meaning "superstitious" (Witherington, 1998).

A case for the negative sense revolves around Paul's anger and frustration about the idols seen in verse 16 (Peterson, 2009). Here, the author of the text uses the strong verb *paroxuneto* (παρωξύνετο), which means "to be upset," "to stir to anger," or "to be irritated" (Louw and Nida, 1996; Seesemann, *TDNT* 5:857). The verb can also mean "infuriated" (Peterson; Polhill, 1992). One may argue that the wording at least indicates that Paul was irritated by what he saw (Witherington, 1998). Furthermore, some argue that compliments when making an address in the Areopagus were discouraged (Peterson; Witherington).

While his specific reasoning cannot be known, one can postulate in a consistent manner with his methods elsewhere where he started with common ground. The word used is ambiguous, and its very ambiguity may have been the intent in order to commend the Athenians in the positive sense yet have a negative connotation in his mind (Larkin, 1995; Polhill, 1992; Witherington, 1998). To use it in such an openly negative sense to start his speech in a confrontational manner would not have helped him gain an audience (Hiebert, 1994; Longenecker, 1981). It thus appears he was using it as a commendation, which seems to be the most accepted view (Kistemaker, 1990; Polhill).

Paul found a mutual purpose and sought mutual respect as he made reference to their searching for an "unknown God" (Acts 17:23) and encouraged them for being religious. During a crucial conversation, one like Paul's message where the stakes are high and there are opposing opinions and strong emotions, it is necessary for the communicator to seek commonality and mutuality to show one cares about the other's goals, interests, and values (Patterson, Grenny, McMillan, & Switzler, 2012). Paul sought a common respect to keep his listeners from shutting him off and to stay open to hearing his message.

He needed to find common ground and connect with his audience in the Areopagus, especially being an outsider with a new, "strange" message (Acts 17:18, 20; Stählin, *TDNT* 5:2). Witherington (1998), who argued for the negative connotation in verse 22, explained that Paul "strikes a balance notable throughout this speech, between making contact with the audience and condemning their idolatry" (p. 523). Paul used points of contact rather than passing judgment or attacking their idol worship and polytheistic views (Kistemaker, 1990; Witherington). Instead of expressing harsh judgment or accusing them of idolatry, Paul "embraced the desires for reason and intellectual stimuli by using abstract ideas that his listeners identified with in order to build his argument about God and the Lord Jesus Christ" (Newton, 2018, p. 220). Paul's method was to consistently have as much common ground as possible with his audience (Bruce, 1988).

When communicating spiritual truth in a cross-cultural context, one should look for points of contact and not be afraid to use the host culture's own religious words, at times, in order to make the message intelligible for those listening (Hale, 1995). Paul connected his message with the host culture throughout his speech by referring to their own philosophers and poets with rhetoric they would understand. This utilization of Greek philosophers is "an especially important example of contextualization" (Osborne, 2006, p. 413). Contextualization connects the message to the listener. It is "true apologetic, and also true evangelism, where the content of the gospel is preserved while the mode of expression is tuned to the ears of the recipients" (Green, 2004, p. 182).

In using pagan quotes, Paul continued to address the audience in their terms, as the Scripture as proof would have been meaningless to them (Green, 2004; Polhill, 1992). In his speech at Lystra, Paul used a similar argument from creation to build a bridge and connect his message with the pagan hearers (Acts 14:14–18; Polhill). In Paul's speech to the Athenians, he began by expressing empathy to their search for meaning in their religious practices, recited their known literature to "draw a sense of appeal to the listeners' interest," and validated their desire for divine knowledge (Acts 17:16–34; Newton, 2018, p. 220).

Paul's cross-cultural strategy, in part, was to find common ground. He did so in the synagogue and in cross-cultural contexts that stood out in stark contrast (Lokkesmoe, 2017; Longenecker, 1981). The common ground allowed Paul to connect with his listeners so he could proclaim a message grounded in Christ regardless of his context.

FOUNDATION-GROUNDING

Paul is grounded in his foundation, and he firmly sticks to his message. Regardless of his audience, his contextualized message was always about the gospel. In the major contrasting speeches in Acts 13 and 17, his message was about the resurrected Jesus. Paul is a "model missionary who crosses cultural boundaries and contextualizes his unchanging message to the particular contexts of his hearers" (Plummer & Terry, 2012, p. 202). He did not waiver in this message even when ministering in cultures very different from his own. His appeal was always to repentance and faith in Christ, the resurrected Messiah (Polhill, 1992).

To the Jews and those in the synagogues, Paul preached the gospel of Jesus and his resurrection (Acts 13:27–32; 17:3; Bock, 2007). The goal of his speech in the synagogue in Acts 13 was to show how Christ fulfilled the promise of a savior through the Davidic descendant (Polhill, 1992). When Paul proclaimed the truth to the Israelites, he relied on the Holy Scriptures as the foundation of his remarks. Among the Jews, Paul tried to persuade them about Jesus from the Law

and the Prophets (Acts 17:2, 28:3). He reasoned that Jesus was the fulfillment of these Scriptures and was the Messiah the Jews were seeking. Even on trial, Paul stood firm in his message about Jesus the Messiah, the resurrection, and the need for repentance (Acts 26:20–29).

When speaking to the Greek philosophers in Athens, Paul made certain his message remained Jesus and the resurrection (Acts 17:18, 30–31; Longenecker, 1981; Peterson, 2009). He reasoned with them in a manner they would understand, adapting his message contextually, yet remaining grounded in his foundation. Paul used Greek poet quotations and language his Greek audience would understand while remaining entirely biblical in his doctrine of God (Green, 2004). Paul adjusted his Judean identity to accommodate Gentiles without giving up his Judeanness, a decision rooted in theological conviction of being in Christ and pedagogical strategy of adaptability (Hodge, 2005).

This conviction was rooted in the gospel of Christ and the direct call to make disciples of all nations (Acts 1:8; 22:15; 26:16–20). Paul "saw his cultural dexterity as a necessary function of sharing the gospel. Incarnation required accommodation" (Capes et al., 2017, p. 31). His statements were rooted in Old Testament thought as even in his language using Greek philosophy, the underlying thought remained thoroughly biblical (Polhill, 1992). This regular pattern to his reasoning focused on Jesus and his resurrection (Acts 17:3; Larkin, 1995). He reasoned with them to persuade them to accept the resurrected Jesus as Messiah and called them to repent and believe (Acts 17:3–4, 17, 30–31; 18:4; 26:20; Longenecker, 1981).

Paul's firm grounding in Christ allowed him to continue toward the goal of disciple-making regardless of his situation. Paul was tenacious and did not let trials, tribulations, or maltreatment keep him from his mission to both Jews and Gentiles (Acts 14:19–22; 16:22–33). He did not back down from his message among trials or plots against him, even continuing to teach publicly (Forrest & Roden, 2017). Paul stated he "did not shrink back" (Acts 20:20, 27) but "testified to both Jews and Gentiles" with a single message that was "about repentance toward God and faith in our Lord Jesus" (Acts 20:21). While he changed and adapted his style of discourse, he was faithful to his unchanging message.

RELATIONSHIP-BUILDING

As people responded to the message of Christ in repentance, Paul intentionally built strong relationships with those whom he discipled. He loved them and kept in contact with them. Their mourning of his departure shows this love and strong relationship between Paul and those he led (Acts 20:36–38; Howell, 2003; Toussaint, 2018). The author in Acts 20:37 says, "they began to weep aloud and embraced Paul, and repeatedly kissed him" (NASB). They were grieving that they would not see him again (Acts 20:38). The word *odunaōmai* (ὀδυνάομαι), translated "grieving," which can most literally mean suffering pain, is used to show their "deep sorrow" for his parting and possible coming death (Hauck, *TDNT* 5:115).

While Paul wrote letters to those he had discipled, he also made a point to go back to strengthen the disciples in many of the churches (Acts 14:21–22; 18:23; 20:21-22). His compassion and love for those in the churches he had led moved him to make a point to revisit them in order to "see how they are" (Acts 15:36). He showed that he had a love and a great concern for the churches with whom he had a relationship (2 Cor 11:28). That they regularly warn him to keep him safe reflects this strong relationship (Acts 21:4–5; Toussaint, 2018).

The significant relationships he built with those he discipled continued throughout his ministry. An example of these long-lasting relationships is the relationship with Lydia, whom he discipled, with whom he spent time in her house, and who continued to support Paul's missionary endeavors (Acts 16:14–15; Phil 4:15–18; Polhill, 1992). Part of Paul's method in making and teaching disciples was relationship-building and a genuine care and love for others. Through these relationships, Paul shared the ministry and developed disciple-making disciples.

MINISTRY-SHARING

Finally, Paul was in the habit of sharing the ministry. He did not set out alone; instead, he worked with others, developed others, and handed off leadership responsibilities to others (Peterson, 2009; Plummer & Terry, 2012). Paul appointed elders to lead the churches he planted (Acts 14:23). He handed over responsibilities to others on his team like Silas and Timothy (Acts 18:15). After this leadership development, he sent out leaders like Timothy and Erastus to minister (Acts 19:22; Schnabel, 2016).

Leadership development was a cornerstone of Paul's model of ministry, and leaders fulfill the fundamental purpose of leadership to glorify God by developing others (Plueddemann, 2009). This ministry-sharing leadership development is central to Christian leadership and fulfilling the Great Commission. In fact, the central responsibility of a disciple is to reproduce oneself (Turner, 2008). As soon as he could after planting a church, Paul appointed local leaders and left the ministry to them (Elmer, 2006). He led, discipled, and developed leaders for the church and turned over the ministry for them to carry it on (Acts 20:28; Bock, 2007; Osborne, 1999; Polhill, 1992).

IMPLICATIONS OF PAUL'S CROSS-CULTURAL METHODS

If one attempts to lead cross-culturally without adapting to the cultural context, connecting with the audience, and building relationships with those whom one attempts to lead and develop, failure is inexorable. Understanding cross-cultural contexts and being willing and able to adapt to the context leads to greater leadership success (Livermore, 2015). While it is essential to understand the cultural values of a context (Hofstede, Hofstede, & Minkov, 2010; House, Hanges, Javidan, Dorfman, & Gupta, 2004), one will not be cross-culturally effective without implementing Paul's methods. The cognitive dimension is not enough, as one must adapt one's behaviors in order to properly connect (Livermore; McConnell, 2018; Plueddeman, 2009).

Examples abound in organizational culture literature (Hofstede et al., 2010; Schein, 2018) and missions books (McConnell, 2018; Plueddemann, 2009; Storti, 2001) on how not adapting and connecting in cross-cultural contexts can be detrimental to a leader's effectiveness. Cross-cultural leaders may find clashes regarding power-distance, for example. Power in high power-distance cultures is unequally distributed to the few, while power in low-power distance cultures is more equally distributed and linear (Hofstede et al.; House et al., 2014). A leader exhibiting high power-distance by taking charge with authority to command those in a low power-distance culture will likely be alienated and lose respect from followers.

My American missionary friend, who comes from a low-context culture, leads a team in Sub-Saharan Africa, which is a high-context culture. The two cultures differ greatly in time-orientation. He has learned the need to adapt to the way time works in Africa, namely in a polychronic

orientation that tends to function more slowly with a value on relationship rather than in a monochronistic fashion with precise schedules and task-orientation (Hall, 1989; Livermore, 2015; Plueddemann, 2009). He is able to find common ground in his interactions within the culture, even in other cultural values like the shared value of future-orientation where they share the emphasis on short-term thinking and outcomes (House et al., 2014). His firmly established values grounded in the gospel compel him to build relationships for the cause of Christ—relationships which started because he was first adaptable and found common ground through which to connect. His disciple-making purpose keeps him on track to evangelize within these relationships and then disciple and teach his African brothers to develop them into disciple makers.

I have often caught myself exhibiting the direct communication of my low-context culture with my Mexican friends and colleagues who are indirect communicators from a high-context culture. My culture tends to be to-the-point and concentrates on the task rather than relying on non-verbal communication and focusing on relationship (Elmer, 2002; Livermore, 2015). They have regularly extended grace and forgiveness for my rude, to-the-point, information-driven communication style. I have enjoyed adapting and being more relational in order to connect and build relationships for more effective ministry outcomes. Through these relationships, then, I was able to influence towards gospel principles and purposes in order to share and work together in ministry.

A firm biblical foundation strengthens the leader when times are hard and when inevitable clashes of worldviews occur. This foundation grounds the leader in the bigger vision and purpose. It provides the basis for understanding what parts of the leader's identity and message one can and should adjust, while firmly establishing an unchanging goal to achieve. With the ultimate goal of influencing others towards a full relationship with Christ, the cross-cultural Christian leader stays firmly planted in the gospel message. Akin and Pace call this philosophy of ministry "incarnational" when one "lovingly engages people where they are, humbly sacrifices to meet their needs, and intentionally delivers the gospel" (2017, p. 80). Following this method of Paul is following the philosophy of ministry of Jesus.

The cross-cultural leader must know and adapt to the context in order to connect with others in a way that leads towards building a relationship. Through this connection and relationship, the leader has the credibility to influence one in a positive direction. Cross-cultural Christian leaders who exemplify Paul's cross-cultural methods will develop local leaders to whom they can pass on the ministry. These developed disciples, who know best the culture and needs, can then carry on the disciple-making process. Furthermore, this developing stage is also a sending tool as those whom the effective cross-cultural leader has developed can themselves lead cross-culturally as they have seen context-adapting, witnessed connection-making, benefited from foundation-grounding, experienced relationship-building, and received ministry-sharing.

CONCLUSION

Like leadership, evangelism cannot take place in a vacuum, but is always a proclamation "to people and the message must be given in terms that make sense to them" (Green, 2004, p. 165; Bennis, 2009). As Paul exampled in his Athenian address in Acts 17, the Christian leader must present the unchanging message of Jesus in a way that is understandable and still true to the Bible (Bredfeldt, 2006). Acts provides a biblical foundation and guide of one of the great cross-cultural

leaders of the early church, Paul. His methods are transcendent as they are timeless and cross cultures. Christian leaders will do well to utilize his principles of being adaptable, making connections, being grounded in Truth, building relationships, and sharing the ministry.

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THE VIABILITY OF SERVANT LEADERSHIP IN POLAND: HOFSTEDE'S FOUR-VALUE DIMENSIONS PERSPECTIVE

Alina Wreczycki

Regent University

ABSTRACT: Using Greenleaf's (1977) servant leadership theory extended by Patterson (2003) and Winston (2003), this work assessed the viability of servant leadership in Poland from the perspective of Hofstede's (1983) four-value dimensions by which cultures can differ. Drawing from literature, the pillars of servant leadership (Patterson) and circular (Winston) models and the characteristics of the Polish national culture based on Hofstede's four-value dimensions model were discussed. Then, using conceptual models, those characteristics were juxtaposed with those of the U. S. to assess the servant leadership's viability in Poland. As a result, the possibility that the premise of servant leadership applied to a cultural context significantly different from the American culture, such as Poland, may produce outcomes with enough potential to significantly impact its viability.

KEYWORDS: *Individualism, National Culture, Masculinity, Power Distance, Uncertainty Avoidance*

The Viability of Servant Leadership in Poland:
Hofstede's Four-Value Dimensions Perspective

According to Britannica Academic, Poland was established as a Christian nation and a union of Slavic tribes in 966 CE. This historical fact took place due to the ambition of Prince Mieszko who was most likely the fourth in the Piast line. Mieszko became the first king of Poland assuming the name of King Mieszko I. He ruled Poland between 966 – 992. The christening of Poland in 966 originated from an arranged marriage of King Mieszko I and Princess Dobrawa. She was the daughter of Prince Boleslaus I, the Cruel. This arrangement was a peaceful option of Christianity expanding into the territory of Poland. The German version would have come with fire and sword. The Baptism of Poland placed the new nation within the cultural sphere of Western Christianity. Since then, Roman-Catholicism has been the state religion in Poland with no competition from other faiths. Initially, the religion was forced onto the disobedient ones by fire and sword. Over the centuries, the troubled Polish nation has been controlled by the Pope within the social systems such as (a) feudalism, (b) partitions, (c) occupation, (d) communism, and now (e) democracy. For 100 years, Poland was partitioned by the Russian, German, and Austria-Hungarian empires but briefly gained independence in 1918 after the World War I. On September 1, 1939, Nazi Germany, led by Adolph Hitler, invaded Poland based on a territorial claim. This occupation lasted until May, 1945. Then, the Soviet Red Army established a Communist regime that lasted until June, 1989. Poland was the first state in the Eastern bloc to achieve independence.

Considering the content of the Polish version of the Catechism of the Roman Catholic Church, which emphasizes the pursuit of the knowledge of God and moral love of God as a human's life endeavor, there might be an expectation that servant leadership grounded in pillars such as (a) *agapao*/moral love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service (Patterson, 2003) with reciprocating elements of Winston's (2003) circular model such as (a) follower's *agapao*, (b) commitment to the leader, (c) self-efficacy, (d) intrinsic motivation, (e) altruism toward the leader and his/her interests, and (f) service would perform well within the contemporary Polish culture. The purpose of this study is to explore the extent to which the servant leadership model developed by Greenleaf (1977) and further refined by Patterson and Winston could be effective within the Polish culture. Though its Christian roots enable Poland to share an appreciation for Christ's example of servant leadership, Poland's culture strongly deviates from the Western cultural norms where servant leadership has flourished. Using Hofstede's (1983) cultural dimensions, Poland's cultural profile is known for characteristics such as (a) high power distance, (b) extremely high uncertainty avoidance, (c) moderate individualism, and (d) high masculinity (Hofstede, 1983). These cultural markers are assumed to typically run contrary to Greenleaf's servant leadership model.

LITERATURE REVIEW

When Patterson (2003) had introduced her leader-to-follower servant leadership model and Winston (2003) expanded it with the circular one, Greenleaf's (1977) servant leadership theory had been gaining global momentum for three decades. From the Western perspective, servanthood was embodied by the example of Jesus Christ. Matthew 20:28 supports this assertion with an interpretation of servanthood as "the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (ESV). According to Seeley's (1993) interpretation of the New

Testament, when the disciples argued who would sit at Christ's left and right hand in glory, Jesus provided his followers with a controversial concept that combined rulership with service. Garlington (2010) discussed the process of following Jesus as dying to oneself/dying to the ego, to forgo any privileges and rights to be free, and to devote one's life to serve others.

Winston (2002) explored the phenomenon of Christian love and interpreted it through the lens of moral character. Issler (2012) explained that moral character is a set of values that stem from cross-generational beliefs. Rae (2009) illustrated that values are brought to the social context with the aid of ethics. Winston discussed *agapao*/moral love as giving the self as "love in a social or moral sense [is] embracing the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety to do the right thing at the right time for the right reason" (p. 5).

This definition of moral love has been used in studies as an operant expression of servant leadership not only within the American culture but other cultural environments as well. Dennis and Bocarnea (2005) designed a servant leadership assessment instrument based on Winston's definition of moral love. The model measures the extent to which a leader focuses on another person as the expresser of (a) needs, (b) wants, and (c) desires through the prism of the Platinum Rule (i.e. treat others the way they want to be treated). Sachdeva and Prakash (2017) used Dennis and Bocarnea's servant leadership assessment instrument within the context of the Indian organizational culture along with Wuest's (1997) interpretation of moral love as "called out of one's heart by an awakened sense of value in the object loved that causes one to prize it" (p. 61) focusing on the leaders' ability to achieve objectives such as (a) actively listening to the followers, (b) exhibiting compassion, (c) being adaptable, (d) sustaining the follower and organizational focus, (e) showing concern for followers' well-being, and (f) respecting the followers' individuality.

This study content introduces the contemporary Polish culture within the context of its defining historical characteristics as juxtaposed with Hofstede's (1983) four-value dimensions by which cultures can differ. Also, each element of Patterson (2003) and Winston's (2003) models are reviewed within the context of Poland to answer the research question posed at the end of this section.

THE POLISH CULTURE

Poland as the "weakest link" (Paczkowski, 2015, p. 3) emerged again as an independent country in central Europe liberating itself peacefully from the Soviet Union controlled Eastern Bloc established after World War II. The union was composed of nine countries including (a) Albania, (b) Bulgaria, (c) Czechoslovakia, (d) Hungary, (e) East Germany, (f) Poland, (g) Romania, (h) the Soviet Union, and (i) Yugoslavia. Paczkowski's phrase was used within this context to represent the nation of people who had the conditions, based on 1977 American intelligence's predictions, to potentially bring down not only the nation's government but start the domino effect to dissolve the entire Eastern bloc. This conviction to overthrow the Communist regime grew within the collective Polish psyche out of the long-lasting economic oppression and the communist government's favoring the mining region of Silesia (Paczkowski). Hence, the Solidarity movement was born. It originated at the Lenin shipyard in Gdansk on September 17, 1980. Led by a shipyard worker Lech Walesa, the movement quickly spread across Poland. As a result, Poland not only reemerged as a free country in April, 1989, but the nation created the domino effect for the entire Eastern bloc's collapse. The demise of the Berlin Wall reunited the East and West Germany (Paczkowski). Since WWII, the spark for socio-political changes within the Polish culture usually ignites within the higher education

student and worker populations (Paczkowski), Poland has a long history of courage confirmed by heroic historical facts. Among others, socio-political movements such as (a) the insurrections aimed to overthrow the Russian, Austria-Hungarian, and German oppression during the uprisings of 1794, 1830, and 1863, and (b) the anti-Nazi underground movement of 1939 - 1945 are vivid examples of the Polish courage.

According to Nasierowski and Mikula (2011), the Polish culture needs to flex to adapt to the requirements necessary to become a knowledge-based learning organization within the rapidly changing global economy. Due to factors such as (a) the centralized and mechanistic structures, (b) high power distance, (c) extremely high uncertainty avoidance, (d) moderate individualism accompanied by high vertical and horizontal collectivism, (e) and high masculinity with gender roles still traditionally defined (Murdoch & Kaciak, 2011), the Polish culture may find it challenging to transform into the knowledge-based global economy player (Nasierowski & Mikula). However, there are ambivalent levels of individualism (high and low) present in the Polish culture that coupled with high levels of masculinity may aid the cultural transformation (Nasierowski & Mikula).

HOFSTEDE FOUR-VALUE DIMENSIONS

Hofstede's (1983) four-value dimensions identified the effect of a culture on the values of its members and designated culture as a profound agent shaping the people within. National culture consists of elements such as (a) artifacts, (b) beliefs, (c) customs, (d) rituals, and (e) rules that express themselves through the members and institutions of the culture (Duong, Kang, & Salter, 2017; Hofstede; Williamson, 2000). When people of the culture transfer to another one, they are expected to adapt to new values. Yet, those people still carry in themselves the established customs, norms, and rituals of their originating culture. Values that people learn from previous generations turn into their beliefs and are used as a point of reference when people need to make decisions. Therefore, cultural artefacts such as (a) customs, (b) norms, (c) rituals, and (d) values are subject to evolution and are influenced by factors such as (a) the language, (b) politics, and (c) religion of the culture. People of the national culture individually and as groups through national institutions enact the evolution of their culture, and the culture informs them of their rights and responsibilities (Duong, Kang, & Salter; Hofstede; Williamson).

Hofstede's (1983) four-value dimensions model, composed of elements such as (a) power distance, (b) uncertainty avoidance, (c) individualism, and (d) masculinity, serves as an instrument with which to assess national cultures to determine how they differ. Hofstede posited that national culture has a profound impact on organizational practices since the four-value dimensions can capture and reflect the organizational values composed of the personal values of the organizational leaders. Hofstede also proposed that national culture, through its people as individuals and members of the national institutions with the aid of values handed down by parents and cultural environments of influence, serves as a powerful actor but is also influenced by the ones enacting it. Since national values serve as road signs for achieving goals that result in human behaviors (Hofstede), values become beliefs that influence the national culture through factors such as (a) the language, (b) politics, and (c) religion and shape the people of the culture as individuals, groups, and members of the national institutions (Duong, Kang, & Salter, 2017; Haxhi & van Ees, 2010; Hofstede; North, 1991; Williamson, 2000).

POWER DISTANCE. Among Hofstede's (1983) four-value dimensions through which to analyze a national culture, power distance is the level of national acceptance of uneven distribution of power. Simply put, power distance is an indicator of the way followers accept their leaders' level of authority. In countries with higher power distance measured on the scale ranging from 1-100, the acknowledgement by followers of their leaders' level of authority strictly follows the organizational hierarchy.

