REGENT RESEARCH ROUNDTABLES

Fall 2021

School of Business & Leadership | Virginia Beach, VA

2021 Editorial Board

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From the Editors
Dr. Bruce E. Winston and Dr. Kathleen Patterson
2021

Welcome to the Proceedings of the 2021 Regent Research Roundtables. In addition to presentations of empirical studies, the Roundtable format allows presenters to discuss new concepts, possible future research topics, consulting methods, new teaching methods, and panel discussions of topics that are of interest to our academic communities.

NOTE: All authors own responsibility for APA and/or formatting.

2021 Abstracts

The Value of Servant-leadership in Sodexo

Jeffery S. Doolittle
Roundtable: Servant Leadership

This essay explores the servant-leadership theory and the value it brings to the complex and globally diverse workforce of Sodexo, the global leader in the business services and supplies industry. The discussion includes a servant-leadership literature review, Sodexo's servant-leadership journey, servant-leadership across cultures, leadership dilemmas, and a business case for servant-leadership. Servant-leadership is a globally relevant leadership approach built on dimensions such as love, humility, and service. While cross-cultural differences influence different ways of considering leadership and service or exceptions and rules, servant-leadership connects differences in discovering solutions for organizational dilemmas. The benefits of servant-leadership extend beyond solving problems to include both expected benefits such as improved performance and productivity, and unexpected benefits such as organization citizenship behavior and intrinsic motivation. Sodexo, the global leader in the business services and supplies industry, demonstrates the value of servant-leadership in achieving strategic goals in a complex organization.

The Impact of Servant Leadership on Racism in Society

Tamara R. Morton
Roundtable: Servant Leadership

The purpose of this paper is to address the issue of racism in society and offer solutions by the impact of servant leadership. The development of racism and the present circumstances today call for change to bring healing and justice. Biblical principles can be applied to combat racism, along with servant leadership, to reflect the love of God for the entire world. The Old Testament and the New Testament confirm the message of Christ to bring good news to all people. Servant leadership can foster service to others, move society toward community, and build trust (Reinke, 2004). Many scholars have studied the theory of servant leadership, and the contribution of research can engage the issue of racism. The attributes and characteristics of servant leaders implemented can result in justice for all and transform communities. The humility of servant leaders puts the leader as a servant and embraces the differences of others to show compassion to those they serve (Northouse, 2019). The impact of servant leadership empowers the oppressed and brings forth freedom. As a result, action steps can be taken by utilizing awareness and perception, demonstrate acceptance and empathy, exemplify altruism and love, and build community and trust (Greenleaf, 1977 and Patterson, 2003).

Servant, Leader, Prosecutor: A Servant Leadership Training Program for Prosecutors

Tabitha B. Anderson
Roundtable: Servant Leadership

The criminal justice system is currently under direct scrutiny to implement change. Specifically, prosecutors are accused of bearing responsibility for mass incarceration, disparate sentences, and unethical conduct. While all attorneys are subject to a code of ethics and professional responsibility, prosecutors bear additional competing duties and discretion. They must seek justice, represent the interests of victims, defendants, and the community, satisfy competing interests of stakeholders, comply with ethical mandates, moral responsibilities, professionalism, discretion, and personal aspirations. Both seasoned and inexperienced prosecutors must balance these competing duties, burdens, and responsibilities. While they receive extensive legal training, they receive no leadership training. Prosecutors are, by definition, leaders within the criminal justice system and their communities. Servant leadership is a successful model for prosecutors because it mirrors the multiple duties of a prosecutor to put the needs, development, and wellbeing of others first with the goal of producing servant leaders in others. A servant leadership training program teaches prosecutors to manage their competing interests, discretion, and professional fatigue through the ideals and behaviors of servant leadership. It is not intuitive. It must be taught.

Servant Leadership and Conflict Management in the Faith-Based Organization

Michelle G. Segundo
Roundtable: Servant Leadership

The purpose of this qualitative study is to examine how servant leaders manage conflict in faith-based organizations (FBOs). Data was collected through the qualitative method of semi-structured interviews with two servant leaders who serve in executive leadership positions in their faith-based organizations located in South Texas. The interviews were conducted utilizing the video conference application, Zoom, as requested by the participants in accordance with their Covid-19 safety measures. The first cycle coding of both participants' responses revealed 60 codes with 806 frequencies, sharing 26 first cycle codes (Appendix). The second cycle of coding produced five themed clusters reflecting the participants' shared values of (a) communication; (b) biblical standards; (c) vision; (d) unity; and (e) empowerment when managing conflict in their FBOs (Table 2, Table 3). This phenomenological study places the servant leader in managing group conflict within a faith-based organizational (FBO) context allowing the servant leader to connect with the FBO's biblical foundation and incorporate SL attributes (Table 1) that

complement the faith foundation of the organization. Although the literature reveals that leaders exhibiting specific servant leadership qualities (Table 1) have a positive impact in both minimizing and managing conflict in the FBO, the existing research incorporating all three factors of SL, FBOs, and conflict management was limited validating the necessity for this study and its outcomes that will provide help to servant leaders attempting to manage conflict in a faith-based organizational context.

Nurturing a culture of hope in leaders and organizations in globally turbulent times

Karen Cerff
Roundtable: Servant Leadership

This article supports the extended theoretical model initially developed by Patterson (2003), encompassing the seven virtuous constructs of love, humility, altruism, vision, trust, empowerment and service, extended by Winston (2003) to include a circular motion, demonstrating the leader's service that results in a continuous circular motion by positively affecting the followers' Agapao love, commitment, self-efficacy, intrinsic motivation and altruistic attitudes towards their leaders. Cerff and Winston (2006) included the cognitive theory of hope emanating from the field of positive psychology (Shorey & Snyder, 1997) in the conceptual model, as a virtuous construct that is an outcome of both the leader's Agapao love and the follower's Agapao love. Recent marketplace research indicates deliberate initiatives to nurture hope in leaders that continue to influence both leaders and followers in organizations with positive ripple effects in contrast to the erosion of hope. This article will present empirical research that validates the inclusion of hope in the servant leadership model and the pivotal value of hope during turbulent times for leaders and followers alike.

An Exploration of Successful Global Entrepreneurial Innovation Leadership Attributes and Behaviors

Jeffery S. Doolittle
Roundtable: Human Resource Development

This viewpoint paper aims to identify the entrepreneurial leadership behaviors and attributes associated with successful entrepreneurial innovation to guide global business considerations. As designed, the insights covered will lead to the transformation of society and workplaces by applying proven innovation thought leadership. This paper combines a contemporary exploration of the literature on leadership with insights on national culture to develop more nuanced understandings of key entrepreneurial innovation leadership behaviors and attributes within multicultural and national contexts. The literature on entrepreneurial innovation leadership behaviors and attributes underpinned with insights on national culture provides more nuanced understandings of how leaders can appropriately adapt their leadership approach to transform an increasingly diverse and complex workplace and society. This helpful insight that may assist decision-makers in developing innovation leadership and transform global organizations. This paper offers a contemporary review of innovation leadership behaviors and attributes underpinned within a national cultural context.

Repurposing the Purpose of Higher Education in the Post-Pandemic World

Chad H. Newton
Roundtable: Human Resource Development

The purpose of this study pertained to an exploration of a senior professor's experiences during the immediate shift from traditional classroom teaching to fully online teaching during the pandemic in 2020. A primary goal of this research involved a purposeful focus on the experiences of a senior faculty member from a phenomenological perspective. The implications of this study included several suggestions: (a) opportunities for applying the laws of learning acquisition associated with human resource development (HRD), (b) exploring the participant's experiences that occurred during the immediate change from traditional lecture halls to online teaching, and (c) the need for developing traditional professors in the practice and application of Knowles's theory of andragogy. This study incorporated the phenomenological method of research design and interpretation of the findings, and it used four additional methods of interpretation and analysis: (a) IPA, (b) case study method, (c) the laws of learning acquisition described by Gilley, Eggland, and Gilley (2002), and (d) in vivo coding with an emphasis on personal narratives that emerged during the semi-structured interview. The findings included several insights for reflection and perspectives about the future of professorship in the post-pandemic world. In particular, the professor's statement about repurposing higher education in the post-pandemic world held considerable value for insight generation.

Shipyard Industry Succession: A Case Study Analyzing Supervisor Developmental Programs

Charles Hulse
Roundtable: Human Resource Development

The purpose of this case study is to explore the organizational phenomenon of leadership development. It is important to note that this case study is specific to GC1's leadership development program and the work environment it has been designed around. This research is a qualitative phenomenological study that analyzed the data collected from the interviews of three participants; 1) one who completed the program, 2) one who is currently active in the program, and 3) one who just started the program. Data were analyzed utilizing the descriptive coding technique. This case should only be viewed as a preliminary study designed to answer the question- what are private sector organizational developmental programs producing? More managers or leaders for the shipyard industry?

Human Resources Development and Group Cohesion During Technological and Management

Alina Wreczycki
Roundtable: Human Resource Development

Based on Turner and Tajfel's (1986) social identity theory of intergroup behavior and Arrows et al.'s (2000) group dynamics, this work explored the relationship between human resources development (HRD) and group cohesion during technological and management changes. The exegesis for this study occurred at Matthew 5:3-12, which provided traits conducive to support group cohesion during management and technological shifts. Robbins' (1996) inner texture as part of the socio-rhetorical analysis was used to exegete traits from Matthew 5:3-12 (NIV). It was hypothesized that HRD during times of technological changes called for managers to function as situational leaders who inspired and motivated group members to attend training for knowledge transfer into the succeeding organizational processes for sustainability while safely idling the existing procedures. While there appeared to be synergies between Turner and Tajfel's (1986) social identity of intergroup behavior theory and group cohesion during management and technological changes, it became evident that the balance between HRD and group cohesion was critical and predominately placed in the hands of the manager as an effective leader. The traits that emerged from the participants' narratives on the relationships with the retired and succeeding managers using Saldana's (2013) were compared to the exegeted set from Matthew 5:3-12 (NIV). While the traits of the retired manager were consistent with the pericope, those of his successor were not.

Utilizing horizon scanning to attain timely awareness in a future of uncertainty

Rodney B. Woods
Roundtable: Strategic Foresight

The article aims to help leaders understand Horizon Scanning and its benefits in addressing unforeseen challenges arising from various calamities and emergencies in a world of increasing uncertainty. Leaders armed with the necessary tools and resources will be able to create a focused vision, clear identity, and secure future for their organization. Furthermore, the swiftness of their response will indicate a sense of urgency and significantly define their leadership, positively impacting their stakeholders. Therefore, the appropriate application of Horizon Scanning is crucial to business success both now and in the future.

Beyond Strategy and Design: Gaining a competitive advantage in an uncertain world

Jeffery S. Doolittle
Roundtable: Global Consulting

Leadership is facing a time of significant challenge and complexity. Numerous sociological and technological advances are driving the complexity, making it necessary for leaders to discover solutions to meet new challenges. There is no serious question on the need for organizational strategy and design alignment. Numerous studies have demonstrated that successful organizations align their strategy and design with their unique operational environment. Although, while alignment is essential, especially during turbulent times, it is not sufficient. This article considers what leaders might do to gain a competitive advantage in an uncertain world. This author's premise based on research: Focus on individual and organizational virtues and character. When organizations solely focus on behaviors, they fail to account for habits that can both contribute to or against organizational success. Today's world is too chaotic not to deepen understanding of how people think, act, and feel. The addition of character and virtues holds the key to unlocking productivity, creativity, and competitive advantage. Moving beyond behaviors and focusing on the development of leadership virtues and character improves performance and provides a competitive advantage.

The Apertures of Consulting Across Disciplines

Chenille White
Roundtable: Global Consulting

The objective of this proposal is to present to practitioners the apertures of consulting across disciplines during the "Empowering Consulting Practitioners, Leaders, and Educators" 2021 Leadership Roundtable. The global pandemic resulted in unprecedented changes and challenges for society. It mandated a re-imagining and restructuring within organizations. The effects are drastic and demand new organizational solutions that adjust to the changing times. Government leaders seek to identify the needs of entities and individuals because of this catastrophic event. Leaders across diverse organizations seek to identify ways to move from survival to organizational advancement. Consultants seek to determine how to meet the needs of both the government and business leaders with strategic consulting that offers long-term solutions. This paper identifies the commonalities and divergences that contribute to the apertures in consulting. The findings reveal the leadership of the government must create systems of communication that includes the leadership of organizations and consultants. The remaining findings exist under this overarching aperture. New theories are nonexistent but merely continuations of approaches and leadership theories seen in such unprecedented conditions. A brief overview and analysis of the current challenges and apertures, emerging theories, and best practices are provided to include recommendations on how to successfully consult in the 21st century and beyond. Additional insight for a proposed case study offers an avenue for further research on how to address the apertures of consulting across disciplines.

Building the Kingdom by Tearing Down Cultural Walls: A Cross-Cultural Leadership Analysis of Jesus' Elevation of the Despised Samaritans

Michelle G. Segundo
Roundtable: Biblical Perspectives

Organizational success depends on effective leadership whose praxis are often inexorably intertwined within the predominant culture (Dorfman, 1996). Effective leadership entails direct interaction between leaders and their followers; however, the most pervasive and lasting form of leadership happens through the indirect process of influence as the leader is able to communicate the organization's needs and unify his followers in facilitating and fulfilling shared objectives through collective efforts (Yukl, 2013). Christ not only expected His disciples to carry out His mission, but He demonstrated leadership methods that focused their hearts and motives on loyalty to the kingdom of God rather than remaining loyal to their Judaic culture that traditionally excluded other races and cultures. Grindheim (2017) asserted that the kingdom exerts a liberating, community-shaping force as Christ's inclusivity was countercultural to the religious tradition that often excluded people from the church and God. The purpose of this analysis is to demonstrate methods of cross-cultural leadership through Christ's personal praxis of cross-cultural leadership and more specifically, Jesus crossing cultural constraints and elevating the role of Samaritans in the New Testament thus promulgating the Great Commission (Matt. 28:18-20) reinforcing Christ's mission of salvation, healing, restoration, empowerment, and eternal life for all mankind.

Ethical Leadership: Being Transparent in Differing Belief Systems

Gladys M. Monroe
Roundtable: Kingdom Business

Ethical leadership (EL) "motives, values, and behaviors (e.g., honesty, trustworthy, altruistic, fairness)" (Yukl and Gardner, 2020, p.231) lay the foundation for transparent communication, leading to a work environment conducive to a platform for dialogue between differing opinions. Organizational culture mirrors the expectations and values demonstrated by leaders who design the mission, objectives, and vision, but followers must meet these parameters to execute their tasks. "Being self-aware, transparent and vulnerable" (Hendrikz and Engelbrecht, 2019, p.4) are constructs that form the principled leadership scale (PLS) that lends to the leader comprehending their interaction with their followers having an impact and demonstrating humility, exhibiting inner moral character. Downe et al. (2016) assert that good governance within government organizations demonstrates a standard for ethical conduct when managers at all levels and politicians exemplify value-based attributes, which can gain public trust. Examining interaction and reaction among cohorts, experiencing comradery within a structured context, their discussion of workplace challenges, environmental work culture, and relational differences in beliefs, values, and professional roles recognized that it shaped their workplace culture. Baker and Power's (2018) emphasis on Spiritual Capital (SC) empowers leaders to exert their beliefs and faith in the public realm bringing a stance before those who have different belief systems to recognize that Kingdom Principles have operational validity correlated to value-based doctrine. Clarity of meaning is imperative to effective communication (Konopaske et al., 2018) and accurate interpretation. The follower's mindset is influenced and changed from self-serving to the ethical leader's illustration of what they observe and experience.

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The Value of Servant-leadership in Sodexo

Jeffery S. Doolittle
Organizational Talent Consulting
Roundtable: Servant Leadership

This essay explores the servant-leadership theory and the value it brings to the complex and globally diverse workforce of Sodexo, the global leader in the business services and supplies industry. The discussion includes a servant-leadership literature review, Sodexo's servant-leadership journey, servant-leadership across cultures, leadership dilemmas, and a business case for servant-leadership. Servant-leadership is a globally relevant leadership approach built on dimensions such as love, humility, and service. While cross-cultural differences influence different ways of considering leadership and service or exceptions and rules, servant-leadership connects differences in discovering solutions for organizational dilemmas. The benefits of servant-leadership extend beyond solving problems to include both expected benefits such as improved performance and productivity, and unexpected benefits such as organization citizenship behavior and intrinsic motivation. Sodexo, the global leader in the business services and supplies industry, demonstrates the value of servant-leadership in achieving strategic goals in a complex organization.

Key Words: servant-leadership, dilemmas, Sodexo, culture

The complex and globally diverse modern workplace desperately needs a new leadership approach (Mittal & Dorfman, 2012; Trompenaars & Voerman, 2010). It is no longer acceptable for corporate leadership to be blind to their followers' needs and the communities where they live and work (Greenleaf, & Spears, 1998). According to Parker et al. (2020), modern leaders struggle with leading a complex workforce in today's digital marketplace. People are looking for leaders who understand to help remove barriers that impact meeting their own needs (Trompenaars, & Voerman, 2010). "Probably more has been written and less is known about leadership than any other topic in the behavioral sciences" (Bennis, 1959, pp. 259-260). Servant-leadership, an emerging 20th-century leadership theory, provides solutions to today's dilemmas (Northouse, 2016). According to Greenleaf and Spears (2002), a "servant-leader is servant first" (p. 27). The focus of this article is on the journey of Sodexo, the global leader in the business services and supplies industry. Sodexo began in 1966 in France as a family run business with a focus on people and service integrated into the company mission statement, values, and ethical principles (see Table 4) that remain today (Sodexo, 2019). As of 2019, the company employed 470,000 people in 67 countries serving 100 million consumers daily. Servant-leadership creates significant organizational value in achieving strategic goals for complex modern for-profit global organizations such as Sodexo.

Discussion

This article includes a foundational literature review of servant-leadership and the journey of Sodexo. Additionally, the cross-cultural relevance of servant-leadership and its role in resolving organizational dilemmas is presented. In conclusion, the article establishes a business case for servant-leadership in the context of Sodexo.

Servant-Leadership Literature Review

Robert Greenleaf is attributed by most as the founder of servant-leadership, and he described servant-leadership by using a test.

The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived (Greenleaf & Spears, 2002, p.27).

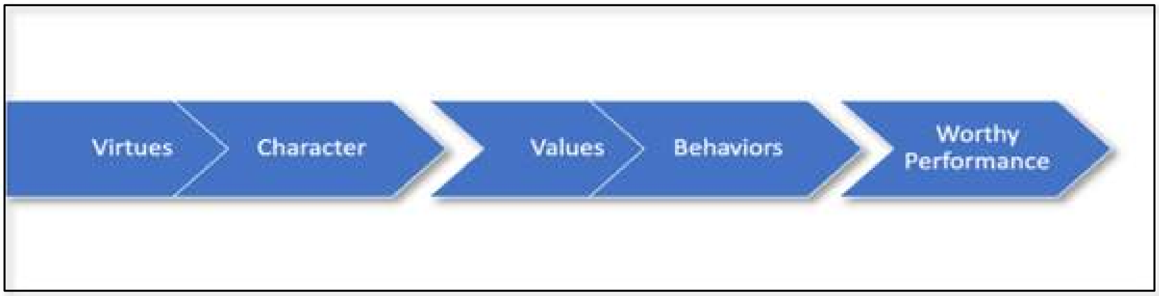
According to Greenleaf and Spears (1998), people are looking for leaders that possess the following ten characteristics: (1) listening to self and others, (2) empathy, (3) healing self and others, (4) awareness, (5) persuasion, (6) conceptual thinking, (7) foresight, (8) stewardship of other's needs, (9) commitment to people development, and (10) building community. These characteristics are foundational to understanding the servant-leadership theory.

In today's volatile, uncertain, complex, and ambiguous marketplace, leadership behaviors alone are insufficient. Behaviors direct what a leader ought to do, and a leader's moral virtues govern what a leader will do (see Figure 1).

Patterson (2003) posited seven moral constructs associated with a leader's focus on serving followers: "love, humility, altruism, vision, trust, empowerment, and service" (p. 7). According to Winston (2003), employees thrive in servant-leadership when they share a similar consideration, value, and love for others.

Figure 1

Virtues a Foundation for Behaviors



Note. This figure reflects the author's representation of virtues providing a foundation for behaviors that lead to worthy performance.

Contemporary Leadership Theory Comparisons

According to Northouse (2016), servant-leadership, transformational leadership, authentic leadership, and spiritual leadership are emerging contemporary leadership theories.

Comparing the motivations and dimensions of these emerging leadership theories reveals similarities and differences that contribute to a deeper understanding of servant-leadership.

Servant-Leadership and Transformational Leadership

While similar to servant-leadership, the primary focus of transformational leadership is the organizational benefit (Bass, 2000). The focus of servant-leadership is on service to the follower (Patterson, 2003). Table 1 displays the motivations and dimensions of servant-leadership and transformational leadership.

Table 1: *Servant-leadership Theory Compared to Transformational Leadership Theory*

Attribute	Servant-leadership	Transformational Leadership
Motivation	To serve others first and lead second.	To help followers perform beyond expectation for the benefit of the organization.
Dimension	Love, humility, altruism, vision, trust, empowerment, and service.	Idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

Note. This table reflects the attributes of motivation and dimension for both servant-leadership and transformational leadership adapted from Fry (2003), Greenleaf and Spears (2002), and Patterson (2003).

Servant-Leadership and Authentic Leadership.

In contrast to servant-leadership, authentic leadership focuses on the leader being whom they were created to be (George, 2003). Authentic leadership and servant-leadership share an overlap in dimensions of leading with the heart and humility. The critical difference between these two contemporary leadership approaches is the difference in the focus of the leader on themselves for authentic leadership and on others for servant-leadership. Table 2 displays the motivations and dimensions of servant-leadership and authentic leadership.

Table 2: *Servant-leadership Theory Compared to Authentic Leadership Theory*

Attribute	Servant-leadership	Authentic Leadership
Motivation	To serve others first and lead second.	To be the person, the leader was created to be.
Dimension	Love, humility, altruism, vision, trust, empowerment, and service.	Purpose, values, leading with heart, relationships, self-discipline, and humility.

Note. This table reflects the attributes of motivation and dimension for both servant-leadership and authentic leadership adapted from Bass (2000), George (2003), Greenleaf and Spears (2002), and Patterson (2003).

Servant-Leadership and Spiritual Leadership.

Spiritual leadership is distinctly different from servant-leadership, although it is the most similar theory of the four contemporary leadership theories discussed. The focus of spiritual leadership is on motivating the leader and others, which contrasts with service to others in servant-leadership. Both spiritual leadership and servant-leadership theories share the dimensions of love, vision, and altruism. Table 3 displays the motivations and dimensions of servant-leadership and spiritual leadership.

Table 3: *Servant-leadership Theory Compared to Spiritual Leadership Theory*

Attribute	Servant-leadership	Spiritual Leadership
Motivation	To serve others first and lead second.	To innately motivate the leader and others through calling and membership.
Dimension	Love, humility, altruism, vision, trust, empowerment, and service.	Vision, altruism, love, hope, and faith.

Note. This table reflects the attributes of motivation and dimension for both servant-leadership and spiritual leadership adapted from Fry (2003), Greenleaf and Spears (2002), and Patterson (2003).

Sodexo's Servant-Leadership Journey

Sodexo is the global leader in the business services and supplies industry with its headquarters in France (Sodexo, 2019). Sodexo started as a family run business in Marseilles, France (Sodexo, 2020). Since the beginning of Sodexo in 1966, the company's mission, values, and ethical principals (see Table 4) have guided their people-focused actions around service (Sodexo, 2019).

Table 4: *Sodexo's Mission, Values, and Ethical Principles*

Mission	Values	Ethical Principles
Improve the quality of life of our employees and those we serve, and contribute to the economic, social, and environmental development of the communities, regions, and countries in which we operate.	Service spirit Team spirit Spirit of progress	Loyalty Respect for people and equal opportunity Transparency Business integrity

Note. This table is an adaptation of the Sodexo (2019) company mission, values, and ethical principles.

This global organization of over 470,000 employees is located in 67 countries and served 100 million consumers daily in 2019 (Sodexo, 2019). While Sodexo does not have an explicit statement of servant-leadership, the organization's mission and leaders align with the Greenleaf and Spears (1998) servant-leadership characteristics (See Table 5).

Table 5: *Sodexo Alignment with Servant-leadership Characteristics*

Servant-leadership Characteristic	Sodexo Organizational Example
Listening to Self and Others	On-site teams continually listen to employees, the client, and customers
Awareness	Measurement programs build awareness on the commitment to improving quality of life mission
Persuasion	Purposeful reorganization to increase empowerment versus hierarchy
People Development	Training and development programs to reskill and upskill both technical skills and soft skills, such as empathy

Building Community	Focus on positively impacting employees, customers, communities, and the world

Note. This table reflects examples taken from Sodexo (2019), Sodexo (2020), and Hassell (2017) aligned with the characteristics of servant-leadership identified by Greenleaf and Spears (1998).

According to Sodexo (2019), everyday moments impact the lives of employees, customers, and communities. A central theme of servant-leadership is an other's focus, and according to Sodexo (2019), "employees are the first to benefit from its mission to improve quality of life" (p. 73). Sodexo measures employee quality of life as the employee's physical environment, health and wellbeing, social interaction, recognition, ease and efficiency, and personal growth.

Sodexo considers the lifestyles of their employees globally and encourages work flexibility to promote improved performance for clients and customers (Sodexo, 2019). Sarosh Mistry, Region Chair for North America and Chief Executive Officer, suggested that improved performance starts with ensuring an excellent quality of life for Sodexo employees (Kwittken, 2020). Sylvia Metayer, Chief Growth Officer, humbly stated, "I am learning that to be a CEO is to be a servant" (Hassell, 2017). A servant focus is shared by Sodexo senior leadership. Table 6 provides examples of servant-leadership from both Sarosh Mistry and Sylvia Metayer, who are two members of the Sodexo Executive Committee.

Table 6: *Sodexo Contemporary Servant-leader Examples*

Servant-leadership Dimension	Sodexo Executive	Leadership Example
Love	Sarosh Mistry	Shows compassion for communities impacted by the COVID global pandemic
Humility	Sarosh Mistry	Uses opportunities to highlight other's accomplishments
Altruism	Sarosh Mistry	Shows concern for the welfare of employees creating a $30 million relief fund for COVID impacted employees
Service	Sylvia Metayer	Describes herself as learning to be a servant
Vision	Sylvia Metayer	Future focus on making work easier for others, through development and technology
Empowerment	Sylvia Metayer	Shifts organizational model from top-down to one of empowerment

Note. This table is the author's representation of examples presented by Sarosh Mistry (Kwittken, 2020) and Sylvia Metayer (Hassell, 2017) with Patterson's (2003) servant-leadership dimensions.

Sarosh indicated that Sodexo looks for leaders who motivate employees through service by giving back to the communities they serve (Kwittken, 2020). The servant-leader understands that leadership can use power to serve others' needs through performance (Trompenaars, & Voerman, 2010).

Servant-leadership Across Cultures

The modern workforce is increasingly diverse and complex, and the increase in globalization has amplified the complexity (Mittal & Dorfman, 2012; Van Dierendonck & Patterson, 2010). Multiple factors are driving diverse workforce populations. For example, in the United States, the racial majority will become the minority by the mid-2040s (Alba, 2018). Additionally, advances in technology are expanding the ability of employees to work remotely regardless of their physical location. Culture is the one thing that impacts everything (Trompenaars & Voerman, 2010). The need for leaders to possess cultural awareness and thoughtfulness is not an option. Contemporary leadership theories may assist leaders in building connections across various cultures. However, it is the distinct focus of a servant-leader on service that enhances the ability to consider diverse cultural perspectives (Van Dierendonck & Patterson, 2010).

The Cultural-Endorsed Implicit Leadership Theory infers that followers are more motivated to establish a relationship with a leader if they behave consistently with the follower's expected mental model (Winston & Ryan, 2008). Winston and Ryan (2008) suggested that servant-leadership dimensions represent a global model aligned with many existing cross-cultural concepts. Table 7 displays the alignment of various cross-cultural concepts from different world regions with servant-leadership dimensions.

Table 7: *Global Cultures and Servant-leadership*

Cultural Concept	World Region	Description
Bharavaad-Gita	Indian	This Hindu scripture emphasizes to be caring, believe the best in others, and live in a community that aligns with the servant-leadership moral habit of service.
Christianity	American	The teachings of Jesus closely align with servant-leadership moral habits of love, humility, altruism, and service.
Talmud	Mediterranean	The core text of Judaism is summarized as loving God and people, which closely aligns with servant-leadership moral habits of love, humility, altruism, and is similar to service

Tao	East Asian	The primary focus of Tao is on love and respect that shares similarities with servant-leadership moral habits of love, humility, and service.
Ubuntu	African	A humanness worldview aligned with servant-leadership's moral habits of love and altruism.

Note. This table represents cross-cultural concepts from different world regions aligned with servant-leadership dimensions adapted from Winston and Ryan (2008).

Mittal and Dorfman (2012) analyzed the degree of importance to effective leadership across world regions using the 2004 GLOBE study research and five dimensions of servant-leadership: "egalitarianism, moral integrity, empowering, empathy and humility" (p. 555). Their examination revealed that each closely analyzed dimension closely connects with effective leadership despite variation across different world areas (Mittal & Dorfman, 2012). Additionally, connections were identified between several societal values and the dimensions of servant-leadership.

Dilemmas of Servant-leadership

Trompenaars and Voerman (2010) presented that connecting cultural differences are vital for organizations to survive. Conflict in the workplace is often the result of value differences (Trompenaars & Voerman, 2010). According to Trompenaars and Voerman, most problems fit within the following seven dilemmas: (1) leading and serving, (2) rules and expectations, (3) parts and the whole, (4) control and passion, (5) specific and diffuse, (6) short term and long term, and (7) push and pull. These dilemmas raise an infinite number of questions about defining good leadership (Trompenaars, & Voerman, 2010). Badaracco (1997) argued that leadership creates moments not defined by policy or procedures when leaders have to choose between right and right decisions resulting in very different outcomes. Competing priorities are common within organizations. Perhaps the conflict is between different departments, or perhaps the conflict is within the same department. The consulting company of Trompenaars Hampden-Turner used its database on individuals' cultural values and identified 8,000 dilemmas from 90,000 people (Trompenaars, & Voerman, 2010).

While some may perceive dilemmas as opposite concepts on different ends of a continuum, one-dimensional thinking influenced by cultural and worldview differences (Trompenaars, & Voerman, 2010; Wallace, 2007). Servant-leadership is an approach that enables a multitude of options when approaching workplace dilemmas (Trompenaars, & Voerman, 2010). The starting point is a "natural feeling that one wants to serve first" (Greenleaf & Spears, 2002, p. 27). According to Trompenaars and Voerman (2010), servant-leadership requires a fundamental shift in leadership thinking, and it is this shift that creates solutions for dilemmas (see Table 8).

Table 8: Foundational Thinking of Servant-leadership

From	To
Linear thinking	Cyclical thinking
One-way First to last thinking	Two-way direction thinking
Opposite values thinking	Combined values thinking
One-dimensional thinking	Holistic thinking
Top-down thinking	Bottom-up thinking
Analysis thinking	Synthesis thinking

Note. This table, adapted from Tompenaars and Voerman (2010), reflects the foundational thinking differences of servant-leaders.

Servant-leaders do not ignore cultural influences on views of leadership and service or rules versus exceptions. Instead, guided by a service focus, they understand and choose appropriate starting points for leading and serving others (Trompenaars, & Voerman, 2010). Servant-leaders leverage cultural diversity as strengths by appreciating cultural differences (Trompenaars, & Voerman, 2010).

Being a global servant-leadership organization Sodexo faces many dilemmas. Trompenaars and Voerman (2010) stated, "differences in viewpoints in an international environment ensure various dilemmas arise" (p. 49). Research has shown that there is no standard approach to solving these problems. For example, when considering the dilemma of leading versus serving, different cultures have different perspectives on whether leaders earn a leader's status by performance or if leader status is assigned based on age, gender, or family (Trompenaars, & Voerman, 2010). Cultures with a higher performance orientation prefer leadership assignments based on performance and structures. The structures are perceived to help clarify task coordination rather than identify who holds executive power (Trompenaars, & Voerman, 2010). Table 9 displays the performance orientation practice rating from the GLOBE Project (2020) across a sample of the 67 countries where Sodexo operates, highlighting the leadership challenge.

Table 9: Performance Orientation Practice Ratings by Sodexo Locations

Sodexo Location	Performance Orientation Practice Rating
United States	4.49
China	4.45
India	4.25
France	4.11
Morocco	3.99

Sodexo Location	Performance Orientation Practice Rating
Colombia	3.94
Poland	3.89
Sweden	3.72

Note. This table reflects the GLOBE Project (2020) performance orientation practice scores for world areas where Sodexo operates. The seven-point scale rating labels used were: one is very low, two is low, three is relatively low, four is medium, five is relatively high, six is high, and seven is very high.

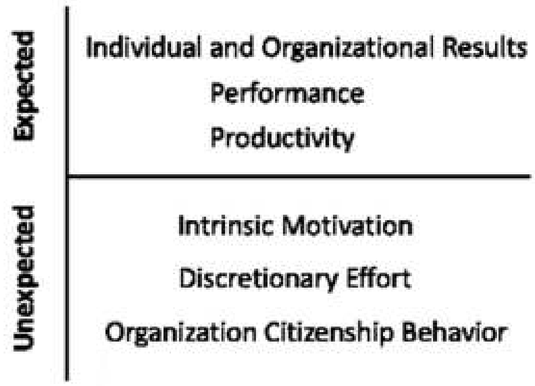
The recent COVID-19 crisis brought the dilemma of leading versus serving to the forefront for Sodexo. The crisis served as a servant-leadership validation test for how Sodexo acts when times get tough. In response to the impacts of COVID-19 and the loss of hourly worker jobs associated with venues, Sodexo used its global leadership to serve. Sodexo established a $30 million global relief fund for impacted hourly workers, and in communities donated and prepared food for school lunches, families, and nonprofits (Kwittken, 2020). Sarosh Mistry, Region Chair for North America and Chief Executive Officer, suggested Sodexo's response start with ensuring an excellent quality of life for employees (Kwittken, 2020). Reflecting on the crisis, Sarosh responded that every crisis creates a learning opportunity, and wished Sodexo would have done even more for employees (Kwittken, 2020). Also, highlighting the challenge between rules versus expectations, Sarosh indicated that Sodexo learned where too much bureaucracy existed and vowed to make Sodexo better (Kwittken, 2020).

The Business Case for Servant-Leadership

There are many individual and organizational benefits associated with servant-leadership, such as performance, productivity, intrinsic motivation, organizational citizenship behavior, organizational alignment, improved workplace climate, enhanced employee capacity, and increased creativity. Figure 2 represents that some servant-leadership benefits are expected, and others are unexpected.

There are many benefits of workforce alignment, including taking a strategy from created to realized. According to Patterson (2003), servant-leadership creates an increase in the leader, and follower commitment, yielding increased intrinsic motivation that amplifies the benefits of workforce alignment. Patterson suggested that higher levels of "intrinsic motivation causes people to do more and results in higher performance" (p.6). Becchetti et al. (2013) found evidence supporting a positive link between higher levels of employee intrinsic motivation and work productivity. Shu (2015) discovered evidence that intrinsic motivation is a moderating factor in employee engagement, independent of a leader's style, and concluded that organizations should emphasize increased intrinsic motivation.

Figure 2: *Expected and Unexpected Benefits of Servant-leadership*



Note. This figure reflects the grouping of expected and unexpected benefits of servant-leadership based on Becchetti et al. (2013), Patterson (2003), Shu (2015), and Walumbwa et al. (2010).

In addition to expected behavior, servant-leadership impacts an employee's discretionary effort, also known as organizational citizenship behavior (OCB). Walumbwa et al. (2010) described OCB as contributing to an organization beyond formal job requirements. For example, consider two employees are walking down a hall. Both employees see a piece of paper on the floor. Only one employee stops to pick it up even though it is neither employees' job responsibility. Walumbwa et al. found that servant-leadership improves the workplace climate and increases OCB that benefit the organization.

A servant-leaders love for others multiplies the benefits associated with servant-leadership. Love makes a better workplace and improves outcomes (Ferris, 1988). Sodexo, like every other organization, is not looking to stay the same year after year. Innovation is required to stay relevant and succeed in today's business. Love practiced by leadership can increase follower's productivity and creativity (Ferris, 1988).

