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Implicit Leadership Theory And Bass And Riggio's (2006) Transformational Leadership Model As A Means Of Leader-Renewal At The Napa Community Seventh-Day Adventist Church

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ABSTRACT

IMPLICIT LEADERSHIP THEORY AND BASS AND RIGGIO'S (2006)
TRANSFORMATIONAL LEADERSHIP MODEL AS A MEANS
OF LEADER-RENEWAL AT THE NAPA COMMUNITY
SEVENTH-DAY ADVENTIST CHURCH

by

John Walter Grys

Adviser: Stanley Patterson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Doctor of Ministry

Title: IMPLICIT LEADERSHIP THEORY AND BASS AND RIGGIO'S (2006)
TRANSFORMATIONAL LEADERSHIP MODEL AS A MEANS OF
LEADER-RENEWAL AT THE NAPA COMMUNITY SEVENTH-DAY
ADVENTIST CHURCH

Name of researcher: John Walter Grys

Name and degree of faculty advisor: Stanley E. Patterson, Ph.D.

Date completed: June 2011

Problem

The Napa Community Seventh-day Adventist Church did not have an active,

engaged, and participating leadership core throughout the previous ten years of church

life. Current leaders, while demonstrating faithfulness and desire, were not actively being

engaged and challenged to grow in their own leadership understanding and practice. The

absence of such an ongoing process contributed to the lack of leader and leadership

renewal within our faith community.

Methodology

The combined introduction of Implicit Leadership Theory (ILT) and

Transformational Leadership (Bass & Riggio 2006) through an eight-week process would

provide a means to inject into our community an external theory of leadership and to examine the tacitly held mental models of leadership each participant held. This renewal process would also include a way to measure whether a shift had occurred over those weeks together. This initiative would launch with an assessment through the Organizational Description Questionnaire (ODQ) and conclude with an end line assessment through the same instrument to determine if any shifts had occurred.

Results

The results from the ODQ indicate that a shift occurred within the perceptions of the participants toward identifying the type of transformational culture the Napa Community Seventh-day Adventist Church represented. While the baseline indicator identified the congregation as moderately transformational in nature, the end line indicated a substantial shift by identifying the culture of the congregational leadership as "coasting."

Conclusions

The combined introduction of an external "objective" theory of leadership with the examination of each participants own mental models of leadership assisted in assessing the local organizational congregational culture and invigorating the participant leaders. This process will be encouraged as a means of identifying a vision of leadership for a local faith community as well as an innovation of a process of renewal for each participant. At the very least, encouraging and facilitating leaders of local congregations to examine their churches through a process of direct external and internal leadership

theory and practice can invigorate leaders to continue their commitment to lead and pursue mission.

Andrews University

Seventh-day Adventist Theological Seminary

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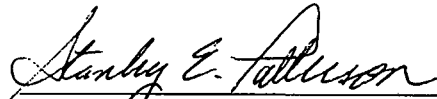
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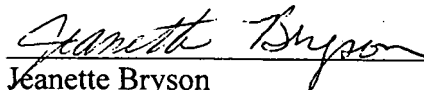
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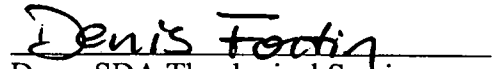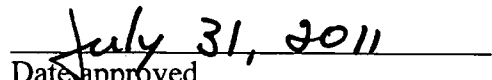
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Date Approved

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ACKNOWLEDGMENTS

"We shall not cease from exploration/And the end of all our exploring/Will be to arrive where we started and know the place for the first time." Eliot's immortal words summon me to acknowledge those traversing with me on this circuitous exploration. Without the ever-encouraging spirit of Dr. Stan Patterson, there would be no "arriving." His full engagement, whether on long rides or our unforgettable South African trek, continually enriched my leadership exploration by demonstrating his own leadership trek. My "band of brothers" throughout this exploration continues to be the most supportive band I could ever imagine: Patrick Williams, Ron Aguilera, and Bob Folkenberg Jr. To the faithful seven at the Napa Community Seventh-day Adventist Church willing to be immersed in a process that remains undiscovered, I will never forget our time together. Unbelievably, we've lost one to that "last enemy." Marantha!

Most significantly, Cristina, passionate seeker of all that is good, beautiful, and true, my life-partner who has traversed the wide range of human experience with me on this exploration, to you no words capture the fullness of your encouragement. We have come through this and I can't wait to see what awaits us on the next horizon! And to our boys, Jason and Kristofer, my prayer is that what you become as young men will outshine the failures and successes of a sometimes absent father to become what the Creator has made you to become. I pray you will discover the paradox of joyful contentment and dissatisfied yearning.

CHAPTER I

INTRODUCTION

Historical Context

Several years ago, a small group of people gathered to discuss the future of our church. During this pleasant discussion, while listening to each participant and reflecting during the moment about the known background of each, I suddenly became aware of something—a light came on and found myself asking, "How has the background of each participant helped shape not only what they are contributing to our discussion, but their overall expectations for pastoral leadership?" That question served as an incentive for this study, a study intended to only introduce some findings related to that question.

The pastor-member relationship contains a third element, often unspoken, and at best, identified and expressed. The relationship between pastor and member could be described as a Leader-Member Exchange (LMX) (Graen & Uhl-Bien, 1995; Schriesheim, Castro, & Cogliser, 1999). The central component of this rubric refers to the "dyadic relationship" between the leader and member, in this case, pastor and church members. Significant to the question of this dyadic relationship stands the reality of expectations. The quality of the exchange, the quality of the relationship required to adequately lead the congregation moves to and fro by the silent winds of expectations—the expectations of members toward the pastor and the expectations of the pastor toward the members.

The trajectory of a pastor's tenure gets blown about by these silent winds. Yet, it is this wind that contributes in a large degree to the effectiveness of the pastor. The challenge of leaders at any level is the question of these expectations. Dancing between them can bloody any pastor and yet, as Heifetz, Grashow, and Linsky (2009) observe, "Adaptive leadership is not about meeting or exceeding your authorizers' expectations; it is about *challenging* some of those expectations, finding a way to disappoint people without pushing them completely over the edge" (p. 26). If a pastor engages in the role of "challenging" some of members' expectations, he might want to know the sources for those expectations.

This question of pastor/member expectations led me to examine the significance of Implicit Leadership Theory and to the classic work authored by James MacGregor Burns (1978), where he emphasized the relationship ("interactions") between leaders and followers, interactions he defined in two veins: transactional and transformational. Expectations, dyadic relationships, the nature of the interaction within those relationships and the question of leading combined to energize this study, as well as initiating a path toward addressing a need for our church at the time. Would the combination of examining participant's own mental models of leadership, while introducing transformational leadership as a model for our own church, ignite within the participants an inner leadership renewal? To this need, I now shift.

The Situation

The immediate context regarded the lack of formal leadership development during the recent past (10 years) at the Napa Community Seventh-day Adventist Church. During this period, neither the Senior Pastor nor any other member of the staff had conducted

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any type of formal leadership development. During my interview process, I was brought in to specifically create such a development process. This study launched our church in that direction.

Purpose of Study

Frankl (1965), in his wrestling with the question of wider social concerns, makes a plea to his fellow psychotherapists: "We must make explicit the implicit concept of man in psychotherapy" (xvi). One central purpose of this study can be stated thusly: "We must make explicit the implicit concept of leadership in every leader." This study intended two basic results. The first was a practical and local one. I anticipated through our time together as leaders of our church that we could begin providing an ongoing leadership forum through which we might address questions of our local church through the eyes of leadership. This leadership forum would serve as a means to "get on the balcony" (Heifetz & Laurie, 1997; Heifetz & Linsky 2002; Heifetz, Grashow, & Linsky 2009). Our time together would allow us to take the stance of observer from a distance to examine the question of leadership and how we as leaders operated in our various places of ministry. This "forum" would become an avenue through which we not only discussed the central question of leadership but how our adopted model of leadership makes a difference in what we are doing in our church. In other words, we would regularly wrestle with the question, "How does our theory of leadership impact the practices of our leadership?"

Secondly, and really the focus of this study, I intended to provide a window for both scholars and practitioners (Jarvis 1999) to view into and see how a person's Mental Model of Leadership either strengthens or weakens their attempts to adopt a new model

of leadership (transformational leadership). The central question that governed this second result became, "How do our Mental Models of Leadership either support or sabotage our attempts to adopt Bass and Riggio's Transformational Model of Leadership?"

Significance of Study

Congregational and theoretical contributions emerged from this study. On the congregational side, we began laying the foundation for long-term, evolutionary organizational transformation in our local congregation. This process assisted in creating a sense of leadership renewal and excitement with the participants. The import of this experience will serve our congregation to hopefully share in the carryover from those who participated to the extent that more and more leaders within our congregation will experience a similar evolutionary transformation and deepening sense of renewal. During the weekly meetings and in our final day together, the question of congregational impact was not only discussed but planned for as an outcome. The response of people throughout this prototypical process mostly came back to, "How can we bring this to our congregation?" The fact that a group of significant leaders in our congregation raised this question makes it imperative that we wrestle with the ways this project can have wider congregational impact while generating greater leader renewal.

The theoretical contribution will be in the examination of the relationship between the Implicit Leadership Theories (named here as the Mental Models of Leadership) held by participants and the capacity for a group of people to put into practice behaviors identified as "transformational." The significance will be whether or not there is a correlation between the Mental Models of Leadership held by the participants and their

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capacity to make the necessary adaptations of new behaviors and how this impacts their own sense of renewal.

Still, a wider connotation remains. At the core, this study gets to a central question regarding the relationship between leaders and followers: "What are the inner changes necessary in the renewal life of leader and follower, if there is going to be substantial wider change in the organization?" As Robert Quinn (2000) identified, "Transforming a human system usually requires that we transform ourselves, and this is a key to the process" (p. 4).

Limitations

Time was one of the limitations of this study. It is not a longitudinal study but a snapshot of a journey over an eight-week period with those involved. What the by-products of that journey will be for the participants and for the congregation is yet to be determined, yet to be experienced.

A second limitation regards the fact that, within the Seventh-day Adventist macrostructure, there is a very real connection between the local church and that wider structure (primarily through the distribution of tithe). So, when I speak of a systems approach to the local congregation, I will not be addressing the question of how a local conference connects to a local congregation. This relationship has a profound impact on local congregations. The containment of the study remains the local congregation—as though there is no wider connection.

Another limitation focuses upon those participants directly involved in this project. The group, while near the equivalent of those attending our monthly board meetings in number, was made up of people with both the time and interest to invest in

this process. The limitation is this specific group and does not include other leaders within our board, nor the wider congregation. Though, as outlined above, hopefully it will extend beyond this former group.

Definition of Terms

Culturally-endorsed Implicit Leadership Theory (CLT), as defined by House et al (2004), asserts that social culture and organizational culture and practices "influence the process by which people come to share implicit theories of leadership" (p.18). Thus, this implicit leadership theory remains shared throughout not just the organization but the wider social body.

Full-Range Leadership Development (FRLD) is a leadership theory system devised to give leaders an array of leadership behaviors ranging from passive to thoroughly transformational with the desire that this repertoire would develop so that the leader can be increasingly effective (Sosik & Jung 2010).

Implicit Leadership Theory (ILT) surmises that every person creates a construct for making judgments about the effectiveness of leaders and whether, indeed, a person is a leader (Hunt, Boal, & Sorenson 1990).

The *Multifactor Leadership Questionnaire* (MLQ), according to Hinkin and Schriesheim (2008), was developed by Bass and his associates in an attempt to measure the basic constructs of transformational and transactional leadership. This particular instrument rates an individual.

Mental Models of Leadership (MMLs) serves as a popular way to articulate a major component of the ILT, i.e., that we all carry around models of what a good or evil, effective or ineffective leader is. These models commence development early in our lives.

The *Organizational Description Questionnaire* (ODQ), developed by Bass and Avolio (1994), is a scale of 28 statements of organizational behavior designed to measure the presence of transformational and transactional leadership in the organization. In comparison to the MLQ, which measures the individual, the ODQ is designed to assess the organization.

The *Question-to-Question Analysis* (QTQ) assesses how each *question* was answered by the group as a Baseline/Endline comparison.

Spiritual Leadership Theory (SLT) suggested by Fry (2003) seeks to integrate both learning organizational behaviors and the developing trends of workplace spirituality. Thus, spiritual leadership is defined as "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (p. 711). The theory addresses this fundamental definition.

The *Survey-to-Survey Analysis* (STS) assesses how each *rater* scored as a Baseline/Endline comparison.

The *Style-to-Style Analysis* (SYS) assesses how each *leadership* style was rated as Baseline/Endline comparison.

Methodology

The strategy revolved around the combination of studying, analyzing, and evaluating the three information centers of Transformational Leadership, Organizational Culture, and Implicit Leadership Theory and then developing from those models something that would practically begin to make an impact at the local congregational level. It is an informed practice that I sought to generate through this project.

The first step was to engage in a literature review of Implicit Leadership Theory and a literature review related to Transformational Leadership.

The second step included an examination of the biblical basis (all Scripture references are from the New International Version of the Bible, 1975) for Transformation and a survey of Ellen White's writings on leadership in general.

A third step involved a quick immersion into methods outlined by Jane Vella (2001), as I considered the learning process created for our local leaders.

Inviting a number of our local leaders to participate in the eight-week process served as the fourth step for my methodology.

The fifth step contained the vital piece of each participant recording in a journal the inner story of their journey through this process and to return these anonymously.

The sixth step invited the participants at the front end of the process to complete and return the Organizational Description Questionnaire (ODQ) questionnaire.

The seventh step was to meet with the participants on a weekly basis for one-and-a-half to two hours and utilize Vella's steps as a means of "teaching" the various subject matters.

The eighth step was to complete the process with the participants on a final Saturday for a day-long concluding time to both discuss the process and the personal and congregational implications for such a process. The very final activity of the day was for the participants to once again complete and return the ODQ.

Finally, two concluding tasks were completed by me. The first was to score the final ODQ and to compare the results with the one completed at the outset of the process. This yielded some interesting results and observations. The second task came after

collecting the journals of each participant. I immersed myself in their observations related

to the full eight-week process and their own journey, including their internal responses to

the materials presented and the practices implemented.

CHAPTER II

BIBLICAL FOUNDATIONS FOR TRANSFORMATIONAL

LEADERSHIP

Introduction

One of the defining characteristics of "Christian" leadership springs from the primary source of inspiration—the sacred text of Scripture. Notably, this text is not first a piece of leadership literature, written with the express purpose of transmitting case studies, principles, or the narratives of leadership. Any student of the text faces the danger of making the text in his/her own image—rather than pursuing the conforming power of the Spirit behind the text. Admittedly, at the outset of this chapter, I must confess this danger—Scripture is not a "how-to" leadership textbook or case study. It probes for grander purposes.

As well, in this chapter, I must briefly make a distinction between the inspired text of Scripture and the prophetic words of one co-founder from my own faith tradition, Ellen Harmon White. The enormity of her influence within this tradition is unrivaled, and as such, cannot be ignored if I am going to examine Biblical and Theological Foundations for the concept of "Transformational Leadership." Admittedly again, Ellen White was not a professionally trained theologian—though her love for God and His sacred text cannot be challenged. The primacy of the biblical text for her own journey serves as the source of her power.

Therefore, I will be examining what I believe to be the major Biblical passages that touch on "transformation" as central to the purposes of God's activity as well as the time and writings of Ellen White, which are crucial to an Adventist theological basis for the centrality of "transformation."