According to Murdoch and Kaciak's (2011) interpretation of Hofstede's (1983) findings from the GLOBE study of 2004, Poland's power distance is 69 in comparison with the European and the world's averages of 50 and the U. S. average of 40. This high level of power distance reveals strong correlation between power distance itself and uncertainty avoidance. These two factors can create a cultural shock for persons relocating to Poland from countries with much lower power distance index. This cultural shock can express itself through symptoms such as (a) anxiety, (b) confusion, (c) fatigue, (d) isolation, (e) loss of control, (f) sleep disturbance, and (g) other physical and/or emotional ailments (Sappien, 1993).

Yang, Liu, and Gu (2017) studied the impact of power distance on servant leadership among 466 participants grouped in 86 functional teams in 11 financial institutions in China. Yang, Liu, and Gu ascertained that high power distance can negatively impact followers' self-efficacy within a servant leadership team environment. This is because at the functional team level, the support of a servant leader is directed toward his or her followers without blending the interactions with the other team members as well as cross-functionally within the organization. Bissessar (2017) also used Hofstede's (1983) four-value dimensions model qualitatively and phenomenologically to assess its impact on international female educational leaders and inferred that power distance is correlated with servanthood.

UNCERTAINTY AVOIDANCE. According to Hofstede's (1983) four-value dimensions, uncertainty avoidance represents the level of national acceptance of uncertain and ambiguous situations. Hofstede's uncertainty avoidance score ranges from 1- 100. National cultures with high uncertainty avoidance scores maintain a higher number of rules (Hofstede, Hofstede, and Minkov, 2010).

Based on Murdoch and Kaciak's (2011) interpretation of Hofstede's (1983) four-value dimensions, Poland's uncertainty avoidance score is 91. This measurement is compared with the averages of Europe (68), the U. S. (48), and the world (62). While most Western countries have a negatively correlated ratio between the power distance and uncertainty avoidance (Hofstede), Poland's relationship between the two factors is positively correlated and statistically significant. This finding confirms the preference for strong organizational hierarchy and low tolerance for ambiguity, complexity and risk taking. In contrast with the Americans who are accustomed to and are relatively comfortable with organizational instability and unpredictability due to acquisitions and mergers, Poles tend to shy away from uncertainty and ambiguous situations preferring direct and precise instructions from their superiors (Leontaris, 2015).

INDIVIDUALISM. Based on Hofstede's (1983) four-value dimensions, individualism reflects the way people perceive achievements and interpersonal relationships. Individualism is also measured on the scale from 1-100. Poland's individualism score is 60. It is compared with the European average of 58, the U. S. average of 90, and the global average of 40. So, Poland has a moderate level of individualism in its historically collectivist national culture.

Tang, Werner, and Karwowski (2016) examined the differences in creative mindset between the selected German and Polish participants from the perspective of German individualism and Polish collectivism. Tang, Werner, and Karwowski used Karwowski's Mindset Scale (2014) to study two groups of higher education students. Tang, Werner, and Karwowski accepted their hypotheses that the German students living in the individualistic culture maintained stronger organizational growth focus and more flexible mindsets with horizontal and vertical collectivism expressing themselves as collaboration. The Polish students living in the collectivist culture marked by strong vertical and hierarchy-oriented collectivism revealed weaker organizational growth focus and less flexible mindsets. Although the Polish students were more individualistic during the study, especially while testing the horizontal/among peers' and vertical/among superiors' collectivism, this behavior characteristic is consistent with the level of national pride and high regard for authority. The German students exhibited behaviors consistent with the horizontal and vertical collectivism that in an organizational setting is known as collaboration to brainstorm and exchange ideas (Tang, Werner, & Karwowski). Kemmelmeier, et al. (2003) studied samples of participants from seven countries inclusive of Germany and Poland and found that vertical individualism is positively correlated with authoritarianism. In post Eastern-bloc countries, horizontal individualism is also positively correlated with authoritarianism. Oyserman, Coon, and Kemmelmeier (2002) asserted that cultures exhibiting high degree of vertical individualism tend to promote competition rather than collaboration.

MASCULINITY. Among Hofstede's (1983) four-value dimensions through which to assess a national culture, masculinity is associated with cultural presence of the male characteristics such as (a) assertiveness, (b) ego, (c) rationality, and (d) materialism. Femininity reflects the characteristics that are opposed to the masculine ones. So, characteristics such as (a) being submissive, (b) heart centered, (c) less rational, and (d) less materialistic may be considered as feminine characteristics. Masculinity in post-patriarchal cultures is a mirror through which the national culture reflects the degree to which the traditional masculine model of achievement, control, and power is in place (Murdoch and Kaciak, 2011).

Poland's masculinity score is 62 (Murdoch and Kaciak, 2011). It compares with the European average of 50 and the world's average of 48. The U. S. masculinity score is 61. Both, Americans and Poles share a similar gender-related focus in which masculine values of achievement and matching behaviors such as the desire to succeed are valued (Hofstede, 2001).

Molnar (2007) analyzed data on servant leadership behavioral characteristics from 2006 World Values Survey to create an instrument of 35 variables constituting the servant leadership index. Molnar used responses from 3,282 participants originating from 23 northern hemisphere countries including Poland. Molnar also cross analyzed the servant leadership index with Hofstede's (1983) four-value dimensions and identified statistically significant relationships between the servant leadership variables and Hofstede's (1983) four-value dimensions with the exception to masculinity. Molnar suggested that this finding may be justified by the fact that servant leadership is perceived as feminine.

Based on Hannay's (2009) assertion, servant leadership performs well in national cultures where there is "low power distance, low to moderate individualism, low to moderate masculinity, low uncertainty avoidance and a moderate to high long-term orientation" (p. 1). However, it is the tandem of power distance and uncertainty avoidance that determines servant leadership's success or failure in a national culture (Murdoch & Kaciak, 2011). Additionally, high power distance draws down self-efficacy/self-effectiveness (Yang, Liu, & Gu, 2017).

PATTERSON'S SERVANT LEADERSHIP PILLARS

Patterson's (2003) servant leadership model consists of the pillars such as (a) *agapao*/moral love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service. This servant leadership model allows researchers to measure the level of these constructs and analyze the relationship between them to assess servant leadership's viability in an organizational setting. Patterson posited that servant leaders' primary focus is on the followers supported by the peripheral organizational focus.

AGAPAO/MORAL LOVE. Per Winston (2002), to love morally is to love in a socially conscious sense creating sustainable value to benefit all. This love transforms leaders' focus from themselves to the followers. Moral love follows the Platinum Rule to treat followers as they wish to be treated.

The moral love construct does not appear to exist within the context of the Polish culture. For example, the Catholic moral code frequently brings into question moral behavior due to various key socio-political issues such as the right of the Polish women to terminate pregnancies when their lives are at risk (Zareba, Ciebiera, Binkowska, & Jakiel, 2017). Therefore, pregnancy terminations due to the women's life sustaining reasons are performed abroad.

HUMILITY. Based on the interpretation of Sandage and Wiens (2001), humility is favoring the efforts of team members rather than individual accomplishments based on talents and skills. To be humble, a leader needs to be able to accept himself or herself for who he or she is. This is a true test of authenticity toward the self and others.

Humility in this context does not appear to exist within the Polish culture. However, this term is tied to the Catholic tradition but is not emphasized by the populations of Polish believers and non-believers. Instead, based on cultural and individual pride, the Polish equivalent of the term humility is perceived as being modest.

ALTRUISM. According to Kaplan (2000), being altruistic is being of assistance to others without expecting anything in return. Hence, altruism is associated with behaviors that are others-centered (Winston, 2002). Altruism goes hand in hand with humility.

Tang, et al. (2007) studied the impact of the love of money and the Good Samaritan behavior in the U. S., Taiwan, Poland, and Egypt. The love of money scored high as a factor influencing helping behaviors in Poland. This finding appears to counter an attempt to locate altruism as a cultural value in Poland. Poles might help others but only if there is a string attached. That is, Poles may help others with a purpose of wanting something in return (Tang, et al., 2007). This situation may change as the Polish gross domestic product increases, thus giving more disposable income to inividuals.

VISION. Blanchard (2000) interpreted vision as "a picture of the future that produces passion" (p. 5). Vision is necessary as a condition of an effective leadership (Dennis & Bocarnea, 2005). Shared vision has an empowering effect on leaders and their followers but flows from the leaders' personal values (Laub,1999).

This is an example of another organizational construct foreign to the Polish culture and therefore the Polish organizational environments. This is due to the highly hierarchical organizational structure. Also, the high-power distance coupled with extremely high uncertainty avoidance plays, in tandem, a significant role in this situation.

TRUST. According to Hauser and House (2000), trust is "confidence in or reliance on another team member" (p. 230) regarding his or her moral character (Issler, 2012) and competence. Story (2002) considered trust as an essential variable of servant leadership. Dennis and Bocarnea (2005) indicated that servant leaders emulate truth in the way they conduct themselves in any environment, and this value of trust serves as an essential variable of servant leadership.

Morreale and Shockley-Zalabak (2015) studied perspectives of the selected Polish and Russian leaders on organizational trust. Both cultures are considered as the cultures with histories of distrust where distrust is a cultural norm. Although all leaders polled operated in cultures of distrust, they indicated that organizational trust is important to the organizational success.

EMPOWERMENT. Russell and Stone (2002) considered empowerment as entrusting power to others. Dennis and Bocarnea (2005) associated empowerment as servant leaders' ability to be listeners rather than speakers, emphasizing teams composed of valued members, and inspiring all members to work toward the achievement of common objectives. Empowerment changes the relationship between rights and responsibilities of leaders and followers.

Cierniak-Emerych and Piwowar-Sulej (2017) studied responses from 363 Polish participants regarding the role and state of empowerment within the Polish organizational setting. All participants indicated that empowerment "should be perceived as certain expansion of employee participation rather than a separate management concept" (p. 302), and it should be considered as not only sharing of information but also power sharing. However, Cierniak-Emerych and Piwowar-Sulej emphasized that despite the participants' perception of empowerment, they were not interested in implementing and sustaining empowerment in their organizations. This response is considered as a perceived barrier to applying empowerment within the Polish culture due to the low level of mental preparation of employers and employees to implement and sustain empowerment.

SERVICE. Russell and Stone (2002) considered service as the cornerstone of servant leadership. Dennis and Bocarnea (2005) classified empowerment as serving others to enact their best on behalf of functional teams within the organizational context. Greenleaf (1996) indicated that servant leaders must emulate the sense of responsibility.

Since service as one of the pillars of servant leadership it ties to altruism. Tang, Sutarso, Dolinski, Ibrahim, and Wagner's (2007) study of the impact of the love of money and the Good Samaritan behavior within the U. S., Taiwanese, Polish and Egyptian cultures and their assertion that the factor of the love of money scored high as a means of influencing extending a helping hand in Poland, service to others within the context of servant leadership is not a cultural value in Poland. Poles might help others when they expect something in return (Tang, et al.). This situation may change as the Polish gross domestic product increases.

WINSTON'S CIRCULAR MODEL

In this section, characteristics that do not overlap with Patterson's (2003) servant leadership model are discussed and analyzed within the context of the Polish culture. These elements are (a) commitment to the leader, (b) self-efficacy, and (c) intrinsic motivation. These characteristics are reciprocal to Patterson's servant leadership model.

COMMITMENT TO THE LEADER. Winston (2003) contrasted organizational commitment, which is the followers' constructive belief in their organization, with commitment to the leader, which is the followers' constructive perception of their leader. The organizational success rests on the foundation of leaders and followers' input based on effective collaboration for results. Winston considered commitment to the leader as a personal maturity factor on the part of the followers to strengthen Patterson's (2003) servant leadership model.

Leontaris (2015) studied 113 participants from the Polish higher learning institutions to examine what organizational environments were preferred. Leontaris ascertained that the Polish participants polled preferred team-oriented and participative leadership organizational settings to a lesser extent than the GLOBE project participants from other countries. Also, the Poles showed lesser tolerance for autonomous leadership style that prevailed in the Polish middle-level management organizational hierarchies between the years of 1996 and 1997 – eight years after the liberation from the Eastern bloc and the cultural and economic transformation. Additionally, as Leontaris noted, servant leadership was practiced more frequently within the contemporary organizational environments in the U. S. rather than in Poland.

SELF-EFFICACY. Winston (2003) defined self-efficacy as the followers' self-perception of their abilities and shortcomings. This skill ties to the value of authenticity. Winston relied on Bandura's (1997) findings that the ability to perceive one's potential is driven by one's cultural environments. This assertion ties to the idea that leaders who enact values from their moral characters (Issler, 2012) and empower their followers invest in the followers' self-efficacy.

Yang, Liu, and Gu (2017) studied the impact of power distance on servant leadership among 466 participants grouped in 86 functional teams in 11 financial institutions in China. Yang, Liu, & Gu (2017) identified a significant relationship between power distance and followers' self-efficacy/self-effectiveness in the servant leadership environment. Simply put, high power distance negatively affects followers' self-efficacy.

Kurczewska and Bialek (2013) studied the relationship between self-efficacy and entrepreneurial intentions in Poland to determine if they were gender driven. Kurczewska and Bialek relied on Bandura's (1997) definition of self-efficacy. While Kurczewska and Bialek ascertained that there was a moderating relationship between entrepreneurial intentions and self-efficacy, males played a higher role in the entrepreneurial intentions. However, there was no relationship between self-efficacy and entrepreneurial intentions, and self-efficacy was gender neutral.

INTRINSIC MOTIVATION. Winston (2003) followed Reeve and Reeve's (1995) model of intrinsic motivation as "the innate propensity to engage one's interests and exercise one's capacities, and, in doing so, to seek out and master optimal challenges – which means that the follower is inwardly motivated by himself/herself to behave in particular ways" (p. 6). Winston

further explained that this "innate propensity to engage" (p. 6) is independent of any external conditions but internally focused. Per Winston, intrinsic motivation plays a key role in motivation and performance.

The topic of intrinsic motivation within the Polish culture has been neglected if not unexplored in the literature. However, a reasonable assumption can be made that inward motivation is derived from the andragogic adult educational model (Knowles, Holton III, & Swanson, 2015). This method is practiced in the secondary and higher educational environments in the U. S. In Poland, the pedagogic educational method persists at all levels of education. Another reasonable assumption can be made that the prospect of the Poles getting inwardly motivated within the constraints of their collectivist culture marked by high degree of horizontal and hierarchy oriented organizational structures and vertical and collaborative individualism based on national pride would be a challenging proposition.

From Rodriguez-Rubio and Kiser (2013) through Carroll (2017) and Hunt (2017) and most recently Iwuala (2019), research continues to affirm that the servant leadership model (Patterson, 2003) works well within the cultural context in the United States. The U. S. culture reveals low power distance and uncertainty avoidance, extremely high individualism, and high masculinity. Similar observations can be made in other Western cultures that are close to the U. S. within the context of Hofstede's (1983) four cultural dimensions. This inference leads to the below research question:

RQ: To what extent would the contemporary servant leadership model as defined by Greenleaf (1977), Patterson (2003), and Winston (2003) be effective within the Polish culture, which is marked by characteristics such as (a) high power distance, (b) extremely high uncertainty avoidance, (c) moderate individualism, and (d) high masculinity (Hofstede, 1983)?

METHODOLOGY

To answer the research question, three conceptual models are presented below. The numerical values in Table 1 were derived from Hofstede's (2004) GLOBE study. For the purpose of this analysis the numerical values were translated into a conceptual meaning based on the five-bracket qualitative scale. The qualitative values in Table 2 and Table 3 were derived from literature review concerning the level of adaptation of the pillars of servant leadership (Patterson, 2003) and circular models (Winston, 2003) across the Polish cultural faith-based and organizational cultural segments as juxtaposed with the U. S.

HOFSTEDE'S FOUR-VALUE DIMENSIONS

Table 1 interprets Hofstede's (1983) four-cultural dimensions model within the U. S. and Polish cultures to make a comparison. The American markers, especially low power distance in tandem with moderate uncertainty avoidance, support servant leadership. Starting from the left and moving to the right, the first column consists of Hofstede's four-cultural dimensions. The next column reveals the U. S. levels across the four-cultural dimensions. The column after that represents

the Polish levels. The next column reveals the levels needed across the four-cultural dimensions to support servant leadership in a national culture. The final column provides an assessment of the viability of servant leadership in Poland.

Table 1

Hofstede's Four-Cultural Dimensions in U.S. and Poland

Dimension	U.S.	Poland	The Level Needed to Support Servant Leadership in National Culture	The Viability of Servant Leadership in Poland
Power Distance	Low-40	High-69	Low	Low
Uncertainty Avoidance	Moderate-48	Extremely High-91	Low to Moderate	Low
Individualism	Extremely High-90	Moderate-60	Moderate	High
Masculinity	High-61	High-62	Moderate	Moderate

Note: Hofstede's four-cultural dimension measurements using the numerical scale between 1-100 have been interpreted with a 5 bracket conceptual scale: a) extremely low 1-20, b) low 21-40, c) moderate 41-60, d) high 61-80, and e) extremely high 81-100.

In Poland, the power distance is high. The level of uncertainty avoidance is extremely high. Individualism is moderate, and masculinity is high. These readings juxtaposed with the U. S. levels suggest low to moderate viability of servant leadership in Poland. Although the dimensions of individualism and masculinity returned favorable conditions for the viability of servant leadership in Poland, the tandem that drives Hofstede's (1983) four-cultural dimensions model's success or failure in a national culture is the collaboration between power distance and uncertainty avoidance. The power distance in Poland according to the GLOBE study (Hofstede, 2004) is high, and uncertainty avoidance is extremely high. Consistent with the findings of Murdoch and Kaciak (2011), the characteristic of this tandem can create a cultural shock that is extremely difficult for a cultural outsider to overcome. Moreover, it is also extremely difficult for a foreign idea to penetrate the force of the elevated level of power distance and extremely high uncertainty avoidance combined. Consistent with the findings of Yang, Liu, and Gu (2017), high power distance brings down self-efficacy/self-effectiveness within a servant leadership environment. Therefore, the high-power distance of Poland would be expected to bring down the characteristics of Winston's (2003) circular model such as (a) commitment to the leaders, (b) self-efficacy/self-effectiveness, and (c) intrinsic motivation. The U. S. culture that served as Table 1 conceptual model markers fits the required power distance and uncertainty avoidance criteria. However, the Polish culture scores high in power distance and extremely high in uncertainty avoidance. These two readings combined form an obstacle for servant leadership's performance in Poland. This is because servanthood is based not only on empowering interactions between leaders and followers, but those constructive interactions need to resonate within functional teams and outside of them within the organizational context as the organizations interact with their external and contextual environments.

PATTERSON'S SERVANT LEADERSHIP MODEL

Table 2 interprets the seven pillars of the servant leadership model (Patterson, 2003) from the standpoint of their application across the U. S. and Polish faith-based and organizational cultural segments. A two-step conceptual scale with components such as narrow and broad was used to assess the level of application. The term narrow means that the pillars of servant leadership are not present outside of the faith-based cultural segment. The term broad means that the pillars of servant leadership are present within the faith-based and organizational cultural segments. It must be emphasized that the faith based cultural segment in the U. S. is extremely diversified. In Poland, the faith-based cultural segment is limited to the Roman-Catholic faith.

Table 2

Patterson's Servant Leadership Model Component Level of Application across U.S. and Polish Cultural Segments

Component	U.S.	Poland	The Level Needed to Support Servant Leadership in National Culture	The Viability of Servant Leadership in Poland
Agapao	Broad	Narrow	Moderate	Low
Humility	Broad	Narrow	Moderate	Low
Altruism	Broad	Narrow	Moderate	Low
Vision	Broad	Narrow	Moderate	Low
Trust	Broad	Narrow	Moderate	Low
Empowerment	Broad	Narrow	Moderate	Low
Service	Broad	Narrow	Moderate	Low

Note: A two-step conceptual scale was used to illustrate the level of application.

Starting from the left column and moving to the right, the first one lists the pillars of the servant leadership model (Patterson, 2003). The second column provides the levels across the seven components in the U. S. The third one presents the Polish levels. The fourth one represents the levels necessary for the servant leadership model (Patterson) to work in a national culture. The final column provides an assessment of the viability of servant leadership in Poland from the standpoint of the application of the seven pillars across the Polish cultural segments.

While all the pillars of the servant leadership model (Patterson, 2003) are present in the faith-based and organizational cultural segments in the U. S., they are only present in the faith-based cultural segment in Poland. Moreover, some of the pillars deviate from their Western meaning as applied in the U. S. This finding suggests the low viability of servant leadership in Poland.

WINSTON'S CIRCULAR MODEL

Table 3 interprets the four characteristics of the circular model (Winston, 2003) from the standpoint of their application across the U. S. and Polish faith-based and organizational cultural segments. A two-step conceptual scale with components such as narrow and broad was used to assess the level of application of the circular model's (Winston). The term narrow means that the pillars of the circular model are not present outside of faith-based cultural segments. The term broad means that the pillars of the circular model are present within the faith-based and organizational cultural segments. It must be emphasized that the faith based cultural segment in the U. S. is extremely diversified. In Poland, the faith-based cultural segment is limited to the Roman-Catholic faith.

Table 3

Winston's Circular Model Pillars' Level of Application across U.S. and Polish Cultural Segments

Component	U.S.	Poland	The Level Needed to Support Servant Leadership in National Culture	The Viability of Servant Leadership in Poland
Followers' Agapao	Broad	Narrow	Moderate	Low
Commitment to Leader	Broad	Narrow	Moderate	Low
Self-Efficacy	Broad	Narrow	Moderate	Low
Intrinsic Motivation	Broad	Narrow	Moderate	Low

Note: A two-step conceptual scale was used to illustrate the level of application.

Starting from the left column and moving to the right, the first one lists the six characteristics of the circular model (Winston, 2003). The second column provides the levels across the components in the U. S. culture. The third one presents the Polish levels. The fourth one represents the levels necessary for the circular model (Winston) to work in a national culture to support servant leadership. The final column provides an assessment of the viability of servant leadership in Poland from the standpoint of the application of the pillars of the circular model across the Polish cultural segments to support servant leadership.

While all pillars of the circular model (Winston, 2003) are present in the faith-based and organizational cultural segments in the U. S., they are only present in the faith-based cultural segment in Poland. Moreover, some of the pillars deviate from their Western meaning as applied in the U. S. This finding suggests the low viability of servant leadership in Poland.

LIMITATIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH

The limitation of this study is the reliance on Hofstede's (1983) research of the four cultural dimensions, which narrows the scope of research to the variables such as (a) power distance, (b) uncertainty avoidance, (c) individualism, and (d) masculinity. Also, the results of the GLOBE study (Hofstede, 2004) supporting the Polish values of the four-value dimensions model such as (a) power distance, (b) uncertainty avoidance, (c) individualism, and (d) masculinity measured on the scale between 1- 100 are 15 years old at present and are worth reexamination. Moreover, the fact that the author of this work is of the Polish extraction and lived in the Communist Poland for twenty-four years is a limitation and an advantage at the same time.

DISCUSSION

In summary, for the servant leadership model (Patterson, 2003) to take hold, perform well and be sustained across the Polish cultural segments, the constructs such as (a) *agapao*/moral love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service as well the reciprocating constructs of Winston's (2003) circular model such as (a) follower's *agapao*, (b) commitment to the leader, (c) self-efficacy, (d) intrinsic motivation, (e) altruism toward the leader and his/her interests, and (f) service need to be broadly introduced, implemented, and sustained within the Polish cultural segments. Thus, the Polish culture through its reciprocating interactions with the people of the nation as individuals and as part of national institutions can continue to change to bring values such as (a) *agapao*/moral love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, (g) service, (h) commitment, (i) self-efficacy, and (j) motivation from the shadows of the Roman-Catholic faith - that over the centuries due to the Church hierarchy's control has been dividing the Polish people into two population segments of the believers and non-believers – across all cultural segments.

Additionally, the concept of trust within the organizational context needs to be transformed in the culture of distrust. Without these changes, the Polish culture will continue to struggle to adapt to the rapidly changing global economic environment based on knowledge sharing via galloping digitization.

Also, foreign so far within the Polish culture is the construct of commitment to the leader due to the existing strong vertical/hierarchy-oriented individualism rather than mutual trust between leaders and followers resulting in empowerment working in both directions. The Polish culture needs to consider, implement, and sustain the andragogic educational system (Knowles, Holton III, & Swanson, 2015) with its key components such as (a) the need to know, (2) the learner's self-concept, (c) the role of experience (rather than who one knows and who can push one's interests), (d) readiness to learn, (e) orientation to learning, and (f) motivation. This transformation from pedagogy to andragogy is challenging due to the psychological aspect of being an adult – that is being responsible for one's life. Without a radical change to the education system, the much-needed cultural transformation to adapt to the requirements of the global economic landscape will continue to be a challenge in Poland.