Sodexo has many accolades and a strong business case representing excellent financial performance and leadership: number one France-based private employer worldwide, number one industry sector organization in both the Dow Jones Sustainability Index and the 2019 Sustainability Yearbook, number two organization among the Fortune Magazine 2019 most admired companies in its sector, and the number one organization in the categories of innovation and social responsibility (Sodexo, 2019). Sodexo significantly outperformed the 40 largest French stocks based on market capitalization, and its stock has multiplied 67 times (Sodexo, 2019). Since Sodexo's initial listing, the stock has "appreciated by an average of 12.5% per annum, excluding dividends" (Sodexo, 2019, p. 261).

Conclusion

The complex and globally diverse modern workplace desperately needs a new leadership approach (Mittal & Dorfman, 2012; Trompenaars & Voerman, 2010). An examination of the servant-leadership literature reveals a globally relevant leadership approach built on dimensions such as love, humility, and service. Although cross-cultural differences influence the opposite thinking about topics such as leadership and service or exceptions and rules, servant-leadership connects the differences in thinking and provides solutions for organizational dilemmas. The benefits of servant-leadership extend beyond solving problems. They include expected benefits such as improved performance and productivity and unexpected benefits such as organizational citizenship behavior and intrinsic motivation. Sodexo provides an example of the value of servant-leadership in achieving strategic goals in a modern for-profit globally diverse organization. Additional research could investigate how Sodexo attracts, develops, and promotes servant-leaders.

About the

Dr. Jeff Doolittle received his Doctorate in Strategic Leadership from Regent University. He has helped business owners and executives of small businesses to global Fortune 50 companies, and his work is taught in university classrooms. Dr. Doolittle is the founder of Organizational Talent Consulting, a premier executive coaching and business consulting firm for leaders and organizations interested in achieving success and significance.

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The Impact of Servant Leadership on Racism in Society

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Roundtable: Servant Leadership

The purpose of this paper is to address the issue of racism in society and offer solutions through the impact of servant leadership. The development of racism and the present circumstances today call for change to bring healing and justice. Biblical principles can be applied to combat racism, along with servant leadership, to reflect the love of God for the entire world. The Old Testament and the New Testament confirm the message of Christ to bring good news to all people. Servant leadership can foster service to others, move society toward community, and build trust (Reinke, 2004). Many scholars have studied the theory of servant leadership, and the contribution of research can engage the issue of racism. The attributes and characteristics of servant leaders implemented can result in justice for all and transform communities. The humility of servant leaders puts the leader as a servant and embraces the differences of others to show compassion to those they serve (Northouse, 2019). The impact of servant leadership empowers the oppressed and brings forth freedom. As a result, action steps can be taken by utilizing awareness and perception, demonstrating acceptance and empathy, exemplifying altruism and love, and building community and trust (Greenleaf, 1977; Patterson, 2003).

Keywords: servant leadership, racism, reconciliation

Servant leadership challenges the traditional leadership approach and brings effectiveness to change (Winston & Fields, 2015). According to Ramsey (2006), servant leadership attempts to heal injustices that destroy the human spirit and seek truth, forgiveness, and reconciliation. Greenleaf (1977) offers the best test when applying servant leadership:

> Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? What is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (p. 27).

The problem of racism causes racial privilege that divides our communities and nation, but servant leadership can provide solutions or recommendations. Displaying awareness and perception removes fear and insecurities to address racism as servant leaders (Tilghman-Havens, 2018). The ability of a servant leader to demonstrate acceptance and empathy puts the leader in the "shoes of another person" to understand ethnic and cultural differences (Northouse, 2019). The attribute of altruism and love is the main focus on bringing light to the issue of racism with the virtues of servant leadership (Patterson, 2003). Finally, building community and trust can offer a solution to foster collaboration and provide shared interests that can move beyond racial barriers (Northouse, 2019). This paper contributes to the hope of justice, diversity, inclusion, and crossing cultures through the impact of servant leadership to diminish racism.

Development of Racism

The social issue of racism has developed throughout history from the early stages of European culture, where they exploited African individuals and indigenous Americans (Mitchell-Yellin, 2018). Individuals that were "black, brown, red, or yellow did not have rights to land, labor or bodily integrity" (Mitchell-Yellin, 2018, p. 61). Chamberlain (1976) described that racism is within the prisons of unawareness and, throughout American history, has always been a threat toward Indians, immigrants, and people of color. Racism and slavery in the United States progressed even with the disenfranchisement of Africans in the USA and omitted from public consciousness (Prieto et al., 2018). The concept of racism in the historical account reflects the driving force of slavery, with not only Africans but the exploitation of poor English and Irish brought over to America for cheap labor (Mitchell-Yellin, 2018). Political and economics were the catalyst for racism and injustice toward people of color.

Historical decisions have led us to the current state of racism today with unequal practices and discrimination. Due to the original sin of slavery and racism, the superior attitude of hatred, indifference, and disrespect toward people with different cultures have impacted society (Mitchell-Yellin, 2018). This social issue of racism is present today, shown by the marginalizing of people of color, recent police brutality against unarmed African Americans, discrimination in housing and job opportunities. JPost Editorial (2020) discussed the coronavirus spreading; however, racism is also spreading due to the breakdown in society. Many young people of all races and ethnicities are turning away from the racist and bigoted rhetoric as today's world is becoming more diverse with people of different cultures and backgrounds (Harris, 2020). Presently racism has a more significant presence because of technology and social media influence and attention to the current social injustices.

Analysis of Servant Leadership and Biblical Principles

Leadership takes responsibility for healing communities, nations, and the world to move to reconciliation due to the pain of inequality (Tilghman-Havens, 2018). Servant

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leadership is "the natural feeling that one wants to serve, to serve first, then brings one to aspire to lead" (Greenleaf, 1977). This approach puts people's needs and interests above their own and can change the scope of racism (Ramsey, 2006). Nelson Mandela is an example of a servant leader that exemplified servant leadership to facilitate change, end violence, heal injustice, and combat racism (Ramsey, 2006). Servant leadership is a holistic approach and is not about power but about serving others in which followers can have a voice to restore justice (Ramsey, 2006).

Greenleaf (1977) denoted that blinders can become created by a lack of self-awareness, but servant leaders can bring awareness to social issues. Servant leadership crosses cultures to connect opposites to bring forth answers to racism and other issues in society (Trompenaars & Voerman, 2010). Servant leaders have core qualities that transform tension and respect diversity (Trompenaars & Voerman, 2010). According to Tilghman-Havens (2018), "the model of servant leadership brings forth action and contributes to healing injustices for those that are unheard or misrepresented due to traditional power structures" (p. 88). Greenleaf (1977) concluded, "the effect on the least privileged in society" is an effect of servant leadership.

There are Biblical principles when addressing the issue of racism, calling followers of God to justice (Johnson, 2012). Ephesians 6:12 (New King James Version) states, "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." The stronghold of racism can divide and take control within the world today, but spiritual warfare, as noted by Paul, can give us the strength to stand against it (Harris, 2020). According to Harris (2020), the Bible is culturally inclusive despite a society that consists of increased division and conveys a message of equality.

The Old Testament and the New Testament provide biblical context regarding the issue of racism to bring clarity and insight. Genesis 12:1 (New King James Version) acknowledges the command to Abraham to "get out of your country, from your family and from your father's house, to a land that I will show you." The Bible continuously calls for individuals to leave the limits of their ethnic boundaries to mix with other diverse groups (Harris, 2020). The New Testament described in Luke 4:18 (New King James Version) declares justice, "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed." This passage illustrates that the Holy Spirit enables freedom to those bound by racism.

Recommendations

The attributes of servant leadership and servant leaders can effectively engage the social issue of racism. The dimensions, values, and commitments of servant leadership allow

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leaders and followers to relate with each other in a more ethical and meaningful way (Sendjaya, 2015). The following are recommendations to address racism:

Utilize Awareness and Perception

Awareness and perception give attention to others, allow detachment from prejudgment, and recognize prejudice (Greenleaf, 1977). Implementing this attribute as a servant leader brings forth unity and inclusion. According to Van Dierendonck and Patterson (2010), described "awareness, and especially self-awareness, strengthens the servant leader to understand issues" (p. 17-18). Reflecting awareness and examining perception allows reconciliation and change biases to support equality between races (Cabezas, 2012). Being aware of the oppression and racial divide in the world can cross cultures to work together and live together in harmony.

Demonstrate Acceptance and Empathy

Servant leaders that exhibit acceptance and empathy can show compassion toward healing the divide of racism. When a leader shows empathy, it attempts to understand the view of others and allows the followers to feel accepted (Northouse, 2019). These characteristics are vital for bringing solutions to the issue of racism for healing. Greenleaf (1977) ascribed that servant leaders "accept and empathize, never rejects (p.33)." The demonstration of acceptance and empathy produces trust and recognizes that no one is perfect, but it performs to understand. Having an open mind and heart as a leader provides a connection with others to create change in society. Ramsey (2006) ascribed that the understanding of the role of empathy brings forgiveness and healing for those victimized by racism.

Exemplify Altruism and Love

Altruism and love in servant leadership bring forth justice in society and make a difference in the lives of others. Altruism and love emerge from the basis of empathy and acceptance to promote social justice (Johnson, 2012). The altruistic approach and genuine love for others is the essential role of a servant leader to take on racism and eliminate fear. Patterson (2003) denoted that exemplifying love shows concern for others without pretense and can actively listen and communicate to unite cultures. Servant leadership seeks to understand and love others, which is implacable to freedom and effective in irradicating racism (Tilghman-Havens, 2018).

Build Community and Trust

Servant leaders can build community and trust to address racism by fostering relationships. Reinke (2004) explained that servant leadership is not a position, but the main focus is on the relationship to serve others by building community and trust. There are many barriers, hurt, and a history of pain pertaining to racism; however, gaining trust as a servant leader can transform individuals. According to Joseph and Winston (2005), servant leaders can build trust by a) empowering, b) involving others, and c) honoring commitments and being consistent (p. 11).

The model of servant leadership and the attributes of a servant leader can bring solutions to racism as a starting point to resolve dilemmas and conflicts. Trompenaars and Voerman (2010) concluded, "servant leadership works in cultures because it has different starting points" (p. 55). Servant leaders provide a connection with experience and learning to initiate steps to get results, and the recommendations in this paper can bring forth change (Trompenaars & Voerman, 2010).

Conclusion

The central theme of this paper highlights the fact that servant leadership embodies a holistic approach that can address racism in society and bring forth solutions for hope in the world today. The attributes of servant leaders and biblical perspectives can bring healing despite the development of racism and the present circumstances in society. Harris (2020) asserted "that God loves everyone equally, and it does not matter the race, ethnicity, gender, religious background, or economic status, but we should love each other" (p. 148). John 3:16 (New King James Version) says, "For God so loved the world that He gave his only begotten Son, that whoever believes in Him should not perish but have everlasting life." The approach of servant leadership offers a unique perspective that can challenge the divisiveness of racism and serve humanity (Northouse, 2019). Trompenaars and Voerman (2010) described that integrating opposites is the key to resolving problems, and servant leaders can demonstrate core values to respect diversity. According to Tilghman-Havens (2018), society has to acknowledge the fears and vulnerabilities of going beyond unjust divisions and structures so love can conquer fear. There are hope and restoration for the community when servant leadership is applied. The impact of servant leaders can raise awareness and take action to bring solutions to racism and social injustice that will change behaviors (Johnson, 2012).

About the Author

Tamara Morton graduated from Regent University School of Business & Leadership with a doctorate in Strategic Leadership with a concentration in Servant Leadership. For the last 20 years, she has been involved in the ministry of St. James Missionary Church of Va. Beach, Va., and impacting the local community. She conducts leadership development, teaching, training, strategic planning, organizational design, coaching, and recently she established TMorton Consulting, LLC to provide consulting for faith-based ministries and organizations. She has organized and implemented various ministry and community projects to make a difference.

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Servant, Leader, Prosecutor: A Servant Leadership Training Program for Prosecutors

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Roundtable: Servant Leadership

The criminal justice system is currently under direct scrutiny to implement change. Specifically, prosecutors are the focus of responsibility for mass incarceration and disparate justice. While all attorneys are subject to a code of ethics and professional responsibility, prosecutors bear additional duties and discretion. Prosecutors must seek justice, represent the interests of victims, defendants, and the community, satisfy competing interests of stakeholders, and comply with ethical mandates, moral responsibilities, professionalism, discretion, and personal aspirations. Both new and seasoned prosecutors must balance these competing duties, burdens, and responsibilities. While they receive extensive legal training, they receive no leadership training. Prosecutors are leaders within the criminal justice system and their communities. Servant leadership is a successful model for prosecutors because it mirrors the multiple duties of a prosecutor to put the needs, development, and well-being of others first to produce servant leaders. A pilot study addressed public opinion, emotional intelligence, balancing duties of a prosecutor, and personal servant leadership plan. The results showed that 66.67% of participants were unfamiliar with servant leadership, 83.34% found it important for prosecutors, and %100 thought it beneficial for both new and seasoned prosecutors. A servant leadership training program teaches prosecutors to manage their competing duties, discretion, and professional fatigue through the ideals and behaviors of servant leadership.

Keywords: servant leadership, prosecutors, criminal justice

There are 120 offices of the Commonwealth's Attorney and over 700 prosecutors in Virginia. Commonwealth's Attorneys are constitutional officers of Virginia (Va. Const. art. VII, §4) and are elected locally every four years (Va. Code §24.2-217). Despite local elections, Commonwealth's Attorneys "are neither agents of nor subordinate to local government." (*Roop v. Whitt*, 2015, p. 280). Once elected, the Commonwealth's Attorney may appoint assistants to facilitate the duties of each office (Va. Code §15.2-1626).

Commonwealth's Attorneys have a duty to prosecute all felony crimes and may, at their discretion, prosecute misdemeanor crimes (Va. Code §15.2-1627). Prosecutors have the discretion to initiate or decline criminal charges, enter into plea agreements, and recommend incarceration or alternative sentences.

Except for the elected Commonwealth's Attorney, who additionally maintains a direct executive role in their office, the over 700 prosecutors in Virginia have the same duties and discretion. Prosecutors who have just graduated from law school and those who have been practicing for decades are held to the same ethical standards, given the same discretion, manage the same competing duties, and are expected to produce the same results. The Virginia State Bar (VSB) Rules of Professional Conduct encompass scores of mandated and prohibited behaviors. Prosecutors also have additional ethical duties and are distinct in that they must seek justice. Despite the duties and mandates prescribed for prosecutors and their leadership role in criminal justice, they receive little to no designed leadership training.

Servant leadership uses behaviors and competencies to influence and develop others to lead a life of service (Sendjaya et al., 2008). Those behaviors and competencies are conceptual skills, creating value, behaving ethically (Liden et al., 2008), empowering others (Mittal & Dorfman, 2012), putting others first (Hale & Fields, 2007), helping others grow and succeed (Schwarz et al., 2016), and healing (Spears, 2004). These behaviors and competencies correspond directly to the duties and discretion of a prosecutor. Despite the correlation, prosecutors are not taught how to be servant leaders. Attorneys must complete 12 credit hours of continuing legal education (CLE) courses, with two hours in legal ethics or professionalism (Rules of the Supreme Court of Virginia, Part Six, §IV, 17C). Leadership training for prosecutors is not required. Both new and seasoned prosecutors struggle balancing their competing interests, duties, and discretion.

A 2020 survey found that 95% of Americans want change in the criminal justice system (Porterfield, 2020). A servant leadership training program for prosecutors was developed and presented. The pilot study sought to answer the following questions: 1) What is Servant Leadership? 2) How does it apply to prosecutors? 3) Why is now the right time? The study results showed that 66.67% of respondents were unfamiliar with servant leadership, 83.34% thought servant leadership was important for prosecutors, and 100% thought it was beneficial for both new and seasoned prosecutors. The limitation of the pilot study was that it was presented to a group of six industry professionals, most of whom were from the same geographic area of Virginia. Its approach to prosecution as leadership is significant when the criminal justice system is under direct pressure to implement change and achieve recognized justice for all stakeholders. The purpose of the pilot study was to assess the receptivity, applicability, and effectiveness of a servant leadership training program for prosecutors. The results will be implemented into the launch of a more extensive study with more participants from diverse geographic locations.

Legal Training for Prosecutors

The Supreme Court of Virginia creates all rules and regulations governing the practice of law (Va. Code, §54.1-3909). This oversight includes the VSB, which responds to allegations of misconduct violating the rules (Va. Code, §54.1-3909). The VSB is also responsible for approving, monitoring, and recording CLE courses (Rules of the Supreme Court of Virginia, Part Six, §IV). Every attorney in Virginia must complete a minimum of 12 credit hours of CLE courses, with two of those hours covering legal ethics or professionalism (Rules of the Supreme Court of Virginia, Part Six, §IV, 17C). The Rule of Professional Conduct guides legal ethics and professionalism.

The VSB approves all CLE credit courses. Any course approved for presentation "must have significant intellectual or practical content" (VSB, Regulation 103(b)). Additionally, any course approved for legal ethics must be "devoted to one or more topics embraced in recognized formulations of rules of professional conduct or codes of professional responsibility applicable to attorneys" (VSB, Regulation 101(s)). A course approved for legal professionalism must be "devoted to one or more topics designed to educate and encourage attorneys to aspire to and achieve higher and more noble standards of professional conduct than the minimum standards" required (VSB, Regulation 101(t)). Legal ethics are specifically defined for attorneys, with additional ethics defined for prosecutors. While prosecutors must act ethically in their duties, they must also comply with specified legal ethics mandated by the VSB.

Additional Duties of a Prosecutor

In addition to the rules and ethical responsibilities that guide all attorneys, prosecutors are subject to additional responsibilities. National standards for prosecutors teach that "a prosecutor is the only one in a criminal action who is responsible for the presentation of the truth" (National District Attorneys Association, 2009, p. 2). The prosecutor must "zealously protect the rights of individuals, but without representing any individual as a client" (National District Attorneys Association, 2009, p. 2). There is a balance between the interests of a victim of a crime and the societal interests that are to be in a dominant role in every case and every exercise of prosecutorial discretion (National District Attorneys Association, 2009). There are also additional legal duties under the Rules of Discovery and exculpatory evidence that require specific behaviors in prosecutors. These additional ethical, professional, and legal duties are scrutinized by legal professionals, courts, legal pundits, media personnel, and the public.

Additional Ethical Responsibilities of a Prosecutor

The Virginia Rules of Professional Conduct prescribe five additional responsibilities of a prosecutor. First, a prosecutor shall "not file or maintain a charge that the prosecutor knows is not supported by probable cause" (VSB, Rule 3.8 (a)). Second, a prosecutor shall "not knowingly take advantage of an unrepresented defendant" (VSB, Rule 3.8

(b)). Third, a prosecutor shall "not instruct or encourage a person to withhold information from the defense after a party has been charged with an offense" (VSB, Rule 3.8 (c)). Fourth, a prosecutor shall "make timely disclosure to counsel for the defendant, or to the defendant if he has no counsel, of the existence of evidence which the prosecutor knows tends to negate the guilt of the accused, mitigate the degree of the offense, or reduce the punishment" (VSB, Rule 3.8 (d)). Fifth, a prosecutor shall "not direct or encourage investigators, law enforcement personnel, employees or other persons assisting or associated with the prosecutor in a criminal case to make an extrajudicial statement that the prosecutor would be prohibited from making" (VSB, Rule 3.8 (e)).

These additional responsibilities draw a distinct line between defense attorneys and prosecutors. Both are lawyers, and as such, both are subject to a lawyer's professional responsibility. The Rules of Professional Conduct describe a lawyer as an advocate who zealously represents a client within an adversary system (VSB, Rules of Professional Conduct, Preamble). An advocate "is to present the client's case with persuasive force" (VSB, Rule 3.3, Comment 1). However, "a prosecutor has the responsibility of a minister of justice and not simply that of an advocate" (VSB, Rule 3.8, Comment 1). The prosecutor and defense attorney are then placed within an adversary system. They compete. The defense attorney with a single focus. The prosecutor with a dual focus.

The criminal justice system "rel[ies] upon the self-interest of the litigants and counsel for full and adequate development of their respective cases" (*Sacher et al. v. United States*, 1952, p. 455). Nevertheless, the prosecutor must have no self-interest. A conviction must come "through the pursuit of justice, not an unbridled desire to convict" (*Lemons v. Commonwealth*, 1994, p. 622). Prosecutors are representatives "not of an ordinary party to a controversy, but of a sovereignty whose obligation to govern impartially is as compelling as its obligation to govern at all; and whose interest, therefore, in a criminal prosecution is not that it shall win a case, but that justice shall be done" (*Berger v. United States*, 1935, p. 88). Prosecutors represent all the people. Those people "include the defendant and his family and those who care about him. It also includes the vast majority of citizens who know nothing about a particular case, but who give over to the prosecutor the authority to seek a just result in their name" (Corrigan, 1986, p. 539). However, the United States Supreme Court has also articulated that "the very premise of our adversary system of criminal justice is that partisan advocacy on both sides of a case will best promote the ultimate objective that the guilty be convicted and the innocent go free" (*Herring v. New York*, 1975, p. 862). A prosecutor must then balance these competing expectations within an adversarial system.

Pilot Study

The pilot study was in seminar format and presented virtually in two segments. Each segment was four hours. Topics covered were current public perceptions of prosecutors and criminal justice, personal motivation, emotional intelligence, and servant leadership behaviors. Those behaviors – conceptual skills, creating value for the community, behaving ethically, empowering others, putting others first, helping others grow and succeed, and healing – were then applied to the duties and responsibilities of a prosecutor. The seminar concluded with the participants developing a personal servant leadership plan.

The participants were six industry professionals: 20% practiced law for less than eight years, 20% practiced law between eight and 10 years, and 60% practiced law for more than 15 years. Of the participants, 16.67% had civil private practice experience, 83% had prosecution office experience, and 33.33% had other law experience. Virtual video and audio were activated throughout the seminar. It was participatory, with breakout sessions and group discussions. Ten-minute breaks were taken for every hour of the presentation. Surveys were submitted via email: Pre-Assessment I before the first four-hour session, Post-Assessment I after the first four-hour session, Pre-Assessment II before the second four-hour session, Post-Assessment II after the second four-hour session, and Seminar Evaluation after the conclusion of the seminar. The survey results were collected and analyzed. The breakout sessions were conducted in the same virtual seminar format, with all participants contributing.

Prosecutors as Servant Leaders

Servant leadership is composed of seven behaviors or competencies that exemplify servant leadership. First, servant leaders possess conceptual skills (Liden et al., 2008). In its simplest form, this means being good at what you do. It "refers to the servant leader's thorough understanding of the organization – its purposes, complexities, and mission" (Northouse, 2016, p. 233). Second, they create value for the community (Liden et al., 2008). Leaders can use this to "link the purposes and goals of an organization with the broader purposes of the community." (Northouse, 2016, p. 235). Prosecutors have an opportunity, more than most, to build value for their community. Third, servant leaders behave ethically (Liden et al., 2008). Since ethics are legally defined for prosecutors, this competency combines ethics and morality. Fourth, servant leaders empower others to grow in their confidence and abilities (Mittal & Dorfman, 2012). Fifth, they put others first by developing participation, wellness, and success in others (Hale & Fields, 2007). Sixth, servant leaders help others grow and succeed by helping them achieve their personal and professional goals (Schwarz et al., 2016). Seventh, servant leaders heal (Spears, 2004). Prosecutors are uniquely positioned to recognize hurt in all parties and help others heal from pain and loss.

Prosecutors as Public Servants

Prosecutors are public servants. As public servants, they are "committed to the public good and characterized by an ethic built on benevolence, a life in service of others, and a desire to affect the community" (Houston, 2006, p. 68). How does a prosecutor balance the duty to be a minister of justice, a zealous advocate without a client, and a diligent

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searcher for truth within an adversarial competitive system while acting without the unbridled desire to convict? Servant Leadership. While leadership is a process accessible to all (Northouse, 2016), it must be taught. It can be learned.

Leaders influence others to achieve a common goal (Northouse, 2016). Likewise, "power is the capacity or potential to influence" (Northouse, 2016, p. 10). A prosecutor's authority is "broad and extensive" (Demleitner & Steinheimer, 2020, p. 188). They are "the hub of a system that reshapes not just law enforcement but entire communities" (Demleitner & Steinheimer, 2020, p. 193). Prosecutors "have the community standing and the authority to convene multiple stakeholders" (Demleitner & Steinheimer, 2020, p. 193). There is no question that prosecutors have discretion. The question is how they have been trained to use it within their leadership roles.

Servant leadership is ultimately focused on serving others, so they develop to their maximum potential, and they then, in turn, serve others to create value for their community (Sendjaya & Sarros, 2008). "Servant leaders…derive influence from service itself" (Stone et al., 2004, p. 357). Despite the name and the behaviors, "working from a need to serve does not imply an attitude of servility in the sense that the power lies in the hands of the followers" (van Dierendonck, 2011, p. 1231). On the contrary, it means that prosecutors serve, as defined in the context of leadership, victims of crime, other prosecutors, defense attorneys, witnesses, judges, juries, defendants, and families. Those served, in turn, develop to their full potential. Servant leaders "develop relationships where followers are encouraged to follow their lead of service" (Stone et al., 2004, p. 357). This development creates value for the community, including the most vulnerable and the underserved, victim and defendant alike.

Servant Leadership, Emotional Intelligence, and Prosecutors

Servant leaders "focus on serving the highest needs of others in an effort to help others achieve their goals" (Trastek et al., 2014, p. 379). Some consider it a counterintuitive approach to leadership. In a courtroom filled with influential people, the servant leader stands out as a departure from the standard. In fulfilling their duty, a servant leader embraces personal development "through awareness and self-knowledge" (Trastek et al., 2014, p. 379). Often referred to as emotional intelligence (EI), this ability enables leaders to be more successful because they are "more sensitive to their emotions and the impact of their emotions on others" (Northouse, 2016, p. 28). EI gives prosecutors "the ability to manage [themselves] and [their] relationships effectively" (Goleman, 2000, p. 80). Whether a prosecutor is a hierarchical leader or supervisor is of no matter. Prosecutors are leaders regardless of experience, classification, or status.

A leader cannot lead to their highest potential until they know who they are as a leader. Many are thrust into supervisory positions or elected to executive posts. The legal and organizational rules that govern both are a matter of knowledge and information. Knowledge can be acquired. Information can be acquired. A Juris Doctor prepares a law student to learn and think like a lawyer. A policy manual prepares an employee to learn and think as the organization dictates. A supervisor can follow every mandate within a policy manual but still be ineffective as a leader. They must learn to lead.

There was a time when "it was believed that people were born with [innate qualities and characteristics] and that only the 'great' people possessed them" (Northouse, 2016, p. 19). These "great" people were considered leaders. However, experience has shown that "an individual with leadership traits who was a leader in one situation might not be a leader in another situation" (Northouse, 2016, p. 19). That is why the development of EI is critical for successful leadership. Each relationship a leader has must be developed and maintained differently. EI encompasses four vital competencies: self-awareness, self-management, social awareness, and social skill (Goleman, 2000, p. 80). These capabilities "enable a leader to understand his or her purpose, beliefs, and individual characteristics" (Trastek et al., 2014, p. 379). When leaders achieve emotional intelligence, they can "take into consideration the effects of their actions and the actions of the individuals that they serve 'on the least privileged in society'" (Trastek et al., 2014, p. 379). That is the duty of every prosecutor. The distinct reality is that the least privileged in society are those most often within the purview of the criminal justice system. A prosecutor must successfully lead within that system.

A servant leader is "first experienced as a servant to others, and…this simple fact is central to the leader's greatness. True leadership emerges from those whose primary motivation is a deep desire to help others" (Spears, 2004, p. 8). Ask any new prosecutor why they want to be a prosecutor. Most responses are "to help people." Ask any seasoned prosecutor why they wanted to be a prosecutor. Most responses are an embarrassed laugh followed by "because I wanted to help people." It seems trite and naïve given the current climate toward the criminal justice system. And yet, that is why prosecutors have the local discretion they have – to help the victim, to help the defendant, and to help their community.

Prosecutors have extensive legal training in their ethical duties and responsibilities and a multitude of legal issues. However, there is no mandated and designed leadership training for prosecutors. Servant leadership training corresponds to the duties of a prosecutor. Where legal training teaches prosecutors the law and their respective duties, leadership training teaches prosecutors how to honor and perform their duties. Servant leadership training teaches prosecutors how to effectively use the discretion and influence they legally possess to serve those within the criminal justice system and create a more prosperous community for everyone.

Results and Discussion of the Pilot Study

Public Opinion

The Pre-Assessment Surveys showed that 100% of the respondents believed that a positive view of prosecutors was Very Important in doing their job successfully. The Post-Assessment Surveys showed that 66.67% of the respondents believed that the current public opinion of prosecutors has been Very Significant when it comes to doing their job successfully. The opening section of the seminar focused on the historical versus the current public opinion of prosecution. These responses show that public opinion is important to the ability of a prosecutor to do their job successfully. It also suggests that Sections 1 and 2 of the seminar successfully demonstrate the changing view of prosecution and how it has impacted prosecutors doing their job successfully.

Emotional Intelligence

The Pre-Assessment Surveys showed that 83.33% of the respondents thought it Very Important for prosecutors to use empathy in their professional relationships. However, 50% were Somewhat Familiar with Emotional Intelligence, and the other 50% were Very Unfamiliar with Emotional Intelligence. The Pre-Assessment Surveys also showed that 83.33% responded that self-awareness was important, with 66.67% Very Important and 16.67% Somewhat Important. Of interest, 16.67% responded that self-awareness was Very Unimportant. However, the Post-Assessment Surveys showed that 100% of the respondents thought that Emotional Intelligence was important, with 83.33% responding Very Important and 16.67% responding Somewhat Important. Also, 100% responded that managing emotions was Very Important to do their job successfully. This contrast in pre-seminar and post-seminar responses suggests the seminar effectively demonstrated the importance of Emotional Intelligence to the participants in doing their job successfully.

Balancing Duties of a Prosecutor

The Pre-Assessment Surveys showed that 40% of the respondents thought they were Very Successful in balancing the multiple duties of a prosecutor, while 20% thought they were Somewhat Successful, and 40% were Undecided. The Post-Assessment Surveys showed those numbers drop to 16.67% responding they were Very Successful, while those responding Somewhat Successful rose to 66.67% with 16.67% Undecided. The Post-Assessment surveys also showed that 100% responded that discretion was Very Important in their duty to pursue justice. Those changes in response suggest the effectiveness of the seminar with concerning the role Emotional Intelligence plays in the prosecutor’s balance of duty and discretion.

Personal Servant Leadership Plan

The Pre-Assessment Surveys showed that 83.33% of the respondents had never developed a personal leadership plan, and 100% had never had any leadership development training through their employment. Interestingly, 100% responded that it was Very Important for them to know their strengths to do their job successfully. In comparison, 100% also thought it was important for their strengths to match their professional duties, with 50% responding Very Important and 50% responding Somewhat Important. Also, 66.67% of the respondents were unfamiliar with Servant Leadership, with 50% Very Unfamiliar and 16.67% Somewhat Unfamiliar. The Post-Assessment survey results showed that 83.34% responded it was important for them to develop a personal leadership plan, with 66.67% responding Very Important and 16.67% Somewhat Important.

Additionally, the Post-Assessment Surveys showed that 83.34% responded the seven servant leadership behaviors were important to their personal leadership plan, with 66.67% responding Very Important and 16.67% responding Somewhat Important. Before the seminar, 66.67% of the respondents were unfamiliar with servant leadership. After the seminar, 83.34% thought the seven servant leadership behaviors were important to their personal leadership plan. This result suggests that the seminar demonstrated a positive and successful outcome in applying the behaviors of servant leadership to prosecutors. In addition, 60% of the respondents had practiced law for more than 15 years, and 40% had practiced law for less than 10 years. This range of experience correlates with the Post-Assessment Survey results regarding the significance that experience plays in being a balanced prosecutor. The responses indicated that 100% thought experience was significant, with 83.33% responding Very Significant and 16.67% responding Somewhat Significant. Yet, 83.34% responded that it was still important for them to develop a personal leadership plan, and 83.34% thought servant leadership was important to their personal leadership plan. These responses suggest that the seminar is valuable to both new and seasoned prosecutors.

Learning Experience

The learning outcomes for the seminar were: 1) What is servant leadership? 2) How does it apply to prosecutors? 3) Why is now the right time? When responding to the statement, “The learning outcomes for this seminar were met,” 100% responded with Strongly Agree. When responding to the statement, “The breakout sessions contributed to my learning experience,” 100% responded with Strongly Agree. When responding to the statement, “I would suggest a follow-up or advanced level for this seminar,” 100% agreed, with 80% Strongly Agree and 20% Agree. One respondent commented: “I’m inspired to do better and would love to have more training in this field.” Another respondent commented, “I think all prosecutors would benefit from this seminar.” When responding to the statement, “This seminar would be beneficial to all prosecutors regardless of experience,” 100% agreed, with 60% Strongly Agree, and 40% Agree.

Suggestions for improvement included: “Having participants read some material beforehand, so these concepts aren’t foreign.” This suggestion is valid as 66.67% of the respondents were unfamiliar with Servant Leadership, and 100% had never had leadership training. Another suggestion was: “Less time on day one material, which could be covered in about an hour and more time on servant leadership.” This suggestion is also valid as an eight-hour seminar was insufficient to cover the material presented. The second four-hour session was rushed due to time constraints. These suggestions support the implementation of an expanded seminar to cover the material presented or an advanced-level seminar.

Value of the Pilot Study

Regarding the principles of servant leadership, 100% responded that the seminar provided valuable and useful principles that they could use in their jobs as prosecutors. Specific comments included, “I didn’t know that servant leadership existed as a category of leadership. It helped me recognize both what it is and how it can be a valuable teaching and learning tool.” When asked what respondents learned the most from the seminar, one commented, “How principles of servant leadership can be applied to the work of prosecutors.” Another respondent requested “more time on servant leadership, which goes beyond emotional intelligence. The application of servant leadership is transformational.” Other comments included: “I need to be better attuned to how emotional responses guide my behavior. I also better appreciate my role as a leader in the community and am more sensitive to the power I’ve been handed as a prosecutor.” Another respondent commented: “I enjoyed the personality survey which gave me insight to how I think and function in the workplace…this seminar showed me different, more in-depth, examples of how much power a prosecutor has in the community and in the courtroom.” When responding to the statement, “I will be able to apply the knowledge I gained from this seminar to my leadership as a prosecutor,” 80% responded, Strongly Agree. Additionally, 100% responded Strongly Agree when responding to the statement, “The debriefing session at the end of seminar helped me gain additional insights into how servant leadership is relevant to me as a prosecutor.” These reviews demonstrate the effectiveness of the seminar in effectively presenting servant leadership behaviors and applying those behaviors to the duties and power of prosecutors.

Conclusion

Today’s prosecutors must comply with competing duties, multiple ethical obligations, and discretionary authority. By their duties and obligations, prosecutors are leaders, regardless of their experience. While they are taught how to be lawyers through law school and prosecutors through tailored training, they are not taught how to be successful leaders. Servant leadership is fitting for prosecutors because it prescribes behaviors that support a prosecutor’s ethical duties and discretion. The survey results showed that prosecutors want to learn how to balance their competing duties to serve

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those within the criminal justice system. The results also showed overwhelming support for leadership training, including developing a personal leadership plan consistent with servant leadership behaviors. The results of the pilot study will be implemented into a larger study of participants from various offices. The Servant Leadership Training Seminar will help prepare prosecutors of all levels of experience to provide the best possible service to victims, defendants, their communities, and the criminal justice system.

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Servant Leadership and Conflict Management in the Faith-Based Organization

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Roundtable: Servant Leadership

The purpose of this qualitative study is to examine how servant leaders manage conflict in faith-based organizations (FBOs). Data was collected through the qualitative method of semi-structured interviews with two servant leaders who serve in executive leadership positions in their faith-based organizations located in South Texas. The interviews were conducted utilizing the video conference application, Zoom, as requested by the participants in accordance with their Covid-19 safety measures. The first cycle coding of both participants' responses revealed 60 codes with 806 frequencies, sharing 26 first cycle codes (Appendix). The second cycle of coding produced five themed clusters reflecting the participants' shared values of (a) communication; (b) biblical standards; (c) vision; (d) unity; and (e) empowerment when managing conflict in their FBOs (Table 2, Table 3). This phenomenological study places the servant leader managing group conflict within a faith-based organizational (FBO) context allowing the servant leader to connect with the FBO's biblical foundation and incorporate SL attributes (Table 1) that complement the faith foundation of the organization. Although the literature reveals that leaders exhibiting specific servant leadership qualities (Table 1) have a positive impact in both minimizing and managing conflict in the FBO, the existing research incorporating all three factors of SL, FBOs, and conflict management was limited validating the necessity for this study and its outcomes that will serve as a resource to servant leaders attempting to manage conflict in a faith-based organizational context.