Biblical Texts of Transformation

At the end of Paul's lengthy discourse regarding the plan of God, he shifts the weight of his writing to the implications of his argument. In chapter 12 of Romans, he writes transitionally,

> Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing, and perfect will. (vv. 1, 2)

Closing the exposition section of his letter, he transitions to the question of how this fundamental leaning into God (Fowler 1996), this faith, finds "expression in the structures of life in a world between the beginning of the new age, inaugurated with Christ's resurrection, and the end of the old age, which will occur with his return in glory" (Achtemeier et al., 2001, p. 321). Paul views the activity of faith as being radical in the sense that faith possesses a transforming effect upon the one possessed by faith. The word employed (μεταμορφουσθαι) by the apostle has a Greek literary background (Behm, year), most notably Ovid's *Metamorphoses*. In classical Greek, μεταμορφουσθαι means, "to remodel," or "to change into another form." Thus, Ovid begins his work, "I want to speak about bodies changed into new forms." (Kline Translation) The root form of this, μορφη, appears to refer to that which is internal,

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whereas another word, at times used synonymously, σχῆμα, appears to be utilized more to speak of the externals of a person. Paul's usage here seems to confirm this.

I don't want to belabor this distinction but it gets to the heart of the gospel—and thus, the heart of Christian leadership. The gospel, as outlined by Paul, refuses to remain on the surface (σχῆμα) of a person's life. The gospel goes right for the jugular, right for the heart, right for the interior of the person (μορφή). The gospel targets the very bedrock of one's world. If the ultimate direction of the gospel is this bedrock—the inner life, the mind of the person—then perhaps what makes Christian leadership, "Christian," is that it seeks to become a leadership not content with external metrics. Using Kelman's (1958) taxonomy, "Christian" leadership functions less satisfied with compliance or identification. Ultimately, Christian leadership finds consummation with internalization, with the reshaping of the inner world of a person.

For Paul, the work of faith operates as a preventative agent against the forming powers of our external worlds and sets in motion meta-forming powers in the internal realm. As Paul described earlier in Romans (Chapter 8), the agency generating such transformation is the Holy Spirit. These two verses serve as an introduction to the moral exhortation in the following chapters (Jewett 2007). Paul fleshes out exactly how this active faith, conceived in internal transformation, impacts the totality of life. The active agency of the Holy Spirit, meta-forming the internal world of the faith-er, "remodels" and "re-shapes" this inner realm so that all outer-realm relationships can never be the same. These two verses serve as a crucial junction between a theology of faith (articulated by Paul in chapters 1-11) and the exhortation to ethical and moral transformation (chapters 12-14).

Here is the significance for this study: If there is a "Christian" component to the question of Christian leadership, that component's purposes must be included in the purposes of leadership. In other words, the purposes of leadership, if they are to receive the adjective, "Christian," must, therefore, include the central purposes of the Christian life. There are two purposes: the general purposes of leadership and the wider purposes of Christianity. The wider purposes of Christianity take precedent because we are first a follower of the historic Jesus and then, a leader. If, according to Paul, one of the central expressions and experiences of the people possessed by faith is to be this transforming work, it therefore behooves a "Christian" leader to dial in to those purposes. If the very nature of the gospel provokes the ongoing process of transformation, then we who are Christians and leaders in local congregations must engage in a model of leadership that is "transformational." Christian leaders in local congregations cannot be satisfied with newly applied paint and fresh carpet!

Jewett (2007) quotes Seneca to demonstrate the classical use of this word, a use by Seneca close to the way I intend to use the word:

> I feel, my dear Lucilius, that I am not being reformed but transformed. . . .And indeed this very fact is proof that *my spirit* is altered into something better—that it can see its own faults, of which it was previously ignorant. (p. 732, emphasis added)

Jewett (2007) summarizes Paul's understanding: "The Pauline concept of transformation is oriented to this life rather than the next, and in contrast to the philosophers and mystery religions, it is corporate rather than individual" (p. 733). If his understanding of the corporate nature of Paul's usage is correct, this would intensify a leadership process that is truly transformational—focused upon the internal life of the community. The corporate nature of congregational transformation becomes central to the role of pastoral ministry. But we are not finished with Paul.

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In 2 Corinthians 3:18, Paul reminds the church of our ultimate goal:

And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another, for this comes from the Lord, the Spirit.

This goal involves the now, the process of moving, the process of changing, truly, the process of meta-morphing. The same word utilized in Romans is found here again. As Paul concludes his *mishnah* regarding the experience of Moses descending from the holy mount, carrying the sacred tablets, he deploys the power of that imagery to remind his hearers of their own experience. The experience of Moses encountering Yahweh and returning aglow guides as a vivid reality for what happens to those advancing in their intimacy with this awesome God. Paul identifies the sources of this transformation.

This signifies for all engaged in transformational leadership that we are merely participating with the activity of the ongoing Spirit in the process of our meaningful engagement. Transformational leadership only becomes fully functional when the activity of the Spirit remains central to the activity of leadership. For, ultimately, the goal of the Spirit's activity is the transformation of the individual, and by extension, the community—a process of transformation identified as shifting from one degree of glory to another.

A transformation from one degree to another compels congregations to recognize that all activity flows from this kind of purpose. When the activity of the Spirit in transforming people from one glory to another stands as the heartbeat of any activity, it becomes a sobering reminder about the purpose and functionality of the church. The church, as a community of faith leaning into this dynamic God, can ill-afford to sit back on whatever laurels it finds convenient. If the heartbeat of God's activity is transformation, this movement from "one glory to another," then at her very core, at the

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very fiber of every genetic code remains the ongoing process of deep change. Paul's

sobering reminder remains this: Any church opposed to change, opposed to the deeper

inner work of transformation, fundamentally opposes the activity of the Spirit. The Spirit

journeys with each believer on the Way of transformation. No wonder Paul experienced

what he experienced in his ministry (2 Cor 12).

Dallas Willard (2002) identifies this movement in the lives of people who follow

Jesus: "The needed transformation is very largely a matter of replacing in ourselves those

idea systems of evil (and their corresponding cultures) with the idea system that Jesus

Christ embodied and taught with a culture of the kingdom of God" (p. 98). Willard also

identifies precisely why we so often abandon this as central to the purposes of

Christianity: "To change governing ideas, whether in the individual or the group, is one

of the most difficult and painful things in human life" (p. 98). If the greatest challenge is

this replacement of one system of governing ideas for the dynamic, organic "fleshly"

(Ezek 36) beating heart of another, then this becomes the supreme challenge of Christian

leadership. While Bass' (1985) title implies the definition of transformational leadership

as "Performance Beyond Expectations" perhaps Christian transformational leadership is

"living with dynamic power beyond moral expectations."

Paul was not alone in finding in Jesus the movement toward a whole new creation

(2 Cor 5). John's gospel can be re-envisioned as an indirect attempt to allow the reader to

understand Jesus in a different "transformational" light. The initial example of this "new

creation" comes early in his work. It is his attempt to exemplify through narrative the

displacement of what was with what is in the familiar story of Jesus turning the water into

wine. It is interesting that Brown (1966), in his commentary on this passage, when

substantiating his argument about the historicity of this story, quotes another commentary suggesting how much the Cana event differs from a "pagan metamorphosis" (p. 102). Brown's use of this language reveals his sensibility related to the story itself. Water to wine is a thorough metamorphosis, one exemplary of the coming of this Man and his "replacement" of the Hebrew tradition. Jon Paulien (1995) picks up on this theme when he asserts, "The theme of chapters 2 to 4 is replacement. Old things have passed away, and the new has come" (p. 69).

This displacement (or replacement as it is commonly referenced; cf., Brunson 2003, p. 147-149) becomes imagined through the Cana narrative. That which was, Jewish cultic tradition and practice, now stands replaced by the Living Cult. Thus, the Evangelist begins chapter 2 with the story of Cana and ends with the cleansing of the Temple. These two incidents chosen by the Evangelist (cf., John 20:30, 31) at the outset of his work set the trajectory of the story, guided by this unseen line of replacement/transformation. The substance of what existed now stands transformed into the flesh and blood reality of a living, breathing Word. This Incarnation reshapes the intentionality of the kingdom, moving it to something much more radical. It is a kingdom that speaks to the very core of every system imagined by men.

While Brown (1966) admits the primary purpose of the narrative is not a replacement theme, he does recognize the significance of the "sign." In fact, it could be said, because there was a transformational experience in the story of Cana through which Jesus "revealed his glory...his disciples put their faith in him" (v. 11). The experience of a transformative event in the lives of those who had just been called (chapter 1) did two things: (1) revealed the $\delta o \xi \alpha$ of the Leader and (2) initiated the response of faith.

Transformational leadership reveals something about the people involved while increasing the sense of connection and trust among those involved. The act itself was not the sole purpose. The Evangelist identifies this. The purpose was to reveal something about the person (leader) that elicited a response of faith. Revelation and faith go hand-in-hand within the framework of transformational leadership.

When Brown (1966) asks the question, *"How did Cana reveal the glory of Jesus?"* his response reveals the theme, "Messianic replacement and abundance" (p. 104). The insinuation is that in this one transformative act, the national messianic hopes and expectations were to begin the process of meta-morphing from water to wine. The replacement of Jewish institutions and religious views emerges as one of the themes in John chapters 2-4. Brown identifies this narrative as the opening to a wider sequence noted as, "The Book of Signs" (chapters 1:19-12:50). This sequence of narratives the Evangelist organizes as a mechanism to lead the reader to the second half of the book, "The Book of Glory," where, in the passion of Jesus, the reader will discover the fully unveiled glory of Jesus. The attempt through these two "books" by the Evangelist is that we who read will lean our lives into the fullness of the Person of Jesus.

Tucked away in this gospel is another indirect reminder regarding the full purpose of God for both the activity of Jesus and the kingdom. The words spoken to the visiting Greeks not only introduce a prophetic (foretelling) piece into the wider narrative, but it describes the powerful work of Jesus in the life of every believer. "What is the peculiar feature of this parable is the insistence that only through death is the fruit borne" (Brown, p. 472). While the meaning appears to be Jesus' looming death, it is instructive to note the transformative nature of moving from death to life. The nature of this dying to bring

about life is not just a message about the physical work of Jesus dying on the cross and the fruit of such an event but the very nature of life itself—a movement from death to life. This movement implies the varied nature of deep change. Death to life signifies the very necessity of transformation at the core of Jesus' mission—a mission extending beyond his time on earth.

This passage reminds leaders that for life to emerge, death must occur. This death can take various forms. If the very nature of the divine mission is the life that emerges from death, then it must follow that at the core of Christian organizations (and thus, Christian leaders) remains transformation at the deepest levels of life. While Scripture does not outline the particular elements of deep change (where they occur), what is important to note remains the centrality of change at the deepest levels of human existence. This deep change (transformation) as a central purpose for the emerging kingdom of God stands as the heartbeat of the new community. The writers of Scripture make it painfully plain—resistance to deep change fundamentally stands as a resistance to the kingdom.

Granted, this deep change is not about change for the purpose of changing. Change, the replacement of the present order for the eternal, emerging order, roots the movement of God amidst the universe. This rootedness, as spoken by Jesus in this visit, commences with a death that leads to life. Again, if a central purpose of God is transformation (perhaps most imaginatively depicted in the final chapters of Revelation), it then follows that a central purpose of his community becomes this death-to-life transformation. The participation of the community in this transformation anchors and advances the kingdom of God through time and space.

"Graceformational" Leadership

One final element relates to the way I am going about leading, the tone of my transformational leadership, indeed, the grounding for this kind of transformational leadership. The leading text for this kind of contextualization extends from Paul's letter to Titus,

> For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ. (2:11-13)

While not immediately about leadership, it does provide a wider angle toward the question of the larger purposes for the existence of both institutional structures and local congregations. In other words, there is a prevenient action, a divine stance toward the creation ("has appeared to all men") that cannot be ignored, when considering transformational leadership in my local context. I am first a sinner, yes, one created in the image of God. Secondly, I am a sinner saved by this divine favor, the divine smile that replants me in another place from the one of my "previous" life. Third, flowing from these prior realities, I am a leader in a local congregation participating with the work of the ongoing kingdom of God. Transformational leadership stems from the flowing tide of pre-emptive grace to provide the widest context for participation. As Paul identifies, this grace has a pedagogical aspect to its dynamism. When I bathe the components of transformational leadership into the wider context of magnificent grace, "graceformation" becomes the renewable model. "Graceformational" leadership, therefore, becomes the activity dominated by grace whereby transformational leadership derives its power and scope from the ever-moving activity of divine favor.

Summary

Since the wider, deeper, and broader purposes of Christianity find their origins in this ongoing, engaging, transformational process, it becomes incumbent for a Christian leader to fully embrace these more involved purposes. By embracing these purposes as outlined by Paul and Jesus (as well as the Evangelist), the Christian leader consequently embraces and engages a model of leadership thoroughly transformational in nature. The fullness of the biblical record, from Genesis to Revelation, illuminates our story to the extent that we thoroughly embrace and engage that story as our own. The transformational journey from Eden lost to Eden restored becomes the bedrock for the way Christian leaders lead. The theological foundation of replacement and transformation (John and Paul) undergird the core basic assumptions of Christian transformational leadership. For these reasons, Christian leaders can never be satisfied with the mere "doing" elements of leadership and consistently seek the "being" elements for what takes place in the core inner worlds of all involved in the community of faith. What is optional in leadership circles outside Christianity becomes central within the framework of the ultimate purposes of the kingdom. As Walter Brueggeman suggests, "Transformation is the slow, steady process of inviting each other into a counter-story about God, world, neighbor, and self" (1993, p. 24).

This biblical foundation guided me through the realization that, if our church and my leadership was to truly address the question of leadership in our context, a superficial approach to the question of leadership would not suffice. If, at the core of the biblical purposes of God lay this deep and embedded change, I would need to resist the urge to merely give in to immediate gratification. Whatever approach I would pursue, it would

have to be one that struck at the deepest levels of human engagement. Through this foundation, I could honor the Incarnational Word that had become Flesh (John 1:14).

Adventist Foundations for Transformational Leadership

It is important to recognize the contributions of those who have come before, those who have contributed to where I am, those unseen, yet present where I now stand. As Killen and de Beer (2002) identify, "Theological reflection is the discipline of exploring individual or corporate experience in conversation with the wisdom of a religious heritage" (p. viii). This conversation regarding "graceformational" leadership in the context of my local congregation would be shortsighted without the contribution of a major founder of my religious tradition, Ellen White.

At the outset of its pages, Ellen White, author of the book, *Education* (1903), reveals the order of the plan. The first section, entitled, "First Principles," establishes the groundwork for all that ensues. To ignore this small, yet telling detail, misses the central thrust of the work. Under her discussion of true education, she provides insight into the direction of God's activity by starting with the beginning.

> It [education] has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. (p. 13)

What becomes apparent here is that for her, all that we engage in now is for eternity. The stakes of the ecclesiastical organization elevate dramatically, because of this underlying reality. The development of the person into the fullness of the *Imago Dei* serves as the purpose behind the journey. She goes on to say later that, prior to man's fateful decision in the garden, we were designed for the purpose of growth, the purpose of deep change all through eternity. "All his [Adam] faculties were capable of

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development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise, glorious the field opened to their research" (p. 15). If we understand this to be the primary purpose of man at the moment of creation, the implication can be profound. The intention of the Creator for the created was that we would experience continuous, nonstop transformation throughout eternity. God invites the community of faith to join in this venture. Yes, the context for that pursuit has been radically altered. What we were intended to pursue in a friendly environment, we must now pursue in one that is hostile. The purpose has not changed:

> To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of the body, mind, and soul, that the divine purpose in his creation might be realized—this has to be the work of redemption. This is the object of education, the great object of life. (pp. 15, 16)

The purposes of God toward man become the purposes of the people who claim allegiance to Him. Thus, this common purpose driving ecclesiastical organizations, while providing energy and focus, derives from this pre-existing common purpose and activity of the Trinity. The root of ecclesiastical purposes springs forth from the prevenient purposes of God. This provides the *raison d'être* for the church. This purposefulness also provides the background for those who accept the call to leadership in the context of this faith community. And there is a practical way through which this purposefulness gets expressed:

> To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. (p. 16)

At the core of divine purposes stand the organic transformational journey of those created in His image. The glorious invitation from the Divine Leader is that we will come and join him and that the organizations of His called people will adopt His purpose as

theirs. This adoption engages the full person and who, in the process of pursuing this purpose, are themselves transformed, "from glory to glory." This framework stands as the wider vision she had and from which she wrote regarding leadership. But there is more.