Most importantly, given the high-power distance and an extremely high uncertainty avoidance, any socio-cultural change introduced to the Polish culture need to be seriously considered for its viability, implications, and sustainability. Servant leadership is no exception to this prediction based on the conceptual models since the performance of servant leadership in a national culture is dependent on low power distance and low to moderate uncertainty avoidance. This observation is consistent with the findings of Murdoch and Kaciak (2011) who asserted that high

power distance and uncertainty avoidance are not conducive to servant leadership and additionally drive down self-efficacy/self-effectiveness destabilizing the premise of the servant leadership model (Patterson, 2003).

CONCLUSION

Relying on Greenleaf's (1977) servant leadership theory extended by Patterson (2003) and Winston (2003) and Hofstede's (1983) four-value dimensions, this work asked the question to what extent would the contemporary servant leadership model be effective within the Polish culture, which is marked by characteristics such as (a) high power distance, (b) extremely high uncertainty avoidance, (c) moderate individualism, and (d) high masculinity (Hofstede, 1983). Since the Polish culture is marked by high power distance and extremely high uncertainty avoidance, these factors alone form a strong tandem and an obstacle for servant leadership. Upon the review of literature and using the conceptual models with pillars of the servant leadership model (Patterson, 2003), Winston's (2003) circular model, and Hofstede's (1983) four-value dimensions, an inference is drawn that the performance of servant leadership applied to a cultural context significantly different from the U. S. culture marked by characteristics such as (a) low power distance, (b) moderate uncertainty avoidance, (c) extremely high individualism, and (d) high masculinity can produce an outcome with enough potential to significantly impact its viability. Since enough scientific evidence exists linking servant leadership with low power distance and moderate uncertainty avoidance, the Polish culture with its high-power distance and an extremely high uncertainty avoidance can prove to be a challenging socio-cultural environment for the performance of servant leadership in comparison with the U. S. However, modifications to the selected Polish cultural segments subjected to servant leadership and an introduction of American servant leaders could potentially allow servant leadership to take hold and be sustained.

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A DOUBLE PARADOX: SERVANT LEADERSHIP AND GENDER SCRIPTS IN THE LATIN AMERICAN CONTEXT

Norlan Josué Hernández

Biola's Cook School of Intercultural Studies

ABSTRACT: Drawing on research from three disciplines – leadership, cultural studies, and theology – this paper addresses a gap that exists in contextualizing servant leadership to a Latin American context that acknowledges social and cultural scripts related to gender roles. The goal is threefold. First, this paper briefly explores the idea of a servant leader as a leadership paradox. Second, servant leadership is approached with a biblical and theological lens to help shed light on the challenge of sensitively approaching leadership and interpretation of women's roles in Scripture when so many denominationally and culturally backed positions exist. Lastly, this paper explores how servant leadership is a cultural paradox in a Latin American context given the social and cultural scripts ascribed to gender roles. Three practical concepts are then presented to help effectively contextualize servant leadership to the Latin American context.

KEYWORDS: *Culture, Cultural Sensitivity, Contextualization*

A Double Paradox: Servant Leadership and Gender Scripts in the Latin American Context

As a Latino - Nicaraguan to be specific - the word leadership inescapably calls forth images of political, revolutionary, religious, humanitarian, and artistic figures that have made a mark in history: Rigoberta Menchú, Gabriela Mistral, Maria Eva Duarte de Perón, Frida Kahlo, Augusto César Sandino, Ernesto "Che" Guevara, Emiliano Zapata, César Chávez, Simón Bolívar, François-Dominique Toussaint Louverture, José Martí, Paulo Coelho, Bartolomé de Las Casas, and Oscar Arnulfo Romero to name a few. Given their accomplishments and personalities, the aforementioned Latin American leaders represent various leadership theories. Some fall within the trait or skills approach, others are described well by the behavior or situational approach, still others are best described under the transformational leadership theory. Few, however, fit the full description of a servant leader – someone who leads by being a "servant first" (Greenleaf, 1977, p. 13) and with an emphasis on "the concerns of their followers, empathiz[ing] with them, and nurtur[ing] them" (Northouse, 2019, p. 227). Additionally, Greenleaf asserted that the difference between the servant leader and the leader-first, those whom are given leadership privileges prior to them serving, is in the "care taken by the servant-first to make sure that other people's highest priority needs are being served" (p. 13). On the other hand, leaders-first are not familiar with the people and their needs and set a priority, at least from the outset, of accomplishing the organization's goals.

Now, entering its fifth decade, servant leadership has achieved a global reach and influence. Spears (2010) argued that "the times are only now beginning to catch up with Robert Greenleaf's visionary call to servant leadership" (p. 11). Greenleaf's development and contribution allowed him to establish the "Center for Applied Ethics in 1964, now the Greenleaf Center for Servant Leadership, which provides a clearinghouse and focal point for research and writing on servant leadership" (Northouse, 2019, p. 228). The center is a testament to the work and impact of servant leadership across business sectors throughout time.

Culture and gender play a critical factor in how servant leadership is perceived and implemented. In this paper I evaluate how servant leadership is perceived and can be implemented in a Latin American context. I use the term Latina/o, rather than Hispanic, to make cultural claims about servant leadership and leaders in a Latin American context. Bordas (2013) argued that "Latino is politically and culturally a more useful term because it connects people to Central and Latin America and unites them through culture, kinship, and the Romance language" (p. 116). Although not every country in Latin America speaks the romance language (Spanish), there still exists unity through the similarities in culture and kinship, not to mention a common colonial history. This allows room for speaking about servant leadership through a Latin American lens. Additionally, critically understanding gender from a leadership point of view is necessary. Klenke (1996) argued that when leadership has been researched, the research itself has been "framed through the eyes of men," (p. 140) which results in "biased portrayal of women leaders" (p. 140) and often supporting the popular belief that men's capabilities of leading are superior to women. In researching the benefits of sponsorship over the traditional form of mentorship in career progression, Hewlett (2013) argued that often times the sacrifices women make are pinned against the "sacrifices [that] aren't being made but [from a sociocultural perspective] should be," such as those contained within the duties of the home (p. 54). Critically viewing and evaluating leadership through the lens of gender roles requires intentionality.

Literature on servant leadership is plentiful (Atkinson, 2014; Gandolfi & Stone, 2018; Greenleaf, 1973, 1977; Greenleaf, Beazley, Beggs, & Spears, 2003; Hirschy, Gomez, Patterson, & Winston, 2014; Thomas, 2018; van Dierendonck & Patterson, 2010). Literature that evaluates servant leadership through a cultural lens is available and is growing (Hirschy et al., 2014; Irving, 2010; Irving & McIntosh, 2009; Molnar, 2007; Serrano, 2005; Thomas, 2018; Trompenaars & Voerman, 2009). Literature on servant leadership and gender is also available (de Rubio & Kiser, 2015; Hogue, 2016; Reynolds, 2014; van Dierendonck & Patterson, 2010). A gap, however, exists in contextualizing servant leadership to a Latin American context that acknowledges social and cultural scripts related to gender roles. Therefore, the focus for this paper is specifically on the scope of servant leadership in a Latin American context while acknowledging these social and cultural scripts. I draw on research from three disciplines – leadership, theology, and cultural studies. The goal is threefold. First, given the common understanding of how leaders lead, this paper briefly explores the idea of a servant leader as a leadership paradox. Second, servant leadership is approached with a biblical and theological lens. In addition to understanding and evaluating servant leadership through biblical and theological lenses, attention will be paid to how biblical and theological scholars have approached the role of women in Scripture. Lastly, this paper explores how servant leadership is a cultural paradox in a Latin American context given the social and cultural scripts ascribed to gender roles.

A BRIEF HISTORICAL ACCOUNT OF SERVANT LEADERSHIP THEORY

The term servant leadership was coined by Robert Greenleaf in his seminal work *The Servant as Leader* (Greenleaf, 1973, 1977; Northouse, 2019; Thomas, 2018; van Dierendonck & Patterson, 2010). In Greenleaf's own words, the concept of the servant as leader "came out of reading Hermann Hesse's Journey to the East" (Greenleaf, 1977, p. 7). For Greenleaf, the story of Leo, the servant boy in the story who ends up being the titular head of the Order – a "great and noble leader" (Greenleaf, 1977, p. 7) - clearly illustrated the central point that "the great leader is seen as servant first" (Greenleaf, 1977, p. 7).

Van Dierendonck and Patterson (2010) argued there are two major differentiators between servant leadership and other leadership theories and approaches. The first is an ultimate concern servant-leaders have for serving others over a concern for the wellbeing of the organization. The second rests on how Greenleaf placed the servant-leader as "*primus inter pares* (i.e., first among equals), who does not use their power to get things done but rather tries to persuade and convince his staff with the power of service" (van Dierendonck & Patterson, p. 8).

Furthermore, the concept of servant leadership is "both logical and intuitive" (van Dierendonck & Patterson, 2010, p. 12) and has ten main characteristics (Greenleaf et al., 2003). Given that much has been written on these characteristics, a list will suffice - listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Greenleaf, Beazley, Beggs, & Spears, 2003, pp. 16-19). These ten characteristics make servant leadership a dynamic approach for a wide array of industries, including faith-based and corporate organizations. This approach, argued van Dierendonck and Patterson, is perceived "as a leadership style that is beneficial to organizations by awaking, engaging,

and developing employees, as well as beneficial to followers or employees by engaging people as whole individuals with heart, mind and spirit" (p. 5). As a result, his approach is not a one-sided transaction; both, the leader and the follower benefit.

It is also important to note that since its inception, servant leadership has reached a global audience. Gandolfi and Stone (2018) argued that servant leadership "has influenced and been influenced by many cultures around the world" (p. 264). Servant leadership is similar to Confucius teachings (Hirschy et al., 2014) and the teachings of leaders such as Mahatma Gandhi and Martin Luther King Jr. (Gandolfi & Stone, 2017). Although servant leadership cannot be claimed as an inherently Christian style of leadership, one finds an immense similarity to the biblical teachings and the life of Jesus Christ.

BIBLICAL AND THEOLOGICAL UNDERPINNINGS

Serving is a clear biblical theme. Hence, it is not at all difficult to affirm that one can approach servant leadership with a Christian lens. Van Dierendonck and Patterson (2010) explained that "Greenleaf himself was a Quaker, and the Quaker teachings and practices can be found throughout his writings" (p. 4). Atkinson (2014) claimed that servant leadership is a familiar leadership concept in church settings. He went on to claim that the term servant in the context of servant leadership does not indicate serving God, but, rather, "servant leaders are to be ones who serve those they lead" (Atkinson, p. 147). It is a leadership approach that calls leaders to shift their views and goals from one that solely benefits the organization to one that emphasizes the wellbeing of its followers. Agosto (2005) helped set the tone for viewing leadership within a biblical context by writing,

> The religious leader, according to much of the Bible, responds to a call to action. He or she does so in a particular, personal style or approach to that action; flexibility is key. And the biblical leader undertakes his or her approach contextually, that is, always with the specific needs of concrete faith communities in mind. (p. 9)

Agosto shed light on two important points that will be highlighted in the rest of this paper. First, the need for a leader to be flexible. Second, the need for their leadership to be contextualized.

SERVANT LEADERSHIP AND SCRIPTURE

Scripture is full of lessons about serving (cf. Heb 6:10; Gal 5:13; Rom 12:1; Jn 13:1-17; Mk 10:43). For the sake of brevity, a discussion on two passages will suffice – John 13:1-17 and Mark 10:43. The former is John's description of the event where Jesus exemplified humility and servant leadership by washing His disciples' feet. The latter is Mark's recapitulation of James and John's selfish request to sit at Jesus' side when He enters His glory and Jesus' response, which sheds light on the Christian understanding of servant leadership.

JOHN 13:1-17 - JESUS LEADING BY SERVING. A few noteworthy events had transpired in the context of this pericope. Jesus had just come from "Bethany six days before Passover (12:1)" (Kruse, 2017, p. 219); Mary had "anointed his feet with perfume and wiped them with her hair (12:2-8)" (Kruse, p. 219); Jesus had also just been greeted by crowds with palm

branches and shouts of 'Hosanna!' (12:12-15, NIV); and, lastly, this was the "eve of his betrayal and crucifixion" (Kruse, p. 219). John 13:1-17 is the context of the last supper and the event in which Jesus washes His disciples' feet.

Prior to Jesus' last meal, "Jesus disrupts the ordinary course of events by taking up a basin and towel and washing his disciples' feet. In doing so, Jesus exemplifies the disposition of self-giving love that characterize their life together" (Thompson, 2015, p. 279). Simon Peter's hesitations (Jn 13:6, 8) did not stop Jesus from engaging in this seemingly degrading, yet paradigm-shifting, act. Here, Jesus challenged the cultural and social norms and exemplified servant leadership by washing His disciples' feet. Hill (2016) explained the significance of this act by stating that in Jesus's day, "social class was marked and reinforced in countless ways, one of which was foot washing. It was a menial and dirty job, typically reserved for the lowest-ranking person in the house" (The Example of Jesus, paragraph 2). Jesus was leading using an unconventional approach – by serving.

The act of Jesus washing His disciples' feet, and the conversations that followed, has meaning beyond displaying humility. Kruse (2017) argued that

> the evangelist's statement that Jesus loved them to the end can be construed in two ways: (1) adverbially, meaning 'to the uttermost' – that is, showing the full extent of his love; (2) temporally, meaning 'to the end of his life' – that is, Jesus' love for his disciples did not fail: it persisted to the last moment of his life. (p. 220)

Either way, Jesus' act displays a love that is countercultural in how it nurtures care for His followers. Subsequently, Jesus made clear that His followers should follow His example – "Now that I, your Lord and teacher, have washed your feet, you also should wash one another's feet" (Jn 13:14). Kanagaraj (2011) explained that Jesus was teaching His followers that "the new covenant community needs to overcome evil with love, humble service, and good works done in union with him (i.e., by bearing fruit)" (p. 163). The act of washing His disciples' feet was a statement of how they were to follow Jesus and lead others to Jesus.

John 13:1-17 has theological ground for servant leadership as seen through the person of Jesus. John sets the stage for the act of Jesus washing His disciple's feet by describing that "Jesus knew that the hour had come for him to leave this world and go to the Father" (Jn 13:1). Kruse (2017) argued that this brings "out the significance of this moment" (p. 219) – the moment in which Jesus exemplified and taught principles similar to servant leadership. It is important to note that even as Jesus looked at the arduous road ahead of Him, He took the time to show His disciples what it means to follow Him with a servant's heart. Furthermore, v. 3 serves in two meaningful ways. First, to acknowledge God's sovereignty in light of Judas' betrayal (Jn 13:2). Jesus, in His sovereignty, knew that "the devil had already prompted" (Jn 13:2) Judas to betray Him. Hence, John's inspired words – "Jesus knew that the Father had put all things under his power" (John 13:3) – established a clear foundation that Judas' betrayal does not interfere with God's sovereign plan of redemption.

Second, v. 3 serves to preemptively affirm Jesus' role in humanity's redemption amidst the menial act of washing His disciples' feet. Kruse (2017) contended that Jesus

> adopting a servant role did not change the fact that he was their teacher; he was just a different sort of teacher. That he humbled himself and washed their feet did not change the fact that he was their Lord; he was just a different sort of Lord from the one they had hitherto understood him to be. (p. 222)

Hence, the foundation was set that established Jesus' power under God's sovereign plan. Furthermore, John's insights provided clarification that Jesus, as the Son of God, was about to return to the Father by means of Judas' betrayal. Nevertheless, Jesus chose to provide a lesson on service by way of leading by example. After washing their feet, Jesus explicitly told His disciples – "I have set you an example that you should do as I have done for you" (Jn 13:15). Hence, this act is "an exemplary act of the Teacher before his pupils to emulate (13:12-20)" (Kanagaraj, 2011, p. 166). If Jesus is to be considered a precursor, the "last Adam" (1 Cor. 15:45) and if Christians are to "bear the image of the heavenly man" (1 Cor. 15:49, 51-54), John's words make a call for Christians to follow Jesus' life, including leading by serving.

Not only did Jesus set the example by washing the disciples' feet, but Jesus also set the example of how to love one another through sacrificial servanthood, in His case illustrated by the crucifixion. Thompson (2015) claimed that Jesus' act of washing His disciple's feet "makes its lasting impact because it is a figure of Jesus' death (13:34-35; 15:12-13)" (p. 279). Therefore, Jesus' intentionality behind the act of washing His disciples' feet cannot be considered as an act devoid of the context of his imminent death. Kruse (2017) put it this way, "Jesus' self-humiliation in washing his disciples' feet symbolized his self-humiliation in accepting death upon the cross to bring about their cleansing from sin" (p. 220). Agosto (2005) asked, "Because Jesus died on the cross, does 'the paradox of power through weakness, life through death' become a paradigm for the exercise of leadership in Christian community?" (p. 10). Jesus' act of obedience, even in light of the crucifixion, sets the premise to how Christ-followers are to live a life of obedience. This obedience includes following the countercultural form of living and leading that Jesus exemplified.

MARK 10:35-45 - JESUS ASKS FOR SERVANT LEADERSHIP. Jesus' form of leadership is marked by a sacrificial service to others. This is seen when Jesus taught James and John, and the other disciples, that "whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all" (Mk 10:43-44). Jesus' lesson challenged the established social and political norms. To argue that one must first be a slave to then be great is a philosophical and practical contradiction. Strauss (2014) explained that this is the "third passion prediction [and describes how] the request by James and John for the best seats in the kingdom serve as climax of Mark's central section (8:22-10:52) and summarize the sacrificial mission of the Servant Messiah" (ch. 41, par. 2; Mk 10:32-45). In addition, Cole (2008) described the context of this passage this way:

> Although the disciples may have failed to understand the meaning of the passion-prediction, yet something in the manner of Jesus had convinced them that the hour of the establishment of his kingdom was near; perhaps it was this that had already either astonished or frightened them (10:32). But two at least of the twelve disciples are quick to take advantage of it. Ironically, however, although the request of the two 'Thunderers' was wrong-headed, yet at least it denoted faith in the ability of Jesus to establish his kingdom. (p. 245)

Two things are clear in this passage. First, Jesus' death was near. Second, Jesus was calling for a deviation from the status quo. It is in this context that Jesus takes a moment to establish what following Him in this earthly realm means; mainly, that one must lead by serving.

Jesus' admonition to James and John's request (Mk 10:43) marked the apex of what it means to be a servant leader. Tan (2016) acknowledged that their request is "misguided and ambitious [and] gives rise to unhappiness on the part of the other disciples" (p. 144) and goes on to argue that the

disciples' "perspective on greatness should be the opposite" (p. 144). In other words, the greatest is not determined by social or religious status, but by how one serves their brother and sister. This becomes a blunt difference between Jesus' followers and those who lead in the social and political spheres at the time. Jesus said to His disciples – "You know those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you" (Mk 10:42). This, Tan (2016) argued, is a "revolutionary value [that] has its basis in the vocation of the Son of Man" (p. 144). Serving holds greater kingdom value than leading in earthly matters.

In addition to His remarkable response to James and John's request, Jesus described and exemplified elements of servant leadership as He faced the forthcoming hour of affliction. At this point, the disciples had not fully comprehended Jesus' teachings, which created a "ponderous sense of redundancy as Jesus summons them again for another lesson on servant leadership. This will serve as the climax of his teaching on the suffering role of the Messiah and cross-bearing discipleship (8:31-38; 9:31-51; 10:32-45)" (Strauss, 2014, ch. 41, para. 29; Mk 10:32-45). There is something to be said about the fact that even during this most harrowing time, Jesus ensured His disciples understood what it meant to follow Him through service. He, Himself, led the way by example – "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mk 10:44). Though His followers' obedience in no way would bring about the same outcome as Jesus' act on the cross – the redemption of His creation –nor was this the intention, serving others seems to be Jesus' request for how His followers should lead their lives. This lifestyle also clearly differentiates them from the world around them.

Similar to the theological implications of John 13:1-17, Mark 35-45 contains grounds that inform how Christians are to live and lead. Jesus told John and James that those who follow Him and lead others are not to lead in the same way as the officials and authorities around them. Schnable (2017) argued that

> the phrase 'is not so among you' (NRSV) sums up the fact that the kingdom of God (1:15; 9:47; 10:14) is a recognizably alternative society, and that Jesus' family of his followers (3:34) operates with completely different values. Here the conventional expectations and structures are reversed. (Jesus' Messianic Suffering) (p. 253)

Jesus, once again, is the prime example of how to lead in a seemingly countercultural manner. Jesus was, at that moment, establishing what was to be valued – serving others over the gains of the world. Strauss (2014) argued that the leaders of this world have a specific manner of leading, while "Jesus' followers are to operate under a different set of values. Using the present tense, Jesus does not so much command what they must do, but rather states the way things are: 'It is not so among you'" (ch. 41, par. 30; Mk 10:32-45). The way in which Jesus led serves as a guide to how His followers are to follow and lead.

The Christian approach to leadership must reflect a full awareness that God is the only sovereign Lord and Christians are simply stewarding the people and resources God places before them. This may mean to approach leadership in a seemingly countercultural manner. Schnable (2017) explained that although the disciple understood they could not "replicate Jesus' death … the spirit of service and self-sacrifice that characterizes Jesus must also characterize the life in Jesus' family in which they will be servant-leaders" (p. 255). Jesus' life and actions calls for a reformulation of how Christians understand leadership. Jesus' approach to leadership was unconventional. His leadership style did not fit perfectly in any of the existing forms of leading. However unconventional

His approach to leadership was, service to others remained the main idea. Furthermore, Jesus' response to John and James, argued Strauss (2014), is a claim "that human power and dominion are merely illusory, since God is the only sovereign Lord" (ch. 41, par. 29; Mk 10:32-45). If Christ followers are to recognize God as the only sovereign Lord, then this must also be done within the purview of leadership.

A NOTE ON SCRIPTURE AND GENDER

The collection of theological discussions on gender speaks to just how polarized the topic is. Discussions abound on complementarianism (Howell & Duncan, 2018; Piper, 2006; Wright, 2006), egalitarianism (Beed & Beed, 2015; Nicole, 2006; Stackhouse, 2015), ordination (Madigan & Osiek, 2005), and, as presented throughout this paper, and the least contested of these topics, leadership. This paper does not actively engage the conversations on complementarianism and ordination given the focus on gender and servant leadership, although these are forms of leadership within the church. However, it would be a mistake to claim these topics do not influence women's access to leadership opportunities outside the church and how women in leadership are perceived. This is especially the case in a Latin American context where religion has had a profound influence on the composition of the social, political, and cultural landscape.

SERVANT LEADERSHIP IS A LEADERSHIP AND CULTURAL PARADOX

In addition to acknowledging the biblical and theological underpinnings of servant leadership, one must also acknowledge the subtleties with this approach. This approach is a paradox. Greenleaf (1977) claimed that servant leadership "begins with the natural feeling that one wants to serve, to serve first [emphasis added]" (p. 13). Furthermore, Northouse (2019) explained that servant leadership is an approach "to leadership [that] runs counter to common sense [because] leaders influence, and servants follow" (p. 226). Hence, the idea of serving has been subjugated to the concept of leading.

In addition to this paradoxical understanding of servant leadership, the idea of a servant leader is a paradox twice over in a Latin American context. First, it continues to be a paradox in the general sense of leadership approach, as alluded above. Secondly, servant leadership must acknowledge the history and background of the Latin American context and the established social gender scripts, which consequently create a cultural paradox.

SERVANT LEADERSHIP AS A LEADERSHIP PARADOX

Leadership has been defined in many different ways – as a "process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2019, p. 5); as having a combination of followers, initiatives driving a specific course of action and a clear need to meet goals and objectives (Gandolfi & Stone, 2018); and as the "overheating crucible of a reframed/reframing world that is in the throes of fundamental and radical transformation" (Veldsman, Johnson, & Madonsela, 2016, p. 1). Furthermore, the "words 'servant' and 'leader' are usually thought of as

being opposites" (van Dierendonck & Patterson, 2010, p. 12). After all, leaders are those who have followers, but more than that, argued Agosto (2005), "they guide those who would follow toward new and challenging paths" (p. 6). Herein lies the first layer of the paradox of servant leadership.