Keywords: conflict, group conflict, conflict management, conflict resolution, faith-based organization, servant leadership, ecclesial leadership

Conflict inevitably occurs when people gather for a common purpose to accomplish a common goal that can either serve as a catalyst for functional collaboration and growth or a hindrance resulting in dysfunctional relationships and failed organizational goals (Miles et al., 2020). The difference between conflict in a secular organization and a faith-based organization is the missional foundation of the faith-based organization (FBO) that is based on the biblical premise of loving your neighbor as yourself (Mk. 12:31) which often includes feeding the poor, providing shelter to the homeless, caring for the widow and orphan, and many other outlets of service to the community; consequently, conflict naturally arises as organizational members including members from FBOs who have opposing viewpoints but must be willing to collectively come to an integrative solution despite differences if the mission of the organization is to move forward and thrive (Arrow et al., 2000; Konopaske et al., 2018; Murugavel & Somaraju, 2016).

Servant leadership (SL), although a relatively new organizational concept coined by Greenleaf in 1970, dates back to scripture as Christ led his followers by serving, showing them that the compelling qualities of a leader are not premised on power and domination but rather on qualities such as empowerment, love, selflessness, sacrifice, service, humility, and intentionally listening (Table 1) to followers not seeking personal interest (Philippians 2:4) but prioritizing followers' needs first, followed by the organization's needs second, and lastly, his own needs (Graham, 1991; Greenleaf, 1970) which distinguish SL from other forms of leadership (Ehrhart, 2004; Russell & Stone, 2002; Smith et al., 2004).

Although the phenomenon of group conflict covers a broad spectrum, it is the specific, personal servant leadership qualities (Table 1) employed by the servant leader that inform his conflict management strategies within a faith-based organizational context that will determine if and how conflict will be resolved and if and how organizational goals will continue to be achieved leading to not only empowered and fulfilled followers but overall organizational success as well. To understand the scope of conflict management employed by servant leaders in FBOs, a review of the servant leadership theory and characteristics (Table 1), the source of conflict and resolution, and the unique nature of FBOs are necessary. Despite the vast publication of scholarly articles autonomously referencing leadership, SL, conflict management, and FBOs, empirical research combining the three phenomena of servant leadership, conflict management, and faith-based organizations is severely limited validating the need for this study.

The purpose of this qualitative analysis is to explore how servant leaders manage conflict in faith-based organizations and will reference the following research questions (RQ) as a guide to this study when collecting data:

> RQ1: Will you describe established norms within your organization and its faith-based mission that help you to manage or resolve group conflict?
>
> RQ2: What faith-based principles do you incorporate while mediating between conflicting parties?
>
> RQ3: How have you established a rapport with your followers that has promoted positive group behaviors?
>
> RQ4: How does conflict benefit the faith-based organization?

RQ5: As a servant leader who is focused on serving and empowering followers, how have you balanced the tension between fulfilling follower needs and organizational needs?

The two participants for this study serve as executive leaders in faith-based organizations located in the South Texas region and were identified and selected as servant leaders due to their organizational missions being servant-oriented in nature as a Christian institution of higher education and a Christian foster care and adoption placement agency.

Literature Review

Servant Leadership

SL introduced by Greenleaf (1977) posits a radical form of leadership that is a countercultural concept (Chu, 2011) focusing its leadership style on a leader's desire to serve his followers helping them to maximize their full potential without expecting anything in return. SL entails a deeper connection and meaning with work that Autry (2004) coined as the spirit of work that transcends position, power, and money but involves incorporating one's spirituality into every facet of life including the workplace, relationships, and a leadership style that most often expresses itself through service which is the ability of a servant leader to relate to his followers in such a dignified manner causing followers to live God-glorifying lives (Elmer, 2006). As servant leaders place their followers' needs above their own by listening, nurturing, defending, learning followers' aspirations, and sharing in followers' pain, followers, in turn, feel empowered personally and professionally translating into satisfied, committed, and productive followers (Yukl, 2013). Servant leaders ensure fairness, social justice, and equality standing up for the marginalized and respecting weaker organizational members, creating an employee-oriented culture of service, and influencing others to also become servant leaders (Yukl, 2013).

Greenleaf (1970) asserted that servant leaders are servants first who have an initial desire to serve causing them to eventually aspire to lead. SL theory asserts that organizational goals will only be accomplished on a long-term basis if servant leaders are careful to facilitate the growth and development of organizational members as servant leaders' primary focus is relationships and people (Stone et al., 2004). As the servant leader promotes follower engagement by providing organizational opportunities, he has a three-pronged effect causing (a) follower growth; (b) organizational survival; and (c) community service (Jit et al., 2016; Luthans & Avolio, 2003; Reinke, 2004). Smith et al. (2004) further asserted that SL stresses the servant leader's concern for followers' well-being as reflected by the leader's receptive, non-judgmental listening ear and willingness to learn from followers stemming from a strong spiritual orientation that Sendjaya et al. (2008) claimed is a crucial source of motivation for servant leaders. Servant leaders being spiritually-oriented enables them to authentically engage with followers in profound ways transforming followers and inspiring them to reach their full potential (Sendjaya et al., 2008).

Ecclesial Servant Leadership

The focus of this study proposal places servant leaders managing conflict in the context of a faith-based organization which can include ministers or pastors leading as serving leaders in a local church context as a church is legally recognized as a 501(c)3 charitable or religious organization; furthermore, it is important to understand how servant leaders manage conflict in an ecclesial context. Biblical servant leaders are primarily concerned with the why or motives of SL rather than the what and how of SL (Chu, 2011). Although SL translates beyond scripture, Chu (2011) posited that ecclesial leaders consider their form of SL to be spiritual and reference four primary qualities in the sacred text as a basis for their motives and methods in leading congregational members:

1. The servant leader's primary goal is to follow and serve Christ (Jn. 12:20-26);
2. The servant leader acknowledges that he is first a servant and then a leader (Matt. 20:25-28);
3. The servant leader reflects humility and self-sacrifice in loving people (Jn. 13:1-34; Phil. 1:19-2:11); and
4. The servant leader strives to maintain unity with and in the body of Christ (Phil. 1:19-2:11; Jn. 17:14-24; Eph. 4:1-16; Rom. 15:5-9).

Anderson (2008) posited that the overall guiding principle of biblical servant leaders is whether God is being glorified through their daily decisions, actions, and interactions with subordinates. The servant leader constructing his leadership methods on biblical principles will also premise his conflict management strategies on those same principles as they inform every facet of his life and leadership (Anderson, 2008). Savage-Austin and Honeycutt (2011) conducted a qualitative study interviewing fifteen business leaders to understand their SL practices, experiences, impediments, organizational effectiveness, and outcomes, and concluded that servant leaders exhibiting SL qualities such as open communication had a positive effect of followers' (a) increased trust; (b) increased productivity and morale; (c) reduced turnover; and (d) increased loyalty. Jit et al. (2016) have asserted that servant leaders can impact the tone of an organization and foster a culture of forgiveness and compassion, civility and collaboration, and cohesion and commitment that will move followers through conflict as the servant leader himself exhibits virtuous behaviors (Table 1).

Table 1

Servant Leadership Attributes

Greenleaf (1977)	Patterson (2003)	Autry (2004)	Stone et al. (2004)	Jit et al. (2016)
Listening	Love	Authentic	Vision	Compassion
Empathy	Humility	Vulnerable	Honesty	Gratitude
Healing	Service	Accepting	Integrity	Benevolence
Awareness	Empowerment	Present	Trust	Forgiveness
Persuasion	Altruism	Useful	Service	
Conceptualization	Vision		Modeling	
Foresight	Trust		Pioneering	
Stewardship Building Community			Appreciation of Others	
Commitment to Growth of People			Listening	
			Empowerment	

Mahembe and Engelbrecht (2014) conducted a quantitative study to examine the role SL has on organizational citizenship behavior (OCB) and team effectiveness and found a positive relationship exists between SL, OCB, and team effectiveness and emphasized the servant leader's unique attribute of developing followers on an individualized basis as a determining factor in followers' positive group behaviors and outcomes.

Conflict Management

Conflict occurs when organizational members' ideas or experiences appear to be incompatible when attempting to achieve organizational goals (McSwain & Treadwell, 1981). Sources of group conflict include lack of participation in decision making, poor relationships leading to lack of cohesion, low supportiveness, low trust, lack of interest in listening to and dealing with problems with other group members, and high levels of political behavior causing power struggles, competition between group members, tyrannical and autocratic culture, low tolerance for failure, low-performance feedback, constant critical feedback, downsizing, and non-work stressors such as raising children, caring for elderly, college courses, and balancing family and work life (Konopaske et al., 2018). Hermann et al. (2001) provided three models that groups can follow when attempting to resolve conflict: (a) concurrence which produces a tendency to avoid group conflict; (b) unanimity which produces a tendency to resolve group conflict; and (c) plurality that produces a tendency to accept group conflict. Based on the chosen model, one of the four outcomes is plausible for the conflicted group:

1. Deadlock refers to a stalemate as a result of group members not reaching a final decision on how to resolve their differences;
2. Prevalent solution refers to a situation in which the group chooses a particular option that has frequently been discussed, and the members agree on a particular solution rather than doing nothing;
3. Subset solution refers to a satisfactory decision that appeases a portion of group members but does not represent all of the members' preferences; and
4. Integrative solution refers to a decision that represents the preference of all members and involves some shift from their initial choice but was persuaded to compromise reflecting the groupthink concept (Hermann et al., 2001).

Most conflict theories propose a cyclical pattern where organizations experience extreme high or low levels of group conflict whether conflict is avoided, not allowed, or in a groupthink context (Janis, 1972) that could potentially lead to group dissemination (Arrow et al., 2000). Worchel's (1994) group development theory suggests that conflict occurs in an increasing and decreasing cyclical pattern that once resolved either leads to the conflicting group drifting apart or coming to a consensus of conformity and affirmed identity that will eventually lead the group back to a heightened state of conflict. Worchel (1994) defined this cyclic dynamic as oscillation that nudges groups into a conflict cycle that keeps the organization and its members from becoming frozen and unadaptive.

Wong et al. (2018) conducted a survey using Ehrhart's (2004) scale to measure SL behavior and to determine how servant leaders managed organizational conflict and group cooperativeness and concluded that teams are able to directly discuss their disagreements, frustrations, and difficulties and work toward solutions for the benefit of the team and customers. Wong et al. (2018) also asserted that servant leaders who display SL qualities such as (a) service to others, (b) team consensus, and (c) personal member development will attempt to resolve conflict cooperatively by gathering all conflicting members and allowing each to express individual concern and provide their own solutions that ultimately enhance the conflict resolution, coordinated teamwork, and satisfactory customer service. Effective servant leaders are able to foster group collaboration and strengthen group cohesiveness by highlighting each member's independent efforts and integrating individual strengths for the benefit of the group and organization (Pearsall & Ellis, 2006).

Discovering and resolving conflict is central to the task at hand and is just as important as the task itself (Jehn, 1995). Autry (2004) proposed that conflict is often a result of personality and style differences rather than a result of the process or product outputs and further posited that constructive disagreement often breeds new innovation. Unresolved conflict, however, often poisons the work atmosphere and environment and will eventually affect teamwork, morale, and organizational success. Autry (2004) asserted that the servant leader is not responsible for employees liking each other and being friends; however, it is the servant leader's responsibility to ensure members get along in the context of the work they perform together considering they are mutually interdependent on one another. The servant leader is faced with the task of preventing disagreement regarding a product or process that could morph into personal conflict. The servant leader can work with conflicting members in helping them find their own solution which would require each member to produce a plan of action requiring change on the member's own part rather than expecting change from the conflicting member and utilize that plan of action as a performance measure (Autry, 2004). If conflict does indeed occur, Autry (2004) suggested that the leader attempt to quickly resolve the conflict; however, if a resolution cannot be reached, the leader must manage the conflict so that it does not interfere with organizational output and overall success and possibly consider termination if a group member refuses to work toward a resolution.

Ecclesial Conflict Management

Although all faith-based organizations are not churches, all churches are faith-based organizations. Examining the ecclesial leader's management of conflict in the faith-based ecclesial setting contributes to understanding the phenomena of conflict resolution in the FBO as a whole as the church and FBO share a similar biblical foundation in fulfilling their mission. Chu (2011) asserted that while conflict can cause harm to a church body, not all conflict is negative and can serve as a catalyst for spiritual growth. Conflict can occur between person to person, person to God, or person to oneself (Works, 2008) when social pressure or change is combined with vulnerability and power struggles that expose man's sinful nature leading to conflict within the church (Halverstadt, 1991). No matter the cause, conflict must be handled appropriately to minimize its destructive potential as conflict not only involves disagreeing parties but could also hinder the ministry in and of the church (Halverstadt, 1991).

Christians are called to resolve conflict when it involves sin with restoration as the outcome (Matt. 18:15-20; Lk. 17:3-4; Acts 20:31; Gal. 6:1-3); however, when the conflict does not involve sin, Chu (2011) has asserted that Christians are to deal with the conflict appropriately, ensuring conflicting members are edified, and the church body is unified (Col. 3:16; Eph. 4; Phil. 2).

Faith-Based Organizations

As religion is a core source of identity for billions of people around the world, religious organizations such as FBOs are carriers of religious principles and have a pivotal role in resolving conflict and promoting peace (Haynes, 2020). FBOs play a vital role in service to the community founded on spiritual principles where faith informs an organization's motivation, role, and daily operations incorporating members who agree on basic faith-based principles such as (a) forgiveness; (b) truth; (c) personal accountability; (d) love; (e) patience; (f) justice; (g) compassion; and (h) mercy (Bercovitch & Kadayifci-Orellana, 2009).

As the FBO reflects its mission founded on biblical principles, the FBO naturally fosters positive organizational citizenship behavior (OCB) dynamically impacting team coordination, communication, cohesion, task completion, and effectiveness within the FBO (Ren-Tao & Heung-Gil, 2009). Organ (1988) proposed five dimensions of OCB (a) altruism; (b) conscientiousness; (c) sportsmanship; (d) courtesy; and (e) civic virtue that are highly desirable in organizations as the dimensions promote best practices amongst leaders as well as followers.

Methodology

Interviews

A popular method of conducting qualitative research are interviews that allow for a straightforward and direct approach to collecting rich data for qualitative research and are particularly beneficial as they can be tailored to fit a research question as well as be adjusted to accommodate participants' personality or certain traits that will benefit the research study (Barrett & Twycross, 2018). To overcome geographic barriers (Lira et al., 2008), some interviews can be held over the telephone, email, or video conferencing applications such as Zoom, Google Hangouts Meet, or GoToMeeting; however, traditional face-to-face interviews are often preferred when geography barriers are not an issue (Lira et al., 2008). Another benefit of conducting interviews is that they can be recorded leaving no room for error, misinterpretation, or skewed results.

For this phenomenological study, data was collected through the qualitative method of semi-structured interviews by one student-researcher for approximately 30 minutes per participant that both transpired utilizing the video conferencing application, Zoom. Two participants who serve in similar forms of executive leadership in faith-based organizations located in the South Texas region were identified as servant leaders and were selected due to their organizational mission being servant-oriented. Each participant was asked the following set of research questions developed from the literature review in the same order as listed.

> RQ1: Will you describe established norms within your organization and its faith-based mission that help you to manage or resolve group conflict?
>
> RQ2: What faith-based principles do you incorporate while mediating between conflicting parties?
>
> RQ3: How have you established a rapport with your followers that has promoted positive group behaviors?
>
> RQ4: How does conflict benefit the faith-based organization?

RQ5: As a servant leader who is focused on serving and empowering followers, how have you balanced the tension between fulfilling follower needs and organizational needs when attempting to manage or resolve conflict?

Data Collection

Initially, three organizational executive leaders were contacted via email; however, two of the three leaders responded and agreed to participate in the study. Each interview was conducted and recorded utilizing the Zoom virtual meeting application and Macintosh's Voice Typing tool with the participants' consent to record the interview. Participants were also informed that their personal name, organizational name, and location would remain confidential, and all recorded documentation would be discarded after the course is completed. Participant 1 (P1) is an Asian-American female with a master's degree aged between 35 to 45 and is the founder of her faith-based foster care and adoptive services organization in the South Texas region serving as its president since its inception six years ago. Participant 2 (P2) is an Anglo male with a doctoral degree aged between 45-55 and has served as the president of a faith-based Christian college located in the South Texas region for seventeen years. Participants were also informed prior to the interview that I would not interact or respond verbally to their responses so as to not influence their responses (Doody & Noonan, 2013). Upon agreeing to participate in the research study, both participants requested the list of interview questions to sufficiently prepare for the interview. Although I hesitated to provide the interview questions prior to conducting the interview for concern that the participants would cater their responses to fit the questions (Doody & Noonan, 2013), Mellon (1998) asserted that people want to tell their stories, and we as qualitative researchers have the ability and almost responsibility to nurture this human impulse of storytelling as it can bring out surprising and fulfilling results. To encourage the participants to tell their stories of conflicting occurrences in their faith-based organizations and the manner in which they as servant leaders handle the conflict (Mellon, 1998), I provided the participants with the list of interview questions. Participants should be fully informed of recording devices, the proposed time frame needed for the interview, and prepared for the interview which occasionally includes being provided the interview questions ahead of time (Doody & Noonan, 2013; Smith et al., 2009).

Prior to the start of the interview, I established a rapport with the participants (Doody & Noonan, 2013; Jacob & Furgerson, 2012; Smith et al., 2009) by discussing my fifteen-year certification and licensure as a foster parent with P1 as it is relevant to her type of organization and also discussed my progress thus far as a Ph.D. student with P2 as I sought his academic and professional advice prior to beginning the Ph.D. program at Regent University. Both participants' demeanor appeared pleasant and comfortable during the interview and happy to share their recent experiences and strategies in managing their organizational conflict as it relates to their faith and the faith base of their organizations. The interview as a qualitative method was particularly beneficial for this study as it allowed the participants to openly tell their experiences as leaders with their followers in managing conflict as informed by their faith providing detailed insight into the servant leader characteristics and faith-based methods being utilized during conflict (Bryman, 2004).

Analysis

Coding

Coding assists qualitative researchers in organizing the collected data providing for deeper analysis (Miles et al., 2020). Coding can be conducted using computer-assisted software (CAQDAS) such as InVivo, Atlas.ti, or Quirkos that can assist researchers in recording, storing, indexing, sorting, and coding qualitative data providing efficiency in comparing categories and codes in a short amount of time (Bazeley, 2006; Leech & Onwuegbuzie, 2011; Morse & Richards, 2002); on the other hand, researcher-generated codes provide symbolic meaning to the data that are categorized by similarities and clustered into condensed units for the final analysis of common themes or values (Miles et al., 2020; Vogt et al., 2014). Coding is conducted in two cycles where the first cycle categorizes the raw data into assigned codes. The second cycle coding process organizes the first cycle codes into groups with a common thread often divided into four pattern codes of (a) categories or themes; (b) causes or explanations; (c) relationships among people; and (d) concepts or rhetorical constructs (Miles et al., 2020; Saldana, 2015).

The first cycle of coding for P1's responses revealed 32 codes with 437 frequencies (Appendix). The first cycle of coding for P2's responses revealed 48 codes with 369 frequencies with both sharing 26 of the same first cycle codes (Appendix). The second cycle of coding for both participant responses produced five themed clusters reflecting the participants' shared values of (a) communication; (b) biblical standards; (c) vision; (d) unity; and (e) empowerment when managing conflict in their FBOs (Table 2, Table 3).

Table 2

Coded and Clustered Themes for Participant 1 (P1) Interview

Cluster	First-Cycle Code	Freq.	Second-Cycle Code	Final Theme/Value
1	Communication	24	Relationship	Communication
	Confront	3		

Cluster	First-Cycle Code	Freq.	Second-Cycle Code	Final Theme/Value
	Listening	11		
	Objective	15		
	Empathy	27		
	Understanding	31		
	Insecurity	3		
2	Biblical Standard	24	Fruit of the Spirit	Biblical Standard
	Christian Duty	3		
	Humility	6		
	Nonjudgmental	7		
	Service	12		
	Courage	1		
	Strength	5		
	Content	2		
	Pride	3		
3	Vision	39	Clear Expectations	Vision
	Shared Vision	5		
	Boundaries	5		
	Manage Expectations	12		
4	Unity	43	Teamwork	Unity
	Collaborate	15		

Cluster	First-Cycle Code	Freq.	Second-Cycle Code	Final Theme/Value
	Teamwork	29		
	Differences	7		
	Reconcile	20		
	Recreation	5		
	Mediate	15		
	Oppositional	13		
5	Empowerment	30	Mutual Trust	Empowerment
	Autonomy	12		
	Validate	16		
	Respect	4		

Table 3

Coded and Clustered Themes for Participant 2 (P2) Interview

Cluster	First Cycle Code	P2 Frequency	Second Cycle Code	Final Theme/ Value
1	Communication	28	Relationship	Communication
	Confront	15		
	Listening	13		
	Objective	6		
	Empathy	13		
	Normalize Conflict	7		

Cluster	First Cycle Code	P2 Frequency	Second Cycle Code	Final Theme/ Value
	Define Conflict	5		
	Transparency	3		
	Honesty	1		
2	Biblical Standard	20	Fruit of the Spirit	Biblical Standard
	Christian Duty	6		
	Humility	9		
	Nonjudgmental	1		
	Service	6		
	Pride	1		
	Peace	2		
	Love	20		
	Teachable	1		
	Holy Spirit	4		
	Justice	1		
	Sacrifice	8		
	Patience	1		
3	Vision	10	Clear Expectations	Vision
	Manage Expectations			
4	Unity	16	Teamwork	Unity

Cluster	First Cycle Code	P2 Frequency	Second Cycle Code	Final Theme/ Value
	Collaborate	13		
	TeamWork	23		
	Encourage	1		
	Differences	7		
	Reconcile	5		
	Mediate	3		
	Oppositional	2		
	Fatigue	2		
	Accountability	5		
	Equality	1		
	Inclusive	1		
5	Empowerment	25	Mutual Trust	Empowerment
	Autonomy	16		
	Validate	7		
	Trust	22		
	Respect	9		
	Honesty	13		
	Personal Growth/ Grow	4		
	Flourish	5		

Cluster	First Cycle Code	P2 Frequency	Second Cycle Code	Final Theme/ Value
	Inspire	1		

Results

Although the participants' interviews revealed 60 codes (Appendix), the second cycle coding clustered the 60 first cycle codes into five clusters revealing the shared values of (a) communication; (b) biblical standard; (c) unity; (d) vision; and (e) empowerment (Table 2, Table 3) that serve as the basis for the servant leaders' management of conflict in their respective faith-based organizations.

Communication

Galtung (1996) posited that an essential component of conflict resolution is communication. The leader will often serve as a mediator helping to keep the lines of communication open as conflict entails debate, discussion, and therapy to move forward (Galtung, 1996; Jit et al., 2016). P2 described a situation where an employee assumed he was going to be terminated and developed a false narrative that was not clarified until he called P2 to discuss his concerns. P2 asserted that when conflict arises "you will either talk it out, or you will act it out" (personal communication, November 19, 2020) further explaining the need for crucial conversations to communicate differences rather than allow the conflict to inform negative behaviors. P1 also explained how "when we feel the conflict happening, we really get defensive" which often comes from a place of past hurt. She tells herself, "I need to hear their hurt and not so much their words," and "you just have to kind of shift through that as a leader" (personal communication, November 18, 2020) to find the core of the hurtful words and communicate with the hurt person out of love and genuine concern rather than defensiveness. Rather than approaching conflict from a top-down, remedial structure, servant leaders encourage mutual diagnosis of the conflict and promote a participatory approach to resolution through communication (Jit et al., 2016).

Biblical Standard

While the secular organization relies on man-made, moral, or ethical points of reference, the faith-based organization relies on the sacred text to inform every aspect of the organization including conflict resolution (Bassous, 2015). While secular employees are motivated by extrinsic rewards of personal development, accolades, or monetary reward, faith-based employees are motivated intrinsically by their faith and fulfillment of their duty as Christians (Matthew 28:16-20; Bassous, 2015; Netting et al., 2006; Schepers, et al., 2005). P1 referred to Matthew 18: 15-20 and read the passage saying, "That's the conflict resolution that you're constantly seeking out. Looking for that heart that is willing to do conflict resolution versus somebody who will dig in their heels harder when conflict arises, they're almost scared of it and refuse to face it" (personal communication, November 18, 2020). Because that employee was not willing to discuss the conflict with the leader but continued to cause division within the organization, the employee was terminated as a result of not adhering to the organizational standard of reconciliation and her unwillingness to practice conflict resolution according to scripture. The Christian leader who depends on scriptural wisdom through the decision-making process benefits the organization as a whole as he attains higher levels of growth, personal reflection, and self-awareness allowing the sacred text to inform his personal life as well as his professional life and leadership style (Phipps, 2012).

Unity

The servant leader strives to maintain unity (Chu, 2011) as the apostle Paul admonishes believers to maintain unity through the bond of peace (Eph. 4:3, 4). As servant leaders are others-focused rather than self-focused, they have a high sense of community with others motivated by love and service that calls them to promote peace in their organizations (Linuesa-Langreo et al., 2018; Van Dierendonck, 2011). P1 explained how two of her employees have different personalities and work strategies and described the efforts she makes in "trying to get them to work together" and "understand each other" (personal communication, November 18, 2020) and the effect that the current Covid-19 pandemic has had in "building team camaraderie and morale together and doing fun stuff together" because "that's how we get to know each other and that makes it easier to work together" (personal communication, November 18, 2020). Unity is fostered by leaders encouraging strong interpersonal relationships leading followers to have a strong bond and sense of responsibility to one another as well as to the organizational mission and its success (Van Dierendonck, 2011).

Vision

Organizational performance and effectiveness are influenced by the servant leader's ability to effectively communicate the organization's vision as well as his own vision for his followers (Barbuto & Wheeler, 2016). During my interview with P1, she consistently expressed the need for managing expectations that aligned with her organization's vision admitting not clearly defining the vision was a mistake in her organization's early years. She said, "Having a clear vision for the organization is imperative because if the whole team knows this is the direction we're going, then the whole fulfilling of the needs has to go in this direction, and they know that" (personal communication, November 18, 2020); therefore, every project or goal her followers manage must be aligned with the organization's vision. P2 described an employee conflict where an employee refused to assist other staff in providing janitorial services at the organization claiming his doctoral degree and employment as faculty did not include maintenance services. P2 stated that the organization's mission and vision are the "driving force of the organization," (personal communication, November 19, 2020) and as the employee was not willing to align himself with the organization's missional vision of service, he explained to the employee that he was "no longer a good fit" (personal communication, November 19, 2020) for the organization. Through a shared vision, leaders are able to cultivate a culture of shared perspectives and understanding that leads to followers' willingness to work together to enact and accomplish a set of common goals that contributes to the organization's overall success (Leana & Van Buren, 1999).

Empowerment

As servant leaders display trust to followers allowing them to work autonomously and include followers in organizational decision-making, the SL fosters a sense of empowerment causing followers to thrive and reach toward growth and personal development (Chinomona et al., 2013). Servant leaders should see themselves as stewards who have been entrusted to empower followers to reach their full potential (Barbuto & Wheeler, 2016). P1 admitted that she gives her followers "the space to be themselves" (personal communication, November 18, 2020) while P2 said that his organization provides growth and self-development opportunities for employees by not only encouraging them to continue their education but the organization also pays for staff tuition to empower them personally and professionally (personal communication, November 18, 2020). Chinomona et al. (2013) have posited that servant leaders have an influential role in empowering followers that solidifies their commitment to the organization.

Discussion

The servant leadership (SL) framework provided by Greenleaf (1977) calls for a paradigm shift from traditional leadership models that have solely focused on leading for organizational success; whereas, servant leaders focus on leading by serving their followers first (Chu, 2011) as they are motivated by serving, developing, and empowering followers to reach their full potential and placing followers' needs above their own without expecting a personal gain, power, or notoriety (Greenleaf, 1977). The servant leader's call to service informs every facet of his leadership style including how he manages conflict in the workplace. The unique aspect of this study is that it places the servant leaders managing conflict within a faith-based context allowing him or her to manage or resolve conflict by incorporating biblical principles. Faith-based organizational members seek to mediate conflict founded on unique morals and a spiritual leverage (Kadayifci-Orellana, 2008) and are credible as they have a positive reputation for inciting change founded on a respected set of spiritual principles earning FBO members a well-established influence in their organization and community (Johnston & Cox, 2003). The data collected answered each research question with participants' real-life experiences providing a robust assortment of servant leader methods in resolving conflict in their faith-based organizations based on the overarching SL values yielded from the data such as (a) communication; (b) unity; (c) vision; (d) biblical standard; and (e) empowerment that provided insight into how servant leaders manage conflict in a faith-based organizational context.

> RQ1: Will you describe established norms within your organization and its faith-based mission that help you to manage or resolve group conflict?

P1 and P2 expressed common organizational norms (Table 4) informed by their organizations' faith-based principles that have created a collaborative culture of mutual respect and open communication where conflict is addressed with understanding, empathy, and validation allowing each conflicting member to express themselves without fear of reprisal.

Arrow et al. (2000) have suggested that as groups engage in productive conflict, manage destructive conflict, and reach a group consensus about unifying issues, members must agree on organizational norms such as (a) how members express their views or claims whether privately or openly to management; (b) how the member's view will be addressed or weighted amongst other team members' differing views; (c) how those differing views will be handled and by whom; and (d) how the group will come to a consensus despite differences where group members eventually become well-coordinated in avoiding conflict by perceiving and timing each others' tasks and preferences in accomplishing shared organizational goals.

Table 4

P1 and P2 Established Norms that Help to Resolve Conflict

P1 Established Norm	P2 Established Norm
Communication	Autonomy
Managing Expectations	Normalize and Define Conflict
Clear Vision	Clear Vision and Mission
Teamwork	Objectivity
Unity	Unity
Understand and Celebrate Differences	Understand Differences
Humility	Confront
Empathy	Empowerment

P1 Established Norm	P2 Established Norm
Validation	Validation

Arrow et al. (2000) have further suggested that groups have a collective norm (Table 4) that serves as a framework for managing and resolving conflict (Jehn, 1995); however, if the group lacks a collective norm, conflict and friction tend to escalate as differences are merely handled by trial and error leaving conflict unresolved that often translates into conflict presenting itself in another form either with the same group or will emerge in a different group (Arrow et al., 2000; Jehn, 1995).

> RQ2: What faith-based principles do you incorporate while mediating between conflicting parties?

Both participants expressed scriptural references (Table 5) that inform their strategy for managing conflict and both acknowledged their role in helping followers find a resolution that often requires their own self-reflection through the mediating process. Conflict can be handled in a biblical manner leading to restoration and peace as members' differences are valued, and members are able to express their differences without fear of judgment or bias (Chu, 2011; Gangel, 2000). Both participants acknowledged the need to remain objective and neutral during conflict as well as nonjudgmental; however, P2 asserted that he remains objective during conflict and will attempt to offer a choice to accommodate a follower who is in conflict with the organization itself rather than a fellow team member but admitted that he will always err on the side of the organizational mission and its vision.

Table 5

P1 and P2 Faith-Based Principles

P1 Faith Based Principle	P2 Faith Based Principle
Humility	Love
Communication	Communication
Matthew 18 "Forgive your brother"	Mark 12:31 "Love your neighbor"
Reconciliation	Reconciliation
Empathy	Empathy

Non-Judgment	Respect

> RQ3: How have you established a rapport with your followers that has promoted positive group behaviors?

Many of the methods used to build a positive rapport with followers (Table 6) mirror many of Greenleaf's (1970) servant leadership qualities (Table 1) that make the SL unique when compared to other traditional leadership styles. Not only does the type of organization make a difference in conflict resolution, but the type of leader also plays a significant role in determining not necessarily if conflict will be resolved but how it will be resolved according to the SL methods incorporated by the leader attempting to manage or resolve the conflict. A leader's behavior as well as his traits (Table 1) are vital to effectively lead as both his character and conduct will determine if his influence will have a positive and lasting impact on followers and the organization (Northouse, 2007).

Table 6

P1 and P2 Rapport Building Methods

P1 Rapport Building Method	P2 Rapport Building Method
Communication	Communication
Autonomy	Accountability
Unity	Honesty
Empowerment	Humility
Non-work Related Recreation	Love
Teamwork	Teamwork
Trust	Trust

When the servant leader exhibits Christ-like leadership qualities coupled with the biblical foundation of the FBO, a more intimate relationship exists between the servant leader and his followers where trust has been established allowing for conflicting situations to be significantly minimized and quickly resolved between organizational members.

RQ4: How does conflict benefit the faith-based organization?

FBOs attempting to positively impact the community should be incorporating faith-based principles from scripture into their mission and everyday practices as the FBO exists not only to provide quality services to stakeholders but also meaningful work to its employees (Greenleaf, 1996). FBOs must progress forward from where they are to where they want to be while still functioning and remaining intact and maintaining a heavy emphasis on production as well as a heavy emphasis on growing people which is the overall goal of both the servant leader and the FBO (Greenleaf, 1977). Conflict benefits the organization in both spiritual and practical ways as it causes the servant leader to depend on the Holy Spirit for discernment and guidance in making difficult decisions as expressed by P2 (Table 7). Conflict also causes followers to appreciate each other's differences and perpetuates team unity and collaboration as admitted by P1 (Table 7). P1 also admitted that in the event that an employee is not willing to work together to resolve an issue, the employee would more than likely have to be terminated which seems a detriment to the organization due to the loss of a team member; however, their termination benefits the organization in that it no longer employs a person who "who's not willing to talk through it, that doesn't benefit the organization" (personal communication, November 18, 2020).

Table 7

Ways Conflict Benefits the Faith-Based Organization

P1 Conflict Benefit	P2 Conflict Benefit
"At some point, you do have to make a mess to create something beautiful."	"We need conflict in our lives to train and teach us."
"[Conflict] made their relationship stronger, and it made their working relationship much stronger because they understand each other so much better now."	"I believe conflict makes us more dependent on the leading of the Holy Spirit."
"But they celebrate the fact that God made them differently."	We don't get blindsided by conflict, and we make those tough decisions. Better decisions."

RQ5: As a servant leader who is focused on serving and empowering followers, how have you balanced the tension between fulfilling follower needs and organizational needs when attempting to manage or resolve conflict?

While P1 made it a point to repeatedly express the need for a laser-sharp vision that helps to keep her employees focused on the organizational mission that helps to reduce her personal tension as a leader (Table 8), P2 emphasized his loyalty to the organization's mission that informs every decision made as followers often oppose the mission and expect an exception to be made on their behalf (Table 8). As people often vacillate from one season or emotion to the next, an organization's mission is consistent. Despite P2 attempting to resolve a follower's conflict by sacrificing himself on behalf of the conflicted employee, the conflict was more of a pride issue of the heart that no type of accommodation would have solved which resulted in termination.

Table 8

Ways to Balance Tension Between Follower and Organizational Needs

P1 Balancing Tension	P2 Balancing Tension
"Having a clear vision for the organization is imperative because if the whole team knows this is a direction we're going."	"We just made it a huge point to encourage our people to be flourishing and growing and whether that's in their education or I mean in their personal growth."
"Really the empowerment comes from 'you can do whatever you want as long as you go this direction.'"	"I'm going to say the organizational goals are the real life and driving force of the organization."
"They come up with some pretty amazing things. I would never want to stifle their creativity."	"I put the mission above any individual follower, but I submitted myself to the same mission. I didn't exempt myself from that mission"
"Managing expectations helps with resolving that conflict because they understand where they are and what they're supposed to do."	We always put the mission above our own our own needs, our own wants. It helps people self-select out."

Although the servant leader is motivated by the need to serve his followers more than his need for power (Luthans & Avolio, 2003), he is challenged with the task of maintaining a balance between serving his followers and reaching organizational goals; furthermore, if the leader is a Christian, he understands how important this balance is as a leader and steward of the organization's goals and interests while simultaneously understanding the value of human freedom and independence for followers as derived from the image of God at creation (Cafferky, 2011). Cafferky (2011) further asserted that organizational leadership must humbly steward over the organization as well as over the individual while simultaneously being sensitive and aware of the environment he or she creates as both participants iterated through their responses (Table 8).

These findings have implications from both a practical and spiritual leadership perspective as the servant leader relies not only on his SL qualities to inform his conflict management methods, but the servant leader also relies on the faith-based organization's biblical principles as well as the Holy Spirit to inform conflict situations. First, leaders can utilize the findings from this research to further develop themselves as genuine servant leaders exhibiting SL qualities (Table 1) that will assist him or her in balancing their motivation to serve followers while simultaneously fulfilling organizational goals. Second, leaders can refer to the findings from this study to ensure his or her faith-based organization's vision and mission are truly biblically based and are being reinforced through followers' work ethic as well as in interpersonal relationships and team unity. Third, leaders can refer to the findings from this study to learn how to manage conflict in their organizations while incorporating SL qualities (Table 1), empowering followers, and fulfilling organizational goals.