In his excellent study of the *Conflict of the Ages*, Joe Battistone (1978) examines various facets of her work in this series, identifying it as a "theological masterpiece" (p. 110). As he points out, the opening lines and the closing lines of the series contain the phrase, "God is love" (p. 110). As is clear, the central volume of that series focuses on the life of Jesus, for it is in his life where the supreme answer to the character of God finds exoneration. I suggest any notion of leadership and organization must be understood against the theological light (and heat) of this theme—the exoneration of the character of God, an exoneration that finds a simple refrain from beginning to end, "God is love."

The role of leadership (ultimately God's leadership), therefore, for Ellen White, comes against the backdrop of this theme of God's loving character. The demonstration of God's leadership throughout the course of human history becomes a model of how leadership gets lived out among the people of God. The heartbeat of ecclesiastical leadership in this scenario finds invigoration from the combination of the demonstration of God's love through history and His eternal purpose to restore man to his original place of growth and a safe environment. Transformation as the central component of God's redemptive activity combined with the revelation of the divine character as love anchors Christian leadership—and thus separates it from all other forms and motivations. Whether Mrs. White writes to a prominent leader or a local pastor, the widest of intentions, the interweaving theme in those contexts, remains the divinely redemptive

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activity of transformation wrapped within the flourishing revelation of divine love and grace.

To better understand what she writes concerning leadership, it is wise to examine the context from which she has written. To avoid the mistakes inherent with a "proof-text" approach to her written contributions regarding leadership, I have studied both the pamphlet, *Christian Leadership*, first published by the Ellen G. White Estate in March of 1985 (and republished in September of 1995) and the recent work done by an Associate Director of the Ellen G. White Estate, Cindy Tutsch, published in 2008, *Leadership: Guidance for Those Who Influence Others*. I discovered that in the first work, 86 percent of the quotes came from the time period of the 1870s and beyond, while in the latter piece, about 65 percent came from the same period. I then went back and studied the time period from which the majority of the quotes arose.

A Brief History

An organizational perfect storm began gathering during the years between 1874 (the year the first missionary was sent overseas) and 1901. The sending of the first missionary in 1874 (Mustard, 1987) would move the church beyond the immediate North American context, the only context they had known up to this point. As the fruit of this endeavor would begin to appear over the next decade, it became increasingly apparent the original 1861/1863 structures would be insufficient. A church organized for one continent discovered that that organization would not be sufficient for a multi-continent, rapidly growing context. This question of the relationship between the newly implemented missionary work and the reorganization of the church, Baumgartner (1987, quoted by Oliver 1989, note, 66) notes:

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As the work grew and the Adventist denomination entered rapidly into more and more new territories, the question of adequate leadership and decision structures on the one hand, and of control of resources, financial and man power, on the other hand, became most pressing issues in the church.

Ultimately, the pressure would be intensified from this particular relationship because of the two years Ellen White would spend in Europe (1885-1887) and ultimately, her nine years spent in Australia (1891-1900). Both these experiences would radically alter the nature of her relationship with the top leaders of the church, primarily because of the physical distance now mediating that relationship. As Knight (2001) points out, "From her perspective, the leaders in Australia did not need to contact the administrators in Battle Creek in order to make decisions that were better arrived at locally" (p. 77). This observation could not have been made had she remained in North America. She was now on the receiving end of decisions (or the lack thereof) made thousands of miles away. She experienced first-hand the effects of such distance. A great example of the complication this would create can be drawn from the "accidental" creation of a new organizational structure by D. A. Robinson in the South African work in the early 1890's, even while the brethren in Battle Creek opposed it (Knight, 2001).

Concurrent with the effects of rapid, multi-continental growth, theological anxiety-producing undercurrents were beginning to take shape. Olson (1966) identified three theological matters that weighed heavily upon organizational leaders. First, there emerged the whole issue of "new light" and how to proceed. Secondly, there was a growing debate over the "ten horns of Daniel 7." Finally, there was emerging a growing debate over the question of the law in Galatians. It must be remembered that these theological issues took place against the wider debates occurring in the U.S. Congress related to the Blair Sunday Law proposals (Schwarz, 1998). The alarms going off in the

heads of all involved related to this wider debate surely had an effect on the emotional climate framing these three discussions.

The final consequential factor contributing to this perfect organizational storm relates to the personalities participating in the various levels of discussions. Over the course of time, especially during the 1880s and 1890s, leading into the new century, people like Alonzo T. Jones, Ellet J. Waggoner, John H. Kellogg, Arthur G. Daniells, William W. Prescott, and George I. Butler (not to mention Stephen Haskell and Willie White) all were part of the conversation and leading. The involvement of these top leaders (along with many others), all holding strong personalities and opinions, would no doubt affect the climate of the discussions and decisions.

It is against this widening backdrop that the question of Ellen White's view of leadership emerges to the fore. Her view of leadership, while perhaps remaining in the background during the early years of the church and the birth of the organization, shifted to become a central concern during the next stages of the organization's development, as well as her own ministry. The questions of organizational operation, organizational structures, organizational identity (through the theological discussions of the 1880s and 1890s), and organizational personalities would consume more of her ministry over the last forty years of her life. This shift intensified in the last years of her life. As Moon (1993) observed regarding the relationship between Ellen and her son, Willie, "The inescapable reality that cast its shadow over everything the Whites did during the years from 1900 to 1915 was the fact of Ellen White's aging and the realization of her impending death" (p. 262). This shadow, they knew, would have a profound effect upon the organization.

I have chosen seven counsels given by her, one from each decade (1870s, 1880s, 1890s, 1900s, and 1910s) representing certain broad themes regarding her view of leadership and the expression of that view within each particular context, ever mindful that her view of leadership is thoroughly grounded in the movement of God through time and space to reveal the "fact" that He is love. The additional two counsels were given under special circumstances in Adventist history. The first counsel derived from a closed-door meeting she had with the top leaders of the church just after she arrived from her nine years in Australia in 1901. The second counsel is her presentation she gave at the 1909 General Conference, the last one she would physically attend.

Leadership

The context of the first counsel, found in *Testimonies to the Church*, Vol. 3, pp. 492-509, roots itself in a presentation made by General Conference president, George I. Butler, at the 1873 General Conference session, entitled, "Leadership." His presentation was so well received that those in attendance took a voted action during the fourth session on Sunday, November 14, 1873, to

> fully indorse [sic] the position taken in the paper read by Elder Butler on Leadership. . . . And we hereby express our full purpose of heart faithfully to regard these principles, and we invite all our brethren to unite with us in this action. (GC Minutes, November 14, 1873)

His presentation was expanded to an eight-part, follow-up series placed in the *Review* between July and October, 1874. The tone of the series can be captured in the opening line, "There never was any great movement in this world without a leader; and in the nature of things it is impossible that there should be" (Oliver, 1989, p. 62). As Mustard (1987) points out, his presentation was not regarding himself but James and Ellen White. His contention was that James and Ellen White deserved to be, not only

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thought of as the leaders of the church, but that their judgments regarding the work were to be honored above all others. It was best "to give his [White's] judgment the preference" (Mustard, 1987, p. 177), Butler had written. He sought to compare the New Testament model of the church to the model operating within the Seventh-day Adventist church at that time (Mustard 1987). Oliver (1989) summarizes the article:

> Butler described a leader as a benevolent monarch. He supported his assertion by references to numerous biblical examples of authoritarian leaders. While he was willing to concede that Christ was indeed head of the church, he insisted that some men were "placed higher in authority in the church than others." He explained that there seemed "to have been a special precedence . . . even among the disciples themselves." Although the responsibility resting upon those so called was nothing short of 'fearful', it was necessary to recognize that "when God calls a person to this position . . . it is no small thing to hinder him [God] in his work." Butler concluded with a rhetorical question: "When we reach the closing message of probation, the greatest of all movements, has he placed everybody upon a level so far as responsibility or authority is concerned, and that right against his uniform course for six thousand years?" (p. 62, 63)

James White responded immediately to Butler's assertions. In June, 1874, in the inaugural issue of the *Signs of the Times*, James, as editor, wrote the first of a four-part series (June 4, 11, 25, and July 9, 1874) entitled, "Leadership," as well. It wasn't an accident that the very first issue included a basic statement about the idea of leadership, especially in light of the resolution voted at the General Conference session the previous year and the expansion of the Butler presentation in the *Review*. The verse chosen by White was taken from Matthew 23:8, "One is your Master even Christ, and all ye are brethren" (J. White, 1874, p. 4). The "true minister must surrender his will and judgment to Christ" and cannot, he would say, "yield it to any other" and maintain his "high position and holy calling" (June 11, 1874, p. 12).

Perhaps derived more from the prevailing eschatology, White strongly argues against the notion of a singular person as the leader of the church. He concludes his

argument from Paul on this very point with the sentence, "Thank Heaven, the Christian church has no use for the pope" (James White, 1874, July 4, p. 4). In other words, the strong prophetic antagonism against the papacy guided James White in his view of leadership. Jesus is the only leader. White would also admit that the New Testament church had no singular leader. His series goes on to identify as humans all we can do is, at best, be advisors, or counselors.

Throughout the series, James would seek to strike a balance between the individual and the indwelling Holy Spirit and the necessity of seeking counsel, especially the young seeking those of more experience and age. He identified unity as a high value but, as in most of what he wrote, failed to provide a definition. Yet, he can still write,

> That the simple organization suggested in the New Testament is not designed, by any means, to take the leadership of the church out of the hands of Christ, to be used as a church power to press members to submission and obedience. (June 25, 1874, p. 20)

In the final installment, James White makes one of the clearest statements related to the purpose of organization:

> Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive his people. He calls them. (July 9, 1874, p. 28)

Again, probably both as a response to the papal argument and to the issue of strong handed leadership, White continues:

> Human creeds cannot produce unity. Church force cannot press the church into one body. This has been tried, and has proved a failure. Christ never designed that human minds should be moulded for Heaven by the influence merely of other human minds...His part is to lead, and to mould, and to stamp his own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come to take the disciple from the hands of the great Teacher. (July 9, 1874, p. 28)

This exchange between Butler and James White would be crucial leading up to the General Conference session in 1875. During that session, a move was made to rescind the Butler pamphlet but it was amended and voted to take it back to a committee (appointed by that session) "to be so revised as to correspond with the better understanding which now exists on the subject of Leadership" (*Review & Herald*, August 26, 1875, p. 59). Part of the reasoning behind this is attributed to the articles published by James White both in the *Signs* and the *Review* (*Review & Herald*, August 26, 1875). The motion with the amendment passed unanimously. It wasn't until the fourth session of the 1877 General Conference gathering that this committee's report and recommendation came for a final vote. At the 4:30 p.m. session, they took the issue a step further. Not only did they rescind the "Address on Leadership passed in 1873, which teaches that the leadership of the body is confined to any one man," but they reaffirmed the "highest authority under God among Seventh-day Adventists" would be in the "will of the body . . . as expressed in the decisions of the General Conference when acting within its proper jurisdiction" (*Review & Herald*, October 4, 1877, pp. 105, 106). These decisions they expected to be "submitted to by all without exception, unless they can be shown to conflict with the word of God and the rights of individual conscience" (*Review & Herald*, October 4, 1877, p. 106). These were the sweeping discussions regarding leadership between 1873 and 1877.

In the midst of these sweeps, probably after James wrote his series, Ellen wrote an 18-page letter to Butler entitled, "Leadership." In this letter, she addresses the delicate balance between organizational unity and the fact that "no man's judgment should be surrendered to the judgment of any one man" (White, 1948, p. 492). She speaks directly

to Butler's leadership style and her disappointment with his statements regarding "individual independence" and the right to "private judgment" (White, 1948, p. 492). Her major point with him in the letter was that while his "principles" regarding leadership were correct, his application was not. The weight of authority should not be given to one person. It must be "invested" in His church (White, 1948, p. 493). She seeks to strike a delicate balance between the freedom of individual conscience and the necessity of organizational unity. She concerns herself with men who either bull-headedly forge ahead, contrary to the wider counsel or sheepishly express no thought of their own and simply acquiesce.

The significance of this whole episode within the emerging organizational church at a time of rapid growth and geographical expansion cannot be understated. The issues wrestled with and first clearly articulated in such lengthy arguments would be played out over the remainder of her life. I have spent time on this particular event, because it serves as a foundation for the remainder of her writings on the specific issue. Her concern was always for the person of the leader and the way the leader treated those around, the question of individual conscience and organizational boundaries, along with the emerging question of both institutional and geographical centralization. The issues that played themselves out in this episode find themselves expressed over and over again through the next four decades (and in some ways, beyond).

Use of Individual Judgment

The next letter examined comes from Ellen while she traveled Europe in the 1880's. This particular letter was written on October 28, 1885 and is entitled, "Use of Individual Judgment." Again, the issues identified in her earlier letter to Butler re-

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emerge, this time to someone else. "I have been shown," she wrote, "that there is one practice which those in responsible places should avoid; for it is detrimental to the work of God" (White, 1923, p. 301). Harkening back to a phrase found in James' earlier article, she writes: "Men in position *should not lord it over God's heritage*; and command everything around them" (White, 1923, p. 301, emphasis added). Her insistence is that those in responsible places should truly believe in those around them and "place responsibilities upon others and allow them to plan and devise and execute, so that they can obtain an experience" (White, 1923, p. 302). They are "God's heritage." She goes on to describe how organizational culture can create such an environment where people "are simply machines to be moved by another man's thought" (White, 1923, p. 303).

This is not as it must be. People should be brought in who have different views from the people in responsible places. She would advocate that positional leadership doesn't qualify the person. It can be easy to believe that people are trustworthy if they only do something because the positional leader asks. This isn't the case. "Give the Lord a chance to use men's minds," she encourages the recipients (White, 1923, p. 303). And yes, mistakes will be made. However, "The fact that men make mistakes is no reason why we should think them unfit to be caretakers" (White, 1923, p. 304). It is apparent, when compared to the wider struggles of the organization, she is writing a very weighted letter toward the individual conscience. She could be equally as weighted on the other side as shall be reviewed below.

Connection With God's Work

The third counsel I examine was written again while out of the country. Written in the midst of her nine years in Australia to then President O. A. Olsen, on July 6, 1896,

she writes a letter entitled, "Connection With God's Work" (White, 1923, pp. 279-297). It must be remembered this letter was written eight years after the 1888 General Conference meetings, and therefore, during a time of great turmoil for the leaders of the church. Also, it is against the backdrop of her geographical (and therefore, physical) distance from the top leaders of the anxious church. She is now experiencing firsthand what it is like for those who are very distant from the offices of the world headquarters to seek the "blessing" of those in top positional leadership. Again, we hear the echoing refrain, "They [those in positions of responsibility] must not seek for power that they may *lord it over God's heritage*" (White, 1923, p. 279, emphasis added). She presses more the point of the character of the leader in this letter. She spends time discussing the significance of what it means to be Christian. Interestingly, she says, "Those who possess Bible religion will do justice, love mercy, and walk humbly with their God" (White, 1923, p. 281).