There exist stark differences between servant leadership and other leadership approaches. Some approaches position leaders to "see people merely as units of production or expendable resources in a profit and loss statement" (Pekerti & Sendjaya, 2010, p. 755). Others, as is the case with transformational leadership, have the primary concern with performance that goes beyond the established expectations (Bass, 1985). Conversely, servant leaders empower their followers to "grow healthier, wiser, freer, more autonomous, and more likely themselves to become servants" (Greenleaf, 1977, pp. 13-14). The focus of servant leadership lies in the people rather than in the process or productivity outcome.

SERVANT LEADERSHIP AS A CULTURAL PARADOX

Everyone approaches life, leadership included, with a lens that is informed by the intersectionality of their identities – gender, faith, culture and ethnicity, education, and socioeconomic status, to name a few. Bordas (2013) claimed that culture "provides the focus through which groups of individuals define their world" (p. 97). Furthermore, Northouse (2019) explained that servant leadership "does not occur in a vacuum but occurs within a given organizational context and a particular culture" (p. 233). He provided the examples of cultures with low power distance in comparison to cultures with low human orientation. Northouse (2019) claimed that

> in cultures where power distance is low (e.g., Nordic Europe) and power is shared equally among people at all levels of society, servant leadership may be more common. In cultures with low human orientation (e.g., Germanic Europe), servant leadership may present more of a challenge. The point is that cultures influence the way servant leadership is able to be achieved. (p. 235)

Furthermore, Pekerti and Sendjaya (2010) performed a quantitative study on servant leadership in two studies where they found that "servant leadership was perceived to be culturally universal in Australia and Indonesia. However, the different attributes perceived to make up servant leadership were not all rated as equally important" (p. 754). Their study highlights the possibility of servant leadership as a universally acceptable approach while recognizing the cultural nuances. Servant leadership in a Latin American context, therefore, must be achieved in a manner suitable to its cultural norms.

With acknowledging culture, the leader inevitably is faced with the need to acknowledge a culture's history. Latin America's socio-political past influences the manner with which Latin Americans perceive and approach life. Imagery of so-called rebels, revolutionaries, and social visionaries are often associated with modern-day leaders. For example, Barrial, Muiño, and Vonofakos (2018) argued that there are two major factors that influence leadership in modern day Argentina. The first is the work of Jose Hernández originally titled El Guacho Martín Fierro written in 1872 and widely "considered a seminal work in the country's national literary output" (Barrial et al., 2018, p. 20). The second is defined by Argentina's financial power and popular following. The latter

can be mainly traced in the modern political history of the country in the second half of the twentieth century starting with the age of Peronimso practicing the populism strategy and seeking to focus on the leadership of 'popularity' and 'idealization of the Messiah' of this type of guacho leader. (Barrial et al., 2018, p. 22).

Both factors are easily tied to Argentina's social and political landscape and history and how leadership is perceived and exercised.

El Salvador's heinous civil war serves as another example of how understanding the political landscape informs how Salvadorans perceive leadership. Postwar El Salvador is marked by a "fundamental transition toward a new kind of social order," (Wadkins, 2017, p. 63) that allows Salvadorans to "imagine their country as modern and increasingly transnational" (Wadkins, p. 63). Hence, leadership transitioned from the elite to the "egalitarian values of citizenship and earned entitlement" (Wadkins, p. 63). The historical and current sociocultural and political realities play an important role in grasping how leadership is understood and experienced in El Salvador today.

SERVANT LEADERSHIP AND CULTURAL GENDER SCRIPTS

Some aspects of servant leadership easily fit the Latin American cultural framework, such as the care for people over productivity. Other aspects that easily fit the Latin American context are: "increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision-making" (van Dierendonck & Patterson, 2010, p. 13). Bordas (2013) argued that most "Latinos value people and community before material wealth or individual achievement" (p. 98). This collectivist attitude gives way to an easy implementation of community and shared leadership. The Latin American people are a prime community for the implementation of servant leadership.

Other aspects of servant leadership require a nuanced approach in a Latin American context. Gender roles, for example, are sociocultural structures that must be intentionally acknowledged. González et al. (2016) explained that the "sociocultural scripts of male and female gender role socialization in Hispanic cultures are referred to, respectively, as *machismo* and *marianismo*" (p. 204). Furthermore, they argued that the

> construct of machismo describes beliefs and expectations regarding the role of men in society; it is a set of values, attitudes, and beliefs about masculinity, or what it is to be a man. Machismo encompasses positive and negative aspects of masculinity, including bravery, honor, dominance, aggression, sexism, sexual prowess, and reserved emotions, among others. (González et al., 2016, p. 204)

Additionally, *machismo* positions men as "cold, intellectual, rational, profound, strong, authoritarian, independent and brave" (Gloria, 1992, p. 11). Whether the attributes are positive or negative, the male social script is very much ingrained in the male identity.

Marianismo, the counterpart to *machismo*, is a "set of values and expectations concerning female gender roles [that emphasizes] the role of women as family and home-centered" (González et al., 2016, p. 204). It sets the expectation for the women's role as passive, sacrificial, and sexually self-restraining. This orientation, argued González et al. (2016),

depicts women in nurturing roles and prescribes respect for patriarchal values. Historically, marianismo is rooted in Christian values brought to Latin America during colonization, which defined women as nurturing figures and spiritual pillars of the family; it is a construction of the expected female gender roles based on the Virgin Mary. (p. 204)

The tie to religion makes this orientation a very compelling and systematically enforced expectation. This orientation creates a social hierarchy and a power distance that is, in part, gender based. Women are lower than men in this gender-biased hierarchy. The data on power distance from the Global Leadership & Organizational Behavior Effectiveness (2004) puts things into perspective. They assigned a power distance societal value, that is the "extent to which the community accepts and endorses authority, power differences, and status privilege," of 3.41 to Bolivia (the highest in the Latin American country they surveyed). This compared to 4.35 to Czech Republic, the highest out of their sample, and 2.04 to Colombia the lowest out of the entire sample (Global Leadership & Organizational Behavior Effectiveness). There is a wide range of how power distance is perceived in Latin America.

Additionally, in discussing social roles in the New Testament times, Thomas (2018) explained that the "culture in which Jesus lived embraced a patron-client cultural construct which supports an unequal power distribution amongst members of society, known as a high power distance culture" (p. 68). This power distance was especially felt by the poor and marginalized, often furthering the power distance already felt by women. The perceptions, both positive and negative, of gender scripts in Latin America affirm a power distance between the genders. Historically speaking, Latin America has also functioned with a patron-client cultural construct. Often times, women are limited to the roles of clients, socio-culturally and religiously. Agosto (2005) contested any position that diminishes the role of women. He argued that biblical scholars, feminist biblical interpretation in particular, have contested for decades that the "New Testament underplays the role of women in earliest Christianity. The fact that several stories about women survived redaction of the gospels indicates how active their role must have been" (p. 37). He furthered his position by claiming that "the resurrection narratives become the clearest instances of the importance of the witness of women disciples in the Jesus movement" (Agosto, 2005, p. 38). Hence, there is a clear need to address the power distance created by a gender-biased hierarchy from a sociocultural and religious standpoint.

The sociocultural scripts assigned to gender create a threat to how servant leadership in a Latin American context can be implemented. From the male's perspective, *machismo* poses an obstacle given that negative traits such as being aggressive, dominant, and sexist are frequently highlighted. This negative view of the male cultural script that González et al. (2016) mentioned does not remain contained within the borders of Latin American; it is perceived this way in any context where Latinos are present. Hence, Latinos may not be seen as capable of approaching leadership with a posture of service within or outside a Latin American context. In the same way, *marianismo* limits the extent to which Latinas can lead, bearing considerable resemblance to what is known as the "glass ceiling" (Hymowitz & Schellhardt, 1986) – the barrier to women's advancement in leadership roles in the corporate world – and the "stained glass ceiling" (Adams, 2007) – the religious counterpart. However, this kind of limitation is not set in place solely by the corporate and religious establishments, it is a reality created by a cultural barrier. Diehl and Dzubinski (2016) shed light on women's experience in general by arguing that the obstacles they face in leadership "occur in the broader society as well as at a personal level" (p. 2). Their work encompassed a cross-sector

analysis of women leading in the realm of religion and higher education and found 27 gender-based leadership barriers that "can be organized according to three levels of society in which they generally operate: macro (societal), meso (group or organizational), and micro (individual)" (Diehl & Dzubinski, 2016, p. 7). The reality of gender-based barriers is not contained in any one of these levels; this reality permeates all aspects of a woman's life.

SERVANT LEADERSHIP IN A LATIN AMERICAN CONTEXT DEMANDS CULTURAL SENSITIVITY

In order for servant leadership to be effectively translated into a Latin American context, servant leadership must be presented with cultural sensitivity. However, the scope of this paper is specific to sociocultural gender scripts and will not touch other just as important aspects of the Latin American culture. Bordas (2013) proposed there are three components Latina/o leaders need to understand in order to effectively prepare to lead – *personalismo* (personality), *conciencia* (conscience), and *destino* (destiny). I use these as a general framework for providing a solution to how servant leadership can be adequately embedded within the Latin American context.

Personalismo acknowledges and affirms the individual. *Personalismo* refers to "a leader's character, reputation, and contributions [and, in a Latin American context, also includes] having cultural integrity and staying connected to one's community and people" (Bordas, 2013, p. 54). Although Bordas presented this concept specifically from a leader's perspective, I argue it can, and should, be extended to followers. The focus of servant leadership is on the followers, not the financial and performance outcomes, though these are inevitable outcomes. If servant leadership is to be presented, adopted, and effectively implemented, it must face the challenge of gender scripts. *Personalismo* overcomes gender-biased barriers created by the negative perceptions of *machismo* and *marianismo* by affirming the follower's personal, professional, and cultural identity.

While *machismo's* negative connotations limit a Latino's ability to be perceived as a servant, *personalismo* creates an opportunity within reach of the Latino's actions, accomplishments, and engagement. Similarly, the hindrances presented by *marianismo* can be left to be addressed by the personal effort each Latina makes on showcasing their leadership character, establishing a positive reputation, and on capitalizing on their contributions. As it pertains to women's experience, Ely, Ibarra, and Kolb (2011) argued that

> Some women rise to leadership positions despite […] challenges, but structural impediments and cultural biases continue to shape their developmental and leadership experiences. As women rise in the hierarchy, they become increasingly scarce; as women become scarce, they become more visible and subject to greater scrutiny. (p. 479)

Furthermore, they argued that the problem is exacerbated by the "cultural attitudes towards women in authority" (Ely et al., p. 479). They went on to argue that "some women manage the competence-likeability trade-off by downplaying feminine qualities in the interest of conveying competence, while others attempt to strike the perfect balance between the two," (Ely et al., p. 479) losing aspects of their personal and professional identity, or *personalismo*. Similar to servant leadership requiring buy-in, stepping into *personalismo* also requires a personal and organizational shift and buy-in. By using *personalismo*, servant leadership is able to capitalize on an already established sociocultural need for personal and professional affirmation and begin addressing gender-biased barriers.

In addition, the concept of *conciencia* can be instrumental in successfully realizing servant leadership in a Latin American context. Bordas (2013) explained that *conciencia* asks leaders to be clear on their 'why' in their pursuit of leadership and their 'what' behind their intended goals in leadership. The focus on the why and what behind the leader speaks to their leadership capabilities and moves away from established biases attached to gender. As it relates to servant leadership, the why and what could be focused on follower well-being rather than organizational performance or individual aspirations for financial success. "When leaders become overly focused on being seen in a certain way to advance their careers," Ely et al. (2011) argued, "they become excessively concerned with meeting others' expectations, unable to step outside their comfort zones, and disconnected from their core values" (p. 476). *Conciencia* can help shatter the negative perceptions, and subsequent gender-based barriers, set forth by the prevalent rhetoric around gender scripts in Latin America. Rather than allowing the sociocultural scripts to dictate what the Latina/o leader can offer its followers, *conciencia* asks for the leader to take a posture of ownership and responsibility in establishing a vision and mission that focuses on the well-being of the organization's employees.

Lastly, *destino* helps affirm the leader and follower's personal and professional journey. *Destino* is the choice one makes to "respond to and utilize life's experiences," which Bordas (2013) explained bears resemblance to the interchange of "right-left-right of salsa dancing" (p. 81). It is a matter of winsomely navigating leadership through the use of personal experiences, making use of life lessons, and capitalizing on the personal and professional journey already travelled. All such experiences have been etched on the heart of each Latina/o. "As a person embraces her life's journey, *destino* grows, becomes clearer and more encompassing" (Bordas, p. 81). Embracing *destino* allows the Latina/o leader to grant their team a sense of affirmation for the talents, skills, and competencies they have acquired through life's journey, within and outside the workforce. This affirmation challenges any discrimination of experience based on gender, meaning women's experience is equally as important as men.

Furthermore, *destino* affirms the uniqueness of each individual. Bordas (2013) argued that "the search for *destino* brings a deeper understanding of one's special calling and clearer sense of direction" (p. 81). A leader cannot fully realize their leadership capacities if they cannot acknowledge their team's unique skills and contributions. The strength of stepping into *destino*, therefore, is in the ability for the leader to recognize and honor each individual team member's uniqueness and what they have to contribute. Bordas (2013) put it best, "Appreciating what makes you unique – your history, life path, and *destino* – is the true way to know yourself and to understand the special leadership contribution you are called to make" (p. 81). Servant leadership already has a preference of the care of the people over the health of the organization. *Destino* simply makes a call for leaders to make intentional efforts to acknowledge, honor, and capitalize on the unique path each woman and man has travelled.

PUTTING THEORY TO PRACTICE: MEET KYLE AND ROSA

The following hypothetical attempts to contextualize the content of this paper. Kyle has been the director of operations for 7 years at Equip, a North American non-profit organization that aims at reducing poverty in Nicaragua by establishing orphanages that provide educational and vocational programming. Kyle has three direct reports, two living in the U.S. and one in Nicaragua. Rosa is a Nicaraguan native and manages all the training initiatives for staff in Nicaragua.

While attending a leadership conference, Kyle attended a workshop on servant leadership. During the workshop, he was introduced to the many benefits of having the follower's well-being as the main priority in leadership. He began to see the value in shifting his current leadership perspective, which focused on tasks and performance, to a focus on follower well-being. In other words, he began to adopt the philosophy of servant leadership. He also began to reflect on how his three direct reports have experienced his leadership. He was committed to learning more about this latter point and scheduled an individual meeting with each of his direct reports.

During his meeting with Rosa, Kyle shared about his experience at the leadership conference and the workshop on servant leadership. Kyle asked Rosa to share how she has experienced his leadership style and asked to be candid with him in hopes to learn, grow, and improve his leadership approach. Rosa expressed the frustrations she had experienced in the past on Kyle's focus on performance and tasks over her thoughts and well-being. She went on to describe feeling overworked, unsupported, and unseen. Kyle was devastated to find out how his leadership was being experienced by Rosa and assured her things would change, starting with the adoption of servant leadership as his leadership philosophy.

Kyle's leadership did, indeed, change. His relationship with his North American direct supervisors improved significantly. He was no longer making tasks and performance the top priority. Consequently, the team's overall morale increased and a sense of loyalty for the organization was beginning to seep into each team member. However, Kyle's relationship with Rosa continued faced some challenges.

As the months went by, Rosa wrestled with experiencing dissonance between being valued as a member of the organization and being valued as a Nicaraguan female leader. Kyle was doing a great job acknowledging her role in the organization. However, Rosa felt a tension between that and having her background and experiences as a Nicaraguan woman being valued. In the spirit of the relationship she and Kyle were nurturing, she decided to bring it up with him.

During the meeting, Rosa had three different points she had been reflecting on regarding her experience. First, Rosa expressed feeling misunderstood by her colleagues and by Kyle when differing views were presented at team meetings. Rosa described how Kyle's suggestions during a follow up one-on-one meeting was demeaning. Kyle's suggestions included asking Rosa to tone down her voice, limit her charismatic expressions, and work on her facial expressions. In other words, Rosa explained she felt she was being asked not to be herself (*personalismo* was not being acknowledged nor affirmed). This tension brought her to her second point. Rosa explained that because she felt she was being asked to not be herself, she had to become someone else in order to move forward in her career aspirations. Rosa confided that she was struggling to feel a sense of value and pride in being a Nicaraguan woman in this organization because this was not being recognized. Consequently, although Rosa explained she was well aware (had *conciencia*) of God's calling on her life, she was having doubt in the context of her team and her organization. Rosa explained that she feared that her vocational vision was beginning to fade, which led the third challenge she brought up to Kyle. Rosa felt she was unable to appropriately navigate the challenges that surfaced in her role given that she could not freely draw from her experiences and background out of fear of being further excluded. This left her feeling like she had no way of effectively maneuvering through professional and contextual challenges. Her personal life was also being

affected by this. She feared she could not move forward nor upwards in the organization unless she was able to freely make use of her experiences. Rosa explained she needed to be able to envision her future (*destino*) that embodied the intersectionality of her identity.

Kyle was determined to address these tensions Rosa was experiencing. They agreed to meet more consistently and continue talking about how to best contextualize Kyle's new leadership approach to Rosa's context. Kyle understood that he needed to intentionally take, at the very minimum, the following three steps. First, Kyle acknowledged he needed to find ways to affirm Rosa's *personalismo*. He made a commitment to affirm and highlight specific instances where Rosa's leadership and contribution were on full display. Second, Kyle was convinced that he needed to nurture Rosa's sense of *conciencia*. He believed he needed to become more aware of the social-cultural gender scripts and how they affected Rosa. He also was also persuaded to be more self-aware and sensitive to his approach to providing feedback and how it is perceived and experienced by Rosa. This would require a posture of humility and a learner's heart to better understand Rosa's context. Lastly, Kyle pledged to affirm Rosa's *destino* by intentionally scheduling time during Rosa's one-on-one meetings to discuss her future. Kyle understood that doing so would generate clarity and a sense of direction. Servant leadership caused Kyle to understand that he has a responsibility to pour into Rosa for her sake, not simply for the sake of the company or productivity.

CONCLUSION

In conclusion, servant leadership has proven to be an effective, influential, and impactful leadership approach throughout time, in various business sectors, and within many cultural contexts (Gandolfi & Stone, 2018; Hirschy et al., 2014; Pekerti & Sendjaya, 2010; Trompenaars & Voerman, 2009). It is a leadership paradox; it is also a cultural paradox in a Latin American context. Culture influence leadership. Pekerti and Sendjaya claimed that "the Global Leadership and Organizational Behaviour Effectiveness (House, Hanges, Javidan, Dorfman and Gupta, 2004) project's exemplary approach of creating a cultural-level theory of leadership, indicates that culture does influence leadership in a number of dimensions" (p. 754). One such way is clearly observed through the sociocultural gender scripts ascribed to men and women in Latin America.

Furthermore, servant leadership easily fits a Christian framework. Scripture presents clear examples of how Jesus led in a way that clearly illustrated care for others, bearing great resemblance to how servant leadership describes a servant-leader. His care for others crossed cultural, social, gender, and political boundaries. Additionally, biblical and theological scholars have also shed light to and affirmed women's role in leadership, a challenge servant leadership inevitably faces. One such scholar goes so far as to call Mary Magdalene the apostle to the apostles given her role in the resurrection narrative (Guardiola-Sáenz, 2002).

Lastly, adequately implementing servant leadership in a Latin American context requires a dash of cultural awareness. Gender scripts, *machismo* and *marianismo*, were used to highlight this prerequisite. The challenge servant leadership faces in a Latin American context is in having to acknowledge the broader cultural and societal obstructions that exists, which are impediments to the flourishing of Latina/o leadership. Gender roles and expectations must be considered within the servant leadership framework. Ely et al. (2011) explained that "cultural and organizational biases that inadvertently favor men impede the identity work of talented, ambitious women in, or aspiring to,

leadership roles" (Ely et al., p. 479). The success servant leadership achieves in a Latin American context will depend on the intentionality with which gender-based barriers are acknowledged and addressed.

This paper runs the risk of overgeneralization. However, it by no means wishes to impose a monolithic approach to servant leadership in Latin America. Further research considering other aspects of Latin American culture will facilitate greater insights into how servant leadership can be appropriately presented and implemented. This paper merely attempts to shed light on one of an abundance of factors that requires attention as the influence and extent of servant leadership reaches the magnificent cultural and ethnic mosaic of Latin America.

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WHAT'S NOT CHRISTIAN LEADERSHIP? LEARNING FROM JESUS' CONDEMNATION OF TOXIC LEADER EXEMPLARS IN THE NEW TESTAMENT

R. Mark Bell

Wayland Baptist University

ABSTRACT: The development of a distinctly Christian leadership construct is presented by examining what is clearly not Christian leadership. The relevant question in this study is how did Jesus describe leadership He did not prefer? The importance of Christian leadership as a question is addressed, common responses are examined, and ultimately a different approach to the question is followed. Toxic leadership theory is reviewed in general, in specific, and several consequences of the theory are noted. Jesus' rebuke of the scribes and Pharisees in Matthew 23:1-7 is analyzed with a social and cultural texture method. The results of the analysis indicate the Jewish leaders were toxic leader exemplars. Jesus' rebuke of the toxic leader exemplars of His day provides insight into what constitutes a Christian leader because whatever Christian leadership is, it cannot be toxic in nature. A new leadership construct emerges from the analysis called healthy leadership. This leadership is understood as the antithesis of toxic leadership. Six dimensions of healthy leadership are found as respectful oversight, volitional leadership, altruism, stable consistency, follower advocate, and sincere integrity. Descriptions of each dimension are provided. Several recommendations for current executive leaders are noted. Future research needs are discussed especially including the development of a validated survey instrument to measure healthy leadership.

KEYWORDS: *Toxic Leadership, Christian Leaders, Healthy Leadership, Christian Leadership Characteristics*

What's NOT Christian Leadership? Learning from Jesus' Condemnation of Toxic Leader Exemplars in the New Testament

The essence of Christian leadership remains a point of interest for scholars, practitioners, secular and religious authorities. Numerous intellectual endeavors have helped elucidate Christian leadership principles and how those principles should be applied. Similarly, the present study endeavors to provide, in a unique way, more theoretical, conceptual, and practical clarity in the realm of Christian leadership. Initially, the question of what constitutes Christian leadership is examined as a conceptual framework. One overarching research question forms the foundation of this exposition - as the founder of Christianity, how did Jesus describe leadership He did not prefer? Contemporary leadership theories help explain those leadership descriptions. Toxic leadership theory is explored generally, specifically, and in terms of consequences to followers. To explicate the matter, Jesus' interaction with the Jewish leaders in Matthew 23:1-7 is explored with a social and cultural texture analysis method. The analysis provides insight into the social and cultural realities present when Jesus interacted with the Jewish leaders, and those realities are examined with the toxic leadership theory structure. Further, the question of what constitutes Christian leadership is addressed by exploring what is clearly not Christian leadership. Ultimately, a distinctly Christian leadership concept, Healthy Leadership, emerges and is discussed with recommendations for executive leaders and future research opportunities. Understanding what is not Christian leadership reveals Healthy Leadership as markedly Christian in essence.

THE QUESTION OF CHRISTIAN LEADERSHIP

As a starting point, the question itself is examined conceptually. The purpose is to better understand why the question is asked generally and why the question has been so frequently explored by scholars, leaders, professionals, and other parties of interest. The question is also examined by considering the common response generally given when the question is raised. Finally, probing the question from a different angle provides a new method of exploration and insight. Examining the question itself, at a conceptual level, provides the necessary foundation for the remainder of the study.

WHY ASK THE QUESTION

People ponder the concept of Christian leadership for various reasons. For the purposes of this study, the question of Christian leadership is explored to examine the concept at the theoretical level. The question is not merely explored rhetorically by focusing on modern exemplars who are considered Christian leaders. The question is not explored in the proverbial sense by simply considering what it a good, decent, and/or spiritual leader. As important as these are, examining Christian leadership at the level of theory does imply the need to describe the relevant human behaviors. Indeed, describing human behaviors is a critical element in any attempt to explain the characteristics of Christian leadership when Christian leadership is said or thought to occur. As such, the present study engages the question of Christian leadership for the purpose of contribution to theory and theory development by examining certain relevant behaviors.