Conclusion

The servant leader's goal is to genuinely care for and serve the people he leads as opposed to the corporate bottom line of the mighty dollar, being mindful of his own character depth and development as well as his level of authenticity needed to manage conflict and initiate peace between group members and in the organization as a whole. Conflict is inevitable whether in a FBO or in a secular organization, but the FBO premised on biblical principles such as love, forgiveness, reconciliation, accountability, and service to others is an ideal combination for followers employed at an FBO with leaders who act as servants. Successful conflict management and resolution are possible when FBOs adhere to their faith-based biblical standard of operating allowing servant leaders to incorporate specific SL attributes (Table 1) as well as the five core values of (a) communication; (b) unity; (c) vision; (d) empowerment; and (e) biblical standards into his everyday life that will naturally carry over into his leadership practices and conflict management strategies.

Limitations and Future Research

A limitation of this study is that all participants were located in the South Texas region that is entrenched in its own culture and would require a varied participant demographic to determine how servant leaders across different regions of the United States manage conflict in their faith-based organizations. Future research is needed to determine how servant leaders manage conflict in faith-based organizations from different regions in the country as well as globally. Another limitation of this study is that the participants were given the list of research questions prior to the scheduled interview at their request possibly skewing the results as the participants could have altered their answers to produce a more favorable outcome (Glaser, 2016). Considering the limited amount of empirical research found combing the three factors of SL, FBOs, and organizational conflict, further research is needed in determining how FBOs ensure biblically, faith-based principles are being enforced or implemented in the organization overall as well as through times of conflict.

About the Author

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

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Nurturing a Culture of Hope in Leaders and Organizations in Globally Turbulent Times

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This article supports the extended theoretical model initially developed by Patterson (2003), encompassing the seven virtuous constructs of love, humility, altruism, vision, trust, empowerment, and service, extended by Winston (2003) to include a circular motion, demonstrating the leader's service that results in a continuous circular motion by positively affecting the followers' Agapao love, commitment, self-efficacy, intrinsic motivation and altruistic attitudes towards their leaders. Cerff and Winston (2006) included the cognitive theory of hope emanating from the field of positive psychology (Shorey & Snyder, 1997) in the conceptual model, as a virtuous construct that is an outcome of both the leader's Agapao love and the follower's Agapao love. Recent marketplace research indicates deliberate initiatives to nurture hope in leaders that continue to influence both leaders and followers in organizations with positive ripple effects in contrast to the erosion of hope. This article will present empirical research that validates the inclusion of hope in the servant leadership model and the pivotal value of hope during turbulent times for leaders and followers alike.

Keywords: servant leadership, culture, hope.

Greenleaf's (1998) definition of servant leadership points out the paradox of the leader, noting:

> The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then the conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants (p. 1)?

Greenleaf's definition provides an image of a leadership posture that encompasses high moral values in its motivation and action.

Patterson's (2003) model and Winston's (2003) extended cyclical model make valuable contributions to the theory of servant leadership. However, these do not include a future perspective. Cerff and Winston's (2006) model addresses the future perspective through the inclusion of hope advanced by the leader which is a prerequisite for empowerment and intrinsic motivation.

The global COVID-19 pandemic that gathered momentum from early in 2020 exercised an immediate impact creating turbulence, crisis and multi-layered complexities for leaders and followers, organizations, families, communities, nations, and the world's economy causing irrevocable change and loss. The organizers of the 2021 Servant Leadership Roundtable chose to focus on aspects of servant leadership that would imbue hope and psychological healing, encourage change in organizations and explore how leaders might deliberately focus on followers in leading and serving with excellence.

Anecdotal evidence showed that the unprecedented and far-reaching impact of the global pandemic was continuously uncertain and caused deep concerns with common indications of negative psychological effects on leaders and followers, with a common thread of a loss of hope in many. During the pandemic, the author undertook marketplace research leading to deliberate initiatives to nurture hope in leaders. Deliberate leadership behavior that nurtures hope in leaders and followers across organizations exercises positive ripple effects in turbulent times as well as during the present day. The nature of such leadership behavior contrasts with the erosion of hope commonly encountered.

The alignment between the inclusion of hope in the servant leadership model and the findings of recent marketplace research provides additional insights for aspiring servant leaders as well as for established servant leaders to continuously lead and serve with excellence and innovation.

Literature Review

According to Bass (2000), the principal motivation of transformational leadership is directed toward the achievement of organizational goals. These goals are achieved as followers "transcend their own self-interests for the good of the group, organization or society" (Bass, 1990 p. 53). According to Bass, followers "become aware of what is really important" and "are converted into leaders" (Bass, 1990 p. 53). This perspective contrasts with servant leadership in which the leader places a focus on the well-being of the followers (Bass, 2000; Stone, Russell & Patterson, 2003).

Greenleaf (1998) indicated the paradoxical nature of service in leadership behavior when he noted the need to place emphasis on "prioritizing being servants first, and then leading" (p. 13). Farling (n.d., p. 2) noted the dual service perspective of servant leadership based on an individual being "a servant to both God and others". Snodgrass

(1993, p. 13) supports this perspective, noting that Christians understand their role of being servants on account of the role model of Christ and "servanthood cannot be conjured up by disciplines or special acts". Cerff (2004a) points out that this view results from an individual's personal relationship with Christ and "as the character and purposes of Christ become pre-eminent in an individual's life" (p. 7).

Stone, Russell and Patterson (2003) along with Winston (2002) point out that servant leaders have a high regard for their followers. Winston (2002) calls this high regard, Agapao love, the foundational construct of servant leadership. According to Winston (2003), as the leader practices the seven constructs of servant leadership that reflect the seven beatitudes, this results in an increased focus by the leader on a vision for the followers as well as trust in the followers that, together, causes the leader to increase the level of empowerment to the followers that results in a greater level of service to the follower (p. 4).

As the foundational construct of servant leadership, Agapao love is a thermometer that plays an important role in determining the success of the servant leader in relation to his followers. The extent to which the leader practices Agapao love will determine the extent to which the other six virtues that Patterson (2003) lists are advanced. As a servant leader practices humility, altruism, vision and trust, the followers will necessarily experience increased hope and will be empowered to become highly effective followers who are set for success and future leadership service. Dedicated and effective servant leaders also inspire these virtues in their followers, and the response of their followers to the leader's behavior is characterized by Agapao love, commitment and hope that will result in increased intrinsic motivation, altruism towards the leader and the leader's interests, and high levels of service, as a direct consequence.

Servant Leadership Models

Patterson (2003) developed a Servant Leadership Model based on the perspective of servant leadership as a virtuous theory. Patterson notes that "a virtue is a qualitative characteristic that is part of one's character" and is "almost spiritual" (p. 2). Patterson places an emphasis on the leader's focus on his followers. Winston (2002) states that the leader's focus has love as the cornerstone and is advanced through the leader's service to his followers, his willingness to "learn the giftings and talents" (p. 3) from his followers, and results in servant leaders who "inspire hope and courage" (p. 4). The design of Patterson's model is unidirectional and illustrates the influence of the "processional pattern" (Patterson, 2003, p. 3) of the leader in relation to the follower.

Winston (2003) added to Patterson's model and demonstrated "how the leader's service from Patterson's model affects the followers' Agapao love" (p. 1). This led to the development of a circular model of influence and counterinfluence between the leader and follower since the follower's commitment to the leader, self-efficacy, intrinsic motivation, altruism and service are impacted. Winston's extension of Patterson's model also incorporates maturity or spiritual maturity as a moderating variable that is shown as a “circular relationship” (Winston, 2003, p. 8) resulting in an increased or decreased intensity and strength of the spiral model. Neither Patterson’s nor Winston’s model includes a future orientation that results from the inclusion of hope in the model.

Hope Theory

Hope theory has developed in recent years as a cognitive, motivational model. Snyder (1994) built on the work of Averill, Stotland and others, pointing out that “hope reflects an expectation of goal attainment” (p. 536). According to Snyder (1994), hope and optimism share a similar definitional core, “reflecting a positive cognitive set that people have about their outcomes in life” (p. 595). Snyder notes that hope and optimism can be influenced by situational factors or may be the result of an individual’s underlying disposition. According to Snyder, Lopez, Shorey, Rand and Feldman (2003), “hope reflects individuals’ perceptions regarding their capabilities to (a) clearly conceptualize goals, (b) develop the specific strategy to reach those goals (pathways thinking), and (c) initiate and sustain the motivation for using those strategies (agency thinking)” (p. 122-123).

Snyder, Scott and Cheavens (1999) point out that in the hope model, “stress, negative emotions, and difficulties in coping are considered a result of being unable to envision a pathway or make movement toward a desired goal” (p. 181). For leaders, the development of high levels of hope is necessary to be an effective leader (Shorey & Snyder, 2004; Goethals, Sorenson and Burns, 2004; Snyder & Shorey, n.d.).

Snyder (1994) points out the influence of hope on the perspective of individuals, noting that “high versus low hope persons approach their life goals differently” (p. 538). According to Snyder, people with high hope approach their goals with “a sense of challenge”, “focus on succeeding”, have a perception of “a high probability of goal attainment” and have “a positive emotional state” (p. 538). By contrast, people with low hope approach the achievement of their goals with “a sense of ambivalence at best”, “focus on failing rather than succeeding”, have a “perception of low probability of goal attainment” and have “a negative emotional state” (p. 538). Snyder and Shorey (n.d.) clarify the importance of high hope as this relates to leadership, pointing out that high hope people are effective leaders because they “clearly conceptualize goals”, can “articulate these succinct goals to others”, and can “forge sub-goals to complex goals that are large and temporarily distant” (p. 2), thereby indicating that high hope people articulate “pathways thinking” for the achievement of their goals, and “agency thinking” (p. 1) that involves the motivation to implement their goals.

Snyder (1994) argues that goal-directed expectations comprise two cognitive components, namely agency and pathways. Agency “taps the person’s sense of successful determination in meeting goals,” while pathways “taps the person’s perceived capability to generate successful plans to reach goals” (p. 536). Snyder defines hope as “a cognitive set that is based on a reciprocally derived sense of successful (a) agency (goal-directed determination) and (b) pathways (planning of ways to meet goals)” (p. 536). Snyder, Lopez, Shorey, Rand and Feldman (2003) focus on the contribution of school psychologists as “caring coaches” in “helping students, teachers and schools in general to become more hopeful” (p. 122). The importance of equipping individuals to establish attitudes and perceptions that stimulate an environment and habits that encourage high hope is significant as it relates to adolescents and young adults who are in the process of laying down habits for life. Snyder, et al. describe how hope reflects the abilities of individuals to use the strategies of pathways thinking and agency thinking that “are both necessary, but neither by itself is sufficient to sustain successful goal pursuit” (p. 122-123). Snyder, et al. report that findings from various studies indicate that “lower hope predicts more depressive symptoms” and young adults with higher hope “view themselves in a favorable light and have slight positive referential illusions” and “are more optimistic about the future” (p. 125). Snyder, et al. point out, “when hopeful thinking is stymied, interpersonal struggles result” (p. 126), whereas “hopeful thinking can empower and guide a lifetime of learning” (p. 134). These contrasts between low hope and establishing and nurturing high hope indicate the value of achieving high levels of hope in the development of leaders.

Shorey and Shorey (2004) argue that hope “is a common process in leadership models”, and illustrate how “leaders in their coach-roles can instill hope” in their followers, by “having high expectations”, “considering followers’ needs and interests”, “modeling and teaching strategies to achieve personal goals while simultaneously meeting organizational goals”, “being consistent in levels of availability and responsiveness” and “maintaining a positive, affirming, ‘you can do it’, attitude toward followers” (p. 7). These actions and attitudes of high hope leaders have direct, positive effects on followers, namely engendering trust, self-efficacy in followers through the practice of individual consideration of followers, the inspiration of followers to fulfill the belief of their leaders in them, and shared values and culture of leaders and followers.

Goethals, Sorenson and Burns (2004) argue that high hope leaders stimulate agency thinking in their followers and are able “to facilitate the attainment of large goals” (p. 673), thereby demonstrating their effectiveness as leaders. Goethals, et al. conclude that the value of high hope leaders is emphasized in the advantage of high hope thinking as a “robust predictor of successful goal attainments” as well as such leaders providing “positive role models for those people who carry out the many activities that make societies function” (p. 675). Snyder and Shorey (n.d.) indicate the significant contribution of high hope leaders to their followers by modeling hope, and consequently “the followers eventually will be able to take on leadership roles themselves, thereby contributing even more to the group’s success” (p. 2). The utilization of hope as positive psychology has the potential for significant impact on the development of leaders, particularly since hope can be increased.

The Role of Hope in the Development of Leaders

Cerff (2006) supports the role of hope in the development of leaders, and of hope as a future orientation, noting the value of the inclusion of hope as an integral part of leadership development. Cerff (2006) points out that hope "changes the way individuals view themselves, affects what individuals do with their lives, providing power to live courageously and to be all that God intended them to be" (p. 52).

Cerff (2006) notes, "anecdotal evidence and experience indicate that individuals who are practicing Christians embrace more hope in the future than individuals who are non-Christians. This perspective of hope is a key theme in the Bible" (p. 14). Hampton Keathley (2005) supports the future orientation of biblical hope and points out that hope means "trust and a confident expectation" (p. 1). According to Hampton Keathley, hope refers to "the activity of hoping, or to the object hoped for" (p. 1) and deals with both futurity and invisibility. This hope is "the sure certainty that what God has promised in the Word is true, has occurred, and or will in accordance with God's sure Word" (p. 2), as seen in Romans 8:24-25. Hope is described as "dynamic, active, directive and life sustaining" and if "based on God's promises, it will put us in gear" (p. 3).

The Inclusion of Hope in the Servant Leadership Model

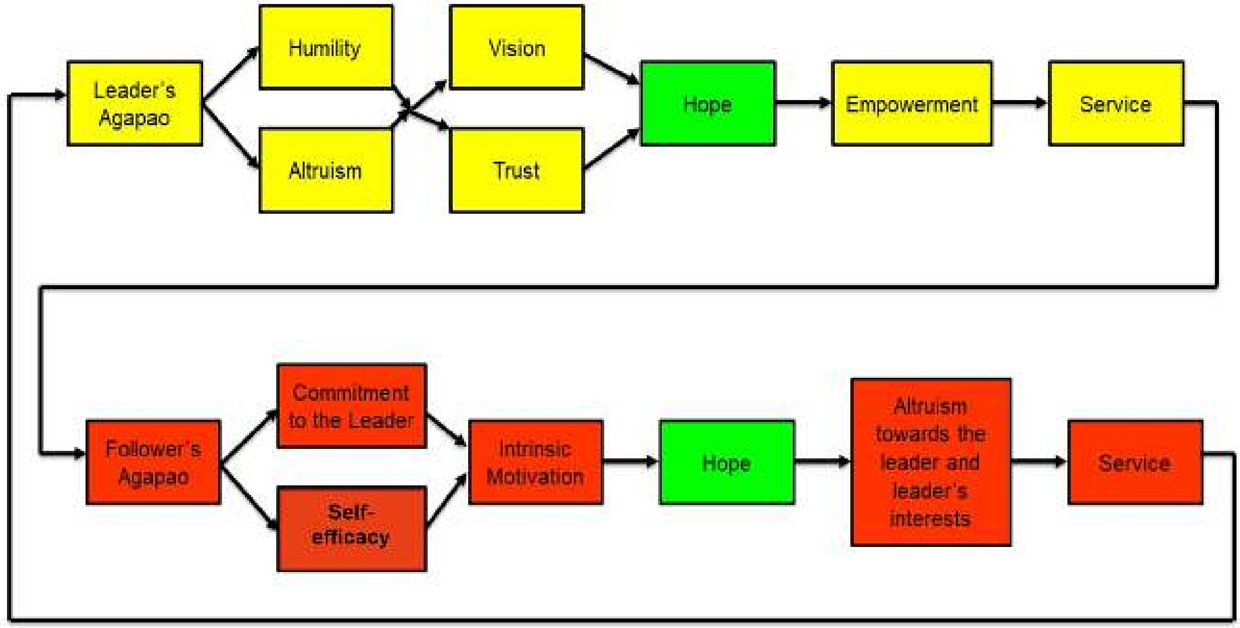
Cerff and Winston (2006) motivated the need for the inclusion of hope in the Servant Leadership model. Figure 1 shows Winston's (2003) extended model of servant leadership with the inclusion of hope as an outcome of the leader's Agapao and as a prerequisite for empowerment. In addition, hope is included as an outcome of the follower's Agapao and enhances the follower's altruism and service.

The extended model is theoretical in nature, with each construct being practical in its leadership application. Irving (2004) highlighted the need for more research of a quantitative and qualitative nature "to establish a solid research baseline that may be used to inform the practice of servant leadership in contemporary organizations" (p. 2).

Initial Study – from Theory to Practice

By July 2020 it was evident that the emergence and rapid march of the COVID-19 pandemic had left a layered negative impact globally since early 2020, affecting leaders and followers globally in their roles in organizations and economies, while also continuously testing personal leadership character and mental health, in the midst of being buffeted through ongoing losses and the potential of a loss of hope.

Figure 1: *Extended Model of Servant Leadership with the Inclusion of Hope*



(Cerff & Winston, 2006

Snyder (1996) noted that "hope is an acquisition type of thinking in that it reflects instances in which people perceive that they are capable of progressing toward desired objects. In contrast to the procurement properties of higher hopeful thinking, loss reflects instances in which goal-directed thinking is lessened or curtailed because the goal object (i.e., a thing, experience, or person) is unobtainable" (p. 1). Anecdotal evidence globally indicates higher levels of anxiety and stress, compounded by negative media information and the consequent need for professionals as leaders, coaches and others to be more mindful in their communication and to demonstrate greater self-awareness and higher levels of emotional intelligence in the current day in all their interaction with other leaders and followers (Regent School of Business and Leadership Webinar, August 20, 2020).

Consequently, the author undertook a study comprising a network of over 150 small to medium-sized organizations based predominantly in Southern Africa in December 2020, where the immediate impact of the "loss" as Snyder (1996) noted, was the need for multi-faceted support and services to counteract the loss of business, disillusionment, and consequent disorientation. In addition, leaders and followers expressed the need for the provision of immediate innovation, renewed focus, and momentum to survive and thrive financially in the changing circumstances to ensure their growth in resilience.

Findings of the Initial Study

The findings of the initial study which the author undertook in December 2020 indicated that the elements which participants identified as building blocks in enhancing their resilience and success as marketplace leaders represented aspects of Snyder's (1994) Hope Theory, in which a close similarity between hope and optimism can be identified. The combination of hope and optimism influence an individual's perspective of their outcomes in life, their underlying disposition, and their perception of their capabilities.

Second Study – Hope against Hope Research

While the author continued to monitor the network over time, the author undertook a second study that focused on the concept of hope against hope, which was undertaken in September 2021. The initial study which focused on encouraging leaders during the early period of the pandemic, was largely business-orientated and incorporated personal aspects. The second study centered around the impact related to leaders' personal lives and their efforts toward personal recovery and the ability to fully re-engage in their business endeavors.

Romans 4:18 states, "Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, so shall your offspring be" (NIV). The concept refers to hope that is against all probability and based on a divine promise. The context refers to Abraham's hope over a period of 25 years while he awaited the fulfillment of God's promise of the birth of his son. Matthew Henry (1701) points out that this perspective is grounded in an understanding of in whom Abraham believed as well as how he believed, noting that Abraham "believed in hope, which arose, as his faith did, from the consideration of God's all-sufficiency" (p. 372).

The aim of the second study was to select leaders who had faced extreme personal circumstances in the recent past and to provide an opportunity to both hear and potentially learn from their responses. The author selected four long-standing clients who had each lost a close relative or loved one during the preceding 18 months, or who had personally endured a near-death COVID-19 related experience. The author conducted a separate coaching interview with each of the participants and analyzed the qualitative data.

Findings of the Second Study – Hope against Hope Research

The findings of the second study indicated that the prolonged pandemic had deeply impacted the resilience of the participants, despite being high hope leaders who had persevered and been successful in extreme business conditions during the pandemic. Their additional personal loss of loved ones, or personal health challenges further exacerbated their resilience and ability to successfully lead their organizations with the necessary energy, positivity, and high hope. In some cases, they needed to recover physically and emotionally from the SARS-CoV-2 virus (SLR2102, SLR2103), suffered from survivor's guilt (SLR2102, SLR2103, SLR2104) and were all simultaneously fulfilling multiple other roles and responsibilities. Each of the participants noted the

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negative mental health impact on themselves, their families, and the ripple effects in their organizations.

Each of the participants had an existing strong support system in the business network, family, friends, a Partner Coach, and a professional coach. Each of the participants noted that the caring, deliberate and supportive network provided them with an environment in which they were able to process their experiences and receive assistance and individualized help to heal and grow. Many of the interventions, support systems, business friendship circles and specialized solutions (SLR2102, SLR2103) provided towards assisting the leaders and followers were initiated through the leaders' networks that had been developed and become more closely knit from the start of the pandemic (Personal Communication, SLR2101, SLR2102, SLR2103, SLR2104, September 2021).

Conclusion

The servant leadership constructs described in the Servant Leadership Model are cyclical in theory and practice. As Greenleaf (1998) states, "the servant-leader is servant first" (p. 1), commencing with embracing and advancing each of the constructs of servant leadership, from Agapao love, and allowing each to flow out of one another and being dependent on one another, in a cyclical manner, as demonstrated in the two recent studies that were conducted.

In the unique environment in which the two recent studies were conducted, servant leaders sought to deliberately network together, pray together weekly, collaborate, work together towards innovation, pass work and contacts to one another, make wise recommendations, and start new companies together. Senior entrepreneurs spontaneously sought to mentor less experienced entrepreneurs, endeavored to stimulate, and assist social development projects and demonstrated altruistic qualities in significant endeavors at great personal cost in time and resources through encouraging new entrepreneurs and NPOs. Senior entrepreneurs also sought to assist entrepreneurs in the network who were in financial need, anonymously. In addition, the senior entrepreneurs formed an accountability board to serve other entrepreneurs, actively innovate and stimulate job creation, particularly in previously disadvantaged social communities. These leadership practices are a real-world application of all the constructs within the Servant Leadership Model demonstrated particularly during turbulent times in the marketplace.

The findings of the initial study as well as the second study reinforce the need for leaders to surround themselves with high hope leaders, thereby continuously and deliberately nurturing a culture of high hope in themselves, since hope is a choice. These behaviors will have a positive effect on other leaders and followers alike in their sphere of influence as well as in their own organizations. Consequently, the findings of the first and second studies have led to the development of the High Hope Leadership Model, represented in the figure below:

Figure 2:

High hope Leadership Model

(Cerff, 2021)

Nurturing hope in leaders and followers is a field that offers opportunities for further research, as does the construct of high hope leadership, its value to leaders and followers and its potential contribution to the resilience of leaders and organizations globally, particularly during turbulent times.

About the Author

Karen Cerff holds a PhD in Organizational Leadership and post-doctoral studies in Executive Coaching & Consulting (Regent University, USA), MEd. Leadership (Cum Laude) (University of Stellenbosch, South Africa), Master Coach Trainer, and Leadership and Life Coach training (LifeForming Leadership Coaching International). Karen is co-vocational as CEO of Transformational Leadership Institute integrating coaching, consulting and training in her interaction globally with organizational leaders and community development leaders, while serving in an academic capacity and as a Board member. Karen's work in the marketplace includes facilitation as a leader of executive think tank groups and other strategic forums.

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An Exploration of Successful Global Entrepreneurial Innovation Leadership Attributes and Behaviors

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This viewpoint paper aims to identify the entrepreneurial leadership behaviors and attributes associated with successful entrepreneurial innovation to guide global business considerations. As designed, the insights covered will lead to the transformation of society and workplaces by applying proven innovation thought leadership. This paper combines a contemporary exploration of the literature on leadership with insights on national culture to develop more nuanced understandings of key entrepreneurial innovation leadership behaviors and attributes within multicultural and national contexts. The literature on entrepreneurial innovation leadership behaviors and attributes underpinned with insights on national culture provides more nuanced understandings of how leaders can appropriately adapt their leadership approach to transform an increasingly diverse and complex workplace and society. This helpful insight that may assist decision-makers in developing innovation leadership and transform global organizations. This paper offers a contemporary review of innovation leadership behaviors and attributes underpinned within a national cultural context.

Key Words: Innovation, Leadership behavior, Leadership attribute, Multicultural

What is innovation? This question is widely discussed in the literature. According to Berkun (2010), a common understanding is that innovation achieves significant positive change for consumers. The reality is that innovation is dangerous for leaders and organizations to pursue. Organizations desire certainty, success, and efficiency; however, innovation is often the outcome of uncertainty, failure, and inefficiency (Oster, 2008). According to Brown and Katz (2009), an emerging argument is that the world needs innovation that balances the consumers' needs with those of society. Another commonly discussed question within literature is, how does innovation begin? Although unpredictable, innovation is often the result of a combination of hard work, curiosity, the pursuit of wealth, or necessity (Berkun, 2010). Successful organizational innovation integrates customer desirability, the feasibility of what can be done, and economic validity (Brown & Katz, 2009).

The importance of leadership is evident in literature, although no single standard definition of leadership exists (Northouse, 2016). Modern leaders must be able to operate within and upon an organization to be successful in a fast-changing marketplace. According to a global 2019 survey of executives and managers by McKinsey and Compas, nearly 90 percent of those surveyed indicated that their organization faced current or future skill gaps (Agrawal et al., 2020). Only a third answered that they were prepared to deal with the skill gap. In today's turbulent workplace, leaders are challenged to quickly discern and apply the appropriate leadership attributes and behaviors to bring out the best in others.

Modern organizations are looking to innovate to fuel their growth and, as a result, are facing significant challenges. In a 2020 McKinsey & Company survey of more than 200 executives from different industries, only 21% indicated they believe they have the talent, commitment, and resources to pursue innovation successfully (Bar-Am et al., 2020). According to Berkun (2010), adding to the complexity of the innovation challenge, the technical merits of innovation are not enough. The perceived value, the effort required to transition, the necessary amount of learning, the ease of use, and the visibility of the innovations benefit all moderate if innovation is successful in the marketplace (Berkun, 2010). According to Bartlett (2013), advances in technology have produced a flood of information available to decision-makers that can make or break an organization. Advanced analytics improve information gathering, processing, warehousing, high-volume, and high-speed diverse data sets, keeping organizations from becoming paralyzed by information (Kakatkar et al., 2020).

The entrepreneurial innovation leadership challenge is introducing products to the marketplace that customers will use (Dyson, 2010). Unfortunately, many company's approaches end up missing the mark, and re-purposed uses for products are examples that exist everywhere (Oster, 2008). According to Suarez et al. (2018), organizations often focus heavily on their competition and trying to keep up with numerous advances in technology and, as a result, fail to imagine new possibilities. The sheer speed of the marketplace challenges leaders and organizations. In flat organizations, pinch points are created, leaving leaders feeling overwhelmed and overworked. Innovation takes time (Oster, 2008). Leaders need to be directly involved in observing customer interactions with innovation rather than outsourcing this essential step to save time (Brown & Kātz, 2009).

Some authors are raising the question, does innovation always create a benefit? The answer to the question of the benefit depends on the definition used. Historically the goal of a corporation has been one-sidedly to build shareholder value. According to Brown and Kātz (2009), this one-sided focus and prevailing efficiency mindset produced a western society based on commercialism. Efficiency thinking has fed the demand for low-cost products leading to tremendous waste and other socio-economic challenges raising concerns. Recently the Business Roundtable made up of the CEOs of the largest corporations redefined the purpose of a corporation. Delivering value to consumers, investing in employees, dealing fairly with suppliers, and supporting the communities where corporations operate were added to a corporation's purpose. As long as the definition for innovation is to create significant positive change for both customers and society, innovation always creates a benefit. Even though leaders and organizations face many challenges pursuing innovation, the changing marketplace and the competitive advantage created by innovation is the allure.

Key innovation leadership attributes and behaviors

Today's workplace complexity requires leaders to apply a blended approach to be successful. Generally, the more active transformational leadership behaviors and attributes are the most effective (Sosik & Jung, 2018). Leadership behavior is how a leader responds in an observable and recordable way. A leadership attribute is an innate quality of a leader as described by others. According to the literature, the following are the key leadership attributes and behaviors leaders must consistently exhibit for employees and customers to willingly participate in innovation and development.

Innovation leadership attributes

A leader’s attributes of empathy, learning, and curiosity are essential to innovative leadership (see Table 1). The leader’s ability to demonstrate empathy is vital to recognizing consumers' often-unstated needs, desires, and compensatory behaviors (Oster, 2008). According to Thomas and McDonagh (2013), successful innovation needs to meet consumers' explicit and empathetic needs. Although entrepreneurial leaders are viewed by many as determined and resilient, they experience fear of failure (Cacciotti & Hayton, 2015). According to Beswick et al. (2015), acceptance of failure as learning is a fundamental attribute to innovation but challenging to grasp. Most innovative ideas begin with curiosity, and an attribute insatiable curiosity drives a leader to want to understand why (Berkun, 2010; Oster, 2011).

Table 1: Key leadership attributes by source

Attribute	Source
Empathy	(Brown, 2009); (Oster, 2009)
Learning	(Beswick et al., 2015); (Oster, 2011)
Curiosity	(Berkun, 2010); (Oster, 2011)

Innovation leadership behaviors

There are numerous behaviors involved in every successful innovation (Berkun, 2010). The key innovation leadership behaviors from literature are listed by source in Table 2. According to Brown and Kātz (2009), innovation involves reflection on the ordinary. In a volatile, fast-paced workplace, the behavior of reflection is vital. In four studies using diverse populations, researchers created and validated the Innovative Behaviors Inventory (IBI) and the Innovation Support Inventory (ISI) consisting of individual innovation behaviors and contextual organizational and cultural support behaviors for innovation leadership (Lukes & Stephan, 2017). According to Lukes and Stephan (2017), innovative behavior is complicated and influenced by contextual factors. Getting others to ideate and think in new ways involves the leadership to display intellectual stimulation behaviors (Sosik & Jung, 2018). Intellectual stimulation behaviors involve rational thinking, creativity, and the freedom to fail (Brown & Kātz, 2009). Empathic observation enables the leader to "see the world through the eyes of others, understand the world through their experiences, and feel the world through their emotions" (Brown & Kātz, 2009, p. 68). Entrepreneurial leaders benefit from applying empathic observation behaviors to identify faint signs of customer's wants and desires (Oster, 2009).

Table 2: Key leadership behaviors by source

Behavior	Source
Reflection	(Brown, 2009)
Innovative Behaviors Inventory behaviors: idea generation, idea search, idea communication, implementation starting activities, involving others, overcoming obstacles, and innovation outputs	(Lukes & Stephan, 2017)
Innovation Support Inventory behaviors: motivating employees to create new ideas, financially rewarding good ideas, supporting innovations as soon as possible, and tolerance of errors during innovation implementation	(Lukes & Stephan, 2017)
Intellectual stimulation behaviors: reexamine critical assumptions, seek different perspectives, get others to look at problems from different perspectives, suggest new ways of doing things, encourage non-traditional thinking for traditional problems, and encourage rethinking those ideas never questioned	(Sosik & Jung, 2018)

Empathic observation	(Roberto, 2009)

Innovation leadership through a national culture lens

Diverse and inclusive teams are more innovative than monocultural teams (Nyssen & Deckert, 2021). Additionally, a nation's culture influences both the ability and capacity of leaders and organizations to innovate. According to Nyssen and Deckert (2021), top-down decision-making, deep relationship-based trusting, and fluidly approaching tasks have significant negative influences on innovation. Viewing innovation through a national culture lens reveals potential opportunities and challenges for innovation leadership by country (see Table 3). For example, innovation is challenging within cultures that make top-down decisions because few differing opinions are likely to be raised during decision-making. The groundbreaking Global Leadership and Organizational Behavior Effectiveness (GLOBE) project identified that India has a hierarchical power distance orientation and, conversely, the United States a more egalitarian direction (GLOBE, 2016). Similarly, based on work at INSEAD, India has a higher top-down deciding culture where the boss usually makes decisions, and conversely, Japan has a more group-based unanimous consensual decision-making approach (Meyer, 2021). These cultural observations are helpful for leaders to understand to appropriately adapt their leadership approach to bring out the best in their employees and customers based on their culture.

Table 3: *National culture examples with innovation challenge and opportunity by culture dimension*

Culture dimension	National culture innovation challenge	National culture innovation opportunity
Top-down deciding	India, Nigeria, Thailand	Denmark, Japan, Netherlands
Relationship-based trusting	Indonesia, Jordan, Philippines	Canada, Netherlands, United States
Flexible-time scheduling	Botswana, Ethiopia, Kenya,	Germany, Japan, Switzerland

Note: Culture dimension data adapted from Meyer (2021) and innovation challenge and opportunity classification adapted from Nyssen and Deckert (2021).

Conclusion

Innovation is widely discussed within literature and not all change is innovation. The world needs innovation that balances the needs of individuals and society. The modern workplace is increasingly diverse and complex. Diverse and inclusive teams are more innovative than monocultural teams. Organizations desire certainty, success, and efficiency and innovation is the outcome of the opposite. Modern organizations are turning to innovation to fuel growth although there is a widely held perception by executives that they lack the talent and commitment to achieve their innovation goals. Key innovation leadership attributes and behaviors include empathy, learning, curiosity, reflection, the Innovative Behaviors Inventory and Innovation Support Inventory behaviors, intellectual stimulation behaviors, and empathic observation. Culture is the one thing that impacts everything and national culture presents innovation challenges and opportunities for leaders and organizations. Top-down decision-making, deep relationship-based trusting, and fluidly approaching tasks have significant negative influences on innovation. The literature on entrepreneurial innovation leadership behaviors and attributes underpinned with insights on national culture provides more nuanced understandings of how leaders can appropriately adapt their leadership approach to transform organizations and society. In the future a more comprehensive literature exploration of innovation leadership attributes and behaviors through the lens of innovation challenges and opportunities by national country culture would further benefit global organizations as they recruit, develop, and retain leaders for a increasingly diverse and complex workforce.

About the Author [left justified, 12 pt., bold]

Dr. Jeff Doolittle received his Doctorate in Strategic Leadership from Regent University. He has helped business owners and executives of small businesses to global Fortune 50 companies, and his work is taught in university classrooms. Dr. Doolittle is the founder of Organizational Talent Consulting, a premier executive coaching and business consulting firm for leaders and organizations interested in achieving success and significance.

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Repurposing the Purpose of Higher Education in the Post-Pandemic World

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The purpose of this study pertained to an exploration of a senior professor's experiences during the immediate shift from traditional classroom teaching to fully online teaching during the pandemic in 2020. A primary goal of this research involved a purposeful focus on the experiences of a senior faculty member from a phenomenological perspective. The implications of this study included several suggestions: (a) opportunities for applying the laws of learning acquisition associated with human resource development (HRD), (b) exploring the participant's experiences that occurred during the immediate change from traditional lecture halls to online teaching, and (c) the need for developing traditional professors in the practice and application of Knowles's theory of andragogy. This study incorporated the phenomenological method of research design and interpretation of the findings, and it used four additional methods of interpretation and analysis: (a) IPA, (b) case study method, (c) the laws of learning acquisition described by Gilley, Eggland, and Gilley (2002), and (d) in vivo coding with an emphasis on personal narratives that emerged during the semi-structured interview. The findings included several insights for reflection and perspectives about the future of professorship in the post-pandemic world. In particular, the professor's statement about repurposing higher education in the post-pandemic world held considerable value for insight generation.

Keywords: Phenomenology, Online Teaching, post-pandemic, HRD, In Vivo

The purpose of this study pertained to an exploration of a senior professor's experiences during the immediate shift from traditional classroom teaching to fully online teaching during the pandemic that impacted all colleges and universities in 2020. One of the significant reasons that this study occurred involved the realization that little research appeared in the journals on the subject of crisis-based transitions from lecture-based education to online teaching in the United States. According to Hodges et al (2020), this type of transition often failed during the beginning months of the pandemic because many professors lacked the knowledge and experience in effective online teaching and learning. The support systems for these traditional professors within their organizations seemed weak because "although campus support personnel and teams are usually available to help faculty members learn about and implement online learning, these teams typically support a small pool of faculty interested in teaching online" (Hodges et al, 2020). Another reason for this study pertained to the fact that "the Covid-19 pandemic is still far from over, and there is no doubt that educational sciences will analyze this sudden global shift of teaching and learning online for many years to come" (Jandric et al., 2020, p. 1070). Therefore, a primary goal of this research involved a purposeful focus on the experiences of a senior faculty member from a phenomenological perspective. The implications of this study included several suggestions: (a) opportunities for applying the laws of learning acquisition associated with human resource development (HRD), (b) exploring the participant's experiences that occurred during the immediate change from traditional lecture halls to online teaching, and (c) the need for developing traditional professors in the practice and application of Knowles's theory of andragogy.