Her focus in this letter, unlike the two examined above, has less to do with the leader's relationship with the organization and more with the leader's relationship to God. She concerns herself with the core of the leader, the very basic assumptions about God that a Christian leader carries. And if any leader believes position elevates the man, she argues against it. She looks at the deeper issues of a leader's character, asserting that "positions have no power to develop a man's character" (White, 1923, p. 288). Concluding, she once again seeks the balance between the "fallibility of human judgment" and the proposition that those in positional leadership should not be the conscience for others (White, 1923, p. 295).

Talk of Mrs. E. G. White Before
Representative Brethren, in the
College Library, April 1, 1901,
2:30 pm

Having returned from her time in Australia in September, 1900 (Moon, 1993),

one of her three major tasks was to prepare for the 1901 General Conference, the first she

would attend since leaving in 1891. The anticipation was quite high for there had been

increasing calls for reorganization coming from all parts of the work (Oliver, 1989).

According to Knight (2001), at least two problems emerged with the rapid expansion and

growth of the organization in the 1890's. First, there was a desperate financial reality. In

a circular letter sent out back in 1897, the General Conference president stated that the

organization was running behind yearly at about $29,000. The General Conference closed

out the 1900 year with $32.93 in the bank. Schwarz (1998) observes that by 1898, the

General Conference was about $366,000 in debt (the equivalent today between $8 and $9

million). It is also believed that by 1901, the denominational institutions themselves had

accrued a debt of $1.25 million (the equivalent today between $21 and $26 million), an

unbelievable amount.

Second, the reality of leading an organization that began in 1890 with 37

conferences or missions (including six outside North America) and a membership of

33,475 (*General Conference Bulletin*, March 8, 1891) to an organization with 81

conferences or missions (including 44 outside North America) and a membership of

66,547 became overwhelming. Roughly during that same period, the organization went

from managing only two major medical institutions to 24 (Knight, 2001). Also, during

this time there arose what became known as the "auxiliary organizations," the modern

equivalent known as "departments." While four of these organizations existed prior to

1889, another three came into existence between 1889 and 1900. (Oliver, 1989; Knight, 2001).

All this occurred primarily while Ellen White had been in Australia. Now, she was back, and excited about being able to attend the 1901 General Conference session, especially after experiencing the rapid growth that occurred while in Australia. As her grandson notes, an "exhilaration and excitement filled the air" (Arthur White, 1982, p. 70) as the delegates came together on that Tuesday morning, April 2, 1901. This would be the largest General Conference session in the young history of the denomination. For the first time in ten years, Ellen White would be present. There was a renewing energy. The significance of this event can be seen by the fact that, according to Oliver (1989), Ellen White made a special effort to be at this session despite her poor health and now living on the West Coast. Her presence was so welcomed by denominational leaders that they moved back the dates of the meeting, so she would not have to travel when it was so cold.

Two days prior, however, church leaders came together for some unofficial meetings. During one of the sessions, on March 31, while moving into some important discussions, they decide to adjourn until another meeting could occur with better attendance and the presence of Ellen White. The time was set for two-thirty the following afternoon. Ellen White, staying with Kellogg, was visited by Irwin, Haskell, Olsen, and Daniells to request her attendance. Quite a large group assembled in the college library that following Monday afternoon. The room was packed. Kellogg asked his private secretary to report the meeting. The transcripts of that meeting carry some variations, as pointed out by some (Hoyt, 2004; A. White, 1982; Oliver, 1989).

With the opportunity to directly address the leadership of the burgeoning worldwide church, she reluctantly engaged the crowded room. Oliver (1989) outlines three broad areas of concern she shared: (a) the current state of the organization and the leaders; (b) the numerical and geographical growth of the mission aspect of the church; and (c) the continued centralization of authority and power within the church. She immediately gets to the need for organizational transformation: "But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past" (White, 1901, p. 1). She even goes a step further:

> But when we see that message after message given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. (p. 1)

Now, a word must be said about the manuscript variations. The manuscript I quote comes from the edited version. There is the unedited version, used by Oliver (1989), which gives a little more impact to her statement. Oliver observes, "Ellen White did not want her address given in the Battle Creek College library circulated" (p. 164, fn. 2). Here is what the unedited version says, "When we see that message after message that God has given, has been taken and accepted, but no change—just the same as it was before, then we know that . . . *new blood* must be brought into the regular lines" (Oliver, 1989, p. 165, emphasis added to identify difference). The unedited adds a bit of clarity to what she meant. While a "new power" could be understood as more ethereal, "new blood" would indicate more precisely, "new leaders." This actually was well received. The language of a "different foundation" truly is the language of "deep change," the language of transformation.

Her frustration regarding the acknowledgement for the need for transformation and yet, the unwillingness to do it appears rather high. This ambivalence had been longstanding. Back in 1893, then president O. A. Olsen wrote to a South African denominational leader that "nothing would be more disastrous to the work now than if we should allow ourselves to be led into a controversy and a long discussion on the form of organization" (Oliver, 1989, pp. 100, 101). In her message, she identifies that for the past fifteen years, there had been wrong decisions. "[N]ow God calls for a change" (p. 2).

It becomes apparent in this closed-door meeting that her patience had run out on the issue of denominational reorganization. She is not talking about change (though she uses the language). At her deepest core, having experienced the explosion of the work and the reorganization of that work under the competent leadership of A. G. Daniells in the Australasian district over the past nine years, she advocates nothing less than transformational leadership and organizational transformation. "Many are treading over and over again in the same ground" (1901, p. 3), she would lament. The forceful language of a rooted disconnect from the past emerges in her heartfelt plea. As it would spill over into the next day, when she calls for a whole new line of leaders:

> But this [change] will not be done by intrusting responsibilities to men who have had light poured upon them year after year for the last ten or fifteen years, and yet have not heeded the light that God has given them. (*General Conference Bulletin*, April 3, 1901, Extra 1, p. 25)

> Let the work be woven after the same pattern that it has in the past and it will finally come to naught. God calls for a decided change. Do not wait until the conference [session] is over and then gather up the forces to see what can be done. Let us see what can be done now. Find out what power and intelligence there is that can be brought into the conference. Let all unite in taking hold of the work intelligently. This is what is needed. (1901, p. 3)

Both the overwhelming need for radical change (transformation) and the urgency of that change she brings to bear right at the outset of the session. Her experience has

driven her to this place. She raises the bar, pointing to the necessary organizational

adaptation. There is a much needed internal integration and adaptation to the external

environment for the denomination to move from the current stalemate (Schein, 1992;

Oliver, 1989). Fourteen times in her talk, she uses the word, "change" or a form of the

word. If there was ever a powerful speech given with such a great sense of urgency, this

would have to qualify. As mentioned at the first session the following day, she was

unable to prescribe exactly what the organizational structure would look like, but she did

believe "greater strength must be brought into the managing force of the Conference"

(*General Conference Bulletin*, April 3, 1901, Extra 1, p. 25). The impact of this library

speech would be felt throughout the conference and launch the organization into a new

direction, one that still exists today.

**Individual Responsibility and
Christian Unity**

Dated January 16, 1907, this fourth letter reminds the recipient about the times in

which they live and why leadership is so crucial. This letter was written during the

Kellogg Crisis, so the stakes were high. As the title suggests, she again navigates the

balance between the responsibility of the individual and the need for a greater pressing

together. The need for an "individualized consideration" (Bass & Riggio, 2006)

extending from the Greatest Leader in the world reminds the recipients of the true source

of their own learning, their own followership. "Each is to have an individual experience

in being taught by the Great Teacher, and individual communion with God" (White,

1923, p. 486). Her concern again, as a transformational leader, moves to the reality that

those involved in ecclesiastical positional leadership must have a succession plan in

mind. The way she expresses this, however, must be considered against the backdrop of her own increasing frailty. As Moon (1993) observed above, this "preparation" would necessarily include the propensity people would have to ask her "opinion" regarding various issues. As it became increasingly apparent, more and more people would come and seek her counsel, especially as the crisis grew.

Schwarz's (1972) excellent work on this crisis period indicates that the issues surrounding this controversy had been existent as far back as the 1870s, when John Harvey Kellogg became in 1876 the superintendent of the Western Health Reform Institute in Battle Creek, Michigan. Through the years, Kellogg was constantly frustrated with the deep difference between the perceived unhealthy lifestyle of the church and the professed significance of the health message. The chasm between profession and practice was enormous. This chasm, over time, built up a high suspicion between the more educated Kellogg and the less educated leaders and clergy of the church. This suspicion increased over time as Kellogg continually criticized both the staffing and operation of the church organization. By the time of the turn of the century, Kellogg was growing weary of ministers telling him how he should run his Sanitarium.

As the church moved more and more to bring everything under one roof, Kellogg became increasingly resistant. Words reflecting attitudes like the following would not endear him to the leaders of the church:

> It seems incomprehensible that men should get so exalted in their own estimation as to form conceptions that a preacher is so much superior to a doctor or a doctor so much inferior to a preacher, that the doctor, or even a company of Christian doctors, would not be capable of directing their own work, in which they had been trained for years, while the preacher, who has had no experience in the work whatsoever, becomes, by virtue of his ministerial license, competent to direct the physician or the nurse. (Schwarz, 1972, pp. 26, 27)

Reading the discussion at the 1903 General Conference session brings to light the heat generated at the movement toward a consolidation. Dr. Kellogg suggested the recommendation was the organizational equivalent of communism: "This is the principle of communism that seems to be brought in here, and against the principle of individual right" (*General Conference Bulletin*, April 6, 1903, p. 75). Wrestling with question of property ownership harkens back to the ongoing debate in the church between the centralization of organization and the freedom of the individual. This debate would heat up in the 1890s and turn especially hot early in the new decade.

This period serves as a crucial point for the development of the organization. It is to be remembered during the early decade of the 20th Century, church leaders were dealing with some other major issues. The two fires in 1902 destroyed both the Sanitarium and the publishing house. Following that, it was decided to move both to a new location, Washington, DC (Froom, 1971; Knight, 2001; Schwarz, 1998). The explosive growth of the 1890s came home to roost in the early decade of the new century. Knight (2007) cites that in 1890, in the educational field, there were six elementary, five secondary, and two what might be called "colleges." By 1900, there were 220 elementary schools on multiple continents and twenty-five secondary schools and colleges.

According to Froom (1971), Kellogg's attempts to increase and hold personal and independent control of all the Adventist medical work, his subversive pantheistic teachings in his book, *The Living Temple*, as well as his marriage to a Seventh-day Baptist, as far back as 1879, all had a part to play in the crisis that would reach its zenith on November 10, 1907. Moon (1993) identifies that by January 1906, the core issue had shifted away from the publication of *The Living Temple* (which had lost steam when

Ellen White expressed her disapproval) to the question of Kellogg's relationship to the ministry of Ellen White. It is against this wild backdrop, she enters the new year and writes this letter regarding responsibility and unity, the individual and the community.

Included in the letter are four lengthy direct quotes from previous letters or talks she had given to church leaders. These four are 1883 (twice), 1895 and 1903. What this suggests and affirms is the through-time core messages she presented regarding leadership. The familiar themes of humility (not feeling that judgment is infallible), personal responsibility, "mutual dependency," and a personal experience with God (the core of a Christian leader's life) are reflected in the four repeated counsels.

Ellen, in this 1907 letter, wrote against such a practice that had become increasingly popular, "I shall not dishonor my Lord by encouraging people to come to me for counsel, when they have a standing invitation to go to the One who is able to carry them and all their burden" (White, 1923, p. 487). Recognizing the loss of the founding generation, she wrote regarding those who are now the younger leaders of the church, regarding the necessary transition (succession) that must be made if the church is going to move forward effectively. She again sought to strike the balance between the organization and the individual. Her encouragement again was that positional leaders can be counselors, not rulers. Without using the language, she recognized the danger of dependency and being independent, advocating what might be called today interdependency. "But," she cautions, "this does not authorize any one man to undertake the work of ordering his brethren arbitrarily to do as he thinks advisable, irrespective of their own personal convictions of duty" (White, 1923, p. 491).

There was another facet she emphasized, perhaps a little differently than before, and that was the interconnectivity of every part of the work. "In our work we must consider the relation that each worker sustains to the other workers connected with the cause of God" (White, 1923, p. 500). We might know this today as a systems approach to organizational culture (Senge et al., 2004). She reinforced this when she pointed to the transcendent whole: "Connected with the service of God, we must individually realize that we are parts of a great whole" (White, 1923, p. 500). This could obviously be directed toward someone like Kellogg. It was in this context she reminded the old guard and the emerging guard that each needed the other. The old guard cannot lord it over the younger and the younger cannot forsake the counsel of the old.

This last part is important. Her view of leadership did not support older, positional leaders ordering around younger, pliable leaders. The older leaders would give counsel—not order. This was her reoccurring theme throughout the final four decades of her life. She concluded with her call to unity (an increasingly louder call as she got older) with counsel about the person of the leader, "Let us cultivate the pure principles of the gospel of Christ—the religion, not of self-esteem, but of love, meekness, and lowliness of heart" (White, 1923, p. 505).

The Spirit of Independence

Attending her last gathering of the world church, Ellen White kept herself busy as she made eleven presentations during the course of three weeks. She spoke on a range of topics from health reform to the publishing work to the necessity of strengthening the ministry to large cities to the more pressing question of the Loma Linda work. Her final presentation, made at 3pm on the last Sunday, was made too late to make it into the

General Conference Bulletin. There is a five-paragraph report at the end of the bulletin

highlighting the subject matter (taken from the letters of Peter) and the response of those

present (*General Conference Bulletin*, June 7, 1909). Her presentation focused on "a

close walk with God, steady advancement in the way of truth and holiness, constant

growth in grace, an ever-increasing desire and effort to save souls" (*General Conference

Bulletin,* June 7, 1909, p. 378). Apparently, from the report, the most emotional part for

her was when she reminded the people that God loved each of them.

One of her presentations, a few days beforehand, was entitled, "The Spirit of

Independence." Once again, she walked a tightrope between advocating for individual

right and conscience and initiative on the one hand, while reinforcing the need to work

together, to be consistent, and to "advance healthfully" (*General Conference Bulletin*,

May 31, 1913, p. 221). "It is not a good sign," she would remind the hearers, "when men

refuse to unite with their brethren, and prefer to act alone" (*General Conference Bulletin*,

May 31, p. 221).

Another warning shot, however, was provided for those occupying positional

leadership:

> [T]he leaders among God's people are to guard against the danger of condemning the
> methods of individual workers who are led by the Lord to do a special work that but
> few are fitted to do. Let brethren in responsibility be slow to criticize movements that
> are not in perfect harmony with their methods of labor. Let them never suppose that
> every plan should reflect their own personality. (*General Conference Bulletin*, May
> 31, 1913, p. 221)

Echoing words from earlier letters, she reminded those in positional leadership

again, "I have been instructed by the Lord that no man's judgment should be surrendered

to the judgment of any other one man" (*General Conference Bulletin*, May 31, 1913, p.

221). It was in this portion of her talk she again addressed her views regarding the "voice of God" and the "General Conference."

Her willingness to continue holding the tension between an ordered organization with the co-mingling of generations working together, while at the same time allowing for the movement of the Holy Spirit upon an individual is simply amazing. In her mind, there was no such thing as an either/or scenario. She held firmly to the both/and tension—a position that would allow advocates of one side or another to claim her as theirs. This was her last public statement to the worldwide church in session regarding this tension and specific issue. These kinds of statements made two years after the formal conclusion to the Kellogg crisis, along with her strong support of the organizational advancement for the health reform effort would serve as a steady reminder to those in positional leadership of how, as a leader herself, she would attempt to walk the fine line.