A COMMON RESPONSE TO THE QUESTION

A familiar response to the Christian leadership question identifies Jesus as an exemplar of leading. Considering the question often involves examining the traits, characteristics, and leadership style Jesus demonstrated during His leadership in ministry. The examination of Jesus' leadership points to similarities with servant leadership theory. In their systematic review of servant leadership literature, Parris and Peachey (2013) claimed five distinct studies named Jesus as the ultimate servant leadership exemplar. Parris and Peachey noted those authors use Jesus' teachings to His disciples as a foundation for their various servant leadership models. Sendjaya and Sarros (2002) were direct in their assessment claiming "it was Christianity's founder, Jesus Christ, who first taught the concept of servant leadership" (p. 58). Sendjaya and Sarros further claimed Jesus' life described in the biblical narrative demonstrates evidence for servant leadership teaching and practice dating back two thousand years. Blanchard and Hodges (2008) go beyond simply attributing servant leadership's roots to Jesus' example equating virtually all aspects of servant leadership to the model Jesus provided. Blanchard and Hodges claimed Jesus was clear to His followers concerning how they should lead--"by being effective servant leaders" (p. xi). Therefore, a predisposition equating the Christian leadership question with servant leadership is an understandable norm.

A DIFFERENT ANGLE ON THE QUESTION

Some scholars and practitioners are likely content with servant leadership as the sole, or at least most adequate, response to the Christian leadership question. One might be content with such a position if only acknowledging how Jesus led. Instead of only exploring how Jesus led, the present study examines what leadership traits He despised. Negative role models are useful to study and should not be ignored because of their negativity (Gini & Green, 2012). Gallos (2008) noted studying negative role models for the purpose of training is reasonable. Learning from negative role models is useful to understand what persons should not do in a given situation (Gächter, & Renner, 2018). Examining bad leadership is not done to celebrate the negative behaviors but to convert them into a purposive heuristic (Baden, 2014). In that vein, this study uses a different angle to address the question by examining Jesus' reactions to the toxic leadership He encountered. As such, the lens shifts from the common mode of examining Jesus' positive leadership attributes to considering Jesus' description of unfavored leadership. The primary research question follows:

RQ: As the founder of Christianity, how did Jesus describe leadership He did not prefer?

TOXIC LEADERSHIP THEORY

To understand Jesus' description of His rejected leadership traits, one must examine how Jesus reacted to certain toxic leaders. Toxic leadership theory provides a framework for understanding the negative leadership Jesus encountered. Toxic leadership is an emerging theory with robust scientific support for its premises. Some of the foundational literature is discussed generally, and the specific theoretical construct used for this study is examined. Toxic leadership theory and its consequences are important elements warranting explanation prior to examining Jesus' description of the bad leaders He encountered.

TOXIC LEADERSHIP IN GENERAL

Various researchers have studied toxic leadership in a general sense by providing descriptions of toxic leaders and toxicity in organizational environments. The term toxic was first used by Whicker (1996) to label certain negative leadership characteristics. Whicker's description was based on qualitative research across various professions. Whicker specifically described a toxic leader as "maladjusted, malcontent, and often malevolent, even malicious" (p. 11) and also noted how the success of a toxic leader is often characterized by extreme uses of positional power and comprehensive control measures. Whicker further noted toxic leaders often appear insecure concerning many basic or lower level needs on Maslow's hierarchy. Part of Kusy and Holloway's (2009) research was specifically focused on describing the toxic individual's personality. Kusy and Holloway summarily defined the toxic personality as one routinely demonstrating certain detrimental behaviors in the work environment which have a debilitating effect on the various people, groups, and organizations involved. Detrimental behaviors alone are not helpful in the work environment, but Kusy and Holloway note how these toxic individuals "pervade our thoughts and sap our energies" (p. 4). Reed (2004) had an interest in describing toxic leadership in the military services. Reed claimed no one particular action or behavior could solely cause a leader's toxic labeling. However, Reed further described several toxic leader characteristics including lack of concern for followers' well-being, a severely negative interpersonal method of interacting with others, and a primary motivation revolving around one's own self-interest.

The three previous research efforts each made an attempt to describe a toxic leader or at least the characteristics of a toxic individual fulfilling a leadership role. Descriptions are helpful and most abundant in the toxic leadership literature. Some researchers have endeavored to move toward a toxic leadership theory in an effort to better operationalize those general descriptions. Lipman-Blumen (2005) reviewed several different cases of toxic leadership across various sectors including for profit, not for profit, political, private, and the like. According to Lipman-Bluman, a toxic leader is labeled as such when he or she demonstrates several different types of destructive actions while simultaneously demonstrating various flawed personal traits, but "to count as toxic, these behaviors and qualities of character must inflict some reasonably serious and enduring harm on their followers and their organizations" (p. 18). Pelletier (2009) took Lipman-Bluman's detailed descriptions and worked to develop a survey instrument measuring the toxicity of a leader. Pelletier developed the Perceptions of Toxic Leadership scale measuring eight dimensions of toxic leadership. Working separately but with similar intent and comparable findings, Schmidt (2008) developed an instrument measuring toxic leadership in five dimensions. Moving from general description to specific theory is an important step in understanding toxic leadership more thoroughly.

TOXIC LEADERSHIP IN SPECIFIC

Schmidt (2008) described toxic leaders as "narcissistic, self-promoters who engage in an unpredictable pattern of abusive and authoritarian supervision" (p. 57). The definition provided by Schmidt accurately captures the essence of toxic leadership and is the definition and understanding of the theory used in the present study. As indicated by the description, Schmidt identifies the five dimensions of toxic leadership as including abusive supervision, authoritarian leadership, narcissism, self-promotion, and unpredictability. Schmidt conducted qualitative research in order to isolate the five dimensions. Three of the dimensions, abusive supervision, authoritarian leadership, and

narcissism, already had existing support in the literature related to bad leadership. The final two dimensions, self-promotion and unpredictability, emerged from Schmidt's qualitative research. The Toxic Leadership Scale was developed as a result of this research and measured the five dimensions via thirty questions.

The five toxic leadership dimensions are individually defined and described as follows. Abusive supervision is classically defined by Tepper (2000) as a "sustained display of hostile verbal and nonverbal behaviors, excluding physical contact" (p. 178). Cheng, Chou, Wu, Huang, and Farh (2004) described authoritarian leadership as the leader exerting absolute authority and total control over followers including the requirement for unqualified obedience. Narcissism is typically understood as a personality trait that includes actions or behaviors demonstrating arrogance, entitlement, grandiosity, self-absorption, and hostility toward rejection based on a fragile self-esteem (Rosenthal & Pittinsky, 2006). Unpredictable leadership behavior is easily understood yet Schmidt (2008) specified how unpredictability in a toxic leader includes erratic negative behavior that magnifies the negative results. Additionally, Schmidt described the self-promotion dimension as involving behaviors used by the leaders to promote their personal interests or agendas instead of focusing on the organization's interests. According to Schmidt, these self-promoting actions are generally designed to produce a positive image that ascends the organizational ranks and captures the attention of higher-level leaders.

Schmidt (2014) continued to test and develop the Toxic Leadership Scale reducing its total items from thirty to fifteen. In its shortened version, the instrument still measures the same five toxic leadership dimensions. In its original format or in its short form, the instrument has been used in several subsequent studies (Bell, 2017; Dobbs, 2014; Gallus, van Driel, Walsh, Gouge, & Antolic, 2013) to measure leadership toxicity. Having been found valid and reliable in each of these studies and having more widespread use in the limited toxic leadership literature, the five-dimension toxic leadership theory is considered credible for application in the present study.

THE CONSEQUENCES OF TOXIC LEADERSHIP

The name of the theory connotes a leadership style that is poisonous, lethal, or otherwise quite harmful in effect. The consequences of toxic leadership are important to understand because it seems apparent toxic leadership is a pervasive problem in contemporary organizations. For example, Kusy and Holloway (2009) found 94% of their research participants claimed to have worked with toxic individuals at some point in their professional career. Additionally, Bell's (2017) study reported "that 78% of followers have worked with a toxic leader" (p. 89). Toxic leadership research wanes in comparison to research in the general leadership field. The overall lack of research on toxic leaders is surprising when understanding the apparent widespread nature of both toxic individuals broadly and toxic leaders specifically. As such, a brief survey of some of the consequences of toxic leadership follows.

The following studies illustrate the serious consequences toxic leaders exert on followers and organizations. Lian, Ferris, and Brown (2012) found the abusive supervision dimension is strongly related to various organizational deviance behaviors such as the intentional decrease in productivity levels by followers. Thus, followers may be likely to repay their toxic leader with slowed productivity having obvious negative consequences on the organization. Xu, Loi, and Lam (2015) found a relationship between abusive supervision and the emotional exhaustion of followers. Xu et al. described emotional exhaustion as a follower's purposeful withholding of new ideas or serious

concerns about issues in the workplace. It becomes clear followers may hold back both their physical and mental efforts in response to such leadership behavior. Bell's (2017) research found the self-promotion dimension had a direct negative effect on the follower's level of active engagement. Bell noted active engagement by followers was best understood as being contrasted with followers who were only passively involved. Naseer, Raja, Syed, Donia, and Darr's (2016) study indicated the authoritarian leadership dimension had a negative effect on a follower's level of creativity. Since creative thinking is a mental effort, once again, the consequences of a toxic leader are demonstrated to have a negative impact on both physical and mental efforts of followers. Pelletier's (2012) research indicated some followers of a toxic leader will experience increased rebellious tendencies or a "greater intent to challenge the leader" (p. 412). Schmidt (2014) found toxic leadership would negatively impact individuals and groups on various outcomes including productivity, job satisfaction, organizational commitment, and organizational trust. As demonstrated, toxic leaders and toxic leadership have many various negative outcomes on individuals, groups, and organizations including the intentional decrease in productivity levels (Lian et al.), the emotional exhaustion of followers (Xu et al.), the decreased level of active engagement (Bell), the decreased level of creativity (Naseer et al.), increased rebellious tendencies (Pelletier), and decreases in productivity, job satisfaction, organizational commitment, and organizational trust (Schmidt). The consequences of toxic leadership are significant.

NEW TESTAMENT TOXIC LEADER EXEMPLARS

The primary question of this research, concerning Christian leadership, has already been framed in the research question - how did Jesus describe leadership He did not prefer? This section will ultimately provide clarity concerning that question. In order to produce this clarity, a social and cultural texture analysis of Jesus' interaction with the Jewish leaders in Matthew 23:1-7 is conducted. Initially, the social and cultural analysis method is described. The method is then applied to the narrative account in Matthew's gospel. Ultimately, the analysis reveals the presence of certain toxic leader exemplars.

SOCIAL AND CULTURAL TEXTURE METHOD

The social and cultural texture method is generally understood first as a qualitative method of hermeneutical inquiry focused on ancient documents as the data source. Qualitative methods focus on a naturalistic approach to inquiry that is generally inductive in essence (Patton, 2009). A qualitative method is useful for the present research as the goal is to glean knowledge and understanding directly from a specific incident and then apply that knowledge and understanding more broadly. Creswell and Poth (2018) categorized hermeneutics as a regular mode of qualitative inquiry. Hermeneutics is a broad term used to classify efforts to interpret written texts. Yin (2018) argued hermeneutics should be understood as valid and reliable methodology as is often ascribed to certain quantitative methods. Creswell and Poth noted the usefulness of hermeneutical inquiries in analyzing textual based documentation.

Several different specific hermeneutical methods exist. However, in its very broadest sense hermeneutical analysis should produce meaning from a text. According to Patton (2009), the meaning derived from a text through a hermeneutical approach depends, among other things, "on the cultural context in which it was originally created" (p. 113). Patton further noted hermeneutics

can provide a researcher the theoretical framework by which he or she can then determine the author's original context and purpose for writing. One of the primary goals of this present work is to accurately understand the meaning, purpose, and context presented by the narrative account in Matthew 23. As such, a hermeneutical inquiry is the correct choice of research methodology. Patton stated hermeneutical inquiry provides a useful perspective in interpreting various types of written documents "especially biblical" (p. 114) texts.

Social and cultural texture analysis is a particular hermeneutical approach, and the approach specifically applied in the present study because it calls special attention to the dynamic of the world of the author and the original readers. As indicated by Koptak (1999), this analytical method provides interpretive insight concerning how significant social and cultural phenomena are represented in the text. Robbins (1996) listed three primary dimensions of social and cultural analysis as specific social topics, common social and cultural topics, and final cultural categories. Each of these dimensions aids in understanding how the discourse is related to the societal and cultural realities existent at the time. The second dimension, common social and cultural topics, is the specific tool applied in the present work. Robbins clarified the scope of this dimension as concerning "the social and cultural systems and institutions that it [the text] both presupposes and evokes" (Robbins, 1996, p. 159). According to Bayes (2010), this dimension is concerned with the regular topics that are evident in a text. This dimension, therefore, considers the social and cultural topics relevant to those characters inside the text. The characters within a text would naturally be very familiar with the common social and cultural topics within their own society (Gowler, 2010). This familiarity results from prolonged inclusion or awareness of a society, but the familiarity may not exist for modern readers. Thus, as van Eck (2001) stated "what is needed is a social-scientific analysis of [the] texts" (p. 595). Robbins noted the three important social and cultural institutions and systems are family, patron-client relations, and cultural symbol systems. Bayes stated that these three institutions and systems are manifested in a text through various topics including honor, shame, legal contracts, and purity codes. Robbins added kinship, hospitality, conflict, temple and household, meals and fellowship, and status to the list of relevant topics impacting these systems and institutions. Therefore, it is expected a text will indicate the presupposed relevancy of these regular topics and consider them as part of the discourse. In the following section, the social and cultural texture analysis method is applied to Jesus' encounter with the Jewish leaders.

ANALYSIS OF MATTHEW 23:1-7

The social and cultural analysis of Matthew 23:1-7 reveals several manifestations of the social and cultural institutions relevant to the original author, original readers, and characters within and associated with the text. Each verse is taken in turn and in the order presented by Matthew. Analysis only is provided in this section with conclusions provided in the following section. All scripture quotations are from the New American Standard Bible.

VERSE 1. Matthew begins the narrative clearly identifying the original audience by stating "Jesus spoke to the crowds and to His disciples." At face value, it is clear the original audience included the Jewish leaders themselves, Jesus' own followers, and the crowds gathered to hear His teaching. Esler (2015) claimed these groups were all primarily Israelites of Jesus' time noting Matthew records Jesus' activities as being mainly restricted to the Jewish nation. DeSilva (2004) asserted the evidence in the text indicates a Jewish audience based on the reality that the author does

not make a great effort to explain the social and cultural aspects and/or customs within the text. The author assumed his Jewish audience would have well understood the social dynamic presupposed in the text along with the crowds and disciples.

VERSE 2. The second verse is the beginning of Jesus' statements directed to the scribes and Pharisees who "have seated themselves in the chair of Moses." Some debate exists among scholars as to whether a physical chair of Moses existed in the temple. General agreement exists among many scholars that the chair of Moses, literal chair or not, represents the teaching and civil authority of the Jewish leadership (deSilva, 2004; Michaels, 1981; Nelaval, 2008; Powell, 1995). Jesus' condemnation of these leaders was not because they held leadership positions but was because of their autocratic and absolutist application of their leadership role (deSilva, 2004; Michaels, 1981). The latter fact becomes evident in subsequent verses.

VERSE 3. Jesus confirmed that His hearers should observe and follow the teachings of the Jewish leaders but to not follow the example of their deeds "for they say things and do not do them." Powell (1995) indicated how one might assume that the teachers of the law would be dependable followers of the law, but such was not the case with the scribes and Pharisees. Viljoen (2018) further noted how the Jewish leaders are presented in this verse as "insincere and untrustworthy" (p. 6). The teaching proclaimed by the Jewish leaders was not the problem. Jesus condemned them for not reliably applying their own teachings.

VERSE 4. A transition of sorts begins in verse four. Nelavala (2008) indicated this transition includes Jesus pointing to some "specific things that 'they' [scribes and Pharisees] do that are against what they teach" (p. 27). Jesus stated the Jewish leaders "tie up heavy burdens and lay them on men's shoulders" while simultaneously being "unwilling to move them [the heavy burdens] with so much as a finger." DeSilva (2004) claimed Jesus is referring to the body of abusive religious laws that He would have regarded as "oppressive and impossible" (p. 267). Apparently, these Jewish leaders were using their position of governance in ways one might describe as ruthless or heartless.

VERSE 5. Jesus continued in verse five noting how these Jewish leaders were conditioning their behaviors because they wanted "all their deeds to be noticed by men." Esler (2015) claimed Jesus is referring to the scribes and Pharisees' habit of "parading their pious deeds in public" (p. 45). Viljoen (2018) noted how the Jewish society at the time was an honor and shame society and the scribes and Pharisees had an ongoing goal to seek honor and recognition from the larger social system. Their behaviors and actions were apparently more about promoting self than about promoting the kingdom of God.

VERSES 6 AND 7. In the final two verses, Jesus provided several examples of the level of self-appreciation held by the scribes and Pharisees (Michaels, 1981). Jesus first noted in v. 6 how these leaders loved having the "place of honor at banquets and the chief seats in the synagogues," and then in v. 7 Jesus noted their great appreciation for "respectful greetings in the market places, and being called Rabbi by men." Powell (1995) said these verses should be interpreted as the scribes and Pharisees doing these things so as to "bring glory to themselves" (p. 432). Viljoen (2018) used the word "vanity" (p. 6) to help describe these actions and behaviors. Indeed, the scribes and Pharisees seemed to have developed a great sense of personal admiration.

As a final note regarding the social and cultural analysis of Matthew 23:1-7, one cannot escape the fact Jesus was communicating about the scribes and Pharisees' hypocrisy. Pollmann (2001) claimed Jesus is clearly calling out the Jewish leaders related to their double standard. Saldarini (1992) claimed this is one of many examples of Jesus charging the Jewish leaders with hypocrisy. Pollman noted Matthew 23 is basically an entire speech given by Jesus against the scribes and Pharisees' hypocritical behavior. Although each verse in Matthew 23:1-7 should be considered individually and in detail as has been completed here, it would be a mistake to not also recognize the higher-level theme of hypocrisy as evidenced within the text.

TOXIC LEADER EXEMPLARS

A brief comparison of the toxic leadership dimensions to the actions and behaviors of the scribes and Pharisees is presented. The comparison provides considerable evidence Jesus was describing what is now referred to as Toxic Leadership. The scribes and Pharisees provide a clear example of Toxic Leadership in a first century Jewish context. As with the previous section, all scripture quotations are from the New American Standard Bible.

ABUSIVE SUPERVISION. The first dimension of Toxic Leadership identified by Schmidt (2008, 2014) was abusive supervision. Schmidt accepted Tepper's (2000) definition of abusive supervision as being a "sustained display of hostile verbal and nonverbal behaviors, excluding physical contact" (p. 178). Jesus was negatively describing abusive supervision in Matthew 23:4 when He said "They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger." DeSilva (2004) seemed to confirm this reality by describing the extremely difficult and oppressive nature of the law imposed by the Jewish leaders. Both verbally and nonverbally, the scribes and Pharisees governed with hostility toward the common Jew.

AUTHORITARIAN LEADERSHIP. The second dimension noted by Schmidt (2008, 2014) was authoritarian leadership. Schmidt applied Cheng et al.'s (2004) description of an authoritarian leader as one who demonstrates "behavior that asserts authority and control over subordinates and demands unquestionable obedience from subordinates" (Cheng et al., p. 91). Jesus was rejecting the authoritarian style of the Jewish leaders in Matthew 23: 2-3 where He noted they styled their authority as following Moses but then applied that leadership in a dictatorial manner reminiscent of the 'do what I say not what I do' cliché. The common Jew was not allowed to question this authority. As noted by deSilva (2004) and Michaels (1995), the issue was not whether they had authority to lead but was the authoritarian style of their leadership.

NARCISSISM. The next dimension of Toxic Leadership identified by Schmidt (2008, 2014) was the personality trait of narcissism. Schmidt recognized Rosenthal and Pittinsky's (2006) description of narcissism as "a personality trait encompassing grandiosity, arrogance, self-absorption, entitlement, fragile self-esteem, and hostility" (p. 617). Jesus described four demonstrations of the scribes and Pharisee's narcissism in Matthew 23: 6-7. Jesus noted they loved being greeted respectfully in public, they loved being called Rabbi, they loved the honor seat at banquets, and they loved the chief seats in the synagogues. These Jewish leaders had developed an elevated sense of personal worth and vain admiration (Viljoen, 2018) and worked to "bring glory to themselves" (Powell, 1995, p. 432).

UNPREDICTABILITY. The subsequent dimension of Toxic Leadership theory identified by Schmidt (2008) is unpredictability. Schmidt described this dimension as an unreliable nature in the leader keeping followers from successfully predicting how the leader may act in a given scenario. Schmidt said "negative behavior has negative effects, unpredictable negative behavior might exacerbate the negative results" (p. 30). In Matthew 23:3, Jesus made a clear reference to the unpredictability of the scribes and Pharisees when He stated "they say things and do not do them." The common Jew would have expected their leaders would follow and rightly apply the same law they taught and the strict adherence they expected (Powell, 1995). However, the Jewish leaders were not dependable and not reliable in this manner. The common Jew could not rightly anticipate their leaders' behaviors in various situational realities.

SELF-PROMOTING. The final dimension of self-promoting was described by Schmidt (2008) as when "leaders act in ways that promote their own interests above and beyond the interest of the units they are leading, usually with the intention of maintaining a positive image to upper levels of the leadership hierarchy" (p. 28). Jesus made a strong implication about the Jewish leader's self-promoting behaviors in Matthew 23:5 when He said "they do all their deeds to be noticed by men." Esler (2015) confirmed these behaviors were designed for "parading their pious deeds in public" (p. 45). Honor and shame were serious considerations in the first century Jewish culture. The scribes and Pharisees made it a regular and conscious effort to seek and promote their own honor across the larger social order.

Recognizing the Jewish leaders of Jesus' day as toxic leader exemplars is useful in the contemporary study of the theory. Stuckert (2018) claimed this negative leadership experienced in Jesus' day was ordained by God. Why would God allow such negative leadership? Saldarini (1992) may have the correct answer noting "Matthew uses the scribes and Pharisees as negative examples to define true leadership" (p. 670). Whether this was Matthew's intention or simply a by-product, the following discussion is developed from the same mindset. Understanding Jesus' rebuke of the toxic leaders He encountered aids in determining what is true Christian leadership.

DISCUSSION

In this section, a thorough discussion of the analysis and findings is presented. The study's research question is specifically addressed providing clarity concerning what should not be considered as Christian leadership. Learning from a different perspective leads to the development of a distinctly Christian leadership construct - Healthy Leadership. As such, the characteristics of Healthy Leadership are examined. In order to provide some immediate benefit by way of practical application, several recommendations for executive leaders are provided. Finally, a section detailing the future research needs concerning both toxic leadership and healthy leadership is presented.

WHAT IS NOT CHRISTIAN LEADERSHIP?

The present work is based on searching for an answer to the question of what constitutes Christian leadership. Specifically, the research has focused on determining how Jesus, as the founder of Christianity described leadership He did not prefer. The idea has been that understanding what leadership Jesus did not prefer would then provide insight as to what leadership Jesus would prefer. Whatever leadership is preferred by Jesus would naturally then be understood as a Christian

leadership construct. As has been demonstrated, Jesus's interaction with the scribes and Pharisees makes clear that He did not prefer nor approve of their leadership style. That leadership style has been demonstrated as Toxic Leadership with the scribes and Pharisees now understood as toxic leader exemplars. Thus, one can initially conclude whatever Christian leadership is, it is not Toxic Leadership. As such, an important conclusion is toxic leader behaviors should not be characteristic of a Christian leader. Therefore, one can assume toxic leader behaviors are not Christlike. The ability to state Christian leadership is not toxic in nature does not provide specific clarity as to what is Christian leadership. However, knowing the specific dimensions of toxic leadership along with knowing Jesus did not approve of that leader behavior does allow one to work in reverse by identifying the leadership concepts that are polar opposites of the toxic leadership dimensions. By learning what is not Christian leadership, perhaps it is possible to point to what is Christian leadership. The following section addresses what is being called Healthy Leadership and makes a brief case for it as a possible understanding of leadership from a Christian perspective.

CHARACTERISTICS OF HEALTHY LEADERSHIP

Healthy leadership is possibly best described as being more concerned with the well-being of followers and organizations than of the leaders themselves. Healthy leadership is describing the process of leadership behaviors, attributes, and activities which seek to promote the health of followers and organizations. As previously mentioned, the dimensions of healthy leadership are conceptually conceived as being the polar opposites of the toxic leadership dimensions. This method starts with the choice of the word healthy in naming the concept. Using the word toxic addresses the very poisonous nature of a toxic leader. A poisonous substance is deadly to a body. By contrast, healthy substances maintain the vitality of a body. Toxic Leadership is detrimental to followers and organizations whereas Healthy Leadership is beneficial to the organization and its members. Healthy Leadership is described as involving six dimensions. Figure 1 demonstrates the six dimensions of healthy leadership.