According to multiple studies, many institutions of higher education showed resistance to the adoption of online teaching (Dhawan, 2020). Brookfield and Preskill (2005) stated that their first reaction toward the idea of online education included significant doubt about its effectiveness in comparison to face-to-face lectures. In a study performed by Gratz and Looney (2020), 131 participants from a university faculty group provided data to indicate "whether a relationship exists between resistance to change and motivators or barriers to teaching online" (p. 1). The data showed that "participants reported such barriers as their discipline not being suited to online teaching, an absence of time for online course preparation, and a lack of skills or confidence in teaching online", particularly before the beginning of the pandemic period which began in December 2019 (Gratz & Looney, 2020, p. 1). In conclusion, the researchers showed that the "reported barriers were positively correlated with faculty's resistance to change, demonstrating that faculty who were reluctant to change their routines, had negative reactions to the presence of change, and saw short-term change as inconvenient were more likely to see barriers to teaching online" (Gratz & Looney, 2020, p. 1).

In another study, Schwartz (2010) used a "mixed-methods case study that consisted of a survey and interviews" to "concentrate on three health care fields that engaged very little, if at all, with distance education in their degree programs" (p. 21). The purpose of the study involved "determining the attitudes toward, and the feasibility of, online learning in degree, diploma, or certificate-granting educational programs in the fields of acupuncture, chiropractic, and massage therapy" (Schwartz, 2010, p. 20). The researcher chose the three particular fields of study because they involved a strong emphasis on physical touch with participants. The results indicated that "acupuncture, chiropractic, and massage therapy faculty lacked awareness of the capabilities of online education and the elements of good online learning" (Schwartz, 2010, p. 20). Furthermore, Schwartz (2010) stated the following conclusion:

The faculty held this perception despite the success of medical science and related health care fields in the online environment, and they did not seem to separate the kinesthetic from the didactic. The present study indicated that faculty opinions about online instruction in this alternative type of education ranged from being willing to look at the potential of online education to outright dismissing it (p. 20).

A major reason for a significant push toward the adoption of, and adaptation to, online teaching and learning in higher education included the fear of reduced enrollment. According to Mitchell (2020), the practice of "actively ensuring ongoing student engagement" received a strong emphasis of importance from faculty members who believed that their active influence on students relied heavily on their universities' abilities to meet the technological needs of today's learners (p. 86). In a study by Toto and Limone (2021), their conclusions indicated that "teachers have a role of renewed authority because, now aware of their abilities and limitations, they exploit the digital resources available to build a strong educational process" (p. 7). In other words, higher educators required technological advancement in their learning systems so that they could meet and exceed the learning expectations of current students and potential candidates during the COVID-19 pandemic. Toto and Limone (2021) further argued that "scientific research must support the transition to this step not only by providing innovative teaching tools but also by taking care of the training of the teachers themselves and not neglecting their professional perceptions and visions" (p. 7).

Another major reason for resistance toward the adoption of online education involved the lack of exposure to and training in methods of online teaching. According to Moralista and Oducado (2020), the "research findings indicated that the majority of faculty had intermediate computer competency and had no training in online teaching with only a few having a very stable internet connection" (p. 4736). Another finding from this study indicated that the "faculty considered that online education will result in more academic dishonesty, will be impersonal and lack feeling compared to face-to-face classes, and will be difficult to manage in terms of technology" (Moralista & Oducado, 2020, p. 4736). For faculty members to feel comfortable with online teaching at the state college in the Philippines, the researchers stated that "faculty of Higher Education Institutions must be provided with continued support and training as they adapt into the new normal in the higher education landscape and as they embrace the instructional challenges brought by the Coronavirus disease 19 pandemic" (Moralista & Oducado, 2020, p. 4736). The emphasis on the "new normal" represented a theme that related to the participant's responses during the interview (Moralista & Oducado, 2020).

Method

The purpose of this study involved three goals: (a) a search for opportunities to apply the "laws of learning acquisition" associated with human resource development (HRD) in the post-pandemic world, and (b) exploring the participant's experiences during the immediate change from traditional lecture halls to online teaching, and (c) deriving implications about the need for developing traditional professors in the practice and application of andragogy theory in online communities better known as learning management systems (LMS) (Gilley, Eggland, and Gilley, 2002, p. 321). During the 2020 crisis, many college and university faculty felt forced into performing their vocations in online formats with little to no training or experience with online delivery or designs. A primary goal of this research involved an intentional search for the participant's experiences as he or she lived them. Therefore, this study incorporated the phenomenological method of research design and interpretation of the findings. Furthermore, the researcher used four additional methods of interpretation and analysis to add rigor to the study: (a) IPA, (b) case study method, and (c) the laws of learning acquisition described by Gilley, Eggland, and Gilley (2002), and (d) in vivo coding with an emphasis on personal narratives that emerged during the semi-structured interview.

Phenomenology and IPA

Van Manen (2009) stated that "phenomenology is more a method of questioning than answering, realizing that insights come to us in that mode of musing, reflective questioning, and being obsessed with sources and meanings of lived meaning" (p. 27). In other words, a phenomenological study involves an exploratory mindset to seek the meanings of a participant's lived experiences (Van Manen, 2009). This type of study also has usefulness for analyzing the experiences described by participants during a major crisis.

In a study performed in a Pakistan-based university, the researchers used the phenomenological method to "analyze the challenges faced by the university teachers during the transition towards purely online-based classes due to Covid-19 outbreak in Pakistan" (Said, Ali, & Javed, 2021, p. 260). The importance of their study underlined the fact that their work "was among the first studies in addressing the online learning challenges faced by university teachers in Pakistan during the Covid-19 outbreak" (Said, Ali, & Javed, 2021, p. 261). The sample population from that study included a similar type of teachers to the one described by the participant in this study: higher educators experienced in traditional teaching methods of pedagogy. The researchers used the interpretative phenomenological analysis (IPA) method to write their research questions for the semi-structured interviews and to interpret the collected data. IPS can be defined as "an approach to qualitative, experiential, and psychological research which has been informed by concepts and debates from three key areas of the philosophy of knowledge: phenomenology, hermeneutics, and idiography" (Smith, Flowers, & Larkin, 2012, p. 11). In their analysis, Said, Ali, and Javed (2021) reported that "the insufficient training indicated a lack of resources and absence of policies to meet the unexpected crisis in the educational sector, in particular, among universities of Pakistan” (p. 267). The findings also showed the following details reported from the participants:

The shift to online learning during Covid-19 has pushed all walks of life to adopt new changes. In this scenario, the teachers also experience psychological issues while shifting their responsibilities in the digital world. The participants shared psychological issues, including work pressure, imbalance in personal and professional life, and difficulties in the assessment of a student's performance (Said, Ali, & Javed, 2021, p. 268).

Another study supported the use of the phenomenological method for understanding the lived experiences of online students in response to the effects of COVID-based lockdowns. According to Raheim (2020), the "study aimed to explore and interpret the lived experience of Indonesian university students in emergency remote learning (ERL) during the COVID-19" (p. 1). The researcher collected data from "80 students from the Social Science Education Program at a public university in Jakarta" (Raheim, 2020, p. 1). The purpose for using the phenomenological approach pertained to the "attempt to provide a direct description of someone's experience as it is, without considering his or her psychological origin and the causal explanations that the scientist may be able to provide" (Raheim, 2020, p. 6). According to the results, the researcher discovered that "without preparation or training, lecturers designed and implemented remote learning programs. Similarly, students did not have the opportunity to be prepared for this transition in learning" (Raheim, 2020, p. 17). In other words, the students and faculty members experienced much turmoil due directly to having little or no exposure to online education; they simply reacted in response to a sudden change caused by a major health crisis. The phenomenological perspective influenced the interview discussions and data interpretations.

Case Study Method

This study involved the single case method to gather rich details about the participant's background, positional qualities that influenced the person's university, and the degree of impact that the participant experienced during the lockdown phase of the pandemic. Yin (2009) stated that the researcher must determine three conditions to validate the use of a case study design: (a) "the investigator has little control over the events", (b) "the focus is on a contemporary phenomenon within a real-life context", and (c) "'how' or 'why' questions are being posed" (p. 2). In this study, the senior professor represented the specific case for investigation. The researcher had no control over the past events, and the focus of the study pertained to the professor's real-life experiences within his or her daily work environment during the lockdown phase. Some inquiries included how-questions and why-questions, but these inquiries usually emerged during the open periods of the semi-structured interview. Due to the participant's preference, the researcher interviewed at a public bookstore and used handwritten notes without an audio-recording device. Therefore, the study involved no transcripts for second-cycle coding or further analysis.

The interview involved nine questions with both phenomenological and exploratory wording for the discussion questions:

1. What was the professor's experience like during the transition from lecture halls to virtual classrooms?
2. When the professor reflects on the transition period during 2020, what was it like to change immediately to online delivery as a primary method of education?
3. What specific challenges did the professor face during that period of immediate change?
4. What was it like to deal with a fear of the unknown while teaching virtually, if any?
5. What educational leadership methods, if any, were provided by the university for online learning & teaching?
6. What philosophies were emphasized in the virtual classroom for guiding principles and learning expectations?
7. Did the professor feel fully equipped, competent, and confident in teaching virtually regularly? Why or why not?
8. How does the professor see him/herself as an online educator in the future?
9. What does the professor foresee as the future of higher education in the post-pandemic world?

Laws of Learning Acquisition

From an interpretative perspective, this study incorporated various HRD laws on learning acquisition. According to Gilley, Eggland, and Gilley (2002), the laws of "learning acquisition" involved "laws as final as the physical laws of growing organizations" (p. 320). These laws represented requirements for successful acquisitions of learning through "communication of experience" (Gilley, Eggland, & Gilley, 2002, p. 320). The first two laws related to factors of perspective: "a learning philosophy and a learning climate" (Gilley, Eggland, & Gilley, 2002, p. 320). A learning philosophy defines one's "preferences, orientations, and perceptions of how adults learn" (Gilley, Eggland, & Gilley, 2002, p. 321). The learning climate pertained to careful design of the learning environment so that learners feel safe and non-threatened, and they can openly share their insights, opinions, discoveries, and experiences in a democratic classroom. The third and fourth laws referred to proper conditions for learning agents, the fifth and sixth laws pertained to common "mediums of communication", and the remaining laws centered on "four functional acts or processes" that determine the effectiveness of performance evaluation (Gilley, Eggland, & Gilley, 2002, p. 320).

In Vivo and Narrative Coding

Saldana (2013) wrote that "in Vivo's root meaning is 'in that which is alive, and as a code refers to a word or short phrase from the actual language found in the qualitative data record", in other words, "the terms used by participants themselves" (p. 91). In vivo phrases support the phenomenological emphasis on lived experiences by capturing the participant's specific words that reveal key moments in the participant's life during a major event. The primary purpose for using the in vivo method of analysis involved the intention to "prioritize and honor the participant's voice" (Saldana, 2013, p. 91).

The use of narrative coding involved the "application of literary elements and analysis in the form of stories" (Saldana, 2013, p. 131). The purpose of this study's incorporation of narrative analysis pertained to specific parts of the participant's stories that illuminated interpersonal communication with key decision makers. Those stories may reveal latent factors that affected the participant's actions during the lockdown period.

Results

To conduct the analysis, the researcher gathered details about the professor. The case study approach allowed the researcher to create a foundation rooted in the specific context of the lived experiences which would emerge during the interview. Therefore, the study began with carefully collected details of the lockdown and the participant's lived experiences.

Case Study

The case study involved a senior professor of biological sciences at a large university with over 30,000 employees. The campus existed in the United States, and the science department interacted with global learners from multiple countries. The professor served the biology school for more than 20 years, and this faculty member published over 200 peer-reviewed articles and academic books during his tenure status. This professor holds multiple academic appointments and owns several patents. His teaching expertise primarily involved pedagogical, face-to-face methods used in lecture halls and traditional classrooms. The senior professor held a high rank in the large university and conducted communication with state and local members of government regarding risks to community health and biological threats.

Interview Responses

The professor experienced significant stress and overwhelming concerns due to the immediate change from traditional teaching to online or virtual delivery. According to his testimony, he received no literature or online training before the university lockdown which occurred in March 2020. Although much research existed before that year about online education, his university showed signs of resistance toward the idea of online programs.

Questions 1-2

In response to questions 1-2, the professor stated the following phrases:

> "Thrown into it!"

"Jumped into Zoom!"

"No body language to observe"

"Felt incompetent and immediate boredom"

"No adaptation period given or prior exposure provided to virtual classrooms"

"Immediate change from face-to-face interaction to machine-based delivery with mechanical components"

"How will I share my experiences as a professor with my students?

Question 3

The professor stated the following phrases:

"Fear of not knowing the degree of learner absorption"

"No students responding with questions"

"Loss of perceived body language"

"Lack of theoretical learning & applicability of student's knowledge in the external world"

"Inability to use physical demonstrations in biological contexts (labs)".

Questions 4-7

The professor answered "no" to all three inquiries. However, he stated that the online schools appeared much more equipped to deliver key information to significant audiences within rapid timeframes, much faster than his department could deliver. He mentioned schools such as the University of Phoenix and Ivy League universities that already adopted online designs for traditional programs in social work, biology, business, and nursing. The professor also mentioned that the political landscape of his department held great influence on the types of research to perform during the lockdown. For example, he stated that Governor Cuomo's authoritarian leadership style led to a major complaint against the professor's comments about vaping in connection to regulation claims stated in the press.

Questions 8-9

The professor stated the following responses:

"Must explore more material for online execution of education"

"Currently seeking knowledge for the adoption of online models"

"Need specific & adaptable models to biological disciplines"

"Need organizational infrastructure for online preparation"

"Need global connections that allow accessibility of higher learning to all who seek it at all given times" – the professor gave an example of a lecturer in Singapore delivering a lecture heard by Western audiences in various time zones.

"Need to provide lectures virtually that prepare exam-takers at local & national levels"

"New software that incorporates video clips, lectures, & university exploration"

"Accessibility to live teaching with the applicability of content to the students' everyday experiences with chosen disciplines and common activities"

"An emphasis on the focus on new 'purposes' of higher education teaching & learning – re-purposing the purpose of higher education teaching and learning in the post-pandemic world".

In Vivo and Personal Narrative Coding

The results revealed multiple implications based on the professor's responses to the nine questions. From the in vivo perspective, five responses showed an extraordinary amount of fear, anticipatory anxiety, a strong sense of uncertainty, a deeply felt pain associated with self-perceived incompetence, and a rushed experience connected to the feeling of being immediately "thrown into" online education without proper training or development. Other in vivo codes revealed significant despair associated with the inability to use pedagogical methods in virtual classrooms. This reaction conveyed the notion that the professor felt stuck because his prior knowledge in education appeared ineffective in virtual environments where self-directed, autonomous, and andragogical learning received request emphases. Knowles, Holton, and Swanson (2011) defined andragogy as the scientific theory of adult learning that stated that "adults are motivated to learn as they experience needs and interests that learning will satisfy, that their orientation to learning is life-centered, that their learning needs require self-direction, and that adults' experiences provide the richest resource for learning" (p. 69). Unlike pedagogy which involved a method that requires a learner's attention on the teacher being the focus for learning, the method of andragogy requires a de-emphasis on the teacher's role of influence and an emphasis on the learner's actual experiences for reflective learning (Brookfield & Preskill, 2005). This aspect of andragogy holds an important value in online teaching because "in pedagogy, readiness to learn is completely determined by the teacher whereas, in andragogy, adults become ready to learn when they need certain knowledge to cope effectively with real-life situations"

(Day, Harrison, & Halpin, 2009, p. 142). In other words, online learners require a focus on discussions about their experiences and how those experiences connect to the course content. The majority of interactions center on the learners' existent knowledge rather than the teacher's insights for reflection and insight creation. In the professor's context, knowledge of these various meanings, concepts, and theories did not exist before the lockdown occurred, nor was this knowledge presented or used.

From a narrative perspective, the professor gave three specific statements that revealed symbolic meanings useful for insights into the futuristic perspectives of the professorship. The first narrative described a repurposing of higher education teaching and learning in the post-pandemic world. Based on the interviewee's open discussion during the interview, a vision emerged that described a future that involved a constant flux of changes in the purposes of higher education. These changes may evolve due to constant revisions of a college or university's mission statement, its marketing mix for advertising to new populations, or its current degree offerings in response to constant changes in demands for skilled tradesmen and specific certifications. From a global perspective, changes in demand for certain degrees may shift in response to new executive positions created by different needs for knowledge. Therefore, professors may require a design in their departments that allows openness to relationship development with new populations without executive consent. In the professor's current university, the political landscape limits his ability to act entrepreneurially, thus discouraging him from experimenting with new learning and teaching designs that would positively affect his competencies in teaching online.

Laws of Learning Acquisition

Based on the law definitions written by Gilley, Eggland, and Gilley (2002), four of them had applicability to this case study. According to the law of “learning philosophy”, the learning agent or educator guides the “dissemination” and “facilitation” of information worthy of being learned by the online learners (Gilley, Eggland, & Gilley, 2002, p. 323). In the professor’s context, the use of pedagogy may have distracted his focus because his emphasis on voicing his opinions and facts underlined the pedagogical orientation toward teaching. Rather than an insistence on pedagogy, the professor may benefit by adopting the role of a facilitator: a higher educator who emphasizes the “experiences of the learners” for “knowledge crystallization” or “meaningful application” of the content (Gilley, Eggland, & Gilley, 2002, p. 325).

The second law involved the concept of the "program design" (Gilley, Eggland, & Gilley, 2002, p. 339). According to this law, "all learning activities should be based on an identified set of learning objectives" (Gilley, Eggland, & Gilley, 2002, p. 339). In the professor's context, the university presented no knowledge of online learning designs that the professor could use or implement in his department. Therefore, his ability to create effective, complete learning objectives that aligned with virtual delivery may have had significant limitations.

In addition to the law of program designs, the law of learners perhaps received negligence due to a lack of knowledge of learning styles for online students. According to the law of program design, all learners required attention to three domains of learning: (a) cognitive, (b) affective, and (c) psychomotor (Sowell, 2005). In the professor's context, he may have experienced frustration regarding how to apply learning objectives according to the three domains when teaching in a virtual format. His inability to face students physically disallowed him from visually analyzing each student's facial and body language, a major aspect of in-person instruction.

The fourth law pertained to the "instructional process" (Gilley, Eggland, & Gilley, 2002, p. 343). According to this law, the pedagogy-based assumption exists that "learning cannot take place without a teacher or learning agent" (Gilley, Eggland, & Gilley, 2002, p. 343). However, Gilley, Eggland, and Gilley (2002) wrote the following statement:

People can learn without a teacher or learning agent. A true teaching is not teaching that 'gives knowledge', but teaching that stimulates learners to gain knowledge for themselves. In other words, one might say that those who teach best are those who teach least (p. 343).

In other words, the online educator seeks students' development through emphasis on the students' voices being heard and supported rather than on the teacher's voice being the primary voice. However, this aspect of online education may have been stunted due to a lack of theoretical understanding about adult learning in virtual classrooms.

Discussion

From an HRD perspective, the actual learning philosophy and its assumptions must be integrated into the online classroom design, its materials, and expressed by the educator and to the learners before the class's start date. The role of the educator must be stated and defined in the syllabus for a virtual class. The role could include a facilitator, learning agent, disseminator, instructor, or mentor. The andragogy style must be clearly understood by the online educator according to Knowles et al. (2011) theory of the model so that the educator fully understands the language, approaches, and strategies fit for andragogy-based education.

The professor's statement about repurposing higher education in the post-pandemic world holds considerable value for insight generation. For example, the combination of new office designs with an exclusive focus on better LMSs currently receives much research and experimentation. The professor's emphasis on new purposes referred to the idea that constant changes in the macro-economy will shift and re-shift the value of higher education according to the various occupational needs not met at random times. Therefore, the short-term and long-term purposes for seeking a college or university degree may frequently shift according to shifting demands in the local, national, and global economies. The professor's interview responses conveyed the notion that the

HRD laws of learning acquisition did not receive adequate consideration during the immediate transition to online teaching. Further research into other universities regarding how they managed the online shift for tenured professors during the lockdown should be conducted from a quantitative standpoint so that HRD projects can be implemented to prevent future crises regarding unpreparedness for sudden lockdowns that require an immediate transition to virtual education.

Limitations

The researcher recorded all data on notebook paper due to the professor's requirements. Therefore, the vocal dynamics, tonal changes, or emotional shifts could not be captured effectively. The voices could not be recorded for further second-cycle coding analysis. This study did not involve qualitative software for transcript development. Due to this study using the single case method, the results lacked generalizability to faculty experiences from other universities or colleges.

About the Author

Chad Newton, PhD-HRD, graduated from Regent University, where he studied organizational leadership and human resource development. For the last 15 years, he has been involved in multiple Roundtables, research projects, and the Autonomous Learning World Caucus held at the University of Oxford in 2015. Dr. Newton is published in peer-reviewed journals and academic textbooks including the SBL Journal of Biblical Perspectives in Leadership, the Wiley Journal of Leadership Studies, and Palgrave MacMillan. He also teaches online students whose majors cover HRM, management, leadership theory, and organization theory in the School of Professional Studies at Bethel University.

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Shipyard Industry Succession: A Case Study Analyzing Supervisor Developmental Programs

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The purpose of this case study is to explore the organizational phenomenon of leadership development. It is important to note that this case study is specific to GC1's leadership development program and the work environment it has been designed around. This research is a qualitative phenomenological study that analyzed the data collected from the interviews of three participants; 1) one who completed the program, 2) one who is currently active in the program, and 3) one who just started the program. Data were analyzed utilizing the descriptive coding technique. This case should only be viewed as a preliminary study designed to answer the question- what are private sector organizational developmental programs producing? More managers or leaders for the shipyard industry?

Keywords: Descriptive Analysis, Leadership, Ship Building, Ship Repair, Succession

The United States shipbuilding and repair community has been in business and has maintained a commanding role in the industry since 1930 (Walters, 2000). According to World IBIS (2018), the Hampton Roads (HR) geographic area alone is home to one of the industry's most giant shipbuilding/ship repair footprints. Within the area's 3,700 square mile radius, there are three major ship repair facilities, three to four smaller ship repair facilities, and at least four ship repair contractors (VSRA, 2019). These numbers make the ship repair and shipbuilding private sector one of the largest employers in the HR region, employing more than 36,000 people a year (Filer, 2016). As good as the industry may appear, competition exists among the different private organizations, including competing employee retention.

According to the CEO of Government Contracting 1 (not the company's real name), a private ship repair government contractor, competition goes beyond bidding for contracts. It extends to employee retention and leadership growth. Companies will lure employees away from other companies to gain a competitive edge over the competition. The concern is that those who leave company A for company B are not only leaving with the skills and knowledge gained from company A, but also potentially restricting the succession of company A. Succession has become a growing concern for Government Contracting 1 (GC1), to the point that the executive team developed a management program to develop GC1's future leaders.

The purpose of this case study is to explore the organizational phenomenon of leadership development. It is important to note that this case study is specific to GC1's leadership development program and the work environment it has been designed around. This research is a qualitative phenomenological study that analyzed the data collected from the interviews of three participants; 1) one who completed the program, 2) one who is currently active in the program, and 3) one who just started the program. Therefore, this case study should be viewed as a preliminary study designed to answer the question- what are private sector organizational developmental programs producing? More managers or more leaders for the shipyard industry?

Literature Review

The Ship Building and Repair Industry has had a long business cycle whose foundation can be traced back to the start of the Civil War (Walters, 2000). Throughout the years, the purpose of the industry has been to provide technical maintenance services to naval ships in ways that enable them to meet the requirements and regulations of the Department of Defense (Bozorgpour et al., 2017). It was not until World War II that the United States Department of Defense saw the value of having shipbuilding/repair facilities that met naval mission requirements and provided access to specialized knowledge that private sector ship repair organizations could provide (Martin et al., 2017). This specialized knowledge continues to provide the Department of Defense with vessels maintained at a high technical standard while ensuring the craft's seaworthy condition is sound (Bozorgpour et al., 2017). One problem private sector organizations are beginning to confront is retaining that specialized knowledge.

The Ship Repair Industry relies on unique repair schedules intended to help extend the lifecycle of a particular vessel so that the mission can still be met. Once a craft is completed and returned to the fleet, there is a potential gap between availabilities which requires employers to engage with employees and manage employee retention. Rothwell (2016) defined employee retention as the ability to maintain the stability of a workforce. This schedule instability and the internal industrial competition between local ship repair organizations make it more difficult for organizations to find or retain experienced employees (Martin et al., 2017). Companies that cannot find or maintain an effective workforce may see signs of instability regarding their longevity as a company, hence the need for a succession plan.

Succession Planning

Succession planning is no longer considered a new concept when ensuring the longevity of an organization. Research has found that those organizations that fail to plan for leadership succession and employee retention will begin to encounter significant struggles, resulting in eventual organizational collapse (Santora & Sarros, 2012). Succession processes that flounder not only have the potential of destroying any legacy created by the organization's founders but also limit the potential of contract work the organization may receive. Naval ship repair contracts are crucial for the private sector ship repair organizations because if the Department of Defense is unsatisfied with the performance organization, then there is the possibility that the organization will no longer be awarded future contract awards. This suggestion is just one example of a succession plan's benefit. Organizations miss the mark when developing their version of a succession plan by not clearly understanding the plan and what it is not.

Yukl (2013) states that succession planning combines formal training, self-help, and developmental activities. The purpose is to create a pool of individuals available for selection to fill future senior positions, incredibly when those positions open at a moment's notice. However, the concept of a succession plan has frequently been misinterpreted, fostering the idea that if the organization has created a replica of the senior individual leaving, it maintains its longevity (Rothwell, 2016). Succession planning is a far more extensive process. Thus, senior organizational leaders should view succession as an intricate portion of the organization's leadership development and the company's overall mission.

Leadership Development Programs

Research supports the notion that developing leadership programs positively impacts an organization's success (Riggio, 2008). However, this positive impact is only achieved when the program is aligned with the company's mission, vision, and values (Avolio, 2011). According to Lynton and Pareek (2011), when viewing development as a training opportunity, vice a forced requirement, the organization increases the participant's confidence, inventiveness, initiative, and ability to make decisions that will benefit the organization. Much like with succession planning, organizations often miss the mark. Senior management is under the impression that their leadership development program can be copied from generalized templates showing success elsewhere and present as a mandatory requirement.

The Six Sigma program is a classic example of a failed organization that viewed it as a universal leadership development program. According to Bass and Bass (2009), the success behind the Lean Six Sigma program is a quality program centered on improving processes, not behavior, which should be the focus of a leadership development program. Although a quality program like Lean Six Sigma may prove beneficial for a private sector ship repair contractor, it should not be considered a supplement option for an organization's succession plan or leadership development program (George & George, 2003).

To summarize, senior executives must view leadership development as a training tool that creates a pool of future leaders whose behaviors and values align with the organization. Such programs should be tailored to the unique mission, culture, and positive behavioral values the organization wishes to see in its leaders. This case study aims to provide a snapshot evaluation of one company's developmental program from the perspective of those who have completed or are currently participating in it.

Research Method

The research presented in the literature review informed this preliminary qualitative exploratory case study. According to Yin (2018), the exploratory case study approach allows the researcher to identify the phenomenon and answer a research question that could later be beneficial for future research studies on the phenomenon. Phenomenological studies capture the participant's lived experience, where the analysis generates common themes from those experiences (Padgett, 2017). This case study will focus on leadership development and what one organization's program produces based on the interviews conducted with the three participants.

Research Setting and Participants

The participants were purposefully selected based on their standing within GC1's developmental program (Creswell, 2014). The sample consisted of one employee who completed the program, one who was currently active, and one who had just started the program. Based on the data collected, there are currently eight participants actively in the program at the time of the study. It is presumed that the sample size interviewed represented a quarter of GC1's active population. The total tenure of those who participated in the study was 7.25 years.

Data Collection

The data was collected during the interviews with the selected participants in the GC1 developmental program. Questions asked during the interview were designed from a generalized interview guide developed by Dr. Darin Eich (2012). All interviews were conducted on a one-to-one basis in an area determined to be, by the participant, free of external distractions, such as excessive noise or external interruptions by coworkers entering the interviewing area (Patton, 2015). All interviews were recorded with the participant's approval, so the data could be transcribed accurately later (Seidman, 2013).

Data Analysis

The transcript of each recorded interview was analyzed using the description coding technique described by Saldaña (2016). The analysis involved several times reading the transcripts, becoming familiar with the data, and summarizing words or phrases that would later be interpreted into codes. Using a coded matrix (see Appendix A), the codes were then categorized and themed relevant to the research question. The three themes generated and deemed relevant were: 1) Leader vs. Manager, 2) The Defining Success, and 3) Program Design.

Findings - Themes

Findings were summarized and categorized into three main themes. Due to the project's time constraints, additional themes were identified, but no further analysis was conducted on them.

Theme 1 – Leader vs. Manager

When asked how each individual would define leadership, the data revealed that the three participants collectively saw leadership as influential, relational, and requiring vision and that the vision should be aligned with the organization's vision. In addition, the participants said that a leader should have the ability to empower their follower's strengths and develop any weaknesses the follower may have when completing tasks. When asked to define the characteristics of a good leader, they collectively found that good leaders show humility, are balanced, show respect, are empathetic, listen, make sound decisions, and are accountable. When asked how that compared to managers, their collective response was that managers are typically non-relational and process-oriented and that the manager speaks more than listens. The leadership styles revealed from the behaviors described were transactional, authentic, and leader/member exchange. The data analysis revealed that the three participants agreed that there is a clear distinction between what determines a person as a leader and what makes them a manager.

Theme 2 – The Defining of Success

When asked how each individual would define success, the data revealed that collectively the three participants view success as being goal-oriented. Meaning that the goal is achieved but only in a manner that benefits the organization without harm, is mindful of all parties involved with the task, and when company policy was followed ethically. The data analysis revealed that success could be achieved through a managerial process. However, the analysis also revealed that leaders who can build relationships and empower their subordinates have tremendous potential for organizational success.

Theme 3 – Program Design

When asked to describe the GC1s developmental program, the data revealed that collectively the group determined the overall program to be beneficial and suitable for the participants. In addition, the program was described as providing each participant a diverse exposure to the company, developing to fill potential gaps with middle management, providing an overall big picture of the company, and being overseen by the executive management team. When asked their expectations from the program, the majority consensus was to gain a career position with GC1. Other expectations included: 1) knowledge sharing, 2) networking relationships with other divisions, 3) being a change maker, 4) understanding the inner workings of GC1, and 5) gaining a more robust understanding of the ship repair industry.

When asked if any improvements could be made to the program, the group unanimously agreed that the participant should have clear expectations as he or she moves between divisions. One example is when there were instances where the participant was unable to perform specific duties based on not having the required certifications that they have a goal to achieve still when working in that environment. Additional suggested improvements revealed by the data were to define the program so that it does not appear as a project management course and that those who carry industry certificates be considered for the program.

Discussion and Recommendation

The purpose of this case study was to provide an exploratory analysis of a developmental leadership program for an industry that is process-driven. The data revealed that the program participants could cognitively define leadership and the characteristics that align with good leaders. All agreed that the current design of GC1's developmental program was more aligned with a managerial approach but could include aspects of leadership. The group collectively found that the program's most significant benefit is the opportunity to work with each division of the company.

Limitations

Limitations identified during the study include the restricted timeframe the researcher was held to complete the project, not interviewing additional participants and access to documents that GC1 may have relevant to their program.

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Appendix A

Company Tenure • Three years • Four years • Three months • Total – 7.25 years total	**Selection Process** • Interview Process (X3) • HR Manually Reviews Resumes • Panel Board • Six-Month Process (X3)
Leadership Defined • Influence Others • Authentic – Actions meet Words • Positive Psychology • Born and Developed • Keeping People Informed (X2) • Values Match the Organization (Ethical) (X2) • Has Vision • Building Relationships • Empower • Know Follower Strengths • Develops Followers	**Leadership Characteristics** • Being Authentic • Humility/Humble • Confidence • Respect • Balanced • Accountable • Level Headed • Empathetic • Emotional Intelligence • Willingness to Learn (X2) • Listen • Decision Making • Empowerment • Self-Develop • Vision • Open to Diverse Ways of Completing Tasks • Reward Followers • Committed
Personal Leadership Characteristics • Self-Reflection (X2) • Passion • Comfortable • Willingness to Learn • Intelligence • Motivation • Drive • Organizational Oriented • Vision • Empowerment	**Program Defined** • Overseen by Executive Management • Diverse Exposure (X2) • Learn about the Company as a Whole (X2) • Gaps in Middle Management • Pooling the Younger Generation • External not Organic • Signs of Considering Organic • College Degree Required • Degree Equates to Achievement

•	• Foot in the Door • Managerial and Leadership Development • Big Picture
Leader vs. Manager • A leader sets the culture • A manager is Non-Relational (Current) • Leader earns respect • Leader has vision • Manager Process Oriented • Manager Speaks more than listens • Leaders Understandable • Uneducated Leader • Bad Leaders = Unwilling to Change	**Program Expectations** • Knowledge Sharing • Experience Diverse Scenarios Within the Company (X2) • Build Leadership/Managerial Skill Sets • Understand How the Process Works • Personal Growth (X3) • Networking (X3) • Professional Relationships (X2) • Changing of Roles
Mentor • No Formal Mentor Program (X3) • Participants Informally Find a Mentor (X2) • Supportive • Bounce Ideas • Building of a Collaboration • Venting • Problem Solving	**Success** • Goal Achieved (X3) • Goal-Oriented (X3) • When it Beneficially and not Harmful • Mindful of all Parties • Company Policy is Followed (Ethical) • Often times Extrinsic Driven • Diverse Exposure • Lack of Relationship = Lack of Success • Having a Flexible Mindset
Executive Management Role • Open to Feedback • Monthly Meetings (Strength) • Open to New Ideas	**New Leadership Skills** • Willingness to Learn the Industry • What Not to Do • Leadership Analysis Tool • Interpreting Follower's Needs •

Expectations from Program	Program Design/Improvement
• Career Position • Knowledge Sharing • Voice • Dignity • Respect • Change Maker (X2) • Diverse Mindset • Organizational Commitment • Personal Growth (X3) • Networking (X3) • Better Understanding of the Industry	• Clearer Direction (X3) • No Clear Strategy – Participant Time (X3) • No Clear Strategy – Participant Expectation (X3) • Concept of Program is Good • Misleading – Project Management (X2) • Open-mindedness (X2) • Not Open to Just Experience • Internally Measure Success of Program • Needs Tweaking • Seek Diverse Thoughts and Values • Aligning Goals • Costly – Risk of Investment Loss • No Guarantee on Placement • Internal Communication on What the Program is • Align Skills with Company Needs • Not a Protégé Builder • More Managerial Program • Improve on the Leadership Aspect
Company Environment • Inconsistent with Knowledge Sharing • Abilene Paradox	**Leadership Styles Revealed** • Transactional • Authentic • Leader/Member Exchange - Low
Additional Leadership Behaviors Revealed • Coercive Mindset	

Human Resources Development and Group Cohesion During Technological and Management Changes

Alina Wreczycki
Regent University
Roundtable: Human Resource Development

Based on Turner and Tajfel's (1986) social identity theory of intergroup behavior and Arrows et al.'s (2000) group dynamics, this work explored the relationship between human resources development (HRD) and group cohesion during technological and management changes. The exegesis for this study occurred at Matthew 5:3-12, which provided traits conducive to support group cohesion during management and technological shifts. Robbins' (1996) inner texture as part of the socio-rhetorical analysis was used to exegete traits from Matthew 5:3-12 (NIV). It was hypothesized that HRD during times of technological changes called for managers to function as situational leaders who inspired and motivated group members to attend training for knowledge transfer into the succeeding organizational processes for sustainability while safely idling the existing procedures. While there appeared to be synergies between Turner and Tajfel's (1986) social identity of intergroup behavior theory and group cohesion during management and technological changes, it became evident that the balance between HRD and group cohesion was critical and predominately placed in the hands of the manager as an effective leader. The traits that emerged from the participants' narratives on the relationships with the retired and succeeding managers using Saldana's (2013) were compared to the exegeted set from Matthew 5:3-12 (NIV). While the traits of the retired manager were consistent with the pericope, those of his successor were not.

Keywords: Group cohesion, human resources development, management change, technological change.

The phenomena of HRD and group cohesion appeared to be mutually dependent on one another. While HRD as part of human resources management (HRM) could be perceived as the enhancement of an individual's skills to be applied to the organizational processes, this endeavor occurred not only within the context of a functional group in an organization, but it affected the group and the organization as the firm responded to its internal and external environments and dealt with its contextual dynamics (Arrow et al., 2000). It was reasonable to infer that those contextual dynamics of functional groups could be impacted by group cohesion and vice versa.