**Words of Greeting; Courage
in the Lord**

According to Moon (1993), two messages were sent with Ellen's son, Willie, to present at the 1913 General Conference session. It was during this session that some union presidents argued over the ministry of Ellen White. The arguments were quite heated, so much so, in fact, that the conversation continued after the session, primarily with Willie through letters. There is no doubt that the organization was beginning to say a final goodbye to her pioneers and founders, to those who had held such sacred influence. This anxiety gets ramped up when it comes to Ellen White.

Willie gave two presentations regarding his mother ("Confidence in God," *General Conference Bulletin*, June 1, 1913, pp. 218-221 presented on May 30, 1913; "On the Spirit of Prophecy," *General Conference Bulletin*, June 2, 1913, pp. 233-235

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presented on June 1, 1913), as well as another by former General Conference president, George I. Butler (May 26, 1913, "God's Messengers;" *General Conference Bulletin*, May 28, 1913, pp. 161-164). Thus, in this important conference, there were at least three presentations regarding the ministry of Ellen White and two counsels from her to those attending. With her first absence since returning from Australia, there was a growing concern about both her apparently looming death and the ability of the organization to move on. This explains as well why a medical report regarding her was given, as well as the reason why she couldn't attend. Her focus during this year of her life, according to her grandson Arthur White (1982), was on the output of her books. This is affirmed by the comments made by Willie regarding the reason for her absence during the opening session's time of prayer and testimony. "Tell our brethren," she passed on through her son,

> I feel perfectly clear that it is God's will that I shall remain at home and reserve what strength I have to help in the work of bringing my writings into book form, so that they can be published for the people. (*General Conference Bulletin*, May 16, 1913, pp. 5, 6, presented on May 15, 1913)

It was against this backdrop that the two messages were read to those attending. Both messages affirmed and uplifted while seeking to allay the anxieties of those present. Thus, she speaks of the "privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage" (*General Conference Bulletin*, May 19, 1913, p. 33). This would be her theme throughout both messages. She wanted the leaders to take their eyes off the challenges long enough to see "our great Leader" (*General Conference Bulletin*, May 19, 1913, p. 34). She hearkened back to the 1909 session and the work that could've been done but wasn't. She called each leader to examine their own lives, their own relationship with the God of the universe. She referred

to some who did receive the light from that session and the "transformation" (*General Conference Bulletin*, May 19, 1913, p. 34) they experienced, even to the point of bringing about a "spiritual reformation." She was ambivalent about those who were still resistant to the leading of the Spirit and yet, she could still express confidence in the direction of the organization. Her plea was to press on, to move forward, and to notice that God was leading the people.

Her second message was equally as balanced between lifting up of the hearts of the attendees and outlining the serious challenges that still appeared on the horizon. In this second message, interestingly enough, she spent two paragraphs affirming the significance of those who were now long in the work and, like herself, saw the end line. It was this affirmation for their place and necessary engagement that found a place in the hearts of those hearers. After reading the second message, more than any other facet of her message, this aspect was affirmed. And, not coincidentally, it was held sacred by some of the oldest present (J. N. Loughborough, G. I. Butler, and S. N. Haskell among others).

Again, she highlighted the center of the organization, the Word. However, she applied it to the dynamism of leading an organization in a very meaningful way, "We are to stand firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience" (*General Conference Bulletin*, May 28, 1913, p. 165). She also reminded the organizational leaders of the central mission and laments about how great it would be if the organization focused even more on those outside, those without the truth. And so, she challenged, exhorted, and

encouraged—all while seemingly knowing that this may be her last opportunity to address the world leaders.

It can be said between the years of 1874 until her death in 1915, Ellen White spoke more about leadership as the church experienced the explosive years of growth. The times in which she lived provided ample opportunity for her to speak, not just regarding issues directly spiritual in nature (theology) but regarding organization and leadership as well. The church during this time experienced transformation and her concern was that the church as an organization be ready to learn the necessary transformative concepts and practices to meet the challenge. This would require a true transformation at its core, as experienced through the shift away from a more legal view of the gospel to a more grace-oriented, Christ-centered experience. This transformation at the very core and center of the church experience would precede and feed the wider organizational transformation, culminating in the reorganizational transformation of 1901 and 1903. She would begin to prepare the church for its transforming future with her (and James') remarks about leadership in the 1870s.

Her focus, as was examined here, during these pivotal years of organizational history was trifocal in nature. It was first and foremost a focus on the person of the leader. The leaders of the organization would need to be transformed if the organization was to experience transformation (and not mere change). The shift from understanding the message as a doctrine to the message as a Person (accentuated by the 1888 General Conference session) comprised the central component of the requisite experience. If structures were going to be transformed, the leaders engaging in those structures were first going to need to experience personal transformation. Thus, her focus during this time

reflects what Quinn (1996) observed, "Only organic individuals can create an organic organization" (p. 6). What this would mean, on a more historical level, was that the movement toward "Righteousness by Faith" could be seen as laying the groundwork for the organizational realities the church would face 15 years later. Thus, A. V. Olson when examining this period (1888-1901), ties together the two elements and calls this era of the church, *Through Crisis to Victory: 1888-1901*.

If the foundation of each leader's experience were to be a personal, ongoing, relationship with Jesus, it would ground their very existence, not on the outward manifestations of his grace (church structure) but would allow the leaders of the church to be able to meet the organic realities of God's blessing being poured out through their experience and efforts. In other words, the necessary organizational transformative learning and efforts would flow out of their personal, ongoing, organic experience with God. Thus, she would not only speak about the necessity of this personal experience of transformation but would translate that into organizational transformation. This organizational transformation would require that leaders be willing to give up control, thus she spends a tremendous amount of time, as demonstrated above, speaking about this particular issue to those in positional leadership. The willingness to let go of controlling others stems from the leader's identity now grounded in the reality of a personal, ongoing transformative experience with God. The willingness to include those who would disagree on a "team" requires a group of leaders experiencing the requisite ongoing personal experience of Jesus in their lives. "If organizations must make deep change more frequently, so must the people who work in the organization" (Quinn, 1996, p. 6). Ellen White understood this because she experienced it. This transforming

experience with Jesus would move her to experience a transforming experience with

organization. "As early as 1894," Oliver (1989) observed,

> W. C. White had noted a pattern in his mother's counsel regarding institutions. He
> observed that his mother consistently counselled [sic] that church institutions should
> not be large, and that they should not be centrally governed by the General
> Conference or any other body at Battle Creek. (p. 114)

Thus, as examined above, while she believed in the necessity of organization and

the necessity of institutions, she warned that the power and authority of these places

could not be consolidated into one geographical or institutional location. The personal,

ongoing experience of leaders with Jesus would require a more diffused activity of

authority. Yes, it was necessary to communicate, to counsel together, to make decisions

as a team and yet, it was also necessary for the individual to have the requisite freedom to

pursue the calling of God in a particular location. This tension between the individual and

the organization she would experience firsthand during her years in Australia. This

experience of organizational dynamism would occur as the work in Australia went

through major revisions during her time there.

The third focus would find itself not on the individual leader nor on the

organization but on the relationship between the two. She understood that leadership

would set the tone for the organization. She also understood that this relationship between

the organization and the person was crucial to the experience of a "performance beyond

expectations" (Bass, 1985). While that performance is based on an ongoing personal

experience with Jesus, an experience where the Holy Spirit is active, nevertheless, it was

always going to be done in community, within the context of order. Thus, she could write

in 1896, "God longs to work through those to whom He has given capabilities for great

things. He longs to see those who occupy responsible places representing Him to the world" (White, 1923, p. 283).

When traced back, the actual movement for organizational transformation began as well in 1888 when it was voted to create "districts" for the purpose of delimiting General Conference Executive Committee members as to what areas each member would focus their counsel energies (Oliver, 1989). It was no accident that the church went through a theological transformation in the 1880s, leading to the early practices of organizational transformation during her experience in Australia in the 1890s, culminating in the worldwide organizational transformation that would commence in 1901. A unifying strand throughout these four decades of transformation would be the voice of a woman, gifted by God, continually opening up vistas for the change agents of the day to a new kind of leadership, one that would be transformational in nature, commensurate with the necessary organizational transformation to meet the needs of the evolving church.

Finally, to bring it closer to home, the combined energies of theological and organizational transformation derived from leaders experiencing spiritual transformation would be necessary for our local congregation. The lessons of these three transformative places required that our local congregational leaders would need to engage in an inward to outward experience that could encourage them along this path. As the point person for leading this project with our church, I found strength and courage from a faith tradition which, at much larger and broader levels, found itself seeking to articulate a vision of leadership that would serve ultimately (a) the purposes of God and (b) the organizational necessities related to growth. The ability to wrestle with the question of what kind of

leadership and not to let those discussions remain at mere theological levels but shift to very practical levels serve as a source of leadership strength. The willingness on the part of the emerging leadership during those formative years of the 1870s to rescind a decision because it was not aligned with the greater purposes itself demonstrated a transformational behavior and willingness to pursue at all costs. If we were going to follow those footsteps, we would find in our own heritage a story of courage.

CHAPTER III

A REVIEW OF THE LITERATURE

Introduction

Human beings at the ground of our foundation are beings of meaning. The *will-to-meaning* (Frankl, 1965) is partly what distinguishes the human species from all other species. This essence of humanity finds expression at both an individual and group level and extends into every facet of life. Fairhurst and Sarr (1996) apply this will-to-meaning by suggesting, "Leadership is about taking the risk of managing meaning" (p. 2). Weick (1995) shifts the discussion by describing the necessity of *sensemaking* in organizations, thus bringing forth the concept that organizations, equally at their foundational levels, seek meaning as well. Sensemaking entails the placing of stimuli into a framework that provides meaning to both. Perhaps a core question to ask is this: What does it mean to be a leader? How does one's definition of a "leader" or the process of "leadership" influence the integration of a new leadership theory, behavior, skill or attitude and the person's own inner capacity to apply that to his life? Thus, for this project, I have attempted to frame the question in the context of local congregational leaders attempting to begin the process of adapting a new model of leadership—the transformational model.

To extend this, moreover, it was through the process of entertaining these questions both at the individual and group levels that I hoped to initiate a deeper sense of renewal among the leaders of the Napa Community Seventh-day Adventist Church. For,

in the very process of initiating the discussion of each leaders sources for their mental

models of leadership and introducing the transformational model of leadership, I

anticipated a deeper sense of inner renewal for each leader, a sense that would be born

out through the process and demonstrated through their responses to the questionnaire.

Consequently, this chapter provides the theoretical foundation for the pursuit of

the project on two fronts. By examining literature both in the area of Implicit Leadership

Theory (Schyns & Meindl, 2005) and Transformational Leadership (Bass & Riggio,

2006), a strategy emerged that would contribute to the initial renewal of our leaders in the

congregation. Central to this contribution is the question of how the mental models of

leadership held by the participants either supported their attempts to integrate this model

or sabotage their attempts. How did their *a priori* meanings of leadership influence their

capacity to integrate a new model? And ultimately, how would these two foundations, as

they experienced them in the learning process, lead to an initiation of leader renewal?

After providing a brief overview of the literature related to Implicit Leadership

Theory, I will examine in rapid fashion various definitions for this emerging field, as well

as conclude this review with its significance for my own project. Afterward, I will

provide a more in-depth examination of the two major "fathers" of transformational

leadership, James MacGregor Burns and Bernard M. Bass, especially outlining how Bass

extends and expands upon Burns. Next, I will consider the questions of what factors

already present in organizations mediate the impact of implementing transformational

leadership. Also, I will briefly explore recent studies from organizational types closest to

those reflected in local congregations. Next, I will project possible areas of outcomes

discovered in the literature from the application of this theory. Extending the simple scale

of transactional/transformational, I briefly present the recent evolution of this model into

what is known as the Full-Range Leadership Theory, anticipating the work of the

Multifactor Leadership Questionnaire (MLQ) and ultimately, the instrument utilized as

part of this project, the Organizational Description Questionnaire (ODQ). I will conclude

this review with a brief outline of why this particular model was chosen for our church.

Implicit Leadership Theory

Four seminal works influenced the development of Implicit Leadership Theory.

The first work (Eden & Leviatan, 1975) focused on the question of raters and whether

their cognitive structures influenced their capacity to rate a fictitious organization.

Sampling 235 undergraduate and graduate students, the authors were interested in

knowing whether there was a correlation between the raters experience in leadership

environments and their responses. Deriving their question from Schneider's (1973) work

in implicit personality theory, they examined how the categorization of a target

influenced their ratings of the target. They discovered there were conceptual models the

raters brought into their ratings of the fictitious organization. Since there were no actual

behaviors observed or acted, it could be implied that perhaps what influenced the students

was not an objective observable behavior but a held mental model. Thus, they concluded,

"The respondents must have carried the patterned item covariance that produced the

factor structure into the data collection situation 'in their heads'" (p. 740). Rush, Thomas,

and Lord (1977) brought this result to their research regarding the internal validity of

leader behavior questionnaires. However, their focus became how the knowledge of

performance would influence raters. They found this "performance cue" contributed to

how they rated leaders. When the participants were given bogus information related to

the success or failure of a target (i.e., leader), they found the participants were influenced by these performance cues. In 1981, Rush, Phillips, and Lord took it a step farther by examining the effect time delay would have on the rater's perceptions at the moment of filling out the assessment. This study introduced both the question of memory and time as variables into the effectiveness of leadership behavior assessments (Schyns & Meindl, 2005). This question of assessment accuracy became a central question for researchers.

The second seminal work became central to what is identified by Wren, Hicks, and Price (2004) as the "Cognitive Approaches" to leadership (pp. 339-385). When it came to identifying a canon of modern leadership literature in this area of the socio-cognitive contribution to leadership, they included the work by Calder (1977). What Eden and Leviatan (1975) did to the world of leadership assessment, Calder would contribute to the question of leadership itself. What Burns (1978) would contribute from the world of political science, Calder would introduce from the world of social science. The door Calder opened in 1977 remains central to the examination of the question of leadership today. Whereas Eden and Leviatan's work opened the door for the relationship between mental models of leadership and how they impact the way we assess leaders, Calder's work would open the research community up to the inner worlds of understanding leadership. It is this inner world of understanding leaders and leadership that would serve as a basis for initiating the process of inner renewal, not first with behaviors, but assisting the participants in examining their own inner models and their corresponding sources.