RESPECTFUL OVERSIGHT. The first dimension of healthy leadership is respectful oversight as contrasted with the abusive supervision dimension of a toxic leader. Respectful oversight is defined here as holding followers in high esteem while overseeing their work at appropriate levels. Respectful oversight honors the intrinsic value of the individual while supervising work without elements of hostility. Respectful oversight recognizes the dignity of the person while not abdicating the important role of administration.

VOLITIONAL LEADERSHIP. The second dimension is volitional leadership as contrasted with authoritarian leadership. Volitional leadership involves a leader whose leading inspires volitional following among organizational members. Volitional leadership does not focus on legitimate power, extreme measures of controlling, nor extreme demands for obedience. Volitional leaders do not remind followers of their own position but do encourage free and critical thinking.

ALTRUISM. The third dimension is altruism being contrasted with narcissism. Altruism in this vein is an unselfish concern for the health and well-being of followers. Altruism will often involve the leader's personal sacrifice of time, effort, or energy. Altruism is follower-focused in a right balance as the leader demonstrates humility and meekness through caring.

Figure 1: The Six Dimensions of Healthy Leadership
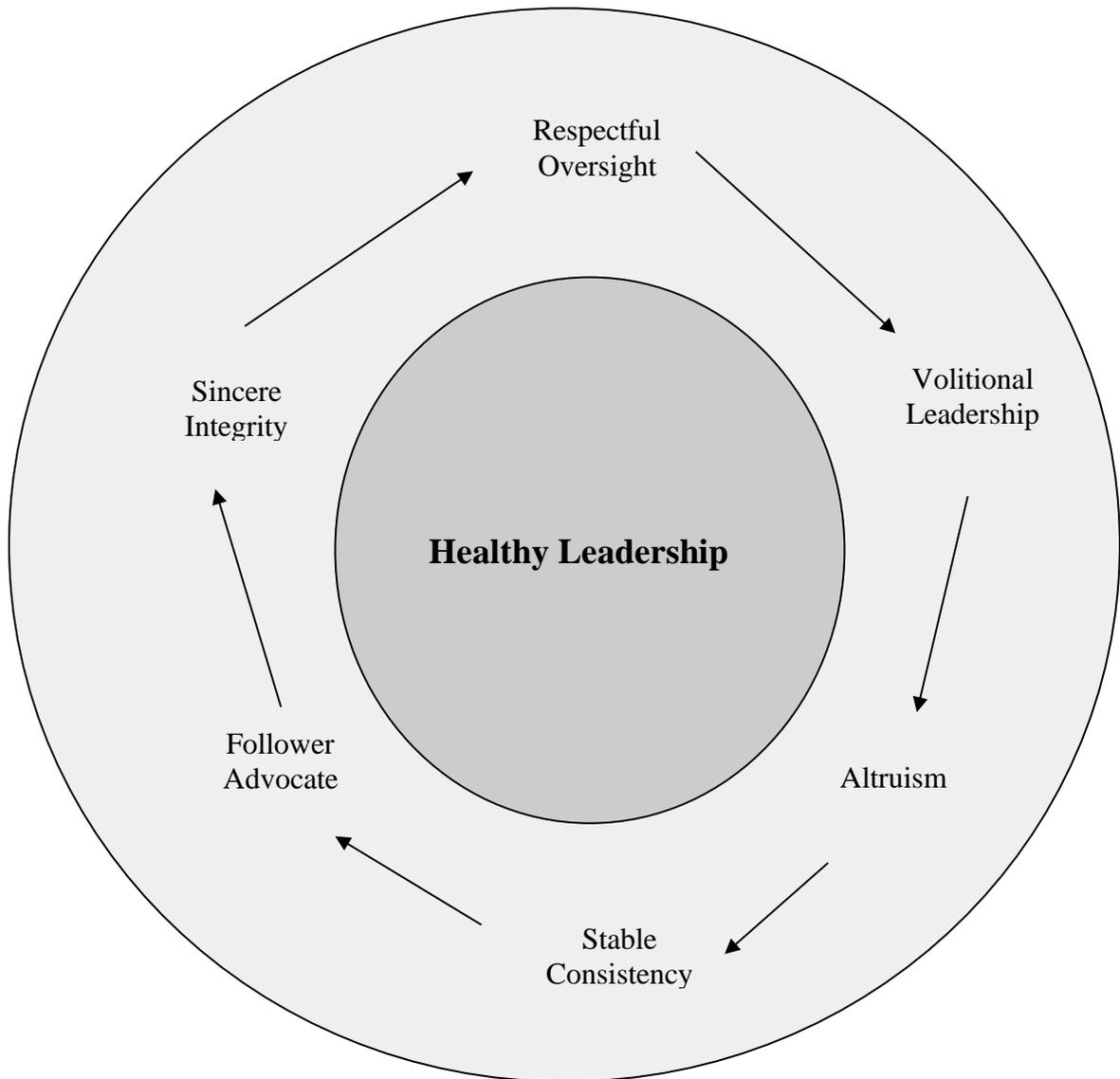
STABLE CONSISTENCY. The fourth dimension is stable consistency as contrasted with unpredictability. Stable consistency should be understood as the leader providing a consistent set of predictable behaviors and responses that are calm, ordered, and thoughtful. Stable consistency provides the follower a safe haven in cases of organizational turmoil and crisis. Stable consistency provides followers the ability to accurately anticipate leadership decisions and then contour their work toward that end.

FOLLOWER ADVOCATE. The fifth dimension is named the follower advocate being contrasted with the self-promoting dimension. To be a follower advocate would involve a leader promoting the interests of their followers in conjunction with the organizational goals. A follower

advocate will encourage followers to pursue professional interests that correspond to long term goals. A follower advocate will both defend their followers and tout their accomplishments up the hierarchical ladder in the organization.

SINCERE INTEGRITY. The final dimension of healthy leadership would involve sincere integrity which is contrasted with hypocrisy. Sincere integrity would include the willing demonstration of various virtuous behaviors such as truthfulness, incorruptibility, and general honorableness. To be truthful with followers is always important, but to want to be truthful with followers is meaningful at an even higher level.

RECOMMENDATIONS FOR EXECUTIVE LEADERS

Six distinct recommendations are suggested for executive leaders. Initially, executive leaders should take time to assess the current level of Toxic Leadership within their organization. Toxic Leadership is a pervasive problem in organizations and is having a widespread negative impact. Executives must understand the need to assess mid-level managers regarding their potential toxic behavior. Surveying the organizational followers would help to provide such information. Once an assessment of the current toxicity level has been established, executive leaders should take specific action to retrain the toxic leaders identified within the organization. These leaders should be allowed the opportunity to learn and apply the six dimensions of Healthy Leadership. As such, retraining should focus on developing organizational specific behaviors that apply the healthy leadership dimensions appropriately within that organizational context. The third recommendation is straightforward but may be unpleasant for some. Toxic leaders who have not responded to the retraining effort should be removed from the organization. Removing a mid-level leader with many years of service is not an easy choice to make. However, the overall organizational health depends on removing the poison from the system. If the poison is not responding to the antidote, then stronger measures must be taken. If retraining proves ineffective, these toxic leaders need to be provided with the opportunity to be successful elsewhere.

The final three recommendations are more proactive whereas the first three were more reactive in nature. Executive leaders are always focused on the development of new, junior leaders within the organization. There should be a conscious effort made to include training on the six dimensions of Healthy Leadership in every leadership development program within the organization. Starting with junior leaders makes sense because their development is already a customary activity. The next step is to create leadership reward systems that promote the six healthy leadership traits. Reward systems do not have to be financial in design. The appropriate reward systems will likely be organization specific and even leader specific. Executive leaders should remember they will get more of what they reward. As such, to reward the enactment of Healthy Leadership behaviors will cause more of those behaviors to occur. Finally, executive leaders should not forget to focus on followers with their consideration. Each recommendation thus far has been focused on leaders at various levels within the organization. However, the organizational member may require some socialization to healthy leadership as well. Followership training should be implemented with a focus on the critical thinking and active engagement of the organizational members. Followers should learn to see themselves as partners in accomplishing the organization's mission as they follow the healthy lead they have been provided.

FUTURE RESEARCH OPPORTUNITIES

Several future research opportunities exist related to both toxic leadership and healthy leadership. These future research endeavors include opportunities that are qualitative, quantitative, and action research oriented. The present work ceased analysis at Matthew 23:7. However, in the remaining part of Matthew 23 Jesus continued with what is customarily known as the seven woe statements. Understanding these seven woes as being directed toward toxic leader exemplars may provide insight regarding the potential outcomes of toxic leadership in a contemporary context. Likewise, understanding the woe statements as pertaining to toxic leaders may allow examination of the opposite realities of each of the seven woes using the same reverse understanding as was employed in the present work. The result may provide insight into positive outcomes one might expect from healthy leadership. Both of those future research efforts would require a new qualitative approach that applies some specific hermeneutical analysis.

In the area of potential action research, there are at least two opportunities. First, a toxic leader rehabilitation program needs to be developed. It has been suggested here that some toxic leaders can be retrained. However, no such formal retraining program seems to currently exist in the literature. It would not be feasible to expect every toxic leader can be reformed, but perhaps many can if some formal program were developed and implemented. Second, a healthy leadership training program also needs some action research work to be completed. It has been suggested here that training junior leaders and other leaders within the organization on the six dimensions of healthy leadership would be beneficial. That is a logical assertion, but a formal training program needs to be developed along those lines.

Finally, the Healthy Leadership construct needs additional research that is both qualitative and quantitative. In order to develop Healthy Leadership to the level of theory, qualitative inquiry must follow first. The specific dimensions mentioned in the present work need empirical validation. Qualitative work should be completed as a first step in order to work toward the development of a validated instrument that could measure healthy leadership. The result of the qualitative work could narrow or broaden the current constructs associated with healthy leadership. Once the qualitative scale development work has been completed, then several iterations of quantitative work would necessarily follow in order to determine validity and reliability of the instrument. Ultimately, the development of a validated survey instrument that could measure the healthy leadership dimensions would contribute significantly in advancing healthy leadership from concept to theory.

CONCLUSION

Understanding what constitutes Christian leadership will continue as a point of interest for many. The present work focused on addressing the idea of Christian leadership by attempting to determine what is not Christian leadership. As such, the main force of this work was to examine what leadership style did Jesus not prefer since He is the founder of the Christian religion. The social and cultural analysis of Matthew 23:1-7 reveals Jesus did not prefer what is contemporarily understood as Toxic Leadership. Seeing the scribes and Pharisees as toxic leader exemplars allows one to approach the Christian leadership question from a different direction. Whatever Christian leadership should be understood as, it becomes clear to see that it is not toxic. As such, the concept of healthy leadership emerges as a distinctly Christian leadership construct. The six dimensions of healthy leadership have been identified as respectful oversight, volitional leadership, altruism, stable

consistency, follower advocate, and sincere integrity. Several recommendations for future research have been offered and should be pursued because too few organizational members have experienced a healthy form of leadership.

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TURNING FROM TOXICITY TO HEALTHY LEADERSHIP ENVIRONMENTS: AN INNER-TEXTURAL ANALYSIS OF JOHN 10:1-21

Mark L. Atterson

Regent University

ABSTRACT: The research explored John 10:1-21 utilizing an inner textural analysis to explore the possibility of the dark side of leadership and toxic followership. In the passage, Jesus utilized a Hebrew form of teaching called a *masal* (short allegory or parable) to distinguish his leadership with that of the Judean religious leaders. The research provides a window into the toxic, Judean spiritual leadership of the first-century contrasted with the shepherd leadership metaphor utilized by Jesus. The Judean leaders lacked compassion and expelled the man healed of blindness, while Jesus, a new kind of leader, (noble, altruistic, self-sacrificing, and follower-oriented) provided a new community for those excommunicated from the Jewish synagogue and community for believing in Jesus' teaching. The analysis and conclusion found in the *masal* add to the current literature on the dark side of leadership and toxic followership, while providing an alternative form of follower-oriented leadership and pathway for followership.

KEYWORDS: *Masal, Good Shepherd, Followership, Dark Side*

Turning from Toxicity to Healthy Leadership Environments:
An Inner-Textual Analysis of John 10:1-21

In John 10:1-21, Jesus taught a contrasting, allegorical parable, called a *masal* in Hebrew tradition, which was common among Jewish, spiritual teachers to aid in making complex, often contrasting spiritual truths simple (Curkpatrick, 2002). Even though Jesus as the good shepherd is of considerable theological importance in this text, within its unique context the *masal* also indirectly discussed spiritual abuse (the dark side of leadership), toxic followership, isolation, and a means to turn from toxicity to healthy leadership environments In this context, Jesus contrasted himself as a good shepherd to some of the dysfunctional, spiritual leadership of his day. This study explored John 10:1-21, utilizing a socio-rhetorical, inner textual analysis, intersecting with the leadership literature for congruency and relevant application.

METHODOLOGY

The inner textual analysis is a sub texture of socio-rhetorical analysis, developed by Robbins (1996). The socio-rhetorical approach provides an approach that uncovers data in social scientific terms. Socio-rhetorical analysis of a text looks at the text itself, other literature of its time, social and cultural aspects of the texts, ideological frameworks at work in the text, and a sacred sense of the divine in the text. Robbins identified these approaches as textures. This study explores the text itself, which Robbins identified as the inner textual analysis of a text. The inner textual analysis comprises of five sub textures (a) repetitive texture, (b) progressive texture, (c) opening-middle-closing texture, (d) narrational texture, (e) argumentative texture, and (f) sensory-aesthetic texture. The study explored the sub textures, utilizing the English Standard Version (ESV). For purposes of this article, only those sub textures that provided relevant or fresh insight were discussed.

REPETITIVE-PROGRESSIVE ANALYSIS

The repetitive-progressive analysis of John 10:1-6 (Table 1) revealed two important observations. First, the *masal* initially emphasized the sheep (followers) through repetition. Second, the pronouns 'they' and 'them' in v. 6 do not refer to the sheep in the *masal* like the other occurrences. Instead the pronouns describe the audience, linking it to the previous passage or context. These two observations help to illuminate the nuances of Jesus' *masal* in light of a toxic leader-follower environment of which Jesus provided a hope-filled alternative.

Repetitive-progressive texture in vv. 1-6, 8, 16 indicates an emphasis on sheep (Table 1). Alongside the sheep, the *masal* focused on the problem with false shepherds (thieves and robbers). From these verses, the sheep know the voice of the shepherd and live protected by the gatekeeper. The sheep know the voice and listen to their shepherd and reject the voice of the false shepherds.

CONTEXT UNVEILED. While inserting the third person plural pronouns, 'they' and 'them' in the table for v. 5, a problem occurred at v. 6. In this verse, the pronouns referred to an audience not discussed in the *masal*. This propelled the research to go deeper in context. From the larger context, the pronouns referred to the Pharisees from the previous verse in ch. 9, "Some of the

Table 1

Contrasting Thieves Robbers, and Strangers with True Shepherds

Repetitive-Progressive Texture of John 10:1-5, 8, 16

1:	Truly, truly I say to you	he	enters	sheepfold		door	thief and robber				
2:		he	enters	sheep		door	shepherd				
3:		him, his, he, his		sheep, own sheep,	by name				gatekeeper	voice, calls	leads them out	
4:		he, his he		all his own sheep	by name					know his voice	brought, goes before them	follow
5:		him, his		they, they, they				stranger, him, his		do not know voice		will not follow; will flee
8:				sheep						did not listen		
16:				other sheep, they					to my voice	they will listen		

Pharisees near him heard these things, and said to him 'Are we also blind?' Jesus said to them, 'If you were blind, you would have no guilt, but now that you say, 'We see,' your guilt remains'" (John 9:40-41). The *masal* took place as a part of ch. 9, and the Pharisees were referred to in John 10:6. John 9:40-41 took place in the larger context of ch. 9, which fits within the larger context of the Feast of Booths (7:1-10:21). In this case, the repetitive-progressive texture unveiled the context because those third person pronouns could not fit outside of this context.

The context of John 10:1-21 has been debated among scholars because of the same type of terminology in 10:25-30. Beutler (2017) noted that three months would have occurred between the feasts and the link to the parable is organized theologically instead of simultaneously. Observing the placement of 'them' and 'they' in v. 6 uncovers the previous context.

OPENING-MIDDLE-CLOSING ANALYSIS

The context found in v. 6 helped to determine the greater context of the Feast of Booths, which proved important in the opening-middle-closing textural analysis. The opening-middle-closing textural analysis of John 10:1-21 occurs within a broader discourse which begins at John 7:1 and ends with 10:21 (Table 2). Jesus healed the man born blind and displayed his own identity as a noble and compassionate spiritual leader, sending the man to the pool of Siloam during the Feast as part of the healing. DeSilva (2004) noted the Festival of Tabernacles included a seven-day ritual with priests at the pool of Siloam. According to deSilva, the priests would draw water from the pool, sing from Isaiah 12:2-6, and travel to the temple, pouring the water as an offering to God for his provision of life and rain for the harvest.

Table 2

The Feast of Tabernacles (Booths)

Opening-Middle-Closing: John 7:1-10:21		
Opening	John 7:1-24	Jesus traveled to the Feast of Tabernacles and taught in the temple even though the Judean religious leaders threatened his life.
Middle	John 7:25-8:5	Jesus reveals his messiahship, his truthful teaching, and his divinity. The Judean religious leaders, mainly the Pharisees, sought to arrest and kill Jesus, accusing Jesus of demon possession instead of being the divine Christ. The Pharisees tried to stone Jesus, but he escaped and hid from leaders.
Closing	John 9:1-10:21	As Jesus is leaving the temple, he healed a man born blind and sent the man to the pool of Siloam. The man born blind was cast out by the Pharisees. Jesus sought him, received him upon the man's profession of faith. Jesus contrasts his compassionate, noble leadership with the accusations and evil he experienced at the Feast.

The healing became a very public, spiritual matter. In response, the neighbors and witnesses of the man's blindness brought the newly healed man to the Pharisees (Jn 9:8, 13). Instead of marveling at the man's healing, the Pharisees accused Jesus of sin because he healed the man on the Sabbath, causing a division among them (9:15-16). After interviewing the man and his parents, the Judean leaders in the text refused to believe the man was born blind and cast the healed man out (Jn 9:17-34).

In John 9:35-41, Jesus heard about the newly healed man's account with the Pharisees who cast him out. Jesus went and found the man healed of blindness, securing the man's faith in him (Jn 9:35-38). In response to the man's faith and the Pharisee's actions, Jesus declared that he will judge those false leaders who are blind but pretend to see (Jn 9:39-41). Table 3 below demonstrates the contrast between a healthy, compassionate leader and toxic, dangerous leaders.

Table 3

Jesus, the Blind Man, the Pharisees and the Pool of Siloam

Opening-Middle-Closing: John 9:1-10:21		
Opening	John 9:1-7	Jesus showed compassion to a man born blind who the Judean leaders accused of an inherent scandalous sin committed either by him or his parents. Jesus stated that man was born blind so that God would display his works in him. Jesus heals him with mud and sent him to the pool of Siloam.
Middle	John 9:8-34	The neighbors and witnesses of the man's blindness bring the man before the Pharisees, who accuse him of sin and ignorance. The Pharisees cast the newly healed man out.
Closing	John 9:35-10:21	The Pharisees cast the newly healed man out. Jesus sought him and received him upon the man's profession of faith. Jesus contrasts his compassionate, noble leadership with the accusations and evil he experienced at the Feast.

Within the *masal* (Jn 10:1-21), an opening-middle-closing occurs. The closing sums up both the festival (Table 2) and the Pharisees' response to the formerly blind man in John 9:1-10:21 (Table 3). The closing of John 10:19-21 discussed the previous accusation of Jesus' demonic influence and the healing of the man born blind, linking 10:1-21 to the Feast of Tabernacles starting in ch. 7. Table 4 displays the opening-middle-closing of the passage at hand, John 10:1-21.

The opening-middle-closing data revealed followers who began to stand up for the truth. The Judean crowd no longer stood consolidated at the Feast toward Jesus. Instead, the crowd divided; some of the crowd defended Jesus' actions as a compassionate man instead of a man possessed by a demon. A distinction between the followers of Christ and the Judean officials occurred.

Table 4

The Crowd's Response

Opening-Middle-Closing John 10:1-21		
Opening	John 10:1-6	Jesus opened the discourse discussing the evil behavior of the religious leaders and their illegitimacy as spiritual shepherds of the people, calling them thieves, robbers, and strangers.
Middle	John 10:7-18	Jesus taught that he is the door by which all people and shepherds must enter. Jesus demonstrated that he is the noble, compassionate shepherd, authorized by God to lay down his life and to take it up again.
Closing	John 10:19-21	The crowd divides in response to faith in Jesus. Some call Jesus demon-possessed, and others reject the accusations, acknowledging that only God can heal a blind man.

ARGUMENTATIVE ANALYSIS

The argumentative textural analysis investigates various types of inner reasoning that occur in the text (Robbins, 1996). In the passage, Jesus' *masal* embedded argumentative metaphors act as a way of shaming some of the Judean leaders and validating Jesus as the true shepherd and gate for the sheep. Table 5 demonstrates the embedded images and rhetorical pattern.

The argumentative texture identified an embedded set of metaphors to contrast the Judean leaders and Jesus. He is more than a shepherd; Jesus is the divine door and true owner of the sheep. Since the Judean leaders do not enter through Jesus, those leaders are strangers, thieves, and robbers. The second layer of embedded metaphors refers to Jesus as a true, heroic, sacrificial shepherd, and the Judean leaders as wolves. Jesus dies for the sheep, but the wolves snatch and scatter the sheep. The heroic shepherd dies for the sheep under the authority of the Father.

John's account of Jesus's discourse contains three premises (see Table 5). First, thieves and robbers are unauthorized shepherds and are strangers to the sheep. The minor premise is that the Judean religious leaders are thieves, robbers, and strangers. Therefore, the testimony of the Judean religious leaders is false. The second major premise of the passage is that true sheep do not listen to the voice of strangers only their shepherd. Thus, the minor premise is the healed man is a true

Table 5

Argumentative Texture of John 10:1-21

Syllogism Concerning the Judean Religious Leaders	
Major Premise:	Thieves/robbers are not authorized as shepherds and are strangers to the sheep.
Minor Premise:	The Judean religious leaders are thieves, robbers, and strangers.
Conclusion:	The testimony of the Judean religious leaders is false.
Syllogism Concerning the Healed Man	
Major Premise:	True sheep do not listen to strangers' voices. True sheep listen to their shepherd.
Minor Premise:	The healed man is a true sheep.
Conclusion:	The healed man born blind should reject the voice of the Judean religious leaders and follow Christ.
Syllogism Concerning Jesus	
Major Premise(s):	Jesus is true, noble, compassionate (good) shepherd: true followers follow him.
	Jesus proved he is the good shepherd by dying and rising again.
	Jesus is the divine shepherd and door by which people come to Father God.
	Jesus is the one great shepherd who seeks other sheep.
Minor Premise:	Those who heard his teaching and followed him are following the true shepherd, including the Gentile believers that read the discourse in John's Gospel.
Conclusion:	The audience reading the discourse should listen to the voice of Jesus, the true, noble, divine shepherd over the voice of the Jewish unbelievers or any others who do not believe in Christ.

sheep. Therefore, the man healed of blindness should reject the voice of the Judean religious leaders and follow the true shepherd. The third major premise concerning Jesus comprises of four embedded premises (Table 5):

1. Jesus is the true, noble, compassionate (good) shepherd: true followers follow him.

2. Jesus proved he is the good shepherd by dying and rising again.

3. Jesus is the divine shepherd and door by which people come to Father God.

4. Jesus is the one great shepherd who seeks out new sheep.

The minor premise is those who heard his teaching and followed him are following the true shepherd (including the Gentile believers that read the discourse in John's Gospel). Therefore, the audience reading the discourse should listen to the voice of Jesus, the true, noble, divine shepherd over the voice of the Jewish unbelievers.

SENSORY-AESTHETIC TEXTURE

The final form of analysis conducted on the pericope was a sensory-aesthetic textural analysis, as suggested by Robbins (1996). The sensory-aesthetic texture draws out speech common in first-century Mediterranean cultures (Robbins). The sensory aesthetic analysis explored three zones: (a) emotion-fused thought, (b) self-expressive speech, and (c) purposeful action.