Literature Review

The below literature review analyzed the topics of HRD, group cohesion, and technological and management changes to inform and guide qualitative research questions. The research questions emerged when phenomena of interest were viewed from multiple perspectives citing various authors and potential relationships between them were identified and explored. Within this context, the hypothesized relationship between HRD, group cohesion, and technological and management changes was amplified to support not only the qualitative research questions but the data collection and analysis to draw inferences, answer the research questions, identify limitations, and point at the direction of further research.

Social Identity Theory of Intergroup Behavior

Turner and Tajfel’s (1986) social identity theory of intergroup behavior emphasized the importance of belonging to a group in which members found the source of (a) identity, (b) pride, and (c) self-esteem. While social identity gave a person a sense of who they were within the context of group membership, pride was a feeling derived from this sense of being. According to Cast and Burke (2002), self-esteem was a behavioral outcome of feeling proud due to belonging to a group.

HRD

Gold et al. (2013) discussed HRD not just from the standpoint of acquiring skills but how this process affects personal and professional growth. Moreover, HRD as an organizational program that facilitates employee training to acquire new professional skills to adapt to ongoing organizational changes could also be perceived as an outlet to cope with changes in diversified contemporary environments. Shuck et al. (2014) used social exchange theory to examine how employees perceive support for participation in HRD and how their participation affects their engagement and turnover intentions. Shuck et al. (2014) ascertained that employees’ participation in HRD coupled with (a) emotional, (b) psychological, and (c) behavioral engagement were negatively correlated with the employees’ turnover intent affirming the vital role of HRD in any organization. Wreczycki (2021) posited that sufficient self-awareness was necessary for a person to sustain emotional maturity and sovereignty and to rely on self-concept (Knowles et al., 2015) to cognitively and feelingly assess the consequences of thoughts that may turn into words and actions to have constructive social implications. HRD in the adult learners setting called for (a) the need to know, (b) the learner’s self-concept, (c) life experiences, (d) readiness to learn, (e) orientation toward learning, and (f) motivation to learn (Knowles et al., 2015).

Group Cohesion

Forsyth (2021) described group cohesion as group members' level of unity and pointed at attraction and pride as antecedents. Group cohesion characterized people who (a) liked working together, (b) were committed to a common objective, and (c) derived satisfaction from being part of the group. Lawler et al. (2000) evaluated a theory of relational cohesion to explain when and how group members commit to one another through positive emotions and uncertainty reduction to create and sustain a psychological group formation. Severt and Estrada (2015) interpreted group cohesion as one of the most researched group phenomena studied linking effectiveness and performance.

Technological Changes

Over the past couple of decades, technological advancements accelerated exponentially to evolve from technology used as an administrative tool to the driver of the strategic organizational activities (Rassool and Dissanayake, 2019). Digitization became necessary for organizations to avoid "digital Darwinism" (Udovita, 2020). Consequently, implementing and deploying innovative technologies as fast as possible for organizational transformation and therefore maximum advantage became the sign of organizational digital agility to re-envision customer experience rather than just selling goods or services (Schwartz, 2001).

Management Changes

Sabherwal, Hircheim, and Goles (2013) proposed that appropriate management is essential to support and sustain technological changes. Managers who were effective leaders could inspire followers to embrace and support changes in technology to advance organizations into the next phase of the digital era to ensure that firms survive and thrive. Yukl (2013) posited that for organizational transformations to be successful, strong leadership among managers must exist to ensure success. Ulrich (2011) argued that technical leadership must be present for technological changes to be implemented and sustained. Yukl (2013) emphasized that a manger who embodied and exhibited (a) authentic, (b) charismatic, (c) ethical, (d) servant, (e) spiritual, and (f) transformational leadership traits must also be technologically savvy to serve as a digital transformation champion.

The above literature review guided and informed the below research questions:

1. Do you agree with the working definition of group cohesion as characterizing people who (a) like working together, (b) are committed to a common objective, and (c) derive satisfaction from being part of the group (Forsyth, 2021)? If so, why? If not, why not?

2. Have you ever participated in a technological change that coincided with the management shift, and if so, were HRD, group cohesion, and the manager traits key factors during the transitions (Rassool and Dissanayake, 2019; Sabherwal et al., 2013)?
3. What managerial traits emerged during the technological change and were they conducive to supporting a technological shift and sustaining it (Rassool and Dissanayake, 2019; Sabherwal et al., 2013)?

Methodology

Using Liamputtong and Ezzy's (2005) qualitative method and analysis model, this research focused on collecting qualitative data in a narrative format as answers to the above research questions from three female participants and members of a functional group within an entertainment industry organization who participated in a rapid technological change immediately prior to their manager's retirement and the onset of COVID-19, which introduced the necessity to work from home remotely. There were three columns presented in each table. The left column was used to house the narrative data from each participant as answers to research questions. The middle column allowed for the immersion in data to facilitate the emergence of themes to be then interpreted into single word traits presented in the right column. The traits anchoring the retired and succeeding managers' behavioral outcomes as interpreted by the functional group members were then compared to the traits exegeted from Matthew 5:3-12 (NIV) based on Robbins' (1996) inner texture as part of the socio-rhetorical analysis to investigate commonalities or identify contrasts. Saldana's (2013) in vivo method to present the thematical version of the first reading of the participants' responses was used then supported by deductive logic to arrive at codes as single-word representations of traits of the retired and succeeding managers.

Results

At the end of 2019, the executive management of an entertainment industry firm had decided to implement an innovative technology to manage the organizational compensation, benefits, and their taxation processes known as payroll. A key service provider was selected to facilitate access to the new software to go live as of January 1, 2020. The functional group involved in this decision to change was composed of 5 persons such as (a) a male manager, (b) a female supervisor, (c) a female payroll tax specialist, (d) a female payroll specialist overseeing the exempt payroll, and (e) a female payroll specialist overseeing the non-exempt payroll. Between April and July 2021, 3 female members of the functional group were asked to answer qualitative research questions in a narrative format. Presented below is feedback from them in the left column of each table. In the middle column, the content was interpreted into themes, which were then translated into a single word trait to aid in answering the research questions.

Study 1 – Traits Exegeted from Matthew 5:3-12 (NIV)

Matthew 5:3-12 (NIV) was also known as the Beatitudes, which in Latin meant happy, or Sermon on the Mount, which indicated inner joy. The pericope was a pronouncement of eight blessings. Robbins' (1996) inner texture as part of the socio-rhetorical analysis was used to exegete traits from the eight blessings.

Table 1: Traits Exegeted from Matthew 5:3-12 (NIV) via Robbins' (1996) Inner Texture as Part of the Socio-Rhetorical Analysis

Content	Themes	Codes
Blessed are the poor in spirit, for theirs is the kingdom of heaven	Surrendering the self and placing the group members' needs first	Humility
Blessed are those who mourn, for they will be comforted	Exercising empathic imagination while planning and executing HRD with the group	Care
Blessed are the meek, for they will inherit the earth	Refraining from placing the self-first.	Self-restraint
Blessed are those who hunger and thirst for righteousness, they will be filled.	Cherishing the relationship with others through the relationship with God	Justice
Blessed are the merciful, for they will be shown mercy	Exercising compassion toward human frailties caused by obstacles while empowering group members to overcome them.	Mercy

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Content	Themes	Codes
Blessed are the pure in heart, for they will see God	Acting from the rational mind and appreciative heart while the self is reconciled to the highest social role through (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, (e) ascension of free will to be in Entheos/God within, and (f) making moral choices to act to create sustainable social value.	Integrity
Blessed are the peacemakers, for they will be called children of God	Placing emotional, conceptual, physical, and spiritual needs of the group first	Cohesion
Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven	Surrendering personal wants to the unwavering commitment to the group	Commitment
Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me	Staying the course	Perseverance
Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.	Celebrating together.	Joy

The above traits such as (a) care, (b) cohesion, (c) commitment, (d) humility, (e) integrity, (f) joy, (g) justice, (h) mercy, (i) perseverance, and (j) self-restraint emerged.

They were exegeted from Matthew 5:3-12 (NIV) to support the working hypothesis that they aided managers in sustaining group cohesion during technological changes. These traits are consistent with the findings of Winston (2002). The below was a brief interpretation of each exegeted trait:

1. Care was exercising empathic imagination while planning and executing HRD with the group,
2. Cohesion was placing (a) emotional, (b) conceptual, (c) physical, and (d) spiritual needs of the group first,
3. Commitment was surrendering personal wants to the unwavering commitment to the group,
4. Humility was surrendering the self and placing the needs of the group members first,
5. Integrity was acting from the rational mind and appreciative heart while being self-reconciled to the highest social role through (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, (e) ascension of free will to be in Entheos/God within, and (f) making moral choices to act to create sustainable social value (Wreczycki, 2021),
6. Joy was celebrating together,
7. Mercy was exercising compassion toward human frailties caused by obstacles while empowering group members to overcome them,
8. Self-restraint was refraining from placing the self as important in favor of being others-centered (Winston, 2002),
9. Social justice was cherishing the relationship with others through the relationship with God.

Study 2 - A Female Payroll Supervisor

The female payroll supervisor was briefly in charge of the four-person payroll team including herself once the male manager retired in early March 2020. This was after the new payroll software implementation and during the onset of Covid-19 lockdown and working from home remotely. The female payroll supervisor was then relieved from her responsibility of overseeing 3 direct reports when a female manager was hired in late March 2020. The team composed of initially 5 and then 4 females had worked remotely until April 2021 when the organization's executive management decided to start recalling employees into the office.

Table 2: Traits of the Male Payroll Manager Who Retired and His Female Successor as Presented by the Female Payroll Supervisor

Content	Themes	Codes
I agree that group cohesion is necessary for people to work together, be committed to common goals, and feeling satisfied as part of the group and the company. Our former male manager was that kind of glue. He was simple, fair, hardworking, meticulous, honest, and compassionate. He cared about us. The way he was set the tone for our cohesive group. We enjoyed working together and had fun while working hard. At the end of 2019, the executive management decided to stop using the in-house payroll software and go with a payroll service provider. Our environment is fast paced. The former manager drove the implementation of the new software. It went live after January 1, 2020. This change would have been more difficult without him being in charge. He retired in early March 2020.	Consented with the working definition of group cohesion Associated the male payroll manager with the glue/cohesion	Care Cohesion Commitment Humility Integrity Joy Justice Perseverance
In late March 2020, a new female payroll manager was hired. Through working with her remotely, I noticed immediately that her	Acknowledged the male payroll manager for driving the implementation while writing policies and	Autocratic Harsh Impersonal Negative Opinionated Proud

Content	Themes	Codes
personality was different from our previous manager. She was more process than people focused. Her language was not always appropriate. I sensed that she was more about fault finding than teaching us new things. The way we worked together changed for the worse. In April 2020, she discharged the payroll tax specialist. In January, 2021, she asked me to put 2 members of our team on a performance improvement plan. She could have done it herself. This had a negative impact on our trust.	imparting knowledge to transfer and retention Contrasted the new manager as being the opposite of the former Pointed at the new manager's lack of people/soft skills Deterioration of trust	Self-focused Unfair

The traits that emerged from the female payroll supervisor in relation to the retired male payroll manager were (a) care, (b) cohesion, (c) commitment, (d) humility, (e) integrity, (f) joy, (g) justice, and (h) perseverance. These traits overlap with the ones exegeted from Matthew 5:3-12 (NIV) in 8 instances. The traits from the pericope such and mercy and self-restraint did not emerge but are related to self-compassion and self-control. While self-compassion was more common in females, males are naturally endowed with self-control due to their emotional selves.

The traits that emerged from the female payroll supervisor in relation to the female payroll manager were (a) autocratic, (b) harsh, (c) impersonal, (d) negative, (e) opinionated, (f) proud, (g) self-focused, and (h) unfair. These traits did not overlap with the ones exegeted from Matthew 5:3-12 (NIV) in any instance. The overarching trait of being self-focused rather than others-centered, the characteristic that drove the others, revealed a personality that is not conducive to working in a group setting.

Study 3: A Female Payroll Specialist Overseeing the Exempt Payroll

Table 3: Traits of the Male Manager Who Retired and His Female Successor as Presented by the Female Payroll Specialist Overseeing the Exempt Payroll

Content	Themes	Codes
I am a simple person who likes friendly atmosphere at work. Without using big words, working together, helping each other, learning, and getting things done is what I enjoy. I liked our previous manager who kept us working together with his big heart. There was never a question he would not answer. He made the implementation of the new system easy putting simple instructions for us to follow. We knew he was retiring and was going to finish the project. His humble personality and staying on task got us through the implementation.	Revealed her own humility Acknowledged group cohesion without calling it as such Acknowledged compassionate leadership Recognized the manager as servant Pointed at the former manager's reliability	Care Cohesion Commitment Confidence Humility Integrity Joy Perseverance Servanthood
I am not sure the new manager would have implemented the new system. She joined our team without asking us what we had gone through, if we were comfortable with the new software, and if we needed any help. Her expectations are high. She is not always nice. I no longer enjoy coming to work as I used	Expressed doubt about the new female payroll manager's ability to drive the new payroll system's implementation	Harsh Impersonal Insensitive Joyless Mechanistic Not compassionate Unpleasant

Content	Themes	Codes
to and am afraid of job loss.		

The traits that emerged from the female payroll specialist overseeing the exempt payroll in relation to the retired male payroll manager were (a) care, (b) cohesion, (c) commitment, (d) confidence, (e) humility, (f) integrity, (g) joy, (h) perseverance, and (i) servanthood. These traits overlap with the ones exegeted from Matthew 5:3-12 (NIV) in 7 instances. Additionally, the traits of confidence and servanthood emerged that are consistent with servant leadership model.

The traits that emerged from the female payroll specialist overseeing the exempt payroll in relation to the succeeding female payroll manager were (a) harsh, (b) impersonal, (c) insensitive, (d) joyless, (e) mechanistic, (f) not compassionate, and (g) unpleasant. These traits did not overlap with the ones exegeted from Matthew 5:3-12 (NIV) in a single instance. The overarching trait of not being compassionate drove the others and revealed a personality that is not conducive to working in a group setting.

Study 4: A Female Payroll Specialist Overseeing the Non-Exempt Payroll

Table 4: Traits of the Male Manager Who Retired and His Female Successor as Presented by the Female Payroll Specialist Overseeing the Non- Exempt Payroll

Content	Themes	Codes
I am a person who keeps to herself. At the same time, I enjoy being part of the cohesive team. I am analytical and like putting together descriptions of processes. Our former manager was a man of a big heart. He worked hard and helped us hard. I felt comfortable coming to work and be greeted by him. He navigated us smoothly through an important implementation. He cared to ensure that we	Pointed at own introspection Acknowledged the importance of group cohesion Acknowledged the male manager as compassionate Acknowledged the male manager's focus and group cohesion skills	Care Cohesion Commitment Compassion Dedication Humility Joy Perseverance

Content	Themes	Codes
could learn the basics about the new system to use it. As a simple person, he was committed to making sure that we could work independently but feel as part of a cohesive team.	Acknowledged the male manager's humility and dedication	
His successor is a female who joined us during Covid-19 when we were working remotely. I do not know if that played a role, but I have not developed a relationship with her. The way she speaks, and shares instructions is different. Like she does not care or does not have the personality to build good relationships with her team members. I do not feel comfortable working with her. I do not think she would be able to implement the system. I also do not think she would be able to have patience and people skills to train us how to use it.	Pointed at the female payroll manager as not being personable Lack of care Lack of patience Lack of competence to implement the new system and train staff for skill transfer and retention	Careless Harsh Impatient Impersonal Incompetent Uncomfortable

The traits that emerged from the female payroll specialist overseeing the non-exempt payroll in relation to the retired male payroll manager were (a) care, (b) cohesion, (c) commitment, (d) compassion, (e) dedication, (f) humility, (g) joy, and (h) perseverance. These traits overlap with the ones exegeted from Matthew 5:3-12 (NIV) in 6 instances. Additionally, the traits of compassion and dedication emerged that are consistent with the servant leadership model.

The traits that emerged from the female payroll specialist overseeing the non-exempt payroll in relation to the succeeding female payroll manager were (a) careless, (b) harsh, (c) impatient, (d) impersonal, (e) incompetent, and (f) uncomfortable. These traits did not overlap with the ones exegeted from Matthew 5:3-12 (NIV) in a single instance. The overarching trait of not being impersonal drove the others and revealed a personality that is not conducive to working in a group setting.

Conclusion

This research used Turner and Tajfel's (1986) social identity theory of intergroup behavior and Arrows et al.'s (2000) group dynamics as well as Robbins (1996) inner texture as part of the social rhetorical analysis and Saldana (2013) in vivo method to analyze the relationship between HRD and group cohesion during management and technological changes at a firm operating within the entertainment industry economic sector. Although HRD during times of technological changes needed managers to function as situational leaders to inspire and motivate functional group members to attend training for knowledge transfer into the succeeding organizational processes for sustainability while safely idling the existing procedures, the above research proved that the management change immediately after the new technology implementation and the onset of Covid-19 lockdown and working remotely resulted in the decline of functional group cohesion. Since Turner and Tajfel's (1986) social identity theory of intergroup behavior emphasized the importance of belonging to a group in which members found the source of (a) identity, (b) pride, and (c) self-esteem, the succeeding manger did not support the three pillars of the model. Also, since group cohesion was a phenomenon characterizing people who (a) liked working together, (b) were committed to a common objective, and (c) derived satisfaction from being part of the group, the new female manager failed to foster the three components of group cohesion. Since based on Knowles et al.'s (2015) model, HRD in the adult learners setting called for (a) the need to know, (b) the learner's self-concept, (c) life experiences, (d) readiness to learn, (e) orientation toward learning, and (f) motivation to learn, the new manager did not foster the pillars of the model either. While there were synergies between Turner and Tajfel's (1986) social identity of intergroup behavior theory, group cohesion, and andragogy based adult learner model, during management and technological changes the balance between HRD and group cohesion was critical and leadership style dependent. Matthew 5:3-12 (NIV) was analyzed qualitative to exegete 8 values that appeared to be conducive in sustaining group cohesion during management and technological shifts. While the retired male payroll manager who drove the innovative technology implementation revealed 8 traits consistent with the set exegeted from Matthew 5:3-12 (NIV), the succeeding female manager lacked all of them. Since for the human resources training to be effective, managers must support it and participate in it, the succeeding female manager neither supported the development of the new skills nor participated in the training. Moreover, her destructive personality traits and the belief that group members were expandable, placed her on the path of deconstruction of group cohesion. Since human resources training required managerial reevaluation in collaboration with Human Resources to ensure alignment with organizational needs, the female managers' traits came into question as to their usefulness in a functional group setting. Since technological changes in the conceptual era appeared to be (a) abrupt, (b) complex, and (c) large scale often crossing borders and necessitating the merge of organizational cultures, it was worthwhile to consider which managerial traits support functional group cohesion to achieve organizational objectives.

While technological changes are unavoidable, organizational leaders and managers could modulate their impact by performing detailed needs assessments to select the best technology for the current or upcoming organizational needs. Management and/or leadership styles could be aligned to mutually support each functional group. HRD needed to be relevant to the implementation and roll out of the innovative technologies impacting their end-users, and the implementations needed to be performed by engaged and supportive managers with the end-users in mind and heart to ensure acceptance and minimize customer service.

Limitations and Direction for Further Research

The limitation of this research was (a) the size of the population studied, (b) the specificity of the industry selected, (c) the single firm within the single industry chosen, and (d) the narrowing of the phenomena of interest to HRD and group cohesion within the context of the management and technological changes.

Given the results of the research, it would be worthwhile to follow up to see if the management change due to retirement in the backdrop of a new payroll software implementation and the subsequent onset of new management with a different trait have resulted in loss of personnel.

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Utilizing horizon scanning to attain timely awareness in a future of uncertainty

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The article aims to help leaders understand Horizon Scanning and its benefits in addressing unforeseen challenges arising from various calamities and emergencies in a world of increasing uncertainty. Leaders armed with the necessary tools and resources will be able to create a focused vision, clear identity, and secure future for their organization. Furthermore, the swiftness of their response will indicate a sense of urgency and significantly define their leadership, positively impacting their stakeholders. Therefore, the appropriate application of Horizon Scanning is crucial to business success both now and in the future.

Keywords: disruption, horizon scanning, foresight, uncertainty

Horizon Scanning is a technique used to assess the level of preparedness for future changes or risks across a wide range of businesses. It is essential for prospective, prospective, or anticipatory actions, as well as those investigating the future, "emerging issues," and all forms of signals. In addition, Horizon Scanning evaluates the relevance of upcoming events. In recent years, numerous "Horizon Scanning Models" have been developed by experimenting with unique methodological combinations and establishing institutes specializing in "Horizon Scanning." Horizon Scanning (HS) approaches enhance policymaking's resiliency, address policymakers' demands and concerns regarding new issues, identify corporate possibilities by anticipating consumer and social needs, and prepare society for sudden or unexpected change (Cuhls, 2020).

The definition of Horizon Scanning (Cuhls et al., 2015) is as follows:

> Horizon scanning is a methodical examination of the horizon for early indicators of potentially significant developments. This can include weak (or early) signals, trends, wild cards or other goods, persistent difficulties, hazards, and threats, as well as matters at the periphery of current thought that question previous assumptions. Horizon scanning can be entirely exploratory and open, or it can be a restricted search for knowledge in a certain field, depending on the aims of the

various projects and activities. It attempts to determine what is consistent, what is subject to change, and what is in a continual state of flux over the analyzed time period. In the search or filtering process, a set of criteria is utilized. The horizon of time may be short, medium, or long-term.

Although horizon scanning primarily pertains to information collection, it is closely associated with sense-making. Therefore, time frames (the "horizons") might vary based on the approach's subject and objective.

Horizon Scanning is essential for:

- Identifying potential risks
- Ensuring adequate preparation
- Exploiting opportunities, and
- Surviving challenges

Thus, Horizon Scanning can be seen as a type of environmental scanning that focuses on producing actionable intelligence and foresight over the "horizon of foresight" for the relevant enterprise. For some businesses, this horizon could range from the next quarter to the next fifty years. The selection and number of scanning categories will influence the kind, depth, and balance of information gathered; therefore, practitioners should select categories (input bins) that are most pertinent to their usage context.

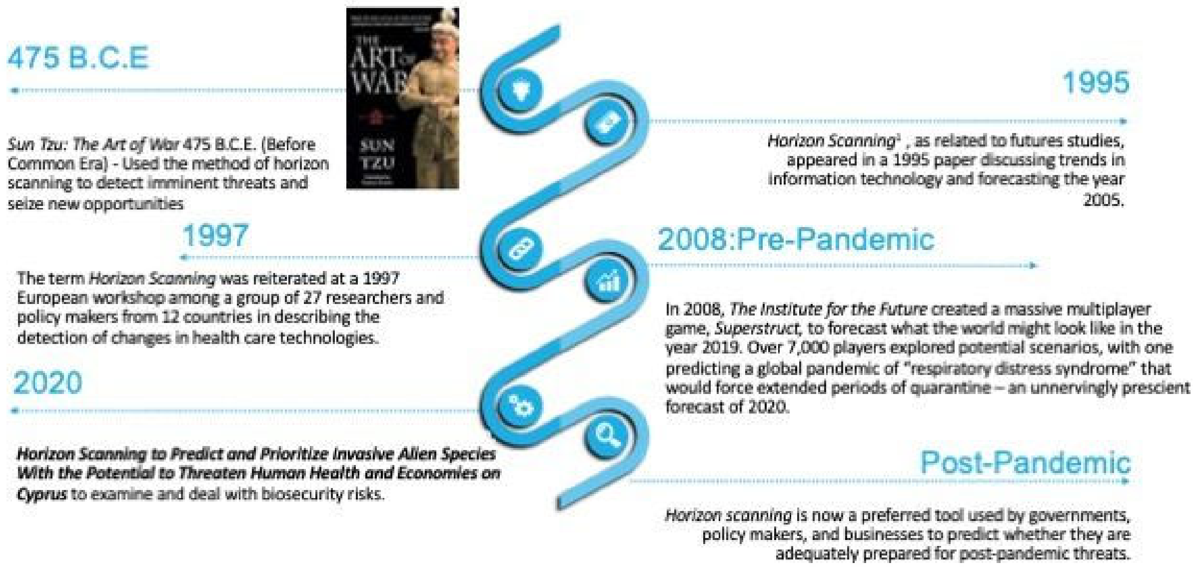
A Brief History

Figure 1 depicts the evolution of scanning. One of the earliest uses of the term "horizon scanning" in the context of future studies was in 1995 in a report addressing information technology trends and predicting the year 2005 (Gates, 1995). In September 1997, 27 officials and academics from 12 countries participated in a European workshop (Carlsson & Jorgensen, 1998) in which horizon scanning was employed for early discovery and evaluation of health care innovations. This workshop was held in conjunction with the European Health Technology Assessment (HTA) project (Carlsson & Jorgensen, 1998). Horizon Scanning was primarily intended for policymakers and service planners in the health care industry (Carlsson & Jorgensen, 1998).

Horizon Scanning is based on a technique created and refined by the Stanford Research Institute in the 1960s for generating societal change scenarios (Loveridge, 2008). This method was previously used to develop the analysis of politics, economy, society, and technology (PEST) (Aguilar, 1967). In the history of the development of Horizon Scanning, the previously described method of scenario planning was also an offshoot that has gained widespread use (Washida & Yahata, 2020).

Figure 1

A brief history of horizon scanning



Source. Author's Research.

Horizontal Scanning has become one of the most prominent foresight techniques, especially in Europe, and its deployment as a practical tool for policymaking has been the topic of substantial research (Washida & Yahata, 2020).

Benefits and application

Horizon Scanning can enhance planning and preparation for emerging opportunities, threats, and trends. If they detect disruptions early, leaders have a considerably greater chance of surviving and thriving in times of increasingly unexpected, rapid, and profound change in the external environment. Recent events such as Brexit, COVID-19, and the global supply chain difficulties indicate disruption's challenges. Concerning global business models, digital technology increasingly undermines the conventional roles of personnel. It is dangerous to manage these and other fundamental difficulties solely with short-term measures. In times of turbulence, a global company's ability to survive hinges on its capacity for extensive strategic planning.

The benefits of Horizon Scanning are evident: reducing unanticipated risk and positioning a company to produce better results. In addition, given the complexity of today's prospects and problems, enabling Horizon Scanning will have a much more accurate image. Furthermore, if leaders add sources from other industries, their foresight will be much more relevant and reliable.

Application

The future is in constant motion. Future environmental change reflects the present-day transformations. Organizations can plan for multiple future possibilities and capture innovation chances in advance if they maintain vigilance over current changes.

Horizon Scanning enables enterprises to navigate the VUCA world confidently. It provides a complete, methodical, and long-term picture of all future knowledge impacting an organization's operating environment. It also allows businesses to assess risks and opportunities and continuously re-prioritize accordingly.

If companies rely solely on historical data, their comprehension of the future ramifications of any strategy or decision remains inadequate, resulting in unnecessary risks and missed opportunities. The more the future gets explored, the fewer mysteries remain.

Horizon Scanning enables one to:

- Identify key drivers influencing the organization's operational environment
- Recognize significant development themes and needs
- Enhance operational readiness and organizational agility
- Team members should have a common understanding of potential risks, hazards, developing issues, and opportunities
- Formulate strategies that are solid and future-focused

Continuous Horizon Scanning keeps businesses' Future Situational Awareness grounded in the most recent events, ensuring that all decision-making considers a variety of potential future situations.

Conclusion and next steps

Horizon scanning is essential to formulating a company's strategy, as would be agreed upon by many top executives in larger firms. Typically, it occurs at the beginning of multi-year planning cycles, frequently accompanied by an externally commissioned trend report. After an in-depth discussion on Horizon Scanning and incorporating findings into decision-making, it became clear what Horizon Scanning can provide and how to make the most of it.

Foresight cannot foretell the future, but as a regular, methodical effort, it can help discover developing patterns and disruptions in sufficient time to comprehend their significance and direction and to prepare. According to one of the most prominent studies, the Horizon Scanning technique may be as significant as its actual discoveries. For instance, while environmental scan results may be enlightening, they may have little influence if decision-makers retain limited ownership or short-term goals prevail. In contrast, if programs and country offices are required to conduct and share their sector-level or national scans, and senior management participates in a variety of ways in trend analysis interpretation and decision-making, this can result in the consolidation of dispersed organizational knowledge and experience, the development of competencies and ownership, and the promotion of a culture that embraces change. Such a technique of horizon scanning can become a potent tool for organizational transformation.

Next steps

The following are observations of what works in trend analysis and how to make it applicable to strategy:

- Assign scanning responsibilities.

Horizon Scanning is usually the duty of units specializing in strategy, innovation, or research; however, some corporations maintain autonomous foresight units. Although there is no one-size-fits-all approach, organizational structure and reporting lines must reflect the importance of foresight and the assignment of roles.

- Regularly engage senior management in formal and informal Horizon Scanning.

It is easier for decision-makers to maintain a long-term perspective if they participate in both formal and informal scanning and analysis methods. This elicits the opinions and experiences of senior leaders, increases comprehension and ownership, and focuses forward-thinking. It is advantageous to include scanning as a standing agenda item for senior management meetings and to provide informal opportunities for senior management to become familiar with scanning findings – outside of decision-making circumstances. The opportunity for executives to present and discuss their company's scanning results with an external audience also adds to developing additional skills. Regardless of the attempt, high-quality inputs and process direction are required.

- Regularly engage all organizational levels in scanning, using knowledge, and enhancing adaptability.

By incorporating people from across the organization, trends in programs, subject departments, and country offices are consolidated. It simultaneously develops future literacy, an external emphasis, and a heightened awareness of the need to anticipate and adapt to external developments. It is vital to create protocols that enable effective cross-organizational communication and knowledge management to ensure that findings are collated and disseminated to decision-makers.

- Engage with external perspectives and various tools and sources to acquire a complete understanding.

To strengthen an organization's assessments and acquire a complete picture, it is vital to incorporate different perspectives, such as those of government decision-makers, the business sector, and academia. In addition, the same objective can be achieved by utilizing a wider variety of sources, such as daily news, reports, conferences, and various approaches.

- Select the time frame and scope of scanning deliberately.

It is essential to make a strategic decision for the period to scan and how the data will be included in the strategy-building process. This guarantees that organizations remain watchful and flexible enough to respond to the present while also planning for the future. When deciding on the scope of the analysis, it is necessary to make it broad enough to identify broader patterns with substantial disruption potential. For example, some organizations use scanning patterns that cut over, overlay or complement thematic or geographical grids, or they explore the intersection of megatrends and developments that directly affect their job.

- Collaborate to add additional value to Horizon Scanning.

As previously stated, sharing findings and efforts minimizes costs and improves outcomes by assisting in the elimination of internal biases and enabling the development of more exhaustive analyses and proposals. Comparing scanning data and examining trends does not necessarily entail a future consensus. In contrast, sometimes different ideas yield the most convincing results. Collaboration may provide a lever to position civil society more proactively in how issues are discussed and framed by identifying emerging ideas and narratives that may be used for advocacy and assisting with responding to and adapting to change over time. Finally, it encourages organizational learning by exchanging scanning and foresight tactics experiences.

Closing Thought

The future is in constant motion. Future environmental change is a reflection of present-day transformations. Organizations may plan for multiple future situations and capture innovation possibilities in advance if they remain aware of current changes.

Horizon Scanning enables organizations to navigate the VUCA world confidently. It provides a complete, methodical, and long-term picture of all future knowledge impacting an organization's operating environment. It allows organizations to assess risks and opportunities and continuously re-prioritize accordingly.

If organizations rely solely on historical data, their comprehension of the future ramifications of any strategy or decision remains inadequate, resulting in unnecessary risks and missed opportunities. The more the future gets explored, the fewer mysteries remain. In its most evolved form, futures intelligence generation is a continuous system that provides all stakeholders and decision-makers with high-quality, future-oriented information.

Continuous horizon scanning and future intelligence initiatives keep organizations' Future Situational Awareness grounded in the most recent events, ensuring that all decision-making considers a variety of potential future situations.

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Dr. Rodney B. Woods is a 2021 Strategic Foresight doctoral graduate from Regent University and is the Vice President and Chief Clinical Engineer for BlueCross BlueShield of Tennessee. He also serves as the Board Chair for the Kosovo Leadership Academy, a private STEAM (Science, Technology, Engineering, Arts, and Mathematics) school in Mitrovica, Kosovo, where he teaches leadership classes and mentors students.

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Beyond Strategy and Design: Gaining a Competitive Advantage in an Uncertain World

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Leadership is facing a time of significant challenge and complexity. Numerous sociological and technological advances are driving the complexity, making it necessary for leaders to discover solutions to meet new challenges. There is no serious question on the need for organizational strategy and design alignment. Numerous studies have demonstrated that successful organizations align their strategy and design with their unique operational environment. Although, while alignment is essential, especially during turbulent times, it is not sufficient. This article considers what leaders might do to gain a competitive advantage in an uncertain world. This author's premise based on research: Focus on individual and organizational virtues and character. When organizations solely focus on behaviors, they fail to account for habits that can both contribute to or against organizational success. Today's world is too chaotic not to deepen understanding of how people think, act, and feel. The addition of character and virtues holds the key to unlocking productivity, creativity, and competitive advantage. Moving beyond behaviors and focusing on the development of leadership virtues and character improves performance and provides a competitive advantage.

Key Words: organizational strategy, virtues, character, selfless love

Given modern realities, no leader considers their business and thinks they do not want to change. Likewise, we should expect a need to look at leading differently, as well. Leaders increasingly face challenges commonly described as volatile, uncertain, complex, and ambiguous. This new reality is not just a perception from an overactive imagination of the world becoming more complex. One premise is that numerous sociological and technological advances drive increasing turbulence. Today's increased complexity is intolerant of both people and organizations that do not respond quickly. Blockbuster, Dell, Sears, and Yahoo are examples of global companies once in the forefront but failed to adapt.

Modern pressures such as increased globalization, advances in artificial intelligence, and societal culture shifts have dramatically changed the marketplace and intensified the pressure on leadership. Just 15 years ago, globalization and cultural agility were skills commonly considered to impact only geographically global businesses. However, today globalization changes every aspect of a business. Global populations are shifting as people migrate to meet supply and demand job opportunities. According to Kerr et al. (2016), the percentage of tertiary degreed migrants rose nearly 130 percent between 1990 and 2010, while primary educated migrants increased by 40 percent during that same period. The improvements in technology today connect global workforces in real-time, and workplace supply chains are increasingly more globally entwined. Machine learning and artificial intelligence are changing every aspect of the work, and the workplace for the worker, and at an exponentially faster pace each day.

Also, a growing postmodern worldview that ascribes to accepting everyone's beliefs as right creates additional decision-making complexity. There is a growing awareness that what happens within businesses impacts societies. Lies (2021) found that the majority no longer trusts organizations to be both competent and ethical. Additionally, society is now looking to business leaders whom they consider the most qualified to solve society's problems.

Today's organizations are like pressure cookers. Leaders serve as pressure relief valves preventing catastrophic disasters and, when needed increasing organizational pressure to maximize performance. High-pressure situations reveal more of who people are than the skills they possess (Badaracco, 1997). The reality of a volatile work environment is that it is impossible to train leaders to respond to every potential situation. Modern leaders are asked questions that have no known answer. The workplace's volatility does not lend itself to providing leaders with practice scenarios for every situation they will encounter. Leading in turbulent times is not for the faint of heart and requires a fresh look at leading people differently.

Discussion

Every MBA graduate knows the mantra that people are the most valuable resource in every organization. They learned about the vital role of leadership in the alignment of people to achieve the organization's vision. Organizational strategy and design are traditional solutions for the alignment of people, and most MBA graduates completed at least one course involving corporate strategy and design thinking. Organizational strategy and design are like rudders on a ship – they enable a leader to steer the organization across strong marketplace currents and avoid treacherous organizational drift. According to the Galbraith (2011), an organization's strategy is the input that drives organizational design. Well-designed organizations drive desired behaviors aligned with organizational strategies that create a desired corporate culture and worthy performance.

Sheppard and Chowdhury (2005) found evidence in a study on the topic of organizational failure that failure involves a misalignment of the organization to the environment. Numerous studies have demonstrated that successful organizations align the organizational design with its strategy and unique operational environment. According to Doty et al. (1993), organizational design fit accounts for a 24% variation in organizational performance. There is no serious debate if organizations need to align design with strategy. Therefore, is there a need for organizational alignment? The answer is a resounding yes. The full potential of an organization cannot be realized without proper alignment.