Primarily, Calder, in his assessment of leadership research up to that point, sought to move research from a *first-degree* construction of leadership (p. 358), that is, using everyday explanations for the basis of leadership research, to a *second-degree*

construction, that is, a more theory based approach. For Calder, leadership is as much

inference as it is reality. This inference derives from a view of causality, a view of

explaining a behavior by a person. The basic understanding is that a person holds a view

of qualities that constitute a leader. Those qualities extend to a set of behaviors. For

Calder, the extending behaviors and the effects of those behaviors generate a set of

expectations regarding leaders and, repeated over time, become inferred. Using the

example of a group of janitors in Chicago, he identifies the creation of a set of qualities

that marked "leaders" amidst the janitors and the ensuing behaviors. This view Calder

identified as an *attribution theory* of leadership. Whereas Eden and Leviatan's work

would question the validity of leadership assessment, Calder's would call into question

the validity of "leadership" as a category at all. Calder observes:

> The meaning of leadership for a group is represented as a set of beliefs linking
> leadership qualities to specific behaviors. The individual has what amounts to an
> implicit theory of leadership. That is, he believes that personal leadership qualities
> produce certain behaviors and effects. These beliefs are at the core of the first-degree
> qualitative meaning of leadership. The individual uses his implicit leadership theory
> to interpret potential evidential behaviors and effects…That is, the belief that a
> certain leadership quality produces a certain behavior is transformed into the
> expectation that an instance of the behavior implies the existence of a quality. (p. 375)

Perhaps the best way to describe the contribution of the cognitive sciences came

by the pen of Phillips and Lord (1981). Their guiding question became how is "objective

leader behavior" translated into a person's own "subjective realities of leadership"

(p. 143)? Their research also began seeking to discover how those "subjective realities"

are formed in the first place and what are the sources for those realities. They wanted to

know how observers form meaningful perceptions of their social environment. What

became clear is that people carry notions of what leaders do and the outcomes leaders

will bring to the table and when those behaviors appear and the outcomes are fulfilled,

they are then understood as being a "leader." If the person is important to the outcomes of the organization, they are deemed a "leader." The level of a person's perceived involvement in the causal relationship determines the level of their leadership. In this respect, a person is more or less likely to be ascribed as a "leader" if that person has a strongly plausible explanation for either a behavior or an outcome. Lord, Foti, and Phillips (1982) would take another step by outlining what would become a *theory of leadership categorization.*

Identifying that up to that point in the early evolution of ILT that "relatively little attention" had been given to the underlying cognitive structures, Lord, Foti, and Phillips sought in this third seminal work to propose a paradigm of the cognitive structure. They combined the results of Rosch and Mervis (1975) from their work in *object categorization* and the influence of Cantor and Mischel (1979) from their work in *person perception* (p. 104) to the discipline of leadership. "The central premise on which our model is based," they outlined, "is that perceiving someone as a leader involves a relatively simple categorization (leader/nonleader or leader/follower) of the stimulus person into already existing categories" (p. 104).

The first work from Rosch and Mervis suggested the following: Cognitive structure occurs at both a *vertical* and *horizontal* dimension. The vertical can be divided into three levels, *superordinate*, *basic*, and *subordinate*. This identifies a degree of inclusiveness that is hierarchical in nature and the number of objects that can be included in the same category. Perhaps the best way to illustrate the distinction is this. At the superordinate level there is a little round orange object, identified as a "fruit." At the basic level the question is asked, "What kind of fruit?" An orange is the answer. But the

question goes one step farther: "What kind of orange?" This third level, the subordinate, suggests it is a Navel orange.

Beyond this, there is the horizontal level. At this dimension, distinctions are made in the categories created at the same vertical levels. Therefore, the categories at the superordinate, basic, and subordinate levels all are distinguished at their distinctive dimesions. Thus, at the superordinate level of what is round and orange may be a ball or a fruit. Thus the characteristics of what is round and orange comprise the *family resemblance*. She, however, introduced one more clarification. This element centered on the ability of an attribute (identified as a "cue") to distinguish between categories. This was named the *cue validity* (p. 107). In the particular example above, introducing the attribute, "edible," into the superordinate dimension of "round, orange," strengthens the ability of the observer to identify that it is not a ball. This is known as "high" cue validity.

But the insight from Rosch (1978) was not complete. Significant to their findings as well is the idea that categories could be increasingly more distinctive by defining them in terms of their most *prototypical attributes*. Rosch used the term *prototype* as a way of describing an abstract representation of the clearest samples of category membership. They found this helpful in understanding family resemblance structures among categories. This is important because it introduced the significance of examining the existing categories and the role those categories play relative to defining leaders. This concept of prototype would be significant for ILT research. The research summed up Rosch and her associates contribution this way:

> In summary, Rosch and her associates have developed a theory of categorization which describes the internal structure of categories (vertical and horizontal structure), explains how category members are related (family resemblance), suggests how stimuli are categorized (according to their prototypicality), explains how

categorization facilitates processing information about category members (cognitive economy), and shows how categorization could provide a basis for inferences based on limited knowledge of a member's attributes (perceived world structure). (p. 107)

What was proposed in the seminal work from 1982, became tested by Lord, Foti, and De Vader in 1984. They identified leader/nonleader at the superordinate dimension, the various types of leaders at the basic dimension, and at the subordinate level, types of leaders within the context of the specific basic level. To apply this to our own context, at the highest level of a cognitive category, the person identifies whether the object (other person) is a leader or nonleader. At the basic level of cognitive category, the object is an ecclesiastical leader. Finally, at the subordinate level, the object is not only identified as a leader (the superordinate category) and an ecclesiastical leader (the basic level) but now is identified as a local church pastor (the subordinate level).

They performed three studies to examine first, the correlation between family resemblance, cue validity, prototypicality, and diagnosticity and discovered a high correlation. The second study did not find a relationship between prototypicality and the reaction time for answering the assessment. The third study indicated that stimulus prototypicality "affected leadership perceptions, behavioral expectations and attributions of causality and responsibility" (p. 372). As it can be seen, they zeroed in on the question of prototype as a means of how an observer identifies a leader.

Within this framework of making sense of leadership, Meindl, Ehrlich, and Dukerich (1985) went on to explain that the idea of "leadership" "is a perception that plays a part in the way people attempt to make sense out of organizationally relevant phenomena" (p. 79). Their view became known as, *The Romance of Leadership*. This "romancing" appears as an inherent faith in the capacity, if not the actuality, of those people occupying the higher positions of formal organizational authority. They identify

this social construct as a means of influencing the perceptions and subsequent expectations people build about leadership. Central to their argument lies the attempt by people to attribute leaders as the primary cause for organizational events and occurrences. This social construct ignores other factors at play in the events and occurrences of organizations. Three of the four studies conducted examined business articles, dissertations, and business databases while the fourth involved a group of undergraduate students. Their conclusion was that throughout the industry of the business community, the notion "that leaders do or should have the ability to control and influence the fates of the organizations in their charge" (p. 96) was quite prevalent. Meindl (1995) followed up this study with another ten years later, specifically applying the romance of leadership as a social construction of followers.

While the above four studies provide a framework for understanding the development of ILTs, there have been advances in the application of ILTs to other parts of leadership research. As Kenney, Blasovich, and Shaver (1994) continued the search for leadership prototypes, Offermann, Kennedy Jr., and Wirtz (1994) began to seek out the content helping to explain ILT. Their results identified eight distinct factors of ILT: sensitivity, dedication, tyranny, charisma, attractiveness, masculinity, intelligence, and strength. These eight would launch a whole new wave of research regarding the specific content of ILT (Wofford & Goodwin, 1994; Bresnen, 1995; Kenney, Schwartz-Kenney, & Blascovich, 1996; Awamleh & Gardner, 1999; Epitropaki & Martin, 2004).

Two major shifts in the research began to take shape at the turn of the century. Fueled by Bryman's (1987) question regarding the generalizability of ILT to places beyond North America, Gerstner and Day (1994) and, most notably, Den Hartog, House,

Hanges, and Ruiz-Quintanilla (1999) began to examine the concept of ILT in other parts

of the world. The latter study concentrated on developing the idea of *culturally endorsed*

implicit theories of leadership (CLTs). This study, since that time, has become central to

furthering the work of ILT. In their study of 62 cultures, the GLOBE (Global Leadership

and Organizational Behavior Effectiveness) Research Program became the most

extensive research study across the globe in the history of leadership research. This

research remained focused on the content of the various CLTs held across the globe.

Reports continue to emerge from this mammoth work of over 170 investigators, from

over 60 cultures, with data from 17,300 managers in 951 organizations (House, Hanges,

Javidan, Dorfman, & Gupta, 2004). Two works have been published at this point,

containing almost 2000 pages of written reports.

A second shift occurred with Keller's (1999) report. Here she broadened the work

of Offermann et al. and extended it to examine how personality (e.g., the Big 5) can

influence these prototypical leadership characteristics. Keller's introduction of

personality would begin to open the door for the examination of the affective component

and how it influenced the shaping of ILTs. Picking up on the work of Hunt, Boal, and

Sorenson (1990), she would examine it again in 2003 by appraising how early childhood

experiences impact ILTs. Here, she sought to combine both the cognitive structures of

ILT with the emotional powers of attachment theory, to identify how attachment styles

(Bolwby, 1969; Bartholomew & Horowitz, 1991) influence the shaping of leadership

perceptions and expectations. She took the question of affective processing in leadership

perception to a different level through her outline. As Hall and Lord (1995) point out, this

affective processing can be influenced by group (and by extension, organizational)

processes as well. Her attempt stems from seeking out the question as to what contributes to individual differences in ILTs. She takes attachment theory as a theoretical foundation for explaining why the differences exist. Since the personal development of an attachment begins with a significant caregiver (Bowlby, 1969, where actually he identifies specifically the "mother," p. 3), leaders, and especially pastors, are viewed as "caregivers." Thus, there appears to be a direct correlation between how one is cared for (at infancy) and how one both leads and follows (Keller, 1999, 2003; Popper, 2004). What Keller suggests is that if we are going to better understand both the content and structure of ILTs, we must include attachment theory as part of the variants.

Berson, Dan, and Yammarino (2006) followed Keller's work by examining the question of attachment theory as a source of ILT. In fact, they followed the same line of investigation as to whether the variant of attachment styles could help provide clues into individual differences "in the content of implicit leadership perceptions" (p. 166). Specifically, while Keller (2003) examined the leader's perception, they examined the question of how the persons' attachment style was associated with others' view of their leadership potential.

By 2005, Schyns and Meindl would edit the work that would seek to tie 30 years of past research with new vistas for future research. The work examined the history of ILT research, the question of how information processing influences ILTs, the contents and generalizability of ILTs (including the question of gender and ILT), and possible questions for the future. This work now serves as a strong foundation for understanding this ever developing vein of leadership research.

What the above literature revealed specific to this project was the breadth and depth of the sources that may be active in our own leaders mental models of leadership. If they were going to experience a deepening sense of renewal, they would have to examine in some form or fashion this aspect of their own growth and development. These sources could serve as agents energizing or minimizing their own sense of leadership and their expectations, both for themselves and others. Whatever behaviors directed by the transformational model of leadership they would seek to implement would need to somehow be tied to both the mental models they possessed and the particular sources mentioned above. If they were going to more accurately assess the transformational organizational culture of the Napa Community Seventh-day Adventist Church, they would need to engage these sources for a period of time. Thus, as will be described below and in Appendix B, we would spend four of our twenty-four hours together addressing these underlying sources and their content.

Definition of Implicit Leadership Theory

To give a sense to the reader of the development of the ILT definition, I've outlined below a chronology of definitions. As Schyns and Meindl (2005) suggest, the various definitions provided in the literature are influenced by the traditions utilizing the theory (p. 19).

Eden and Leviatan (1975) name it as the "conceptual factors that the respondents brought with them to the measurement situation" (p. 738).

Phillips and Lord (1986) define it within the context of information-processing as, "a specific example of a general cognitive categorization process applied to social stimuli" (p. 34), specifically within the organizational environment.

Hunt, Boal, and Sorenson (1990), ILTs "are seen as personal constructs used to make judgments about leadership and effective/ineffective leaders or leaders/non-leaders" (p. 42).

Kenney, Schwartz-Kenney, and Blascovich (1996) identify ILTs as people who "have preconceived notions about which traits and behaviors typically are associated with leader categories" (1128).

Keller (1999) defines it as "the qualities and behaviors that individuals associate with the term 'leader'" (p. 589).

Epitropaki and Martin (2004) define it as "personal assumptions about the traits and abilities that characterize an ideal business leader. ILT's represent cognitive structures or schemas specifying traits and behaviors that followers expect from leaders" (p. 293).

Kroon (2005) defines it thus: "Implicit theories help to interpret stimuli and consequently provide meaning and finally, help to make sense of the world" (p. 336).

By 2005, Schyns and Meindl provide a wider definition as "the image that a person has of a leader in general, or of an effective leader" (p. 21).

Schyns (2006) says ILTs "are cognitive structures incorporating traits and behaviors that individuals associate with the word leader" (p. 189).

Porr and Fields (2006) suggest ILT "represents cognitive preconceptions of happenings as a result of leadership" (p. 653).

Berson, Dan, and Yammarino (2006) locates ILTs as "a process of being perceived by others as a leader" (p. 165).

What all these seem to suggest is that ILTs are unexamined mental images we

carry in our minds based upon a number of cognitive and affective systems that guide us in the process of determining our perceptions and expectations of leaders as well as their behaviors. The variety of definitions reveals the variables involved both in the creation of these mental models as well as the particular content.

Significance of ILT

The power of these ILTs could not be overlooked if our participants were going to experience a deepening sense of renewal for their own practice of leadership and for their own expectations toward pastoral leadership, and, more importantly, if they were going to more accurately assess our transformational organizational culture. This would be key if a cognitive dissonance was going to occur between the first assessment and the second. As Keller (2003) pointed out, "[t]he ultimate importance . . . lies in the possibility that they may influence interactions between leaders and followers in the workplace" (p. 141). A guiding thought for my work came from two statements by Schyns and Meindl (2005):

> An assessment of followers' implicit leadership theories could prove helpful in determining the potential need for '*followers training.*' Encouraging followers to reflect on possible 'errors' in their implicit leadership theories could improve the relationship between leaders and followers and may help followers to have more realistic expectations of their leaders. In general, training observers to be aware of their implicit leadership theories and helping them to make more realistic evaluations of a target can reduce the effects of negative biases in evaluation processes. (p. 15, emphasis original)

The second statement almost appears self-evident: "It seems easier for leaders to lead a group that has expectations in line with his/her behavior than to lead a group that has expectations he or she cannot fulfill" (p. 16, 17).

Offermann, Kennedy, and Wirtz (1994) suggest the significance of ILT for any leadership capacity or organization:

People's implicit theories do not simply appear, fully formed, out of nowhere. Rather, they are generated and refined over time as a result of people's experiences with actual leaders or descriptions of leaders. Given that people have different exposure to and experiences with leaders, there may be interesting and important differences in their implicit theories. (p. 45)

What these (and many other statements) helped me understand is that our implicitly held mental models of leadership must be consistently examined, if we are going to experience continued renewal in both the theory and practice of leadership. While Schyn spoke of followers, I believe it extends to leaders as well. The significance of what can happen, if organizations not only do the work of leadership but engage actively in the *being* aspect of leadership found great structure and strength from the above texts.

Perhaps, ILT can offer much in the way of charting a future path of growth when it comes to professional ecclesiastical evaluation (where they are held). Whether the evaluation process serves administrator, educator, office support staff, or pastoral ministry, ILT can provide a deeper examination into the renewal, motivation and expectations of all involved in the process, providing a clarifying measure into more effective leadership. As Weiss and Adler (1981) suggest, "Their implicit theories may accurately reflect an underlying social reality derived from years of experience in leader and/or follower roles" (p. 69). ILT can provide another path into both the process through which students in our theological educational training can be further screened as well as another avenue through which a match could be made between local congregations and pastoral candidates. When Kenney and his associates (1994) concluded their study of leadership prototypes, one of their observations can be of value to local congregations, especially when it comes to pastoral placement: "A leader needs to be aware of followers' general expectations" (p. 430). This aspect of ministry and leadership in local

congregations rarely engages at the deeper levels addressed by ILTs, but are generally

being addressed at rather superficial levels.

This section has given a brief overview of the development of ILT beginning with

the seminal work by Eden and Leviatan (1975) regarding the cognitive structures of

raters and moved to the social construction of leadership categories. This would serve as

a foundation for the introduction of Bass and Riggio's (2006) Transformational

Leadership model as a means of initiating the renewal process for the participants. To this

model I now turn.