EMOTION FUSED THOUGHT (ISOLATION AND INCLUSION). The poignant embedded metaphor of the shepherd and the sheep would have infused the first century Judeans with emotion. DeSilva (2004; 2010) and Malina (2001) posited that the cultures of the first-century, Mediterranean world embraced more collectivist ideals of family, kinship, religion, and society along with living in a rich, honor-shame culture. In this regard, the story of the man born blind itself causes an emotional reaction among first-century Mediterranean readers. The man born blind was ostracized and alone because of a perception that he was sinful from birth or that his parents were so secretly wicked that God cursed him with blindness (Jn 9:1-2).

When the formerly blind man was healed and brought before the Judean, religious leaders, instead of acceptance from the spiritual leaders, he received accusations, curses, and excommunication from the synagogue. What started out as joy for the healed man ended in tragedy. His parents were so afraid of excommunication that they left him alone before the leadership. Only Jesus sought out the healed man, granted him hope, and provided a new community. The newly healed man experiences great joy at the provision of his sight and then isolation, followed by societal and spiritual rejection from the spiritual leaders he trusted. In John 9:22, the Judean religious leaders had warned the people that if they follow Jesus, then they will be cast out of the synagogue.

The *masal's* central theme is shepherding which has a long tradition of loving and tender speech among God's people, especially regarding leadership (2 Sam. 12; Ps 23; Is 40:11; Laniak, 2006). As uncovered in the previous textures, Jesus is the noble, caring shepherd, who died for the sheep unlike the Judean religious leaders who ran in fear from predators, scattered the sheep, and entered the sheep pen without going through God. In this imagery, Jesus was uplifting the ostracized man and shaming some in the Judean crowd, the leadership, and especially the Pharisees.

The first-century hearers and readers of John's gospel understood the sting of isolation, loneliness, and excommunication. To be cast out meant more than simply going to another place of worship but included socio-economic and relational problems as well. Setzer (1994) noted that the Jewish believing contemporaries experienced the casting out of sectarians, called the *Birkat-ha-Minim* (excommunication from the synagogue). This *masal* would have special emotional significance to them. Jesus provided security as the true, divine shepherd. His followers can now reject the voice of the illegitimate spiritual leaders (thieves, robbers, strangers, and wolves).

Jesus also emphasized the intimacy and belonging of being personally known by the shepherd (Jn 10:14-17). Jesus personally and somewhat intimately knows his sheep, who personally know his voice as well. Father God personally knows and approves of Jesus. Thus, knowing Jesus

brings one into a personal relationship with God, the Father. Instead of focusing on the rejection from the toxicity of some in the crowd and most of Judean religious leadership, Jesus taught that his followers heard the voice of safety, protection, and truth from the true, God-ordained shepherd who was willing to sacrifice for them.

SELF-EXPRESSIVE SPEECH (A CLOSE FOLLOWER-ORIENTED LEADER). Throughout the *masal*, Jesus described speaking, knowing the voice of the shepherd, rejecting the voice of the counterfeit leader, and self-revelatory speech concerning his leadership and divinity (I say to you, I am the door, I came, I am the good shepherd, I know my own, I lay down my life, I must bring them, I may take it up again, I have authority, and I have received (a charge) from my Father). These statements have a multi-faceted effect. Jesus is both defending against the accusation that Jesus is demon-led and reassuring followers that he is trustworthy. Jesus provided hope, trust, and confidence in the new sheep pen, along with all those who felt the sting and isolation from spiritual abuse. Jesus taught the kind of behavior and personal care that he offered as their good shepherd leader.

PURPOSEFUL ACTION (COMPASSIONATE BUT STRONG). Purposeful action relates to the physical movement or actions of the body, our external human behaviors (Malina, 2001). In this zone, three groups act. First, the thieves and robbers sneak into the pen as false leaders without going through the gatekeeper. The thieves and robbers progress into hired hands that flee in fear instead of protecting the sheep. The hired hands progress to wolves, who snatch and scatter the sheep. Second, the sheep follow the shepherd with the right voice. They do not follow a stranger. Third, Jesus leads the sheep out in front.

The *masal* implied that Jesus dies and rises again by his own hands. Jesus lays his life down (verb suggests hands). Jesus takes it up again (verbs suggest hands). The symbolic use of his hands suggests the strength, might, and supernatural authority of Jesus, ultimately to die on his own accord and raise to life again.

TOXIC VERSUS HEALTHY LEADERS AND FOLLOWERS

The previous inner textural analysis of the *masal* revealed malevolent leaders and followers, who spiritually abused the man healed of blindness and the followers of Jesus. Even though the Judean religious leaders did not believe Jesus, they circumvented their own Sanhedrin laws to try and kill Jesus (Schnall & Greenberg, 2012). In contrast, Jesus provided caring, protective, self-sacrificing leadership behavior as the good shepherd. Therefore, Jesus' sheep know his name and do not follow the dark side of spiritual leadership. Does the leadership literature point to similar kinds of leadership and followership?

TOXIC LEADERS

Current leadership literature discusses the dark side of leadership and its toxic effect on followers and organizational culture. What is dark or toxic leadership? Recent research has explored the unethical treatment of followers or subordinates by leadership. Northouse (2016) defined leadership as an ethical influence and unethical behavior as an abuse of power. Since no one

universal definition of leadership exists (Yukl, 2013), Northouse's take on leadership may be too narrow. Mathieu, Neumann, Hare, and Babiak (2014) noted that dark leadership occurs when followers experience tyranny, abusive, toxic, destructive behavior from the leadership.

Abusive behavior from a leader often leads to conflict at work and in the home, along with dissatisfaction, distress, and poor affective relationships (Tepper, 2000). Tepper's work explored abusive supervisor behavior and provided a means to address it by instituting organization justice and changing positions or places in an organization. When abusive behavior is prevalent from supervisors, displaced aggression increased in followers (Mitchell & Ambrose, 2007).

Toxic leadership has also been labeled as destructive leadership by Einarsen, Aasland, and Skogstad (2007). Einarsen, et al. noted three occurrences in destructive leadership: (a) tyranny, (b) derailment, and (c) both supportive and disloyal behavior. Destructive behavior by a leader sabotages and undermines motivations, goals, resources, satisfaction, and the well-being of followers.

The danger of toxic leadership exists in its ability to generate toxic culture and toxic followers (Lipman-Blumen, 2005). The leader's personal dysfunctions are often hidden by the leader's ability to generate a following, which can be maintained through unethical means like manipulative, Machiavellian tactics. Often the toxic leader generates a grand vision, a need for a special person to lead and followers to obey blindly (Lipman-Blumen, 2008). These leaders generate an insider-outsider mindset in the people, expelling any who question the leader who systematically takes what is evil and exchanges it for false morality.

TOXIC OR BRAVE FOLLOWERS?

Much of the research on organizational behavior has relegated itself primarily to leadership. However, without exploring followership, the research remains unbalanced, missing necessary components (Huizing, 2013). In much of the literature, the role of the follower exists as subordinate to the leader, rallying around a common purpose (Chaleff, 2009; Gini, 1998; Huizing, 2013). Kellerman (2008) discussed follower engagement instead of passivity.

Instead of conforming to the toxic culture, followership can activate from a place of power (Chaleff, 2009; Gobble, 2017). Instead of mindless groupthink, Chaleff described followership from a place of actions, bravery, and strength. Gobble posited that a follower's influence profoundly impacts an organization. A follower need not be a victim to the surroundings even when leadership is toxic.

Toxic followership occurs under the direction of toxic leaders (Thomas, Gentzler, & Salvatorelli, 2016). If the followers choose to stay instead of removing themselves from the harmful influence and culture, then followers become toxic (Thomas et al.). When this occurs, toxic followers expel good, healthy people and continue to endanger themselves (Thomas et al.). This state of toxicity can become perpetual even after the leader leaves with the followers unknowingly seeking another toxic leader (Thomas et al.).

THE ANCIENT *MASAL* SOLUTION

Jesus provided a means for the newly, healed blind man to escape the dark leadership and toxic followership in the Judean synagogue by re-identifying himself with a new, healthy shepherd and a new, healthy fold of people. Jesus described the Pharisees in Judea who excommunicated the

man God healed as thieves, robbers, strangers, and hired hands who care nothing for their followers. These leaders are self-preserving, manipulative, and fearful (dark leadership traits) and do not originate from God, because they did not enter through the gate. Not only are these leaders dark and toxic, but also the metaphor progresses to their predatory nature (wolves) in the *masal*.

In contrast, healthy leaders from the *masal* are strong and heroic. They protect the sheep from predators, safely hem them in a pen at night, secure a guard at the gate, and personally know them by name. The healthy leaders reject self-aggrandizement, but instead, sacrifice for the sheep. The leader does not operate out of a sense of weakness, but under the charge of God to care for the sheep. The strength of the leader causes that influencer to sacrifice for the sheep. The healthy leader accepts the role of a follower (commissioned by the Father) or under-shepherd, rejecting the voice of the strangers (toxic leaders).

In the same way, healthy followers operate from a position of strength, rejecting the voice of toxic leaders, cultures, and followers. Healthy followers leave the pull of toxicity and turn their attention toward a healthy leader and culture. Sometimes the followers can attempt to generate change from their position of influence like Nicodemus, who advocated for right judgment at the Festival (Jn 7:45-52). At other times, a need exists for followers to remove themselves from the toxic environment by moving to another place in the organization or removing themselves completely and starting fresh. The *masal* encourages people to reject toxic leadership and find a healthy environment with the right shepherd.

FOUR PRINCIPLES OF RECOVERY FROM A SPIRITUAL, TOXIC ENVIRONMENT

The inner textural analysis of John 10:1-21 unveiled four principles for followers to recover from a spiritual, toxic environment. First, one recognizes that spiritual toxicity can occur in ecclesial settings from respected leaders and officially sanctioned organizations. The Pharisees and other Judean leaders were officially sanctioned spiritual leaders of the Jewish people. However, the leaders lacked compassion for followers. Instead, these leaders hurt followers who endangered their positions of influence among the people unethically. Second, identifying toxic, spiritual behavior is important in an organization. From the *masal*, these leadership behaviors are self-preserving, manipulative behaviors, that provide a counterfeit, spiritual voice (the strangers in the *masal*). Not only are these leaders strangers to the truth but can also become predators (wolves). Third, looking to healthy, spiritual behavior provides both an exodus to a better place and new hope for safety and abundance (Jesus, the true shepherd, granting abundant life). These leaders (shepherds) imbibe heroic qualities in the face of predators, protecting followers. In addition, shepherd-leaders know when to sacrifice for the benefit of followers as a head-follower or under-shepherd, rejecting the voice of strangers (toxic leaders). Finally, followers have the power to operate in a position of influence instead of victimization.

Healthy followers can reject the pull of toxicity and turn their attention toward a healthy leader and culture. Instead, followers can attempt to generate change from their place of influence like Nicodemus asking for right judgment at the festival. When people in power reject or receive with contempt the voice of reason or sincere wisdom, healthy followers leave and find a healthy environment with the right shepherd who behaves and treats followers with humility like the Great Shepherd, Jesus.

DISCUSSION

This research provided a window into the first-century world and the kinds of leadership present. The purpose of this study was to see if toxic followership and the dark side of leadership was present in the *masal*. The research also provided a way forward for other scriptural cases contrasting shepherd leadership and the dark side of leadership along with healthy and toxic followership.

Since the study focused primarily on toxic leadership and followership, other forms of leadership were not studied. For example, the Judean crowds and spiritual leaders seem to have suffered from groupthink in their dealings with Jesus. Also, the *masal* is from the viewpoint of Jesus, which contrasted his form of leadership with the Judean leader's, malevolent leadership.

In making these claims in the article, it is important to note that all those involved in the parable, including Jesus, are Jewish. The Jewish Scriptures are full of good Jewish, spiritual leadership contrasted with dysfunctional, and maleficent, Jewish, spiritual leadership. Those Jewish leaders who displayed the dark side of leadership were never utilized by the authors of the Jewish scriptures as exemplars. In following this pattern, the *masal* was analyzed using a socio-rhetorical, inner textural approach from John's perspective, a Jewish believer in Jesus.

As the research unfolded, the *masal* focused primarily on followership (sheep) and began by discussing the Pharisees as selfish, thieves, robbers, strangers to the sheep and hired men who care nothing for the sheep. Although the concept of the good shepherd was evident, understanding the masal in this new light of followership isolation and the neglect of the Pharisees was eye-opening.

FUTURE RESEARCH

Future research could look to other passages of shepherd leadership that prophesy about the divine shepherd who would come in contrast to the false shepherds who led the people of God (Jeremiah 23 and Ezekiel 34). What part did the false shepherd play in creating a toxic culture of followership? Are Jeremiah 23 and Ezekiel 34 fulfilled in John 10? Further research could also look to the role of followership in the Jewish and Christian Scriptures. Other research could explore John 10:1-21 in more detail. Is the Holy Spirit a mediating factor in followership with Jesus in John 10:1-21? Future research could also use other socio-rhetorical textures in the *masal*.

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FOLLOW THE LEADER: AN INTEGRATED THEOLOGY OF LEADER DEVELOPMENT

Joshua Broward

Eastern University

ABSTRACT: This article works toward an integrated theology of leader development by examining the intersections between Trinitarian theology, Christology, and leadership studies. Trinitarian theology points to a leadership style that prioritizes relationship, mutuality, and diversity. A look at the historical Jesus reveals that healthy leadership will intentionally embrace followership, cultivate internal identity, emphasize wisdom over knowledge, practice servanthood, embody authentic humility, empower those on the margins, balance self-sacrifice and self-care, reproduce oneself by investing in a few, constantly contextualize, and strategically disrupt the status quo. Leader development is essentially focused on the character growth of the leader through identity formation, moral formation, and epistemic formation. Effective leadership development will be social, psychologically safe, multilayered, and ongoing.

KEYWORDS: *Leadership, Authentic, Adaptive, Trinitarian, Christology, Growth*

Follow the Leader: An Integrated Theology of Leader Development

God calls leaders. Most Christians accept this as both a theological and sociological truism. But what does that simple statement mean? If we are not going to wear leather sandals or ride a donkey into Jerusalem, what does it actually mean to lead like Jesus? Are all people leaders in one way, or is there an elite "leader" class? Furthermore, how does all of this theological language mesh with the burgeoning body of scholarly work in the field of leadership studies or with the superabundance of secular leadership books, articles, blogs, and workshops? If one is to read the Bible, as well as books, blogs, and journals, one must make sense of these divergent and convergent streams.

An academically integrated theology of leadership development is deeply necessary. Toward this end, this article will begin with a theological examination of leadership through the lens of both the Trinity and Christology. Next comes a pause to define important terms such as leadership, leader, and development. Then, the what (content) and the how (method) of leader development will be explored. Finally, these thoughts will be synthesized into a compact theological statement of leader development. This article will proceed within the framework of Christianity, but hopefully it will be both accessible and valuable to those who may not share that perspective. Methodologically, the approach will be theory development through an integration of biblical sources, theology, leadership and organizational studies, as well as some popular literature from practitioners.

START WITH GOD

Any theology must begin with the Theos, God. For nearly two thousand years, Christians have understood God to be Trinity: Father, Son, and Holy Spirit. Mystery abounds, and defining what is actually happening within this Three-In-One is like walking a tightrope above heresy. However, what seems essential within Trinitarian doctrine is that God is fundamentally relational (Flores, 2018). An important essence of the Divine is loving and interdependent relationship. Within the Trinity, there is a beautiful give-and-take dance (historically referred to as *perichoresis*) of love and grace (Manganyi & Buitendag, 2017). Similarly, the Trinity evidences a beautiful unity amid diversity. Father, Son, and Spirit each have unique characteristics and roles, and neither can be subsumed into another. However, the mystery of the Trinity is that these Three, without lessening their diversity, are also One unity (McGrath, 1988).

Leadership modeled after the Trinity will prioritize relationship, mutual interdependence, and diverse unity. Cladis (1999) argued that Trinitarian-style leadership will be *perichoretic*, "in the round," or "team-based," rather than hierarchical or top-down. Trinitarian leadership recognizes that each of us has important contributions to give to the tasks at hand. This is the theological echo or prequel to the recent discussions of distributed, shared, or team-based leadership (D'Innocenzo, Mathieu, & Kukenberger, 2016; Spillane, 2005; Zaccaro, Rittman, & Marks, 2001). In one situation, person A may step into the foreground because of particular expertise, while in another, person B may step forward. All the while, person C (the positional leader) may simply hold the space and facilitate the interchange of gifts, knowledge, and skills. However, in the midst of the work, or sometimes taking time outside the work, a Trinitarian leader will prioritize the process more than the product and the relationships more than the outcomes. This is the very-long-term view. If the relationships and processes are healthy, the interdependent team will produce better outcomes. Working on the relationships is an inescapable part of the work. In summary, Trinitarian leadership is team-based, mutually affirming, and relational.

Christology helpfully narrows the focus of our theological lens, bringing us even closer to application. In looking at the Trinity, we see God as loving relationship, but in looking at Jesus, we get a clearer picture of God as an individual interacting with other individuals and groups. The relationship between the Old Testament and the New Testament can be confusing for understanding God, and looking to the Old Testament for leadership examples can easily be misleading. Therefore, it is important to have a Christological lens through which to view both the Bible and theology, both life and leadership (Hays, 1996). Sternke and Tebbe (2018), two missional theologians, summarized a foundational theological axiom: "God is just like Jesus, and there is no 'unChristlikeness' in him at all." Any healthy Christian theology (including a theology of leader development) naturally centers on Christ, who is not only the clearest picture of God (Col 1:15) but also possibly the single greatest leader who has ever lived.

Although an article of this length cannot do justice to the implications of Christology for leadership, the following are ten distinct intersections of Christology and leader development.

FOLLOWING IS THE FIRST ACT OF LEADERSHIP. Jesus explicitly followed the Father (through the Spirit). He claimed that he did not do anything unless he saw the Father doing it first (Jn 5:19). In fact, Jesus' fundamental claim to authority was that of being God's Son, a distinctly following relationship (Breen & Cockram, 2017). Healthy Christian leaders follow Jesus and the Spirit, just as Jesus followed the Father. Notice this twofold nature of followership. Christian leaders model their lives after Jesus of Nazareth, the human being who lived, died, and was raised - translating or reembodying that life and lifestyle in our own lives. Also, in this modeling of Jesus, Christian leaders look for what the Spirit is doing in the world and try to join in (Blackaby, Blackaby, & King, 2008). Following the patterns or attitudes of the historical Jesus is insufficient; truly Christlike leaders will also cultivate spiritual antennae for spiritual realities and flow with the present-day work of the Spirit. In a very real sense, then, leaders are primarily first followers (Toler & Fairbanks, 2008).

INTERNAL AUTHORITY COMES THROUGH IDENTITY. As Jesus was baptized at the beginning of His ministry, a voice from heaven said, "You are my dearly loved Son, and you bring me great joy" (Mk 1:11, NLT). This identity as God's well-loved child was an anchor for Jesus' soul, giving him the internal authority to withstand the external pressures of disruptive leadership (Breen & Cockram, 2017; Heifetz & Linsky, 2017). Similarly, Christian leaders must understand that their identity and value resides in God's unfailing love for them as His children, rather than in their successful performance, or in their acceptance by peers (Nouwen, 1994). Without this grounded identity, a psycho-social insecurity will plague, poison, and weaken all leadership (Nouwen, 1996). With this settled identity, leaders are able to engage as a non-anxious presence, bringing calm amid the turmoil of crisis and conflict (Heifetz, 1994).

WISDOM IS MORE IMPORTANT THAN KNOWLEDGE. Jesus demonstrated that depth of wisdom trumps scope of knowledge. Despite the intense learning of his rabbinically trained peers, Jesus spoke with an authority birthed from depth of character and internalized wisdom that simply memorizing particular knowledge banks could never bring (Yancey, 1995). Jesus did not just know facts; he knew what to do with them and why they mattered (Yancey). Along the same lines, character formation is the foundation of leader development (Day, Harrison, & Halpin, 2009). Experientially lived knowledge is qualitatively different from merely comprehending concepts.

SERVE THE FOLLOWERS. Jesus rebelled against typical hierarchies and power structures. Instead, he said, "For even the Son of Man came not to be served but to serve others" (Mt 20:28). Greenleaf (1977) popularized Jesus' servant leadership, noting that healthy leaders take up the mantle of leadership primarily to serve their community. Toler and Fairbanks (2008) argued that the success of a leader is measured through the growth of her followers.

HUMILITY IS THE AUTHENTICATOR. The Hebrew prophet Isaiah predicted the Christ "will not shout or raise his voice in public. He will not crush the weakest reed or put out a flickering candle" (42:2-3). Through his service, gentleness, teaching, solidarity with those on the margins, withdrawal from positional power (like refusing to be crowned king), and dramatic signs (like riding on a donkey's colt), Jesus demonstrated an utter lack of a felt need to prove himself or his own power. Ironically, this humility authenticated his internal power and security. In similar ways, a humble leader - one who walks and talks gently, who is open to disagreement, who invites meaningful feedback, who shifts the praise to others or to the team, who puts the organization above selfish gain - proves the inner quality of being a leader worth following (Standish, 2007).

PAY ATTENTION TO THOSE ON THE MARGINS. Jesus famously included those others excluded: Samaritans, women, children, Gentiles, deviants, manual laborers, and a wide variety of 'sinners.' Not only did Jesus recognize that God's circles of love are much larger than our circles of exclusion and purity, but Jesus also seemed to value the input of the marginalized for the Kingdom program. Jesus repeatedly commissioned surprising leaders: a woman between her fifth and sixth marriage (Jn 4), a traitor to his own people (Matthew, the tax collector), a recently insane demoniac (Lk 8:39), a former terrorist (Simon, the zealot), and a human rights abuser (Acts 9). Christlike leadership involves listening to, learning from, and empowering those on the margins of our society and organization. Heifetz (1994) identified this as a critical skill for adaptive leaders.

BALANCE SELF-SACRIFICE AND SELF-CARE. Jesus' self-sacrifice by dying for humanity on the cross is both iconic and the centerpiece of the entire Christian enterprise. However, Jesus' self-care is often overlooked. Jesus rested when he was tired (Jn 4:6). Jesus practiced the spiritual disciplines of prayer and solitude (Lk 5:16). After a particularly challenging season, Jesus took his Twelve on a retreat (Mk 6:31). One of Jesus' foundational commandments, "Love your neighbor as you love yourself" (Mk 12:31), demonstrates this balance of self-sacrifice and self-care. Prioritizing another's needs as much as one's own needs is a radical form of sacrificial regard. However, the often-missed component of this teaching is that loving care for oneself is assumed. The sub-textual reality is that without caring for one's self, there is no 'self' left to love others. Healthy leaders give deeply, but they also know when to withdraw to their own sanctuaries to recharge and recoup (Heifetz, 1994).

REPRODUCE BY INVESTING IN A FEW. Jesus toggled between teaching large crowds and investing in just a few disciples. Jesus understood that he needed a broad reach to the crowds for overall influence, but for his ministry to have enduring impact, he would have to reproduce himself by investing deeply in just a few key leaders (Breen & Cockram, 2017). Jesus empowered the Twelve to go and replicate his ministry (Lk 9:1). Later, when Jesus sent out the 72, the implication is that each of the Twelve had already begun to reproduce by investing in six others (Lk 10:1). A good leader produces results during his/her own tenure, but a great leader initiates a legacy of fruitfulness that endures in future generations of leaders (Maxwell, 1998; Toler & Fairbanks, 2008).

ADAPT TO THE NEEDS OF THE SITUATION AND THE INDIVIDUAL.

Jesus invited Matthew the tax collector to leave his account books and follow him (Mt 9:9). On the other hand, instead of allowing the man from the Gesarenes to follow, Jesus sent him out to preach right away (Lk 8:39). Jesus responded to questions with answers, further questions, riddles, stories, strange miracles, doodling in the dirt, or silence. In each situation, Jesus was reading the context and the people involved. In sensing the movement of the Spirit, he rode the wave of the moment, rather than responding with canned actions or pat answers (Blackaby, Blackaby, & King, 2008). Here Jesus embodied both situational leadership and the individualized consideration of transformational leadership (Northouse, 2016). Leaders who walk in Jesus' path will resist one-size-fits-all solutions and will customize their responses to the ever changing needs of the context.

DISRUPT FOR ADAPTIVE TRANSFORMATION.