Why Organizational Alignment is Not Sufficient

Having an organization design aligned with the organization's strategy drives desired organizational performance, culture, and behaviors. Although, while alignment is essential, especially during turbulent times, it is not sufficient. Multiple examples of organizations or individuals in pursuit of worthy performance have received significant fines from regulatory agencies for ethical failures. Modern regulatory fines are at historic levels, such as the $5 billion fine issued by the Federal Trade Commission to Facebook over privacy concerns or Google's penalty of $1.7 billion for competition manipulation, their third fine in three years from the European Commission (Jaeger, 2019). While ethical failures are not new, there is increased request for more transparency by society and purchasing patterns by consumers based on the organization's positive impact on the world. Simply stated, leadership failure is failure, and often the impacts of failures have lasting negative consequences beyond an individual or the organization. Defining the behaviors and required competencies that drive worthy performance addresses the actions people should take. Skills help in predictable situations when the right action or decision is known. However, the ambiguity in the marketplace and a widely held postmodern worldview by society is amplifying workplace uncertainty. According to Badaracco (1997), situations where leaders face decisions between right and right are defining moments that significantly alter an organizations' direction and performance. A frequently challenging decision leaders have to make is a situation requiring a choice between what is best for the leader or for others. It is natural to minimize these situations because people have blind spots that create a misperception that they are more ethical than in reality (Bazerman & Tenbrunsel, 2011). Epley and Dunning (2000) demonstrated that people tend to significantly overestimate their moral behavior by up to 62% greater than actual. Modern organizations need to move beyond a focus on organizational alignment to gain a competitive advantage and ultimately avoid failure.

What Else Can Leaders Do?

So, what can leaders do to move beyond behaviors and gain a competitive advantage in an uncertain world? This author's premise based on research: Focus on individual and organizational virtues and character. In organizations, there is most often a disproportionate focus on behaviors when compared to character and virtues. Most human resources departments have focused on embedding defined behavioral expectations into talent management processes to reinforce alignment. However, few have given little, if any, thought on the role of character and virtues. Although not often discussed within organizations, character and virtues historically are accepted as having a significant influence on both individual and organizational performance. Ancient philosophers such as Plato, Aristotle, and Marcus Aurelius spent much time discussing virtues (Fedler, 2006). They articulated that character and virtues determine what and how individuals think and apply competence in different situations.

Many studies demonstrate the proven benefits associated with virtues and character in individuals and organizations. Kiel (2015) found in a study involving 84 CEOs from companies around the US to understand the connection between character and return on assets. They found that leaders rated high on the four-character dimensions of integrity, responsibility, forgiveness, and compassion had a return on assets of nearly five times those rated low. In a large-scale empirical study on the influence of virtues on employee and customer identification, distinctiveness, and satisfaction, significant positive correlations with all dimensions were found (Chun, 2017). In a study of over 232 firms virtues were found to have a more substantial positive significance on organizational performance than organizational management control systems (Donada et al., 2019). In a study of 436 employees in the commercial banking and social economy found evidence that virtues in an ethical culture positively influences the person to organization fit, job satisfaction, organizational commitment, and intent to stay (Ruiz-Palomino et al., 2013).

Virtue is the English translation of the Greek word for excellence and the Latin word for human. Aristotle considered virtues a habit or disposition to think, act, or feel in the right way that is not deficient or in excess and toward a proper goal (Fedler, 2006). Virtues are a part of an individuals' distinctive character. Seijts et al. (2017) established a modern character framework from over 2500 leaders that comprised of 11 character dimensions, including judgment, transcendence, drive, collaboration, humanity, humility, integrity, temperance, justice, accountability, and courage. When presented with a new or unknown situation, an individual's character will govern the actions taken. The modern reality of ambiguity is that most circumstances an individual will encounter are unexpected.

Virtues and character are often considered complex and challenging topics to articulate and measure, contributing to minimizing their inclusion within the workplace. However, validated instruments to measure character and virtues exist. Kaptein (2017) introduced and validated the Corporate Ethical Virtues Model, which measures virtues at the organizational level. Ng et al. (2020), expanded on the Comprehensive Inventory of Virtuous Instantiations of Character instrument by creating a valid multidimensional forced-choice individual character instrument. The Leadership Character Insights Assessment measures an individual's character through self-assessment or 360-degree

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assessment using behavioral anchors (Seijts et al., 2017). According to Seijts et al. (2017), an organization can expect a yearly savings of up to 23% of a senior leader's annual salary when using the assessment for organizational placements. Like with the use of all assessments, an organization needs to consider the cost-benefit analysis. Special consideration needs to be given to the individual's scope of authority because the potential benefit is positively aligned with an increase in the scope of authority.

Like competencies and behaviors, character and virtues can be developed and embedded within organizational processes for talent management. Also, like competency development, the development of virtues and character can have a variety of positive consequences for businesses. According to a neo-Aristotelian view of virtue and character development, an individual's development should include knowledge transfer, reasoning, and practice (Jubilee Centre for Character and Virtues, 2017). Character development is primarily developed through role modeling, including feedback and reflection. Feedback is a gift; most people want more feedback on their performance. However, feedback on character gaps is not commonly provided, given the complexity of these types of conversations.

Additionally, most people spend little to no time reflecting on character experiences because of ethical blind spots (Bazerman & Tenbrunsel, 2011). Numerous studies have found that dedicated mentors can also support character development by openly reflecting on insights gained from experience (Seijts et al., 2017). Research supports that organizations can incorporate character and virtue development into existing competency development programs. It is not required for organizations to create separate programs focused only on character and virtue development. An equal focus needs to be on both character and competence within organizations. To gain a competitive advantage in an uncertain world, leadership needs to move beyond a focus on organizational strategy, design, and behaviors to include character and virtues.

What has Selfless Love got to Do with It?

It is reasonable for a leader to anticipate that introducing the character strength of selfless love into a diverse global organization will become a pitfall. However, research reveals that while some real differences exist, the expected global cultural virtue differences are often less significant upon closer examination. Peterson and Seligman (2004) found that selfless love is the foundational virtue in all major world religions. Creating effective strategies and designing effective organizations requires input from others. The virtue of selfless love inspires humility within individuals, which is essential to listening to others. Chiesi et al. (2020) found empirical evidence of a positive correlation between selfless love on self-esteem measures, life satisfaction, and reduced anxiety. As discussed, leadership involves alignment. Selfless love aligns the leader with the follower increasing productivity, creativity, and organizational effectiveness (Doty et al., 1993).

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Conclusion

Today's leaders face significant challenges amid high degrees of volatility, uncertainty, complexity, and ambiguity. Having organizational design aligned with the organization's strategy drives desired behaviors. Organizational alignment and desired behaviors are essential but not sufficient. When organizations solely focus on strategy and design, they fail to account for habits that can contribute to, or against organizational success. Today's world is too chaotic not to go deeper into the understanding of how people think, act, and feel. The addition of character and virtues holds the key to unlocking competitive advantage. Moving beyond behaviors and focusing on the development of leadership virtues and character improves performance.

About the Author

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The Apertures of Consulting Across Disciplines

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The objective of this proposal is to present to practitioners the apertures of consulting across disciplines during the "Empowering Consulting Practitioners, Leaders, and Educators" 2021 Leadership Roundtable. The global pandemic resulted in unprecedented changes and challenges for society. It mandated a re-imagining and restructuring within organizations. The effects are drastic and demand new organizational solutions that adjust to the changing times. Government leaders seek to identify the needs of entities and individuals because of this catastrophic event. Leaders across diverse organizations seek to identify ways to move from survival to organizational advancement. Consultants seek to determine how to meet the needs of both the government and business leaders with strategic consulting that offers long-term solutions. This paper identifies the commonalities and divergences that contribute to the apertures in consulting. The findings reveal the leadership of the government must create systems of communication that includes the leadership of organizations and consultants. The remaining findings exist under this overarching aperture. New theories are nonexistent but merely continuations of approaches and leadership theories seen in such unprecedented conditions. A brief overview and analysis of the current challenges and apertures, emerging theories, and best practices are provided to include recommendations on how to successfully consult in the 21st century and beyond. Additional insight for a proposed case study offers an avenue for further research on how to address the apertures of consulting across disciplines.

Keywords: consulting, leadership, apertures, COVID-19, disciplines

The economic and social disruption from the 21st century COVID-19 pandemic is devastating with detrimental effects on tens of millions of homes globally. Organizations experienced a vast measure of disheveling which resulted in tactics to save existing businesses of all sizes. Individuals across the globe quickly learned the pandemic is not simply a public health crisis, but a crisis that spans every sector (Branswell & Joseph, 2020). Before the pandemic, consultants played a major role in diverse organizations globally. Presently, the need for consultants continues to rise due to changes in the dynamics of business competition, client business logic, and environmental discontinuity (Ciampi, 2007). The pandemic is now a major contributor because of the uncertainty faced by businesses regarding the future direction and structural evolution of the organization. Changes in the labor force, markets, and technology altered the infrastructure unapologetically. Ciampi posits a reconfiguration of the value chain occurred with both immaterial and material activities. Processes relative to customer service, research and development, strategic knowledge, and organizational competence are now internalized. Further, internal intellectual undertakings, such as business analysis, human resources development, strategic planning, and marketing influenced client evolution. The economy is considered globalized with the utilization of information and technology to compete in an arena without geographical boundaries or constraints. According to Porter (1987), how well organizations compete is dependent upon their ability to embark on new pathways that create diverse, strategic direction, expand boundaries, enhance organizational profiles, and provide avenues for diversification of service offerings to increase profit. How does a consultant fit into this new dilemma?

The Role of a Consultant

The role of a consultant has become increasingly important for organizations. If the economy is globalized, the role of the consultants within the organization must be from a globalized perspective. According to Jones and Pfeiffer (1973), a major concern in consulting is the relationship between science and practice. Consultants play a significant role in organizations that extend beyond merely providing solutions. Consultants facilitate the interaction between divided entities to create healthy work environments. Their roles must transition towards long-term relationships past the implementation of a solo project. A specific skill set to assist clients is a necessity, as well as the skill set of a consultant-generalist for a more robust experience that creates organizational transformation. According to Vosoughi (2014), process-consulting must become intertwined in the process to ensure clients accept full responsibility and ownership of organizational challenges throughout each phase of the process. Knowledge creation serves as the foundation of social, external, and internal processes. The creation of new knowledge is a dynamic meta-process that is continuous with iterations that run parallel. The consultant and client share responsibility in the application of their explicit knowledge. This aids in the evolution of systemic concerns, and best practices. This direct experiential knowledge share allows clients to assimilate knowledge to discover causes, identify client capabilities, and confirm methods to solve issues. New processes and new knowledge emerge to shift the trajectory of the organization to areas of solidarity and profitability. The result is a deeper appreciation of the work of the consultant beyond a solution providing entity to one of relationship and active participation. The client resources are increased, while new and unique knowledge is obtained to ensure competitive success in the global marketplace (Nonaka, 1994).

The Role of Leaders

Global leaders face one of the biggest crises in history. The urgency to sustain life within the healthcare system is a priority. Business organizations face great uncertainty regarding the sustainability of the business for the future. Leaders have responded as quickly as possible to confront the unanticipated, unprecedented challenges of the pandemic (Lee, 2020). Global leaders seek to enact processes of influence in attitudes, behaviors, and thinking among the global community to create a synergistic effort toward the achievement of a common goal and vision (Adler, 2001; Festing, 2001). According to Reiche et al., (2017), the expectation for leaders is the assumption of integral responsibilities in leading both people and societies through safe navigation of storms to rebuild the future. According to Lee (2020), "the roles of global leadership in such crisis time, is centered around the concept of dynamic balancing, which refers to the ever-evolving and ongoing process of attending to competing demands and formulating one's response to address multiple logics simultaneously" (p. 16). Lee (2020) posits the need for three specific dimensions to accomplish dynamic balancing relative to global leadership. The first dimension consists of local protection and global collaboration. This requires well-coordinated efforts which are collected for the development of sound treatments, mobilization of resources and materials, and designs sufficient as economic mechanisms to save jobs and businesses. Global leaders must embrace broader visions and refrain from self-protection and isolation. The second dimension is a dynamic balancing of short-term and long-term perspectives. Oftentimes, global leaders work tirelessly against the clock during crises. However, short-term goals must be at the forefront to ensure needs are met efficiently and quickly. In addition, long-term thinking is a necessity to foresee the consequence of present decisions on the future. For this dynamic balancing to occur leaders must incorporate this manner of thinking in daily decision-making. The third dimension entails negative and positive emotions. According to Lee, "People experience fear, anxiety, anger, and frustration when their health, family, job, and business are threatened or hit by crisis" (p. 17). Leaders bear a great responsibility to instill hope, love, positive emotions, and direction. In turn, individuals create solutions that broaden their perspectives toward solutions for current crises.

Current Challenges & Apertures

According to Quade and Brown (2002), the organizational development profession is at a crossroads. The field is defined with specific and nonspecific techniques. The values that define the field are not always clear. In addition, consulting has become a competitive practice with much secrecy which surrounds effective strategies. Previously, organizational issues were planned and predictable solutions. However, this is ineffective for today's market (Burke, 2014; Rothwell & Sullivan, 2005). Organizations must prepare to handle complexities, chaos, and interwoven issues that result from unexpected outcomes due to organizational systems (Burke, 2014; Quade &

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Brown, 2002; Senge, 2006). Kiechel (2012) posits, "What companies didn't have before the strategy revolution was a way of systematically putting together all the elements that determined their corporate fate … the pre-strategy worldview lacked a rigorous sense of the dynamics of competition" (p. 4).

According to Weick (1995), there must be a certain level of thinking, analysis, and conceptualization in consulting evaluations. Bateson (1972) posits that addressing organizational problems requires consideration at levels of higher logical thinking and analysis to identify solutions. Hence, appropriate determination of the logic type and class requires consideration and deep thought regarding organizational situations, work factors, internal situations, and contextual factors. The consideration of context is very important. Context influences the importance, meaning, and level of response required for each given situation. According to Motamedi (2014), "The impetus for consulting could be driven by external conditions, internal factors and dynamics, or strategic issues comprised of a mix of external opportunities and threats and internal strengths and weaknesses" (p. 11). How should 21st-century consultants approach consulting engagement considering the pandemic? The reality is that consultants must go deeper and consider the aftermath of the pandemic. For example, Massey and Rodgers (1986) established the Significant Emotional Event (SEE) concept that defines SEE as, "an experience that is so mentally arresting that it becomes a catalyst for you to consider, examine, and possibly change your initial values or value system." After decades of peace and economic growth, we are now faced with a pandemic. How the organization is affected by a SEE must be considered in the consultants' organizational needs assessment.

Emerging Theories

Organizations are extremely complex which requires a different way of leading and thinking. A recent leadership theory considers the complexity of science and social systems known as the complexity leadership theory (CLT). This theory identifies leadership from a systems perspective attributed to the human interaction dynamics in complex systems (Uhl-Bien et al., 2007). "With complexity theory, the importance of exploring the nature of interactions and adaptations in systems and their influence on behaviors, patterns, innovations, and interactions are emphasized" (p. 301). Leaders are advised to create organizational capacity that accommodates change through exploration and identification of behaviors and strategies that facilitates adaptability, creativity, and learning. Katz and Kahn (1978) first applied the theory and provided the foundation necessary to understand organizational dynamics for change. Perhaps this theory is useful for leaders because of the catastrophic nature of the pandemic.

Best Practices

Consulting is a $250 billion global market. According to Kaplan (2020), the consulting industry is plagued with business models considered stagnant and ill-suited for a digital world driven by technology. Consulting is considered labor-intensive and based on billable hours. Therefore, three significant trends are a necessity for current, emerging, and future consultants:

1. Consulting Services Stratification: Consultants are identified as basic or strategic. The unpredictability of future, catastrophic, unannounced events reinforces the need for strategic thinking consultants who understand strategic, contingency, and scenario planning. Implementation services are considered and will decrease in value. Strategic thinkers create sustainability which adds value to the organization.
2. Digital Delivery: The adoption of remote work and work-related technologies will remain a part of organizations. Clients will require consultants to shift their method of delivery to a method that accommodates the digital world. It is noted that remote work will highlight any gaps in the organization's work processes, which is advantageous for the consultant. The objective is not to ignore gaps, but to develop methodologies and work processes with remote, digital delivery. This delivery extends far beyond collaboration and video conferencing tools to service offerings "based on emerging technologies like no-code software and artificial intelligence to creating new digital methodologies that transform clients' fundamental work processes" (p. 1).
3. Scalable Business Models: Traditional organizations utilize a business model consistent with leverage. The billable model was lucrative as the more one billed, the more monies the organization received, which increased salaries and bonuses. However, consultants must create scalable, repeatable best practices to deliver values that extend beyond billable hours and adds value to the organization. Consultants will be required to build digital solutions that are branded and recreates the entire consulting model.
4. Prepare for future change by building capacity for change. Collaborative learning and leadership are integral for the facilitation of capacity building in today's complex, digital global market (Burke, 2014; Senge, 2006).
5. Consultants must understand organizational processes with an in-depth knowledge of the organizational dynamics.

Conclusion

The pandemic requires consultants to reconsider and make modifications to existing structures to advance and experience success as a consultant in the 21st century. Organizations are now unchartered territory where all options must be considered as part of the consultative process (Kaplan, 2020). The choices made will impact the organization and determine whether stagnation or progress is evident. Next-level consultants must embrace the challenges presented by the pandemic and rise to the occasion with the creation of systems that foster longevity for organizations.

About the Author

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Building the Kingdom by Tearing Down Cultural Walls: A Cross-Cultural Leadership Analysis of Jesus' Elevation of the Despised Samaritans

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Roundtable: Biblical Perspectives

Organizational success depends on effective leadership whose praxis are often inexorably intertwined within the predominant culture (Dorfman, 1996). Effective leadership entails direct interaction between leaders and their followers; however, the most pervasive and lasting form of leadership happens through the indirect process of influence as the leader is able to communicate the organization's needs and unify his followers in facilitating and fulfilling shared objectives through collective efforts (Yukl, 2013). Christ not only expected His disciples to carry out His mission, but He demonstrated leadership methods that focused their hearts and motives on loyalty to the kingdom of God rather than remaining loyal to their Judaic culture that traditionally excluded other races and cultures. Grindheim (2017) asserted that the kingdom exerts a liberating, community-shaping force as Christ's inclusivity was countercultural to the religious tradition that often excluded people from the church and God. The purpose of this analysis is to demonstrate methods of cross-cultural leadership through Christ's personal praxis of cross-cultural leadership and more specifically, Jesus crossing cultural constraints and elevating the role of Samaritans in the New Testament thus promulgating the Great Commission (Matt. 28:18-20) reinforcing Christ's mission of salvation, healing, restoration, empowerment, and eternal life for all mankind.

Keywords: cross-cultural leadership, inclusivity, religious tradition, Samaritans

The success of any organization depends on effective leadership, and culture is inexorably intertwined in leadership processes (Dorfman, 1996). As leadership is the process of influencing others to understand a mission, agree on the needs for the mission, and how to accomplish the mission, leaders also have the responsibility of facilitating individual and collective efforts to accomplish a shared vision for the sake of the organization and its overall mission (Yukl, 2013). Jesus not only expected His disciples to carry out His mission, but He personally demonstrated leadership methods that focused their hearts and motives on loyalty to the kingdom of God rather than remaining loyal to their Judaic culture that traditionally excluded other races and cultures. The kingdom of God exerts a liberating, community-shaping force as Christ was intentional in including people who were traditionally excluded from the people of God (Grindheim, 2017). The purpose of this analysis is to demonstrate Christ's method of cross-cultural leadership through His personal praxis of cross-cultural leadership, and more specifically, Christ's crossing of cultural constraints and elevating the role of Samaritans in the New Testament thus promulgating the Great Commission (Matt. 28:18-20) that reinforced His mission of salvation, healing, restoration, empowerment, and eternal life for all people.

Literature Review

The premise and the vital importance of cross-cultural studies lies in man's ability to collaborate and work jointly with others who think and live differently from each other if they are to not just survive but thrive for generations to come (Hofstede, 1980). Culture is a powerful force that forms the identity of a person or group of people in the same way personality establishes the identity of a person (Hofstede, 1980). As a result of globalization and companies forming strategic alliances with other companies around the world, leaders must have an understanding of managing followers from diverse national origins as the collaboration and partnership with people from different cultures provides unique opportunities for leaders to understand the process of culture influencing leadership effectiveness (Dorfman, 1996).

Cross-Cultural Dimensions

Geert Hofstede (1980), a Dutch organizational psychologist and cross-cultural leadership studies forerunner, proposed six dimensions of cross-cultural leadership of (a) individualism; (b) uncertainty avoidance; (c) power distance; (d) masculinity; (e) long-term orientation; and (f) indulgence that helps to understand the cultural praxis of people embedded into their tradition and way of thinking and living that will assist leaders attempting to effectively conduct business cross-culturally.

Individualism/Collectivism

Individualism and collectivism are based on the degree to which individuals are integrated into groups. Individually, societal ties between individuals are loose. Every person is expected to look after himself and his immediate family. Collectively, societies in which people from birth onwards are integrated into strong, cohesive in-groups that often include extended families with uncles, aunts, and grandparents who continue protecting them in exchange for unquestioning loyalty (Hofstede, 2009).

Uncertainty Avoidance

Uncertainty avoidance addresses a society's tolerance for uncertainty and ambiguity. It ultimately refers to man's search for truth and indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations (Hofstede, 2011).

Power Distance

Power distance is the extent to which the less powerful members of organizations and institutions, such as the family, accept and expect power being unequally distributed suggesting that a society's level of inequality is endorsed by the followers as much as it is by the leaders (Hofstede, 2011).

Masculinity/Femininity

Masculinity and femininity refer to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found (Hofstede, 2011).

Long-Term Orientation

Long-term orientation deals with virtue regardless of truth and values associated with long-term orientation such as thrift and perseverance. Values associated with short-term orientation are respected for tradition, fulfilling social obligations, and protecting one's reputation (Hofstede, 2011).

Indulgence/Self-Restraint

Indulgence and self-restraint refer to the perception that one’s life is in his own control while restraint refers to a perception of helplessness (Hofstede, 2011).

Culture is such a powerful force that it programs the minds of people embedded into it which are reflected in their everyday living and interactions (Hofstede, 1992). Organizations are built around people’s cultural values just as societies are composed of institutions and organizations that reflect the dominant culture (Hofstede, 1984). Culture is a set of norms, values, behavior patterns, rituals, and traditions that people share and hold in common (Schein, 1985) which is why it is almost impossible to coordinate the actions of a group of people without first understanding the context of their values, beliefs, and expressions of those values (Hofstede, 1984)

Groundbreaking cross-cultural research includes The Global Leadership and Organizational Behavior Effectiveness project, otherwise known as G.L.OB.E., headed by Bob House and approximately 170 colleagues from more than 62 nations who engaged in a long-term cross-cultural leadership study by collecting data from more than 17,000 managers in 900 organizations across three industries in 62 countries (Scandura & Dorfman, 2004) that produced significant findings from their twenty-year, cross-cultural research project affirming that the five most desired leadership traits that each country desires from its leadership are people who have (a) integrity; (b) are performance-oriented; (c) a visionary; (d) inspirational; and (e) a team-integrator (Dorfman et al., 2012). The overall conclusion explained that most countries that participated in the project prefer a charismatic and transformational leadership style which reflects a universal human desire for authority figures to provide meaning and direction to human activity (Liddell, 2005).

In years past, academic literature hardly acknowledged the influence of culture on leadership and its processes; however, managers working in multinational companies have been fully aware of the wide variety of management practices found around the globe as a result of conducting business cross-culturally (Scandura & Dorfman, 2004). Scandura and Dorfman (2004) asserted that the vast diversity of organizational practices worldwide are often acceptable and effective for one country but are ineffective in other countries thus reinforcing the need for further scholarship on the subject of leading cross-culturally for the development of effective and efficient leadership methods as well as positive relationships with subordinates that would not only benefit the company as a whole but would also benefit leaders and their followers within their own cultural context. Although significant differences characterize each culture, the need for leaders to provide purpose, identity, and significance to every subordinate in the workplace remains universal. Effective leaders are those who are able to understand their followers' needs and tap into and fulfill those needs while simultaneously accomplishing both followers' and leaders' goals because people need something to believe in, someone to believe in, and someone to believe in them (Fry, 2003).

Although culture is learned within a society and affects people's basic values (Kim & Kim, 2010), Jesus counteracted cultural norms and led His cross-cultural ministry by urging His disciples to do what He did and love how He loved - fully, wholly, completely without regard to a person's sin, sickness, brokenness, wealth, nationality, religion, gender, age, or skin color thus truly reflecting the Father's heart and kingdom. To truly break through racial, cultural, social, gender, and religious boundaries and effectively lead on a global scale, one must consider the Holy scriptures and examine how Jesus Christ, the quintessential cross-cultural leader, broke through those boundaries by strategically elevating a despised and rejected race, the Samaritans, in the New Testament thus radically shifting the paradigm of His culture whose impact is still seen and experienced over two thousand years later.

Inner Texture Analysis

Inner textual analysis focuses on words as tools that are used for communication and helps the interpreter gain an in-depth knowledge of words, word patterns, voices, structures, devices, and modes found within the text that provide context for meanings and meaning-effects (Robbins, 1996). Providing a thorough exegetical analysis of the parable of the Good Samaritan in Luke 10:25-37 will emphasize the need for cross-cultural leadership and Jesus' motive and method in crossing cultural boundaries to fulfill His mission of salvation and reconciliation for all people starting with the least of these, the Samaritans.

Repetitive Texture and Pattern

Robbins (1996) explained that repetitive texture provides a glimpse into the overall rhetorical movements of the text providing an overarching view of the texture of the language inviting the interpreter to move closer to the details of the text.

Progressive Texture and Pattern

Robbins (1996) asserted that progressive texture resides through the sequences and progressions of words and phrases throughout the text that adds dimension to the analysis and provides insight into the progress and texture of the text as well as exhibits phenomena that function as stepping stones to other phenomena throughout the text.

Narrational Texture and Pattern

Narrational texture resides in characters' voices often revealing patterns that move the discourse programmatically forward while simultaneously offering the interpreter a closer look into the scenes in the text or discourse (Robbins, 1996). Luke 10:25-37 is a gospel narrative of Jesus telling the parable of the Good Samaritan to a Jewish lawyer. The scene opens with Luke narrating the attributed speech and introduces the dialogue between a lawyer and Jesus who then progress forward as their own narrators as Robbins (1996) explained that patterns often emerge when narration and attributed speech alternate with each other.

Of the twelve verses in the Lukan pericope (Luke 10:25-37), seven verses contain narrational texture (Lk. 10:25-30; 37); however, the narrational verses are intermingled with reported and direct speech. The discourse attributes speech to the lawyer four times (Lk. 10:25, 27, 29, 37), to Jesus ten times (Lk. 10:26, 28, 30-37), and to the Samaritan once (Lk. 10:35) who by no accident symbolically represents Jesus. The lawyer's sequence of speech is in the form of questions and answers in which he initially asks Jesus questions and as a result of Jesus' intentional responses, the lawyer concludes by answering his own questions:

- Q: "Teacher, what shall I do to inherit eternal life?" (*English Standard Version*, 2001, Luke 10:25).
- A: "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself" (*ESV*, 2001, Lk. 10:27)
- Q: "And who is my neighbor?" (*ESV*, 2001, Lk. 10:29)
- A: "The one who showed him mercy" (*ESV*, 2001, Lk. 10:37).

- Jesus’ strategic response of counteracting the lawyer’s questions with a question provokes him to thought and allows for further dialogue calling for the lawyer to form his own conclusions:
- Q: “Teacher, what shall I do to inherit eternal life?” (*ESV*, 2001, Lk. 10:25)
- A: “What is written in the Law? How do you read it?” (*ESV*, 2001, Lk. 10:26)
- Q: “And who is my neighbor?” (*ESV*, 2001, Lk. 10:29)
- A: “Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” (*ESV*, 2001, Lk. 10:36)

The gospel provides a pedagogical context of questions and answers to understand the parable as a teaching and learning episode (Rule, 2017). As the text opens up, the narrator notes that a lawyer who is an expert in the law asks Jesus a question and refers to Him as Teacher or Rabbi which is a recurring identity ascribed to Jesus in the gospels that were terms of address used most often by others to address Him but also as a self-designation occurring a total of 59 times in the gospels (Rule, 2017). Christ is referred to as Teacher or Rabbi by challenging the cultural consensus of conventional wisdom as a reflection of his experience and relationship with God (Borg, 2011) through His use of parables (Rule, 2017). The pedagogical purpose of parables is to arouse the mind of listeners into active thought which differs from straightforward instructional genres such as commandments, rules, and procedures because the use of parables involves provoking a playful but serious labor of interpretation allowing for multiple possibilities of meaning rather than indicating a single denotation (Rule, 2017). The changes that Jesus introduced as a Jewish Rabbi were joyfully received by some and hated or wrongfully misunderstood by others (Hurley, 2002).

Jesus responded to the lawyer’s facetious question when he asked who his neighbor is (Lk. 10:29) with the parable of The Good Samaritan (Lk. 10:25-37). There is a dialogue between the genres of the commandment (Love your neighbor) and the parable (the Good Samaritan). The lawyer questioning the commandment by asking who his neighbor is, instigated the parable while the parable exemplifies the commandment. Jesus interjected Himself as the narrator telling the parable and elevated the role of the Samaritan by giving him a reported voice as he tells the innkeeper “‘take care of him, and whatever more you spend, I will repay you when I come back’” (*ESV*, 2001, Lk. 10:35). Jesus concluded the parable by asserting narrational dominance as He asked the lawyer, “‘which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?’” (*ESV*, 2001, Lk. 10:36) creating a context to explore the deeper meaning and meaning-effects of the parable (Robbins, 1996) when the lawyer responded, “‘The one who showed him mercy’” (*ESV*, 2001, Lk. 10:37). The pericope opened through a narrative voice; however, it concluded with Jesus, now serving as the narrator, challenging the lawyer to “go, and do likewise” (*ESV*, 2001, Lk. 10:37).

Opening-Middle-Closing Texture and Pattern

Robbins (1996) noted the importance of analyzing the beginning, middle, and ending of a text as some endings serve as new beginnings leaving an ambiguous final conclusion. Some endings are simply new beginnings and do not bring anything to a final conclusion; rather, some endings simply introduce topics and events that provide resources for a new beginning when everything seems to come to a dramatic final end (Robbins, 1996).

The opening of the passage in Luke 10:25-37 presents its own opening and closing within itself as the lawyer asserted himself as if to test Jesus by asking Him a rhetorical question, "'Teacher, what shall I do to inherit eternal life?'" (*ESV*, 2001, Lk. 10:25). Jesus, fully aware that the lawyer already knew the answer, said to him, "What is written in the Law? How do you read it?'" (*ESV*, 2001, Lk. 10:26), and the lawyer responded, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself" (*ESV*, 2001, Lk. 10:27) which is the climactic opening middle. The opening closes with Jesus' response "'You have answered correctly; do this, and you will live'" (*ESV*, 2001, Lk. 10:28).

The middle of the passage in Luke 10:25-37 is unique in that it also has its own opening, middle, and closing; however, the middle of the pericope has its own opening, middle, and closing within itself. The middle opens up with the lawyer asking Jesus "'who is my neighbor?'" (*ESV*, 2001, Lk. 10:29), and the middle of the mid-section opens with Jesus telling the parable of the Great Samaritan. Jesus opened with a man traveling from Jerusalem to Jericho who "fell among robbers, who stripped him and beat him and departed, leaving him half dead" (*ESV*, 2001, Lk. 10:30). The middle of the parable leads to a dramatic action where a priest and Levite see but ignore the half-dead man, yet a Samaritan sees the man, is filled with compassion, binds up his wounds, pours healing oil and wine over him, set him on his own animal, brought him to an inn, and took care of him (Lk. 10:34). The parable which is the mid-section of the middle concludes with the Samaritan paying the innkeeper two denari and telling him to take care of the ill man promising to compensate the innkeeper for any extra expenses incurred while caring for him when he returns (Lk. 10:35). The end of the pericope as a whole closes with Jesus asking the lawyer which man from the parable demonstrated himself as a neighbor. When the lawyer responded, "The one who showed him mercy," Jesus concluded the conversation by commanding the lawyer, "'You go, and do likewise'" (*ESV*, 2001, Lk. 10:37).

The closing of the passage in Luke 10:25-37 is in itself its own pattern unlike the opening and closing. There is no problem but only the solution and the after-effects of Jesus' solution. The text opened by introducing the concept of salvation and eternal life (Lk. 10:25) that is followed by the Great Commandment of loving God and loving people (Lk. 10:27), and concludes with the Great Commission of go and do (Lk. 10:37).

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Argumentative Texture and Pattern

Robbins (1996) explained that argumentative texture investigates various types of inner reasoning in the text, presents assertions, supports those assertions with reasons, clarifies them through opposites and contraries, and often presents short or elaborate counterarguments. In Luke 10:25-37, the first syllogistical proposition occurs where the lawyer asks Jesus, "'Teacher, what shall I do to inherit eternal life?'" (*ESV*, 2001, Lk. 10:25). The lawyer's action of putting Christ to the test (Lk. 10:25) as noted by the narrator prior to his question suggests two chains of reasoning: (a) Jesus will speak against Jewish law thus proving He is not the Messiah; and (b) the lawyer already knowing the law is exempt from obeying the law. The second syllogistical proposition occurs when the lawyer asks Jesus, "Who is my neighbor?'" (*ESV*, 2001, Lk. 10:29). The lawyer's statement suggests two chains of reasoning: (a) Jesus will advocate for Jews as a superior race; and (b) the lawyer is exempt from loving anyone outside of his own race.

The particular drama of the story occurs when Jesus counteracted the lawyer's statements, broke his two chains of reasoning, and re-introduced a chain of thought. Jesus, well aware of the lawyer's intentions, affirmed Mosaic law rather than speaking against Jewish law when He responded to the lawyer's initial question of inheriting eternal life by asking, "'What is written in the Law? How do you read it?'" (*ESV*, 2001, Lk. 10:26). When the lawyer responded to Jesus by quoting Deut. 6:5 and Lev. 19:18 saying, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself" (*ESV*, 2001, Lk. 10:27), Jesus affirmed Mosaic Law by responding, "'You have answered correctly; do this, and you will live'" (*ESV*, 2001, Lk. 10:28). Jesus, knowing the Pharisees often accused Him of violating ceremonial law, He pointed the lawyer to the law and then affirmed that the lawyer was correct essentially stating the law was correct. Jesus' grace did not go above the law nor did it negate it; however, Jesus affirmed the law by declaring,

> Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished (*ESV*, 2001, Matt. 5:17,18).

Jesus proved to be worthy of being Messiah because, contrary to what many supposed, He revived full respect for the Law. In fact, Jesus, for His part, did everything possible to put the Law given to Moses by God on men's lips and in men's hearts forever (Del Tondo, 2007). Not only did Jesus affirm His identity as Messiah and affirmed Mosaic Law, but He also positioned the lawyer to answer his own question affirming Jesus as the Messiah, affirming Mosaic law, and affirming the way to obtain eternal life as he first posed which is loving "the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself" (*ESV*, 2001, Lk. 10:27).

Jesus introduced the second chain of reasoning to counteract the former chain of thought at the conclusion of His Good Samaritan parable. In the parable, Jesus reported of a man who was robbed and left for dead, and when approached by three potential saviors, it is the least likely of the three that came to the robbed man's aid. Jesus' counteraction occured when he asked the lawyer, "'Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?'" (*ESV*, 2001, Lk. 10:36), and the lawyer had to state the obvious choice proclaiming the Samaritan as the good neighbor although he refused to name the Samaritan and referred to him as "the one who showed him mercy" (*ESV*, 2001, Lk. 10:37). Proctor (2019) asserted that what the parable demonstrated for the lawyer is that a reciprocal relationship now exists between himself as a Jew and all Samaritans as a consequence of the charitable actions of the story's principal character on behalf of the man left dying alongside the Jericho road. Rather than elevate the priest and Levite who are both Jews, Jesus brought the Samaritan to the forefront as an equal in God's kingdom and placed responsibility on the Jewish lawyer if he truly wished to inherit eternal life as he initially posed. Samaritans became for the lawyer a representation of those who displayed mercy, and this realization served as the premise for Jesus' command that the lawyer should go and do likewise (Del Tondo, 2007).

Sensory-Aesthetic Texture and Pattern

Sensory-Aesthetic texture of a text is found in the range of senses that the text evokes or embodies such as thought, emotion, sight, sound, touch, smell as well as in the manner in which the text evokes or embodies them through reason, intuition, imagination, humor (Robbins, 1996).