Transformational Leadership

Perhaps the theme of Bass' (1985) landmark book, *Leadership and Performance*

Beyond Expectations, can serve as an appropriate message for leaders at all levels in

religious organizations. If there is something that can be said about the affect Jesus had

upon people, it is that he led and performed far beyond the expectations of those in his

day. Ciulla (2004) suggests in her description of Burns' work, "His theory of

transforming leadership rests on the ongoing moral relationship of leaders and followers"

(p. xv). What other organizational type in the world finds their core as this "ongoing

moral relationship?"

Tourish (2008), in his critique of transformational leadership, names it as the

"dominant theoretical approach" (p. 523) to the leadership domain in recent decades.

Nielsen, Randall, Yarker, and Brenner (2008) utilize transformational leadership in their

study below "due to its dominant position in high quality leadership research" (p. 16).

Barbuto and Burbach (2006) claim it is "among the most researched" (p. 16) of

leadership theories over the past 20 years. Spreitzer, Perttula, and Xin (2005) identify it

as a "new paradigm for understanding leadership" (p. 205). The evidence in the field suggests the influence and impact of transformational leadership remains strong in every aspect. This section begins by examining the "founding fathers" of transformational leadership, James McGregor Burns and Bernard M. Bass, outlining each contribution and briefly contrasting their contributions. After this, I will give the broader context

Founding Fathers of Transformational Leadership

Without exception most would consider the beginning of the transformational journey commencing with the landmark work done by Burns (1978). In the opening pages of his seminal work, Bernard Bass (1985), himself a towering figure in the work of transformational leadership research, dedicates the report of his findings to Burns. Reflecting 20 years later upon the journey of research and development in transformational leadership, Bass (1999) again recognizes the seminal nature of Burns' work. While all roads may or may not lead to Rome, all honest research and application of transformational leadership lead back to Burns' work. Suffice it to say that Burns approaches the question of leadership (what he would identify as "one of the most observed and least understood phenomena on earth," p. 2) through the eyes of political science. He attempts to unite the role of leadership and the role of follower together conceptually and to retool both "in the structure and processes of human development and political action" (p. 3). Thus, when he examines leadership against the background of human development and political action, he deploys the methodologies of both, to a certain extent. By examining leadership through the dynamism of conflict and power on the one hand and human needs, on the other, he builds a bridge between the outer work of leadership and the inner needs of human beings.

Perhaps cognizant of the activity of the 1960s on university campuses, he asserts that the judgment of effective leadership must be measured by the degree of resultant social change and the satisfaction of human needs and expectations. When Burns speaks of human needs, he has something specific in mind. After delineating the concepts of want and need, Burns goes on to introduce the reader to the works of Maslow. Maslow's famous hierarchy of needs serves as a dominant way of assessing the effectiveness of leadership for Burns.

Burns also includes the social forces shaping leadership. Again, Burns realized that leadership as a role did not form in a vacuum. However, arguably the most enduring part of his book are parts III and IV where he argues from his background of political science the distinction between "transforming" leadership (he never does use the word "transformational" either here or in his later work) and transactional leadership. In the first section he identifies four different fields of leadership: intellectual, reform, revolutionary, and heroes and ideologues. Perhaps a contradistinction to this, in his section on transactional leadership, he identifies five fields: opinion, group, party, legislative, and executive.

Transactional leadership "occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things" (p. 19). The kind of exchange can vary but the fact that one party forms a relationship merely to receive something from the other serves as the central thrust of his description. This model can be contrasted with transforming leadership. The latter leadership "occurs when one or more persons *engage* with others in such a way that leaders and followers raise one another to

higher levels of motivation and morality" (p. 20). Even in his use of language, deeper insight can be observed.

First, the difference in verbs (highlighted by his emphasis in the latter description) reveals the nature of the relationship. For the first, it is the notion of taking initiative. There is not as great a personal investment at the outset than there is implied with his verb for the second, "engage." There is a difference in the kinds of relationship between a leader living out of a transactional paradigm and a leader living out of a transforming paradigm. This was not lost on Burns by any means, but was actually central to his argument.

Secondly, whereas the first description occurs when "one person" goes forth, Burns views transforming leadership as gathering multiple people. While transactional can adequately serve individual purposes and goals, the implication by Burns is that transforming leadership must be the leadership activated for the group. By extension, where organizations are involved, transforming leadership serves far more adequately than the former.

Finally, the purpose of transactional tends to be an exchange of things and once the exchange is completed or satisfied, the relationship ends. Contrasted to this, transforming leadership mutually benefits all parties involved to the extent that morality and morale climb higher and higher. This kind of relationship affects not only the quality of the work involved but the quality of people involved. There is a deeply intrinsic nature to transforming leadership, according to Burns.

It can be understood why Burn's work would capture the imagination of practitioners and leaders across the globe even today. One of those attracted early on was

Bernard Bass. Bass, at that time professor of Organizational Behavior at SUNY-Binghamton, New York, upon reading Burns' work in 1979, Bass was "hooked" (Hooijberg & Choi, 2000). His first work in transformational leadership began in 1980 in South Africa. It was there one of the participants spoke about one of his managers who had gotten him to go beyond even this participant's own expectations. It was that notion where the birth for the title of his landmark work in 1985 emerged.

What Bass proposed in this work was that there must be "more carrot and less stick" (p. xiii). The inner motivations of those placing trust in leaders must become elevated to the highest levels of maturity and engagement. Ordinary, as he would reflect later (Hooijberg & Choi, 2000), became the key distinction. This is why "beyond" became so significant. Bass was not interested in merely the ordinary. He wanted to know what took people to higher levels of engagement in their work. His strong belief was that another concept needed to emerge to support this move. The question he shifted to examined what kind of leadership must be expected at this stage of organizational development in organizational history.

Bass (1985) identified three ways his work varied from Burns. First, learning from the responses to Burns' work, Bass examined the necessity of going beyond the question of Maslow's highest order need, self-actualization. Echoing what Maslow would come to admit later, Bass would advocate that the highest-order need would be serving a cause that transcends the individual. A second difference from Burns' work focused on the question of outcomes. Burns described the effects of transforming leadership as the presence of upwardly mobile social and moral benefits. Bass did not make this distinction. The question for Bass focused on the effects of the followers, period, whether

the affects elevated or decreased the benefits. Therefore, for Bass, Hitler could be understood as "transformational." Critics would later refer to this as the "Hitler problem" for Bass's work (Tourish & Pinnington, 2002; Ciulla, 1995). A final difference between the two stemmed from the early distinction that Burns held of transactional leadership being at one end of the spectrum and transforming leadership at the other end. Bass, on the other hand, understood leaders exhibiting a kaleidoscope of patterns within both frameworks, but at varied levels. Whereas Burns could be understood as exclusionary, Bass demonstrated an inclusionary model. This inclusion would ultimately lead to the full-range theory developed by Avolio and Bass (1991).

Khanin (2007), in his work contrasting the directions of Burns and Bass, suggested that the two variant contexts from which their particular theories of transformational leadership arose provided "boundary conditions" for their application. Consequently, when the model is adopted, it must be adopted critically. I would also add an observation regarding how the distinction focuses on their particular disciplines. As a political scientist, Burns may have been more concerned about articulating a wider, more philosophical base in his observations and assertions regarding leadership. As an organizational psychologist, Bass was more interested in developing a rigorous and thoroughly tested methodology as the foundation for a wider theory. Whereas Burns emerges from his study of Western history with a set of wide-angle observations, Bass takes those observations derived from the political science field and finds a way to apply them to organizational psychology.

One of the key elements in this emerging version of Bass' transformational leadership, based upon House's work (1976), became charismatic leadership (Bass,

1985). This would serve as one of the original components of transformational

leadership. Others would include inspirational leadership, individualized consideration,

and intellectual stimulation. Over time, charismatic became part of the idealized

influence component. These four would be absorbed into what Antonakis and House

(2002) would refer to as the "flame bearer of the movement"—the Full Range Leadership

Development (FRLD). The inclusion of this component (while removing the earlier

"charismatic") intended to speak to the moral necessity to strengthen the model (Avolio

& Yammarino, 2002). Still others identify a five-component model (Sosik & Megerian,

1999; Cole & Bedeian, 2007), where charisma is considered as well as idealized

influence.

How would Bass distinguish between transactional and transformational

leadership? "The transactional leader works within the organizational culture as it exists;

the transformational leader changes the organizational culture" (Bass, 1985, p. 24). The

outcomes demonstrated by this statement reveal that indeed, transformational leaders are

involved in transforming the organization from one place to another while transactional

leaders seek to work within the already existing framework. Ten years after his inaugural

work, Bass spoke of the distinction, reinforcing what was mentioned above.

> When ordinary expectations are laid out, and ordinary effort and motivation are
> exhibited by the follower in exchange for fair compensation, transactional leadership
> has occurred. However, the key adjective in this exchange is the term ordinary. . . .
> Transformational leadership augments transactional leadership. . . . Transformational
> leaders ask followers to look beyond their own self-interests and focus on the big
> picture. Transformational leaders challenge followers to aspire to what can be, rather
> than the current practicalities. It's an attempt to carry people beyond their own self-
> interest and strive toward the achievement of transcendental goals. Followers are
> concerned with what is good for the group, for the organization, for society. (Weese,
> 1994, p. 182)

Antecedents of Transformational Leadership

Examining the antecedents of transformational leadership, Bass (1985) identified

three domains that can influence the capacity for the emergence of transformational

leadership: the external (historical, social, economic, and cultural), organizational (task,

superiors, peers, and subordinates) and the individual (personality and values). These

domains would serve as a research platform for study over the next twenty years. How

would these mediate the effectiveness of transformational leadership? Yet, almost twenty

years later, Bommer, Rubin, and Baldwin (2004) would admit that research regarding

antecedents was still limited. Barbuto and Burbach (2006) assert that even now, 20 years

after its inception, despite the popularity of transformational leadership, "researchers

know much more about its outcomes than about its antecedents" (p. 51).

For transformational leadership to become more effective and for understanding

the challenges related to the adoption of such a model, both the personal and situational

antecedents must be examined. This is not only essential for researchers in the field of

transformational leadership but for practitioners as well. Antecedents represent the forces

that pre-exist or influence the capacity for transformational leadership to either emerge or

submerge. The movement is from the identified antecedent toward transformational

leadership. They are: social, psychological, organizational, personality, cognitive, and

follower.

Social

Liden and Antonakis (2009) stated that only in the past ten years has context

become part of psychological leadership research. In their introduction for a special issue

of *Human Relations*, they called for more research which includes context and introduced

what they considered examples of leadership research that made this connection. For example, the question of social distance (the differences brought about in social interactions between leader-follower due to hierarchical constraints) as it influences both transformational leadership perceptions and behaviors reported in Cole, Bruch, and Shamir (2009), they identified as an example of contextual analysis. Specifically, they argue that while historically there have been other contextual elements considered (team, organization) they encourage readers to include social network issues focused upon the nature of relationships between people within and between organizations.

Zohar and Tenne-Gazit (2008), when sampling 45 platoons of Israeli infantry soldiers, intended to assess how the social network of the group impacted the influence of transformational leadership perceptions. They anticipated the influence of transformational leadership upon climate strength would be impacted by the "density of a unit's communication network" (p. 748). This density can be defined as the number of direct relationships a person has within their network compared with the number of possible relationships that exist. How did this density influence transformational leadership's effect on climate strength? The results indicated there was some influence of network density on transformational leadership, though not significant.

Humphreys (2005) examined history to identify how context influenced the effectiveness of transformational and servant leaders. While examining both Greek history and Native American history, he asserts that while transformational leadership works better in dynamic environments, servant leadership appears more appropriate in more static environments. Exploring the military retreats of Xenophon (a Greek military leader) and Chief Joseph (an American Indian in the Northwest), he concludes that

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context does impact the capacity for transformational and servant leadership to be effective and that Xenophon's transformational style would have worked better than Chief Joseph's servant style in achieving organizational goals due to the dynamic context.

There are some like Currie and Lockett (2007) and Tourish (2008) who understand the wider social need to create the concept of the singular leader. These researchers picked up the earlier argument of Meindl (1985, 1995) when he spoke of the "romance of leadership." There are two parts to this argument. First, there is the underlying dissatisfaction to what is perceived as a return to the "Great Man" theory of leadership. Central to their critique of transformational leadership, Currie & Lockett assert: We "make a case why moral, participative, and professional dimensions of leadership are relevant for the public services context" (p. 342). The implication here is that transformational leadership is not participative. They do admit, later, however, there might be some overlap.

Secondly, there is a sense that transformational leadership "infantilizes" (Tourish, p. 523), that is, reduces the significance of, the whole idea of followership. As for the data, he argues, "Plentiful research has ascertained that leaders and followers frequently entertain rival narrative constructs of what is happening in their organizations, how important it is, and—perhaps most crucial—what they should do about it" (p. 524). He continues by asking the following question:

> What if leadership has no essence but is realized anew in each social situation and must be understood as a struggle for meaning in which each time one discursive ambiguity is put to rest, a fresh one steps forward to take its place? (p. 524)

The point here is that a wider social need may influence the ability of transformational leadership to emerge.

Psychological

Widely written about in the popular literature, Barbuto and Burbach (2006) assessed the relationship between emotional intelligence and transformational leadership with elected officials in the United States. Their study showed transformational leadership shared variance with self-perceptions and rater-perceptions of transformational leadership. While other studies prior to theirs were based solely on self-report data, the authors performed a multiple source data collection for their study. They asserted that the five aspects of emotional intelligence (self-awareness, internal motivation, interpersonal skills, mood regulation, and empathetic response) would all positively relate to transformational leadership. By assessing the relationship between 80 elected leaders and their staff, they were able to determine that there is a correlation between each of the aspects of emotional intelligence with each component of transformational leadership, though there is a range of variance regarding their correlation.

As Moss (2009) indicates, there are several internal factors that impact transformational leadership. While his focus was on regulatory focus theory, he also assesses self-esteem, attachment style, belief in a just world, and work engagement. *Promotion focus* is considered the direction of attention toward one's aspirations and followers are more likely to tend to this focus when they experience a sense of security. In this study, Moss examined the relationship between the presence of transformational leadership in the supervisors and the followers' own regulatory process (ability to be promotion focused). Specifically, Moss suggested that promotion focus should moderate the positive association between visionary leadership (one behavior of transformational leadership) and the work engagement of others. His findings did substantiate the concept

that the visionary part of transformational leadership does invigorate employees' vigor; however, this relationship diminished as promotion focused subsided.

Seeking to assess the relationship between transformational leadership and cynicism about organizational change (CAOC), Wu, Neubert, and Yi (2007) examined a Chinese organization undergoing major organizational change. The authors reported that transformational leadership is negatively related to employee CAOC and that perceptions of group cohesion influenced the relationship between transformational leadership and CAOC. The higher the perceptions of group cohesion, the more effective transformational leadership became in influencing CAOC toward a more positive attitude. Also, informational and interpersonal justice partially mediated the transformational leadership-CAOC relationship.

How much influence does people's perceptions of being connected with others in their work environment impact the capacity for transformational leadership? This question Epitropaki and Martin (2005) studied with data from over 500 service employees. Believing that transformational leadership would have a positive effect on organizational identification for employees, the authors primarily wanted to know how their separateness-connectedness perception influenced that relationship. They hypothesized that when separateness was high, transformational leadership would have a stronger positive impact on employee organizational identification. Conversely, they also hypothesized that when connectedness is high, transactional leadership would hold a strong positive relationship with organizational identification. With all the variables they were measuring, they concluded that the separateness-connectedness factor did not significantly impact transformational leadership but did impact transactional leadership.

They also reported there was significant interaction between transformational leadership and employee affect (positive/negative).