Jesus came to bring sword and fire (Mt 10:34; Lk 12:49). He came to upset all the dysfunctional and ossified apple carts without being an anarchist. His disruption was strategic and purposeful. Jesus gathered a coalition of followers to participate in a subversive revolution of the political-religious-social institutions, transforming them from the inside out with the ever-present loving Spirit of God reigning as King in and through God's children (McLaren, 2007). Jesus-like leaders will also strategically disrupt the status quo by gathering a coalition for change (Kotter, 1996), identifying the adaptive challenges (Heifetz, 1994), and empowering people to become more and to do more together than they could have been or done on their own or in their old ways (Toler & Fairbanks, 2008).

Beginning this theology of leadership development with the Trinitarian God embodied in Jesus Christ, we see that healthy leadership is mutually interdependent, rooted in God's loving Spirit, humbly service oriented, reproducing, and strategically disruptive. Healthy leader development will move people toward the God who moves in these ways.

DEFINING TERMS

In order to connect this Trinitarian and Christological foundation of leadership more directly with the wider body of leadership studies, it is necessary to pause to define the terms at hand more clearly. First, leadership and leader deserve more distinction than they are typically afforded. Leadership is more broadly understood as the tasks involved with influencing, guiding, organizing, and/or empowering a particular people toward a mutually desired end (Mensch & Dingman, 2010). On the other hand, a leader is the individual who leads, the self, people, or organization from which leadership emerges (Day, et al., 2009). This seemingly minor distinction becomes critical when we begin speaking of development. Leadership development has a focus primarily on the skills of applied leadership: communication, strategy development, visioning, people, and management (Day, et al.). However, leader development is focused more narrowly and more deeply on forming the internal character of the leader, particularly their identity, morality, and epistemic judgment (Day, et al.). Leader development prepares the person who will exercise leadership to do so in healthy and ethical ways (Mensch & Dingman).

Unfortunately, most development investment is currently either in technology or skills development with very little deep understanding of or investment in leader character (Mensch & Dingman, 2010). This is shortsighted. Particular leaders must exercise the leadership that will guide

the strategic and moral use of all technological developments. Logically, the foundation of long-term success lies in the formation and strengthening of the inner worlds of these leaders who stand at the core of the process.

However, one question remains outstanding. When we speak of leaders or leadership, are we referring to an elite class of particularly gifted individuals, or to those who hold positional authority, or to some other selective criteria? If every individual exercises some influence, then every individual is a leader in some way. On the surface, such a broad assignment of leadership to all risks diluting the term to the brink of meaninglessness. However, understanding that a measure of leadership actually brings a helpful nuance and complexity to our understanding of leadership that is missing from many of the Great Man theories which dominated the first era of leadership studies and still haunt much of the Church.

Distributed leadership theory holds that leadership is shared and passed around the team situationally (Spillane, 2005). This theory actually fits well with the Pauline understanding of diverse spiritual gifts. Everyone has a role to play, a gift to exercise, and the whole organizational body needs each part to work to the fullest extent. As each part contributes uniquely, that is a push of leadership. According to the first follower theory, until someone follows, a potential leader is only walking alone (Atwater, Roush & Fischthal, 1995). The first follower affirms the leadership and the leader, and thereby transforms the potential leader into an actual leader. The first follower and all subsequent followers influence others to follow in specific ways. Therefore, even followership is an act of leadership.

Of course, this works in both positive and negative ways as well. For example, when group members go along with an unhealthy aspect of organizational culture, they are exercising a very subtle form of leadership by affirming: 'This is how things are done here,' or 'This is OK with me.' Each of these followers sends others the unmistakable message that resisting the status quo is not worth the risks. This, too, is a form of leadership exercised by countless individual leaders (even if unwittingly). In fact, everyone is a leader, but not all leaders are conscious of their own leadership. Some leaders engage their leadership tasks more overtly, more intentionally, and more potently. Still, leadership is not only available to all, but is inherent in all, at least to some degree. Therefore, leader development is of critical importance for every organization and individual to understand, to explore, and to invest deeply in.

THE WHAT OF LEADER DEVELOPMENT

Leader development is essentially focused on the internal growth and strength of individual leaders (Day, Fleenor, Atwater, Sturm, & McKee, 2014). Day, et al. (2009) helpfully subdivide this internal growth into three categories: identity development, moral development, and epistemic judgement development.

For Christians, identity development centers on owning our position as a well-loved child of the Father (Nouwen, 1994). Lew (2019) picked up this thought in a secular blog: "The closer we tie our sense of self to how we lead, the harder it is to improve. Instead, can you view your leadership as a product - not an extension of your identity?" (p. 1). Heifetz (1994) referred to this as separating self from role. Having a solid self-worth and internal identity strength improves leadership by

making the leader more secure and open to feedback and adaptation (Balswick, King, & Reimer, 2016; Day, et al., 2009; Lew, 2019;). Internal awareness and strength are critical to emotionally intelligent leadership (Goleman, Boyatzis, & McKee, 2002).

According to Day, et al. (2009), "nearly every decision a leader makes has ethical implications" (p. 79). Unfortunately, mere religiosity or pious devotion are insufficient to cultivate ethical leaders. Argyris (2010) pointed out that leaders' claimed values are often different than their practiced values. Gardner, Avolio, Luthans, May, and Walumba (2005) posited that authentic leadership and an organizational climate that is inclusive, ethical, and caring work in a mutually reinforcing cycle. Furthermore, authentic leadership is essentially the outcome of the interplay between self-awareness (in terms of values, identity, emotions, motives, and goals) and self-regulation (internalization, balanced processing, transparency, and authentic behavior) (Gardner, et al.). A Christian leader may claim to follow Jesus, but doing so in practice requires uncommonly deep reflection, self-awareness, and self-regulation.

Day, et al.'s (2009) third foundational category of leader development is essentially a catchall for complex thinking. When dealing with wicked problems that defy easy solutions (Buchanan, 1992), leaders must be able to view entire systems (Senge, 2002) and process their thinking through double-loop problem solving (Argyris, 2002). This kind of reflective judgment empowers leaders to make wise decisions in complex situations with uncertain or incomplete data (Kitchener, King, & DeLuca, 2006).

Hence, the content of leader development is essentially character formation through identity formation, ethical actualization, and complex thinking. In a sense, leader development is essentially about the ongoing sanctification of the leader (as in making him/her more like Christ). Therefore, the old maxim holds true: Whatever we want God to do through us, we must first allow God to do in us. Of course, effective leaders will also need to add other skills, knowledge, and tactics. However, these are tools of leadership that the leader herself must use with her own person. Character focused leader development grows the mechanic rather than simply adding tools to his toolbox.

THE HOW OF LEADER DEVELOPMENT

If the what (content) of leader development is character formation, then the how (method) must be something far richer than the passive intake of information through lecture or reading. Mensch and Dingman (2010) reported that organizations in a wide variety of contexts are learning that these traditional methods are ineffective at actually producing the deep development of the kind of leaders needed in today's complex world. Because the fundamental problems that leaders face are subterranean, surface level approaches to leader development will be ineffective at transforming these underlying mental models (Argyris, 2010). An effective leader development program will necessarily be complex, multilayered, and patient because the work of transforming the inner workings of a leader is both deep and slow (Mench & Dingman). Effective leadership development must be social, psychologically safe, and multilayered.

Leader development is inescapably social (Senge, 2006). Bandura's (1986, 2003) social cognitive theory helps explain how knowledge is actualized internally through the interplay of dialog, feedback, mentors, social support, and modeling. Deliberately developmental organizations will cultivate social relationships that support individual and group learning amid the fires and wounds of

leadership. "Pain + Reflection (in a sufficiently safe and trustworthy community) = Progress" (Kegan, et al, 2014, p. 9). According to Petrie (2014), the future of leadership development will include both leadership coaching and extensive peer networks. A preponderance of researchers and practitioners point to peer networks (preferably guided by a skilled facilitator) as the most effective mode of leader development (Backer & Smith, 2011; Bell, 2010; Galbraith, Downy, & Kates, 2002; Hoyt, 2015; Kesler & Kates, 2011; Kinman, McFall, & Rodriguez, 2011; Schnase, 2014).

Within this social learning environment, the overarching necessity for deep leader development is a context of psychological safety (Edmondson, 1999, 2002; Schein, 2010). Conceptually, psychological safety is a precondition for learning that challenges deeply held views (Schein). A deliberately developmental organization will cultivate psychological safety to "create the conditions for individuals to overcome their own internal barriers to change, to take stock of and transcend their own blind spots, and to see errors and weaknesses as prime opportunities for personal growth" (Kegan, et al, 2013, p. 1).

Finally, because of the complexity involved in developing leaders to engage the deep change required to lead effectively in a volatile and ambiguous world, leader development programs must be multilayered and ongoing (Mensch & Dingman, 2010). Leaders still need content-based input, but this must be matched with apprenticeship-type guided practice (Breen & Cockram, 2017). Content-based instruction will be most effective when paired with real-world practice and reflection (Knowles, Holton, & Swanson, 2015). This kind of development happens best in an environment rich with role models, challenges, and support (Day, et al., 2009). Leaders need both formal and informal coaching relationships (Galbraith, Downy, & Kates, 2002; Petrie, 2014), as well as counseling options, peer learning groups, and professional networks (Harper, 2015; Hoyt, 2015; Kesler & Kates, 2011). A single teaching or learning style will always be insufficient, but a fully orbed program can prepare leaders for effective service to their organizations and communities.

PRACTICAL APPLICATION

One excellent model is 3 Dimensional Movements (a.k.a. 3DM), a para-church leader development organization. After guiding a church in Sheffield, England to becoming the single largest church in Europe, Mike Breen established 3DM as a coaching network to spread their leader development method for others interested in missions in post-Christian contexts (Breen & Cockram, 2017). The fundamental goal of 3DM is missional discipleship. They aim to coach Christian leaders in living a missionally effective lifestyle, which includes these leaders coaching others leaders to do the same (3DM, 2018).

3DM's fundamental development program is the two-year long learning community is a multilayered experience-including workshops every six months (for the senior pastor and key leaders), weekly virtual coaching groups (usually only the senior pastors and a coach), "huddles" (discipleship groups led by local pastors), a variety of in-house books, and occasional special events (3DM, 2018). After completing the learning community process, many pastors choose to remain the 3DM network for many years to continue participating in coaching or special events.

In 2018, the Northern California District of the Church of the Nazarene initiated a partnership with 3DM to help provide additional leader development to local pastors. In 2019, this

author conducted an interim evaluation of 3DM on theoretical and practical grounds, utilizing an informal participant survey. What follows is a brief summary of each point of theoretical application and a quote or summary of participant feedback.

First, 3DM provides a safe environment for pastors to explore and reevaluate core beliefs about themselves and their ministries. Such psychological safety is fundamental to identity development (Knowles, et al, 2015), shifting paradigms (Kegan & Lahey, 2001; Schein, 2010; Senge, 2006), learning and innovation (Edmondson, 1999, 2002), as well as self-efficacy and motivation to grow (Day, et al., 2009). One pastor who has experienced tremendous growth in the past year said that 3DM has been his first experience of truly safe space in a Christian context.

Second, 3DM's coaching groups facilitate experiential learning and peer support. Brinkerhoff (2006) estimated that as much of 80% of actual learning occurs after the primary training event. 3DM's ongoing coaching provide accountability, reinforcement, and support to improve implementation (Kirkpatrick & Kirkpatrick, 2016). After event reviews facilitate learning and shifting mental models (Cannon, Feinstein, & Friesen, 2010; Ellis & Davidi, 2005). One church planter commented, "I think my confidence has grown quite a bit this year. I think [the coach] has helped me live out of a sense of identity and the authority that comes from that."

Third, in an increasingly complex world, one fundamental act of leadership is sense-making (Schwandt, 2005). This involves a shift in mental models (Senge, 2006) or double-loop learning (Argyris, 2002, 2010). 3DM facilitators guide such mental adjustments for their students (Knowles, et al, 2015). One pastor expressed his own significant personal learning:

> This has been paradigm shifting. This gives me a whole new approach to ministry. It seems like I have advanced light years in such a brief time. I am more confident and hopeful than I have ever been before in ministry and in my own personal journey.

Finally, 3DM offers several tools that have helped pastors make sense of their own lives and the world around them. These graphic representations of concepts (in simple shapes or diagrams) function as simplifying mechanisms, which help make sense of the world and aid recall of information (Cannon, et al, 2010; Fiore, Cuevas, & Oser, 2003). One simplifying mechanism - The Learning Circle - has been so helpful for Northern California leaders, that the district superintendent incorporated the core concepts into his annual report (Hung, 2019).

CONCLUSION

In summary, a theology of leader development begins with the Trinity's interdependent loving team, which is embodied and exemplified in Jesus of Nazareth. Healthy leader development will focus primarily on the growth of the leader as a person and only secondarily on the tools of leadership. Therefore, leader development programs should be multilayered, prioritizing both social learning and psychological safety. Finally, wise organizations will prepare for sustained investment because true leader development is long work. However, more theory development and research are needed to understand more fully the intersections of theology, Christian ministry, leadership theory, and leader development studies.

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FORMATIONAL LEADERSHIP: DEVELOPING SPIRITUAL AND EMOTIONAL MATURITY IN TOXIC LEADERS

W. Brian Shelton

Asbury University

Marcus K. Kilian. *Formational Leadership: Developing Spiritual and Emotional Maturity in Toxic Leaders.* Eugene, OR: Wipf and Stock Publ, 2018. Pp. 190.

Leaders can inspire or destroy. Leaders can champion an organization or be preoccupied with self. Meanwhile, churches and Christian organizations long for healthy, fair, and mature leaders. The gradient between leaders and followers seems to furnish differentials without an end. A fresh approach has been provided by Formational Leadership, and its biblical confrontation to the psychological difficulties inundating leadership is insightful, pointed, and optimistic. Marcus Kilian counsels how leaders can become formational or remain toxic in this new work.

Dr. Kilian is professor of psychology at Toccoa Falls College and co-owner of the mental health and leadership development services of Paraclete Care. The author is advantageously trained with advanced degrees in theology, psychology, and leadership ethics. This training combines for a theological and psychological treatment of leadership. The comprehensive approach alone makes the work unique and a significant contribution to the vast field of leadership studies. The book has a Christian organizational audience in view, with analysis and application available for churches, para-church organizations, colleges, and any administration with a Christian ethos. Pastors, Christian leaders, executive coaches, spiritual directors, and seminary and graduate students are named as specific audience recipients (p. x). Each chapter has a set of reflection questions for individual contemplation or group discussion.

The layout of the book includes an introduction to the foundations and challenges of leadership, an identification of ideal and toxic leaders, a Wesleyan spirituality as a model for change, and three components for pursuit in transformational leadership. These ideals are orthokardia, "right heart" centering on spiritual and emotional maturity; orthodynamis "right power" centering on motives and affections; and orthopraxis, "right practice" centering on righteous and just leadership. The effect is a model of a well-rounded, mature leader. While one should not correspond each quality with the parts named by the Apostle Paul in 1 Thess. 5:13, the organic whole is captured there: "May the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete." The hope of the author is that the biblical model of leadership would be realized for Christian leaders by the power of the Holy Spirit. On this hope, the author is unwavering.

Two types of toxicity are primarily identified and expounded. The narcissist operates to accomplish the leader's own agenda for the organization, particularly furthering his or her own position or standing within it. Communication can be weak, foundations for decision-making can vacillate, and recognition of others is eclipsed by the leader's self-appropriation of credit. The obsessive/compulsive or perfectionistic leader operates with excessive control and a preoccupation with orderliness. Micromanagement is common, over-precision is employed, and the inadequacy of others causes frustration to the leader. Throughout the work, both are diagnosed and explained consistently with accuracy.

The insights into the psychology of the toxic leader are accurate and perceptive. The scholarship is sound, drawing definitions and symptoms from the more recognizable authors in the field: Conger, Kets de Vries and Miller, Furnham, and Kernberg. The analysis of narcissists and perfectionists is fascinating, illustrating specific patterns of behavior in a variety of ways. A narcissist displays a grandiose sense of self-importance in the organization as he or she is preoccupied with a fantasy of success or popularity, believes self to be special, shows a sense of entitlement, is interpersonally exploitative, lacks empathy, is often envious, and epitomizes arrogance (p. 35). Meanwhile, a perfectionist displays obsessive control in the organization as he or she is preoccupied with order and control, focuses on details and rules, interferes with task completion, excludes leisure and friends for work, displays inflexibility about morality, is reluctant to delegate, hoards resources, and shows rigidity and stubbornness in work relationships (p. 38-39). Both can be destructive to an organization and demoralizing to its workers. Various causes to these behaviors find assessment from recognizable scholars like Riemann, Kohlberg, Goleman, and Greenberg.

The insights into the theology of spiritual transformation are sound. The Wesleyan values of sanctification undergird a practical theology with principles that are biblical, in turn corresponding to psychology: anthropology incorporates personality theory, hamartiology explains psychopathy, and soteriology includes developmental psychology and therapy (p. 43). Psychology becomes the handmaiden of theology, seeking to identify and heal the mind that expresses spiritual, emotional, and mental dysfunctions of the Fall in organizational leadership. For example, "The vision of a narcissistic leader, which is often compelling and inspiring, reflects the leader's selfish needs and seldom the needs of the organization" (p. 20). However, "If support and gentle confrontations are balanced, narcissistic leaders can learn empathy slowly, become more grounded in reality, and gradually become more attuned to the core values of his or her company" (p. 83). Kilian has a vision that the inward, outward, and corporate domains of one's spirituality can contribute to formational leadership (p. 112). He recognizes with Wesley how salvation is both personal and social (p. 130), so that brokenness and healing will interact with both spheres. While the practices of development are individually initiated, the expectation is that the process be inevitably communal. After all, relationship is at the core of leadership.

The hallmark of the work is its amalgamation of three disciplines that bear on leadership studies. Kilian is admittedly "passionate about integrative studies" (p. ix), and his advanced degrees afford him the credibility to do so. His relational leadership development model "can thus be considered trans-disciplinary in character by integrating Wesleyan spirituality with two different sub-disciplines of behavioral sciences, namely leadership studies and developmental/clinical psychology" (p. 6). Since he integrates three threads of disciplines, most readers will grasp parts easily and read others very slowly. As a theologian, I sped through the Wesleyan spiritual theology, I slowed down in the leadership analysis, but I skidded into a construction zone as I processed the psychology of

leadership. Moving across disciplines makes one appreciate the integrative treatment and the diverse training of the author, but it forces a reader to move between familiarity and unfamiliarity. Yet, this integrative reality makes the work profound and readers need to assimilate disciplines to understand the complex parts constructing a toxic leader. The integrative nature of the work is challenging but rewarding.

While the divine agent for this leadership transformation is the Holy Spirit, the human agency remains somewhat unresolved by the author. The teleology of the enterprise is clearly the development of formational leadership: displaying authentic leadership (genuineness), emotional intelligence (awareness), and primal leadership (competence). However, the means to the teleology is inexact and at times seems simplistic. The toxic leader is least likely to participate in the available transformation. There is the expectation that a protective leader will acquire a therapist or coach (p. 78). Perhaps there is hope that leaders will read the book with a teachable attitude of self-recognition, "becoming more interdependent by being open to influence from others" (p. 82). Yet, the author admits that the personality entrenchment addressed here is the same great obstacle to change. There seems to be a hopeful element that followers will recognize and boldly coach the toxic leader. Yet, the risk is high, the likelihood is low, and the image of sticking one's hand into the mouth of the lion suddenly materializes. Most toxic leaders are not on the road to transformation to accept the available advice offered here, such as: "Journaling feelings can be assigned as homework to help the leader raise his or her emotional awareness" (p. 83). Still, the book is the perfect resource for the leader who is open to change, and followers can at least learn about the qualities of their leader for greater empathy and opportunity. This author-coach offers numerous practices towards developing a transformational leadership that are strategic and unassuming.

The range of leadership dysfunction treated in this book is narrow; the author has identified and treated two significant, typical types of toxicity. Kilian has momentously toured two offices in a workplace of toxic leaders. Meanwhile, McIntosh and Rima identify paranoia, co-dependence, and passive-aggressiveness as dark leadership personalities (p. 33). Apathy, isolation, and denial are detachment coping mechanisms that can be toxic. The omission of a range of toxicity is not a criticism of the work but a reflection on the complexity of this seemingly universal problem of leadership. For the two types of caustic leaders that are presented here, the analysis and advice is sound.

The pastoral spirit and style of the work is evident. The author lacks hubris, the analysis is never reproachful, and the effect is promising for all leaders. The scholarship and bibliography are thorough. The writing, editing, and clarity are impeccable. Two diagnostic questionnaires close the work to help identify leadership toxicity. The citations feel densely replete and only singularly referenced in most paragraphs, but it constantly affords the author scholarly credibility in his claims. The exposition of orthopraxis could profit from a wider set of illustrations, as the leadership irresponsibility in racial issues becomes the central social ill. While the poor get some attention, the universal leadership neglect of the sick, imprisoned, disabled, maladapted, and other socially marginalized populations could enrich orthopraxis understanding.

Kilian has made a significant contribution to understanding and empathizing with the toxic leader that deserves wide recognition. As theological principles identify sin (toxicity) and affirm good governance (leadership), they can confront psychological disorders plaguing churches and Christian organizations. This evokes confidence that our leaders can personally and professionally be transformed. We long for healthy, fair, and mature leaders. This book offers that hope.

CONTRIBUTORS

Mark L. Atterson – a Ph.D candidate in Organizational/Ecclesial Leadership at Regent University. He currently serves the needs of pastors and churches providing consulting, support, and mentorship to churches with Ascend Leadership Consulting and as president of Propulsion Evangelistic Ministries. His education includes an Advanced Graduate Certificate in Leadership from Regent university, a M.A.T.S. from Assemblies of God Theological Seminary, and a B.A. in Bible/Pastoral Ministries from Central Bible College. He previously served in various ecclesial roles including church planting, revitalization, missions aviation, and pastoral leadership.
matterson@mac.com

R. Mark Bell - Assistant Professor of Management at Wayland Baptist University and serves as a faculty member in WBU's Doctor of Management program. Mark holds an M.B.A. and a Ph.D. in Organizational Leadership. Mark's research interests include effective followership and ineffective leadership.
bellm@wbu.edu.

Joshua Broward - serves as the Director of Missional Development for the Church of the Nazarene's Northern California District, where he helps pastors and churches live into God's mission more deeply. Over the past twenty years, he has helped with Nazarene missions in more than a dozen countries, including nine years in South Korea. In 2015, Josh co-edited Renovating Holiness: Global Nazarenes Revision Sanctification for the 21st Century. In 2017, Josh co-wrote Edison Churches: Experiments in Innovation and Breakthrough. Josh is pursuing his PhD in Organizational Leadership at Eastern University, where he is studying how to help pastoral leaders develop the adaptive capacities to guide churches to missional effectiveness in a rapidly changing world.
joshua.broward@eastern.edu

Kevin S. Hall - a life-long learner of leadership with the desire to encourage and develop cross-cultural leaders. He completed his B.A. in Comprehensive Bible at Cedarville University. He holds an Advanced M.Div. from The Southern Baptist Theological Seminary where he also served as Assistant to the Dean of the Billy Graham School of Missions, Evangelism, and Ministry. He is currently pursuing the Ph.D. in Christian Leadership from Southeastern Baptist Theological Seminary. Kevin previously served as a full-time missionary in Mexico. He is married to Bethany, and they have three kids.
havtorun@gmail.com

Norlan Josué Hernández - is currently pursuing a Ph.D. in Intercultural Studies from Biola's Cook School of Intercultural Studies. He holds a Master of Arts in Theology from Fuller Theological Seminary. His research interests include Latin American identity, theology, contextualization, leadership, and diversity and inclusion.
Norlan.J.Hernandez@gmail.com

W. Brian Shelton - has served as Provost, School Dean, and Associate Vice-President of a Christian college. He holds the M.Div. from Covenant Theological Seminary and the Ph.D. in historical theology from Saint Louis University. He is a Fellow of the Council for Christian Colleges and Universities (CCCU) Leadership Development Institute for Emerging Leaders. His leadership includes serving on the board of PHōS Studies Abroad Program and the educational board of Honduras Outreach International (HOI). Brian is Adjunct Professor of Theology at Asbury University.
wbrianshelton@gmail.com

Alina Wreczycki – a Regent University School of Business & Leadership doctoral student in the dissertation phase.
alinwre@mail.regent.edu