Zone of Emotion-Fused Thought

The scene opened up with a lawyer, a learned man and Mosaic law expert, questioning Jesus on how to inherit eternal life. Jesus refered the lawyer back to Mosaic law where the lawyer recited Deut. 6:5 and Lev. 19:18 saying, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself" (*ESV*, 2001, Lk. 10:27). Jesus tells the lawyer that he is correct, and the lawyer proceeds to ask Jesus, "Who is my neighbor?'" (*ESV*, 2001, Lk. 10:29) which the narrator asserted that the lawyer asked this "desiring to justify himself" (*ESV*, 2001, Lk. 10:29) as if he had a point to prove and excuse himself from loving anyone outside of his race and religion. The ideological texture suggests that the lawyer was part of a historic tradition "to which a person exhibits special alliance when interpreting the Bible and the world" showing his "alliance to one of these traditions [that] places a person within a certain ideology or ideological group" (Robbins, 1996, p. 101).

Rather than Jesus adhering to the historical tradition, He elevated the kingdom's culture by referring back to Mosaic Law which He came to fulfill. After Jesus responded to the lawyer through the Good Samaritan parable, Jesus asked the lawyer "'Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?'" (*ESV*, 2001, Lk. 10:36) causing the lawyer to feel the same compassion the Samaritan felt for the robbed man who suffered injustice and crime which led him to admit it was the one who acted neighborly obeying Mosaic law further affirming it was not the Priest or Levite but was in fact the Samaritan who showed him mercy (Lk. 10:36).

Zone of Self-Expressive Speech

The lawyer's conversation with Jesus is intended to incite a debate in which a challenge-response takes place socially that Robbins (1996) described as a constant tug-of-war as if a game of push and shove. The lawyer who was the challenger confronted Jesus who was the receiver potentially dishonored Jesus' reputation placing himself above the law by asking how to inherit eternal life and then by asking who his neighbor is assuming Jesus would have answered contrary to the law proving He is not the prophesied Messiah and further asserting Jews as God's chosen superior race. The challenge the lawyer posed was intended to serve as a threat to usurp the reputation of Christ and to deprive Him of His earthly and divine reputation; otherwise, Jesus would compromise His reputation in the eyes of the public and His followers (Ribbins, 1996) thus disqualifying Him as the Son of God. It is by no accident that Jesus intentionally responded in such a way that required the lawyer to challenge his own religious beliefs and culture making room for Jesus to confirm His own identity as Messiah. This speech pattern of challenge, response, and the parable show that Jesus was secure in His divine identity as a citizen of heaven while the lawyer ultimately abased himself.

Zone of Purposeful Action

The sensory-aesthetic texture moves rhythmically from a conversational challenge to a cultural challenge and a call to action. The ideology of power in Luke 10 is between Jesus and the lawyer who seems to be involved in power struggle within himself. Mediterraneans viewed people as existing in various species requiring their allegiance to always follow ingroup and outgroup patterns because no one in the first century believed all human beings could be or should be endowed with equal rights (Malina, 2001). Jesus never involved Himself in power struggles but maintained His identity as Messiah while also maintaining His social hierarchical structure as the One who gives the orders by challenging the lawyer to "go and do likewise" (*ESV*, 2001, Lk. 10:37). The difference according to Robbins (1996) was between people who give orders and the people who carry out those orders. Jesus asserted that inheriting eternal life goes beyond a matter of mere faith, but eternal life also requires the lawyer and Jews alike to show mercy and love their neighbors as themselves (Lk. 10:27). Robbins (1996) proposed that every ending is another beginning as we are all tasked as believers in Christ to love God and love people despite our differences.

Discussion

Considering the globalization of organizations, the interest in understanding leadership from within and across diverse cultures has increased (Ayman et al., 2012) as culture is a dynamic, complex, multi-dimensional, and multi-level phenomena consisting of both visible and invisible influences on leadership (Aymin & Korabik, 2010). Despite cultural and gender differences, Jesus asserted Himself as the quintessential cross-cultural leader defying cultural, gender, social, economic, and religious boundaries truly reflecting the kingdom of God. Without judgment or stipulation, Christ bid four calls to people throughout His ministry which were (a) come and see; (b) come and follow; (c) come and fellowship; and (d) come and remain excluding none from His call (Dunmire, 2012). In a prophecy to Hosea concerning the Gentiles, the Lord God declared that those who were not His people would now be called His people affirming that He would now love those He had not previously loved; furthermore, God declared that at the place they were told they were not God's people, would be the same place that God would deem the Gentiles now as children of the living God (Rom. 9:25, 26). Samaritans play a vital role in the New Testament, and Jesus intentionally recognizing the Samaritans' values challenged the disciples and ultimately all Christ-believing Jews to relinquish their cultural and religious traditions to truly reflect the Father's heart in loving the Lord their God with all that they were and loving their neighbors as themselves.

Samaritan Identity

Jews were prejudiced against Samaritans and did not associate themselves with Samaritans as they regarded them as a half-breed race who were not truly Jew nor Gentile as a result of Jews intermarrying with Assyrians after the Assyrians took the Israeli northern kingdom captive in 721 B.C. (DeSilva, 2004). While Jews believed God's exclusive choice for worship was at Mount Zion in Jerusalem, Samaritans established a rival temple for their own worship on Mount Gerizim which was a major point of contention between Judeans and Samaritans which heightened the religious divide as the Samaritans named their sanctuary for Zeus, the friend of strangers (DeSilva, 2004).

Samaritans were also hostile toward Pharisaic tradition and rejected their oral tradition and boundaries around the law (Maccini, 1994) although their sacred Scripture, rituals, and customs all closely reflected Judaism (Victor, 2016). Jewish purity laws forbade Jews to associate with Samaritans as a result of the impurity related to the Gentiles, which the Jews considered as moral impurity and a source of defilement due to the Samaritans' idolatry (Victor, 2016). The gospel message broke cultural boundaries for the individual but also for the sake of the community (Becerra, 2017).

The Woman at the Well

Upon engaging the Samaritan woman at the well (Jn. 4:1-42), Jesus crossed the two boundaries of race and gender. When studying first-century cultural ideologies, people held an integrated system of beliefs, assumptions, and values that reflected the needs and interests of a particular group or class of people in a particular time in history (Robbins, 1996) making Jesus' interaction with the Samaritan woman a monumental shift that challenged the current hostile climate towards people of another race and the female gender. The woman Jesus encountered at the well represented two marginalized groups: Samaritans and women. Not only did Jews not associate themselves with the half-breed Samaritans, but Jewish men did not associate themselves with women in public especially women who were not their wives (Moxnes, 1994). Women were given a strong position in their homes but not in the public sphere of the city (Moxnes, 1994) which explains why the Samaritan woman asked Jesus, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (*ESV*, 2001, John 4:9) because Jews had no dealings with Samaritans nor did men have any association with women. Jews considered themselves a chosen people, but Jesus transgressed the Jewish racial and cultural custom when He interacted with the Samaritan woman (Maccini, 1994); nevertheless, the importance of her interaction with Christ was that she heard and received what Christ spoke and what He revealed to her (Burgonito-Watson, 2005). Although women were regarded as second-class citizens, Jesus regularly addressed women directly in public which was countercultural for a man to do (Borland, 1991). Jesus was willing to defy tradition and overstep gender boundaries because His attitude toward women was informed by His vision of them as persons to whom and for whom He had come (Borland, 1991). He did not perceive them primarily in terms of their sex, age, or marital status; however, He considered women in terms of their relation or lack of relation to God (Hurley, 2002). When the Samaritan woman quickly responded with a question as if to disctract Jesus, "she throws up a religious question that might throw the prophet off track…Jesus again cuts through the re-erected barriers" (DeSilva, 2004, p. 445) when He explained true worship does not require a particular location but is a matter of the Spirit. Jesus seized the moment to inform her that God seeks true worshippers because "God is spirit, and those who worship Him must worship in Spirit and truth" (*ESV*, 2001, Jn. 4:24).

Jesus not only crossed cultural and ethnic boundaries, but He also crossed supernatural boundaries from the flesh into the Spirit. Because barriers did not need to exist between a believer and Christ, women often responded warmly to Jesus and His ministry (Borland, 1991) including women from questionable backgrounds which empowered the Samaritan woman to "become a missionary/preacher of the good news to a whole community of Samaritans who otherwise would not have received this good word" (Burgonito-Watson, 2005, p. 93). Although Christ was steeped in the Hebrew tradition with its history and ethnocentrism as a Jew (Wingeier-Rayo, 2015), His full intrinsic value of women was demonstrated in how He spoke to the women he addressed as thoughtful and caring (Borland, 1991) which by default brought healing, restoration, and empowerment. As a result of Jesus choosing life and choosing to cross cultural boundaries while traveling the route into Samaria and encountering the Samaritan woman, she herself was transformed into a vessel of Living Water that she received at the well and in return gave of the Living Water to her neighbors and her community (Burgonito-Watson, 2005). As the Samaritan woman realized she was speaking with the promised Messiah at the well, she ran back into her community where the villagers responded to her without question or hesitation (Maccini, 1994) where the gift of Living Water she gave from Christ ultimately restored her to her community (Burgonito-Watson, 2005) and brought a spiritual awakening to her entire Samaritan village.

The Good Samaritan

In Luke 10:25-37, a lawyer challenged Jesus by asking Him how he can obtain eternal life. Jesus knowing the man was an expert in Jewish law had him quote the Torah calling for men to love God with all their heart, soul, strength, and mind as well as their neighbor as themselves (Lk. 10:27). Upon the lawyer asserting his racial prejudice against Samaritans, he facetiously asked Jesus who his neighbor is (Lk. 10:29). Jesus began telling the parable of the Good Samaritan explaining how a man was attacked, beaten, stripped of his clothing, and left for dead by robbers. Three different men saw the injured man lying helpless on the side of the road, one of those men was a priest, another a Levite, and lastly, a Samaritan. The priest and the Levite passed by the man without assisting him because they were not allowed to defile themselves by touching a corpse according to Jewish law (Vermes, 2003). In contrast, the Samaritan showed compassion, meticulous attention, and responsibility to the injured stranger. Considering that Samaritans were considered heretical outcasts in Jewish society and not to be associated with, the idea of a Samaritan being a neighbor to a Jew would have been profoundly shocking to the Jewish audience particularly in the light of the inaction of the exemplary figures of the priest and the Levite (Rule, 2017).

Jesus shattered the lawyer’s cultural, racist tradition by forcing him to re-evaluate traditional Jewish relationships and loyalties as Christ demonstrated that anyone who would enjoy eternal life must love their enemies and do good to those who hate them (Proctor, 2017). Jesus always directed men’s hearts toward glorifying the Father, and the parable of the good Samaritan affirms the importance of fulfilling one’s duties to all neighbors including the neighbors one might find it impossible to like or get along with; however, for such unlovely neighbors are equally impossible to ignore if one hopes, such as the lawyer, to have eternal life (Proctor, 2017). The Jews found it easy to love God with all of their heart, mind, soul, and strength; however, loving the Samaritans as themselves went completely against their prejudicial, religious culture. Jesus made neighbors out of Samaritan enemies (Proctor, 2017) proving that the kingdom from which Jesus came and the kingdom from which we belong as heirs holds a higher cross-cultural, kingdom-cultural standard.

Revival in Acts

Cultural customs required Jews to attend the synagogue for worship; however, the early Church presented an intimate sense of unity and community-forming power (Becerra, 2017) as they gathered in homes as house-churches with families as opposed to the cultural norm of synagogues. Luke outlined what the modern-day church should reflect in spreading the gospel, making disciples, baptizing people in the name of Jesus, and empowering them with the Holy Spirit through the laying on of hands. Luke asserted the promise of God to pour out His Spirit upon all flesh (Acts 2:17) purposely not designating a particular race, gender, culture, or economic status. The Holy Spirit knows no boundaries and does as He wills to draw men's hearts to the Father. Luke recounted how Philip went to the city of Samaria proclaiming Christ to the Samaritans (Acts 8:5) and the great joy that was in city (Acts 4:8) because they saw the miracles he performed including people being freed from unclean spirits and the paralyzed and lame being healed (Acts 8:7). When Peter and John joined Philip to pray for the Samaritans that they might be filled with the Spirit (Acts 8:14-16), Peter was intentional in reminding the Samaritans how unlawful it was for a Jew to associate with people of another nation; however, Peter also admitted that God showed him that he should not call any person or anything unclean (Acts 10:28). By no coincidence, while Peter was still saying these things to the Samaritans, the Holy Spirit fell on all who heard the word and astonished Peter as well as his circumcised followers as the Samaritans spoke in tongues and extolled God by the Spirit despite being uncircumcised Gentiles (Acts 10:44-46). It was only by the Spirit's revelation that Peter knew his obligation to preach the gospel to the Samaritans rather than adhere to Jewish custom. Despite Peter's explanation of admitted ignorance, the Holy Spirit decided to have His way and baptized the Samaritans displaying His power among those Peter culturally despised. It was through this spiritual outpouring and revival that Peter admitted that he now knew that God shows no partiality and accepts any person from any nation who fears Him and does what is right (Acts 10:34, 35).

Calling Down Fire

Jesus was on His way to Jerusalem and sent messengers ahead of him to a Samaritan village to make preparations for him; however, the Samaritans were not welcoming to Christ because his cultural and religious place of worship as a Jew was in Jerusalem as opposed to their place of worship at Mount Gerazim (Lk. 9:51-53; Gill, 1746-48) exhibiting the feud between Jews and Samaritans. The Samaritans had their own version of the Pentateuch in contrast to the Jews and went so far as to alter their sacred writings to reflect that true worship happens at Mount Gerizim (DeSilva, 2004). The Samaritans had their own temple, their own copy of the Torah - the first five books of the Old Testament - and their own religious system. There was an issue among the Jews and Samaritans as to where the proper place of worship was (Stewart, 2007).

When the disciples James and John heard that Jesus was not welcome into the Samaritan village, they asked Jesus for permission to call down fire from heaven to consume them but were rebuked and denied their vengeance before moving on to another village (Lk. 9:54-56). James and John, the sons of thunder (Mk. 3:17), were enraged at the Samaritans' rejection and ill-treatment of Christ and wanted to honor Christ out of zeal and love for Him (Gill, 1746-48) so much that they wanted to punish the Samaritans by calling down fire as if compared to the wickedness of Sodom and Gomorrah; however, Jesus, in turn, rebuked them for their intemperate zeal, passion of wrath, anger, and desire of revenge by reminding them they were merely acting out of anger and revenge rather than a true spirit of zeal that contradicts the meek and humble spirit of Christ's followers ultimately contradicting the Spirit of God, the gospel, and the giftings that God has bestowed upon his children (Gill, 1746-48). Jesus was committed to treating people as ends not mere means (Bass & Steidlmeier, 1999) and pointing their hearts to the Father. Christ came not to destroy people's lives but to save them, keeping His mission of reconciliation for all mankind including those who reject and despise Him.

Witnesses in Samaria

Jesus called his disciples to join Him in living a distinctive life before a watching world (Flemming, 2013) inviting them to take part in the fellowship and assignment He had in perpetuating his kingdom mission. Following Jesus' resurrection, He remained on the earth for forty days speaking of the kingdom of God and preparing the disciples for His departure. Jesus gave final instruction to His disciples telling them to wait in Jerusalem for they would receive the gift of the Holy Spirit (Acts 1:4). At this point, the disciples asked if Jesus would restore the kingdom of Israel (Acts 1:6), but Jesus corrected them saying it is not for them to know the times or seasons that God has predestined and further declared "You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" (*ESV,* 2001, Acts 1:8). The disciples assumed the kingdom of God would be restored; however, Jesus redirected their attention to their mission at hand to spread the gospel and make disciples beginning in their hometown of Jerusalem extending to Judea, Samaria, and then to the ends of the earth. Jesus extending His ministry into Samaria and the ends of the earth nullified racial distinctions and divisions and became instead the bridge between them (Mason, 2015). Jesus intentionally reminded the disciples from whose inclusive kingdom they come and represent.

Becerra (2017) noted that Jesus promised shared, sincere, and authentic authority by promising to pour out His spirit on all flesh including those of a lower reputation such as women, poor, widowed, children, diseased, rich, poor, and over all nations including the despised Samaritans. Christ offered salvation to all who believe despite their status. Jews did not associate with Gentiles much less the socially outcast; however, Jesus' cross-cultural ministry extended beyond cultural and geographical boundaries, ministering to followers who were more than likely among the socially-lower groups of people with despised occupations such as innkeepers, prostitutes, beggars, and outcasts (Moxnes, 1994). Through Jesus' unconventional acts, He demonstrated that salvation was and is for all people. The gospel went forth and believers grew in number daily (Acts 16:5) as those empowered by the Spirit dared to cross social, cultural, and geographic boundaries just as Christ commanded for the greater purpose of his kingdom.

Conclusion

The power of Jesus' message, His authentic life of love and service, and His refusal to force or manipulate followers into following Him and bound themselves with legalistic tradition drew disciples to Himself and set a pattern for them to follow Christ's example in their own future leadership roles (Fryar, 2007). People are made for fellowship with God by being made for fellowship with each other (Tanner, 2010). All other world religions depict humanity attempting to reach an unapproachable god; however, Christianity introduced a God that Himself not only reached down to humanity but actually took on human form defying cultural norms and traditions refusing to be set apart from His creation. Throughout scripture, Jesus extended His salvation to "a world where lepers and women, the broken and disfigured, the unholy and impure all belong together as God's people" (Blount, 2016, p. 187) for this is why He sent His son that all men would be reconciled unto Him (2 Cor. 5:18). When Christians walk in the Spirit as Jesus did, all else becomes secondary to accomplishing the will of the Father which is to embrace our calling as fellow laborers for his kingdom crossing all cultural boundaries becoming all things to all men (1 Cor. 9:22) and going to the ends of the earth (Acts 1:8) that we might win some for the sake of the gospel (1 Cor. 9:22). People are the only thing going to heaven.

About the Author

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Ethical Leadership: Being Transparent in Differing Belief Systems

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Ethical leadership (EL) "motives, values, and behaviors (e.g., honesty, trustworthy, altruistic, fairness)" (Yukl and Gardner, 2020, p. 231) lay the foundation for transparent communication, leading to a work environment conducive to a platform for dialogue between differing opinions. Organizational culture mirrors the expectations and values demonstrated by leaders who design the mission, objectives, and vision, but followers must meet these parameters to execute their tasks. "Being self-aware, transparent and vulnerable" (Hendrikz and Engelbrecht, 2019, p. 4) are constructs that form the principled leadership scale (PLS) that lends to the leader comprehending their interaction with their followers having an impact and demonstrating humility, exhibiting inner moral character. Downe et al. (2016) asserted that good governance within government organizations demonstrates a standard for ethical conduct when managers at all levels and politicians exemplify value-based attributes, which can gain public trust. Examining interaction and reaction among cohorts, experiencing comradery within a structured context, their discussion of workplace challenges, environmental work culture, and relational differences in beliefs, values, and professional roles recognized that it shaped their workplace culture. Baker and Power's (2018) emphasis on Spiritual Capital (SC) empowers leaders to exert their beliefs and faith in the public realm bringing a stance before those who have different belief systems to recognize that Kingdom Principles have operational validity correlated to value-based doctrine. Clarity of meaning is imperative to effective communication (Konopaske et al., 2018) and accurate interpretation. The follower's mindset is influenced and changed from self-serving to the ethical leader's illustration of what they observe and experience.

Keywords: communication, tradition, liberalism, societal change

The businessman's position as a leader within his organization and representing ethical and moral consciousness to the community will garner a reputation of trustworthiness and humility that will glorify GOD. For example, as an Apostle of Jesus Christ of Nazareth, Peter submitted a question "to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (I Peter 1:1) of submission, living before Father

GOD, suffering, serving and resisting evil. The context of representing the principles of the Kingdom of GOD in behavior, spoken Word of GOD, and deed apply now as then. Therefore, the same demonstration of ethical values and behavior asked by Peter to the pilgrims is the same context of the businessman or politician representing Christ to their community to spark a perpetual principled change in their sphere of influence.

Ethical leadership (EL) "motives, values, and behaviors (e.g., honesty, trustworthy, altruistic, fairness)" (Yukl and Gardner, 2020, p. 231) lay the foundation for transparent communication that leads to a work environment conducive to a platform for dialogue between differing opinions. The contention between opposing belief systems, whether in business, government, or religious organizations, stems from mistrust, and not being accepted or listened to by the other party. Therefore, this presentation aims to identify and bring to the forefront the critical factors between those who represent opposing social topics with the fundamental doctrine of GODLY principles. Ethical and cultural diversity has brought societal ideas, concepts, and beliefs to the limelight.

By identifying the underlying factors exposed in a literature review, the societal change of thought from traditional to more liberal behaviors can be pinpointed, and the deviation tracked. According to McDaniel (2016), religious belief helps individuals become aware of the "fundamental problems of human existence" and "prescribes the process of their solution" (p. 289). Downe et al. (2016) emphasized that the social demographic between races influences the disparity in perception in attitude, traditional experiences, "self-expressed liberalism and democratic identification" (p. 288). Furthermore, researcher Glock (1972) argued that purposive beliefs, such as images of God, are vital contributors to social organization and provide the "maintenance of social solidarity and stability" (McDaniel, 2016, p. 289).

Organizational culture mirrors the expectation and values demonstrated by its leaders. Although the executive leadership designs the mission, objectives, and vision, the execution of the tasks to meet these parameters is influenced by hierarchical management. Konopaske et al. (2018) recognized the underlying theoretical influencers of "shared expectations, attitudes in individuals, groups and organizational processes" (p. 35). Nonetheless, the organizational climate bolsters the supportive aspect of employee-employer interaction, giving credence to morale within the organization and whether contention is evident. The belief systems govern the agreement to participate in the collective mentality of interest groups that no longer operate covertly, thereby fully expressing their position in the marketplace and the political arena. Therefore, the believer in Christian principles, values, and behavior that demonstrates Christ's way of reaching people in confusing times must employ the virtue of LOVE which covers a multitude of humanity's shortcomings (I Peter 4:8).

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Literature Review

Hendrikz and Engelbrecht (2019) sought to discover, using a new methodology, a leadership scale, "Multifactor Leadership Questionnaire (MLQ)" (p. 3), based upon the integration of valued-based behaviors that is instinctive in leadership theories having authentic, transformational, servant, and ethical characteristics. The research design consisted of data collected from the MLQ scale representing three subscales (58 items used): (1) Idealized Influence Behaviors, (2) Intellectual Stimulation, and (3) Individualized Consideration using four-dimensional constructs (Hendrikz and Engelbrecht, 2019). These scales are a conglomerate of universal inner moral character attributes such as Hendrikz and Engelbrecht (2019), p. 2; Kinnear et al. (2000); Schwartz (2005): (1) responsibility to a greater good; (2) trustworthiness; (3) appreciation for others, self, environment, and humanity; (4) self-discipline; (5) fairness; (6) caring; and (7) social citizenship, compiled within the four-dimensional constructs considered as "Trustworthiness, Empowerment, Self-Mastery, and Accountability," (p. 5) by answering questions through the Likert scale having the standard range of five-points between 5=strongly agree, down to 1=strongly disagree. Therefore, the amalgamation of these constructs formed the principled leadership scale (PLS) as "being self-aware, transparent and vulnerable" (Hendrikz and Engelbrecht, 2019, p. 4) lends to the leader comprehending that their interaction with their followers has an impact and humility leads to the characteristics of inner moral character.

Hendrikz and Engelbrecht's (2019) motivation stemmed from asking the following hypothetical questions: (1) What is the frame of reference for an example of morality?; (2) What defines the standard of universal morality?; and (3) How is universal morality a necessary standard? The research method used to discover the validity of the questions by using a quantitative research design gathered data through paper, and electronic methods (questionnaire) using a "purposive, non-probability sampling" (p. 5) of three hundred (300) completed data sets. The industry spectrum of companies included "consulting services, software development, construction, retail, wineries, and public service" (p. 5). Testing the fifty-eight (58) items, confirmatory and exploratory bi-factor findings were conducted within the structural equation modeling construct, reflecting a "strong factor measurement for general principled leadership" (Hendrikz and Engelbrecht, 2019, p. 8). Principled leaders demonstrate behaviors that are aligned to the inner moral attributes, whether through ethics training or belief systems; human resources that have an ethical framework within their workforce culture consider "top management holding the best caliber as role models of principled behaviors influence subordinates" while building trust and enhance effectiveness within the organization. Therefore, effective, transparent communication becomes the foundation on which bilateral interaction builds healthy relationships are identified using the Principled Leadership Scale (PLS).

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Results anticipate a strong correlation between PLS factors measuring leadership, "trustworthiness, empowerment, self-mastery, and accountability" (Hendrikz and Engelbrecht, 2019, p. 9), whose effect translates through the hierarchy of the organization providing an effective measurement tool to be used for further research. Moreover, the assessment tool is recommended for candidates in the initial stages of employment in the hiring process.

Downe et al. (2016) asserted good governance within government organizations demonstrates a standard for ethical conduct when managers at all levels and politicians exemplify value-based attributes, which can gain public trust. Therefore, the interest of Downe et al. (2016) sought to measure the correlation between leaders and "systems of ethics regulation" that can create a standard where the cause and effect result in an evident change in behavior within the workplace. The best sequence was determined through empirical research between value-based and compliance-based strategies that exposed and cultivated ethical behavior within the organizational culture (Downe et al., 2016). The qualitative approach to measuring the effectiveness of implementing procedures that develop ethical behavioral parameters for a governmental workforce becomes the purpose of this research.

The research questions examined by Downe et al. (2016, p. 899): (1) How do the leader's activities demonstrate alignment with ethics regulations that are "more formally codified provisions promoting good behavior?"; (2) How can leaders extend influence into their workforce demeanor through ethic codes?; and (3) How can leaders integrate "formal regulatory processes with social learning?" (p. 900). Ethics regulations (codes) are used to demonstrate, within the workplace, a standard of behavior that exemplifies acceptable interaction between co-workers within an organization's hierarchical framework, and usually, "senior managers are responsible for designing and implementing ethic codes. The research resolves that empirical studies show that the ethics codes affecting the workplace culture environment are limited. Nevertheless, a meta-analysis measuring ethical leadership (EL) results effectively detailed the "transactional dimensions of moral management" (Downe et al., 2016, p. 900) into categories defining management as having an active, passive, or laissez-faire technique in demonstrating ethical attributes within their workforce. The senior management position creates a unified organizational climate through strategically implementing ethical policies across multiple levels and departments (Downe et al., 2016).

In the case study of engaging leaders and followers at all levels of government within the British local and political spheres, 353 participants, including local councils ranging from departments supported by grants, business, or taxation revenue, evaluated to identify patterns of ethical or non-ethical attitudes within their administration (Downe et al., 2016) collected data from 2008 and 2010 from semi-structured interviews with essential leadership comprised councils, party groups, officers, executives, chairs, and non-executive counselors. Nine local councils over two specific time frames, a total of 129, were interviewed, "the transcripts were recorded and transcribed" of the 18 conducted via telephone. Thematic coding from an analytical framework provided continuity across the scope of the case studies focusing on causal mechanisms for more profound assessments of broader consistent patterns that shaped standard ethical policies.

Findings suggested that the ethical conduct exemplified by leaders within the governmental administration did shape their followers' perspectives, and they "accepted responsibility for their conduct" (Downe et al., 2016, p. 902). However, the complexity in which leaders sought to achieve their results found in the designed ethics policies and procedures created cause and effect congruency occurred through the following (Downe et al., 2016): (1) resolution of complaints before reaching the formal reprimand stage; (2) liberty to discuss potential ethical risk; (3) one-on-one discussion with those at risk of crossing the proverbial ethics line; (4) managers and politicians collaborated on maintaining an organizational culture of ethical behavior; (5) bold initiative for the workforce to engage in ethical training. Therefore, compelling, transparent communication alleviated potential issues presented to compliance officials because of the workforce culture's willingness to confront differences in an amenable manner. Although further research is suggested to test additional value-based principles, the researchers were confident that the PLS assessment tool authenticated "discriminate and convergent validity" regarding the value-based attributes in the current research.

Baker and Power (2018) analyzed the findings of the grounded theoretical approach (GTA) in their research, determining the cause and effect of structured religious beliefs and values that affected worldviews and leadership through Spiritual Capital (SC) in the workplace. The focus of the study, conducted by the Knowledge Transfer program, supported by Good Works (a charity supporting ethical practices in the work environment), encapsulates the definition of SC as the motivational impetus of belief and faith, empowering the person's action and viewpoint in the public realm (Baker and Power, 2018). The research involved Roman Catholic employees and managers in a retreat in understanding and navigating the diverse worldly viewpoints and motivations that collide with religious beliefs and values (e.g., Belief-Values-Worldviews) (BVW@Work) in work environments, thereby discovering a correlation between the believer and non-believer stance regarding workplace culture. Baker and Power (2018) implemented a mixed-method technique through GTA and a data-driven approach to discover the effect of "BVW@Work, ethical, relational, and leadership practices" (p. 487) depicted in consultancy and research companies, both public and private, using a multi-stranded methodology based on qualitative data and quantitative designed surveys. The context of the study emphasized the system of BVW@Work reflecting the synergy between (Baker and Power, 2018, p. 475): (1) comparing the workplace environment (Physicality) and theological belief engaged in the workplace (Externality); (2) workplace interaction concerning BVW (Affect); (3) the interaction when negotiating through external situations and the praxis of BVW when responding to others; and (4) effective strategies of leadership and change management responses to BVW that is perceived as a challenge to a global and diverse work environment. Baker and Power (2018) consider the BVW@Work system's context as a means to bring a "consistent template" (p. 475) of awareness that creates a line of communication between opposing beliefs within the workplace.

The four day retreat evaluated the interaction of participants in five sessions concentrating on the elements of the BVW as "listening, interaction, challenge, discernment, and reflection" (Baker and Power, 2018, p. 478). Furthermore, the data collected from the interview process consisted of initial consultation to start the process before the retreat, reflection discovery during the retreat, and a follow-up observation to discuss the implementation of learned experiences. The examination of interaction and reaction among cohorts, as they are experiencing the comradery within the structured context, their discussion of workplace challenges, environmental work culture, and relational differences in beliefs, values, and professional roles, recognized that it shaped their workplace culture. The study results deemed a strong correlation between BVW and the public workplace as an emerging theoretical groundwork for understanding the hidden influence of EL attributes, role modeling, and the formation of relational networks despite challenging differences. The suggestion of further research stems from gaining additional insight into the influential aspects of belief, value, and workplace (BVW) attributes extended into other organizational spheres of influence which can detect the potential for a conclusive contribution of positive transformative societal change within the workplace culture.

Ethical Leadership – Transparent Attributes of the Kingdom of GOD

The intentional belief system of those leaders who practice (1) ethical behaviors, (2) transparent conversations, (3) listen to the voice of their followers and cohorts, and (4) seek to demonstrate Godly attributes when contention arises in their workplaces, are found in the "Kingdom Principles of Righteousness, Peace, Joy, and the Fruit of The HOLY SPIRIT is LOVE" (Rom 14:17; Gal 5:22-23). Prescribing moral conduct when confronted with challenging behaviors, maintaining mutual goodwill, and leaders determined to speak comfort to their followers describe the demeanor of a confident, ethical leader. The research examples are framed as follows: (1) Hendrikz and Engelbrecht's (2019) use of the membership leadership questionnaire (MLQ) scale showing the correlation between inner moral attributes and transparent communication measured by principled leadership scale (PLS) factors; (2) Downe et al.'s (2016) study of value-based versus compliance-based strategies where the leader’s influence circumvents the reporting or action of unethical behavior that would fail compliance expectations; and (3) Baker and Power's (2018) emphasis of Spiritual Capital (SC) empowering the leader to exert their beliefs and faith in the public realm brings a stance before those who have different belief systems to recognize that Kingdom Principles have operational validity correlated to value-based doctrine.

Societal Change – Entitlement Mindsets and Ethical Leadership Exchanged

Workplace Engagement Theory (WPET) suggests an inverse correlation between employees' entitlement mindset (EEM) and ethical leadership (EL), stating that when EEM is high, then EL is low in asserting the adverse effects on workplace engagement and job performance. Unique or exclusive consideration for not fulfilling job expectations or employment requirements lends to a dysfunctional perception of reward, corporate culture deviance, "political behavior, and co-worker" (Joplin et al., 2021, p. 813; Yam et al., 2017; Harvey and Harris, 2010) exploitation. Furthermore, counterproductive job performance emerges when tension, conflict, and frustration occur when special treatment is not rewarded to the employee, thereby resulting in lower motivation and morale. Joplin et al.'s (2021) study identified the "why" behind employees' expectation of unearned privileges, how strong ethical leadership impacts the entitled mindset of the employee, and pinpoint correction that positively influences their behavior.

Leaders' value-based behaviors influence followers to make quality decisions that enhance work environments, mutual cohesiveness among workers and establish reciprocal trust between leader and follower. Transparent communication between leaders and followers is essential to building trust and integrity within the work environment as candid conversations open to a platform that discusses genuine concerns that affect the exchange of quality ideas that could bring forth prompt resolutions and the organization's financial stability. Expectations from a workforce with an entitlement mindset necessitate changing the employer-employee relational posture. Open communication clarifies job performance objectives, effective listening to the employee's concerns, and leaders establish parameters against unsatisfactory attitudes and behaviors (Joplin, 2021, p. 814), creating a foundation for mutual job satisfaction and higher morale in the workplace. Listening gives a sense of each party being heard, respected, meaningfulness, equity, and trust that the employer has invested in the employees' well-being. Joplin et al.’s (2021) research examined the inverse correlation between employee entitlement and the ethical leadership's lack of influence (low) to affect the employees' behavior, discovering the entitled mindset's reasoning. Therefore, emphasizing the organization's leadership to demonstrate confidence in value-based attributes through training becomes a change agent to entitlement behaviors.

Opposing Perspectives: Differing Beliefs and Backgrounds

McDaniel's (2016) study of religious beliefs through the lens of political science drew on a connotation of ideology found in the prosperity message of the Gospels as if it is all-encompassing of the tenant of the entire Kingdom of GOD without giving context to the value-based attributes that establish the relational connection between GOD and the well-being of humanity. Clarity of meaning is imperative to effective communication (Konopaske et al., 2018) and accurate interpretation. The entitlement mentality that

McDaniel (2018) expressed through the analysis of the "prosperity gospel or social gospel" (p. 288) concluded that the receipt of blessings and favor by faith (good things) should be scorned. However, GOD asks the question regarding good things, "How much more shall your Father which is in Heaven give good things to them that ask him? (Mat 7:11). Exploring the correlation between the "social and prosperity gospel support and political behavioral ramifications" (McDaniel, 2018, p. 288) causes an imbalance in the research conclusions.

McDaniel's (2018) research design was based upon a study conducted in 2012 from Religious Worldview and a survey from Baylor Religion Survey and Pew Form – 2006 Survey of Pentecostals, stating the measurement was inadequate for the context of religious ideologies under investigation and social and prosperity gospel measurements. The ethnos and cultural diversity of the participants ranged from "599 white and 547 black with a 60% completion rate" (McDaniel, 2018, p. 293). Given its specific time, the ideologies and concepts measurements portrayed in the survey, the researcher concluded by thorough factor analysis and a two-tailed test that traditional religious symbolism supports belief systems and shows differences between ethnic groups based on race, income, and denominations. Furthermore, the political aspect of the results correlates religious ideologies with political attitudes, social issues, and conservative perspectives.

Conclusion

Societal, cultural, and religious ideologies coupled with political attitudes create viewpoints in which researcher biases sometimes infiltrate empirical and theological studies. The vantage point of unbiased research recognizes a phenomenon and seeks to validate the posed research question through quantitative, qualitative, or mixed-method approaches. The literature review in this paper examined the context of Ethical Leadership from a transparent communication value basis, having a consciously moral perspective where the leader's strength in GODLY principles influences the followers' behavior with the employee's well-being in mind.

The Kingdom of God introduces transparent communication in Jesus beginning His earthly ministry through the leading of the Holy Spirit by Glorifying God in humility (Mat 4:1-11; 6:33; Mar 1:14; Joh 5:19). The common ground to build foundational communication that bridges gaps that have caused infractions of misconceptions, Jesus Christ exemplifies seeking reconciliation in the bond of peace, love, and joy in the Holy Spirit shall portray to others that resolution comes with a willing heart (2 Co 5:18; Jud 1:21). Therefore, ethical leaders practicing the concepts of value-based characteristics with their followers, giving them direction through modeling transparent communication, a sense of care for their well-being, validates quality decision-making with integrity. The follower's mindset is influenced and changed from operating in a self-serving manner and transforming into the ethical leader's image they observe and experience.

About the Author

Gladys M Monroe is a third-year Ph.D. student at Regent University, studying organizational leadership with a focus on ecclesial studies. As a professional tax accountant, financial analyst and realtor for over 18 years, she has assisted sellers, and buyers, in obtaining real estate investments. Furthermore, as an ordained minister participating in evangelistic outreaches, her pursuit of integrating ministry and organizational leadership principles' creates the opportunity to assist non-profit organizations in achieving fiscal responsibility as a consultant.

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