Finally, just a note regarding the Popper and Mayseless (2003) study. While it is outside the purview of this review, it does serve as one of the "canonical" pieces related the question of affective antecedents. Taking a page from the developmental processes school, they seek to apply parenting principles to transformational leadership. They develop this analogy, providing testable and verifiable propositions for further study. They do this for a number of reasons. However, one of import is to "highlight the developmental aspects of good leadership" (p. 42). Essentially, they demonstrate how the attachment styles of followers influences their perceptions and how transformational leaders can utilize the taxonomy to better influence their followers.

Organizational

A leader balances the factors of antecedents, the wider culture, the inner self, and the organization to which they are a part. There are organizational moderators that influence the capacity for transformational leadership to find a sustainable presence. Wright and Pandey (2009) examined the question of structure and specifically, how does hierarchy influence transformational leadership? Specifically, they explored the question of organizational hierarchy, communication, and formalization for their affects on transformational leadership and organizational performance. The researchers reported that the more hierarchical the organization's structure, the lower the presence of transformational leadership and the lower lateral/upward communication within the organization, the lower the presence of transformational leadership. Organizational formalization had little effect on transformational leadership.

In a similar vein, Bruch and Walter (2007) studied 448 managers in Sweden, seeking the relationship of hierarchy to transformational leadership. The outcome they sought to measure was job satisfaction. How does hierarchy influence the relationship between transformational leadership and job satisfaction? They concluded that "hierarchy constitutes a boundary condition both for the occurrence of specific TFL [transformational leadership] behaviors and for the effectiveness of such behaviors in strengthening followers' job satisfaction" (p. 720). Surprisingly, they assert that higher levels of organization seem to provide a more favorable context for transformational leadership than lower levels.

Keller (2006) studied the type of work variable within the organization. Investigating research and development (R&D) firms, he proposed that the type of R&D work would influence the effectiveness of transformational leadership, specifically the charismatic and intellectual elements and the impact on team performance. The results were mixed. Sector-specific types of work influenced the effectiveness of transformational leadership, while other types of sector-specific work appeared to not be as significant an influence.

Similarly, Colbert, Kristof-Brown, Bradley, and Barrick (2008), assessed the relationship between CEOs and VPs from 94 top management teams to determine how goal importance congruence impacted the presence of transformational leadership. Colbert and her team scrutinized the relationship between CEO transformational leadership and VP attitudes and performance, asserting that this relationship is mediated by dyadic goal importance congruence. The results demonstrated that while the relationship between CEO transformational leadership and VP attitudes were affected by

dyadic goal importance congruence, VP performance was not.

Boerner and von Streit (2005) conducted research with 22 professional German symphony orchestras in an attempt to delineate the mediating role cooperative climate might have in the relationship between the degree of a conductor's transformational leadership and artistic quality. Their assertion was this: a conductor's transformational leadership style will only have a positive effect on artistic quality if there is a high cooperative environment in the group. Their results revealed that their assertion had to be moderated a bit. Rather than the presence of a main effect, there was an interactive effect of transformational leadership. The difference is this. A *main* effect serves as the primary cause for the artistic quality. This was not verified. The interactive effect was verified, thus indicating that unless there was the presence of a cooperative climate in the group, transformational leadership would not have been as effective in creating artistic quality. Transformational leadership was not an independent variable.

Personality

Judge and Bono (2000) introduced the question of how the Big Five (Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness) personality factors moderate transformational leadership. The question of how personality influences the practice of transformational leadership has grown through the years. As Rubin, Munz, and Bommer (2005) note, while most research has focused upon the outcomes of transformational leadership, relatively little has been spent on the underlying basis for the behavior. As they state it, "Put simply, researchers know very little about why some leaders engage in transformational leadership behavior and others do not" (p. 846). This question gets to the heart of the personality-

transformational leadership relationship. Extending the work of Judge and Bono (2000), Rubin and his colleagues hypothesize that "leader agreeableness is positively associated with leader transformational behavior" (p. 848), as well as leader extraversion, and positive affectivity.

Rather than looking from the position of the leader, Schyns and Sanders (2007) examined the question of how the Big Six (adding Emotionality) influence the *followers'* perception of transformational leadership. The authors hypothesize that, as with the leader, so with the follower—there are positive correlations between the personality of the followers and their perception of transformational leadership.

Personality research, however, has not confined itself to the "positive" side of personality. *The Leadership Quarterly* dedicated its June 2007 issue to the question of "destructive leadership." Rosenthal and Pittinsky (2006) examined the question of the narcissistic personality, while Khoo and Burch (2008) examined what they identified as the "dark side" of a leadership personality. There is a distinction to be made. In the first study, they examined the subset of a narcissistic personality (grandiosity, arrogance, self-absorption, entitlement, fragile self-esteem and hostility) against the backdrop of transformational leadership and concluded that a narcissistic leader could practice transformational leadership.

Khoo and Burch claim their report as one of the first to suggest a relationship between "histrionic" personality and transformational leadership. This histrionic personality they examined through the lens of dysfunctional dispositions, which were specifically created for the workplace. The instrument they used considered certain personality disorders, divided into three particulars: "moving away from people,"

"moving against people," "moving towards people" (p. 88). The conclusion demonstrated correlations between certain personality characteristics and certain behaviors of transformational leadership. For example, there was a positive relationship between the "Mischievous" personality dimension and the Inspirational Motivation component of transformational leadership. Another interesting finding was that, under the "moving against people" theme, one element, Bold, was the strongest positive predictor of transformational leadership. This study demonstrated that there is a danger of leaders, while possessing certain personality traits that can be supportive of transformational leadership, can just as easily utilize those traits for what Bass and Steidlmeier (1999) and others identified as "pseudo-transformational."

Cognitive

Having examined the antecedent of the psychological (affective) domain of the leader, it is also imperative to recognize how the cognitive structures influence the capacity for transformational leadership. Tickle, Brownlee, and Nailon (2005) contend that a leader's epistemological beliefs (core beliefs about knowing and learning) also shape the leaders capacity for transformational leadership. The assertion is that those who practice transformational leadership hold a different set of epistemological beliefs than those less inclined to practice.

While Tickle et al. examine the epistemological beliefs, Allen and Wergin (2009) tackle the cognitive question through the lens of human development, specifically applying Erik Erikson's (1959), Daniel Levinson's (1977), Paul Baltes' (1998), Albert Bandura's (1977), and Robert Kegan's (1982) models of cognitive development. What I found pertinent for my own project were the reasons the authors gave for why adult

development should be connected. First, participants enter the leadership development process at different points in their development. Second, "reflection on the people, events and opportunities that have shaped" (p. 4) them is a valuable and significant activity, looking forward. Finally, leaders must understand those forces motivating people extend down into their developmental histories. In their overview, they demonstrated through argument how each model could apply to transformational leadership understanding, while providing implications for future leadership development programming.

Kark and Van Dijk (2007) examined the relationship between values and the leader. Are there certain personal values consistent with supporting transformational leadership? Among a number of variables, the researchers proposed that a leader's values and motivation to lead (MTL) mediate the capacity to carry out a transformational/transactional style of leadership.

Meanwhile, Cerni, Curtis, and Colmar (2008) sought to test the relationship between information processing and transformational leadership among experienced school leaders. This information process involves two components, the rational and the experiential. They suggest that both sets of processes can be useful for leaders. The rational when dealing with more problem-solving issues and the experiential when dealing with the human component. Interestingly, they discovered a strong positive correlation between the more rational processing path, while they discovered a weak correlation with the experiential processing (involving a combination of practical, social, and emotional behaviors).

Concluding this particular antecedent, I would like to draw the reader's attention to what may be considered the groundbreaking work on this relationship between the

constructive theory and transformational leadership. Just two years after the publication of Bass's work, Kuhnert and Lewis (1987) began the conversation regarding the relationship between the transformational/transactional construct of leadership with the constructive/developmental theory of human personality. Here they introduce the influential work of Robert Kegan (1982) into the variable construction of the transformational leadership model as way of leading. The basic premise of Kegan was that humans construct a subjective understanding of the world and the events of life as opposed to experiencing a purely objective reality. These constructions shift the concern to the question of how the various stages of development influence the capacity to construct various leadership meanings throughout the lifespan and how these constructions influence leader identification. These stages ultimately influence the capacity of a person to lead, including their capacity to enact transformational leadership.

Follower

The final antecedent considered relates to the followers themselves. A leader cannot lead without followers. The question becomes, "How do followers influence the capacity for transformational leadership?" This was part of Burns' (1978) original question and became a focal point of researchers. Zhu, Avolio, and Walumbwa (2009), in studying followers and supervisors from a diverse range of industries in South Africa, determined there is a mediating role of followers with transformational leadership. Similar to the results Rubin (2005) and his colleagues reported above, there is a strong correlation between effective transformational leadership and followership. Additionally, transformational leadership has a more positive effect on work engagement when "follower characteristics are more positive" (p. 590).

McCann, Langford, and Rawlings (2006) discovered that when followers held beliefs of awe and inspiration, there was a positive effect of transformational leadership on follower commitment. Taking into account the question of psychology, Howell and Shamir (2005) assert that a follower's self-concept will have an impact on the capacity for a transformational leadership relationship within the group. Finally, Hetland, Sandal, and Johnsen (2008) report from their study of the relationship of the followers' Big Five personality factors to transformational leadership that high agreeableness and low neuroticism were associated with the occurrence of transformational leadership.

Organizational Types

Various studies have been conducted examining the question of how organizational types impact the operation of transformational behaviors. I identified at least eleven studied within the past five years: military, industry (e.g., industrial R&D, manufacturing, and auto), education, government, religious, nonprofits, health care, financial, hospitality, political science, and spirituality. Three are of particular interest, as they intersect with local congregational life: religious, spiritual and nonprofit. I will briefly share what the literature reveals about transformational leadership and these three organizational types. I have separated the first two for one simple purpose: The "religious" type looks at the question of the relationship between transformational leadership and religious organizations. The "spiritual" examines the question of the relationship between this emerging significant factor in organizations and how it relates to transformational leadership.

Religious

This section will be divided into three areas: the question of transformational leadership and pastoral effectiveness (leader-centered), the relationship between transformational leadership and the congregation (organization-centered), and finally, the impact transformational leadership can have upon members (follower-centered). Carter's (2009) study brought together three components: personality, spirituality and transformational leadership. Her study illustrated that there is "significant" correlation between transformational leadership with pastoral leader effectiveness, while only one component (individual consideration) was a "significant" predictor of pastoral leader effectiveness. Significant to this study is that two of the three instruments were self-rated while the MLQ was observer rated. Essentially, Carter correlated how pastors perceived their own personality and spirituality while the members rated the leadership style. Carter makes some observations regarding "best fits" for pastors demonstrating transformational leadership. She asserts that these kinds of pastors work well "in constantly changing" environments and with highly educated people, as well as during times of "church growth, change or crisis" (p. 270).

Conducting two studies in Germany, Rowold (2008) examined the effect of pastors demonstrating transformational leadership on the members. Specifically four follower indicators were measured for their correlation to transformational leadership: followers' extra effort, effectiveness of their particular work group, their satisfaction with the leader, and their job satisfaction. The results indicated there was a positive correlation between the levels of each indicator with the perception of transformational leadership.

He went further, however. He wanted to examine the effect on the congregation as a whole and the one indicator chosen centered on congregational satisfaction with the worship service. Again, there was an existing correlation. In each of the five indicators, there was significant positive correlation. Followers' extra effort, group effectiveness, leader satisfaction, job satisfaction and worship service satisfaction were all seen as positively influencing the style of transformational leadership.

Finally, Knudsen's (2006) research examined the congregational impact of transformational leadership on Wesleyan churches in the United States. He specifically examined transformational leadership and the relationship to a growing church. However, his study was unable to detect a correlation. Contributing to this conclusion was the fact that over 98 percent of the pastoral workforce self-identified themselves as "transformational leaders" utilizing the MLQ self-assessment instrument.

Spiritual

Reave (2005) traced 150 studies discovering that the core of spirituality (ethics and morality) is directly correlated to transformational leadership. By examining the research on spirituality and leadership, she looked to extract from the leadership research any important elements that are commonly emphasized in spiritual teachings. After examining those elements, she noticed that two of the four components rated strong for common spiritual teachings: idealized influence and individualized consideration. When she examined the specific values of integrity, honesty, and humility, she found them closely aligned with transformational leadership values. When she identified the spiritual practices of showing respect for another, demonstrating fair treatment, and expressing

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care, again she found remarkable correlation with transformational leadership practices. The connection between spirituality and transformational leadership was unmistakable.

Considering the power of storytelling as a spiritual experience, Driscoll and McKee (2007) suggest that leaders integrate a storytelling into their environments that contain a moral and spiritual component, drawing members to connect to a larger community and higher purpose. Because of the high (and elevating) nature of transformational leadership, the authors posit that leaders, as part of their transformational style, could encourage the members through the art of storytelling in a way that reminds them of the ethic and spiritual foundations of humanity. Citing other studies, they assert that both ethical and spiritual leadership are crucial to the long-term success of organizations. In other words, it is inherent in a moral sense for there to exist an ethical component to leadership and since transformational leadership is first and foremost ethical, it naturally lends itself to the spiritual.

Sampling a group of 144 teachers of prominent high schools in western India, Krishnan (2008) sought to measure how transformational leadership influenced karma yoga (duty orientation) and spirituality (oneness with all beings), along with organizational identification and commitment. The results of the study demonstrated that transformational leadership did positively influence karma yoga and spirituality and organizational identification. What the authors conclude is that transformational leadership can address both follower needs (karma, yoga, and spirituality) and organizational needs (organizational identification and commitment).

Finally Boorom (2009) took the Spiritual Leadership Theory (SLT) developed in the early 2000s by Louis Fry (2003) and sought to discover how the variables of the

model related to transformational leadership. Using a sample group of leaders and followers, the author discovered the transformational leadership style as perceived by the followers helped explain the SLT variables. There was a direct correlation between transformational leadership and the Spiritual Leadership Theory .

Nonprofit

The Rowold and Rohmann (2009) study focused on singers in a German choir asked to rate their conductor. What they found in their research was that the singer's perception of the conductor as a transformational leader coincided with their positive belief about the choir. The emotions of the singers were directly tied to the transformational leading of the conductor and more positively responded to this style of leadership as opposed to transactional leadership.

Three variables were included in Trautmann, Maher, and Motley's (2007) study: manager's learning strategies, organizational leadership practices, and the context of the nonprofit sector. Examining various levels of the organization, they tested each of the four strategies of learning with transformational leadership. The specific four categories of learning are defined as action, thinking, feeling, and accessing others. After testing these four and their relationship with transformational leadership, only two learning styles were highly predictable for influencing transformational leadership—learning through thinking and learning through action. What the authors learned is that a variety of strategies for learning from experience in the nonprofit sector has a significant positive relationship with transformational leadership.

What about innovation in nonprofits? That was the question Jaskyte and Dressler (2005) tested in a nonprofit sample from human organizations in Alabama. Their central

concern posited that cultural consensus and organizational values would be important predictors of organizational effectiveness. One of the control variables they measured was leadership (along with size). This study demonstrates the confusion still existing in the literature. This confusion centers on the use of the term "transformational leadership." The authors of this study, when defining the term, while utilizing Bass (and not mentioning Burns), also applied other characteristics not found specifically in Bass. This confusion is supported as well by their use of an instrument to assess transformational leadership, the LPI (Leadership Practices Inventory), from Kouzes and Posner (1993). Using that instrument, they were able to determine that organizational innovation in their nonprofit sectors studied was influenced by leadership style.

Internal Influence

The relationship of these six antecedents cannot be underestimated in both the understanding and practice of transformational leadership. The influence of the wider culture provides a window into pre-existing values and practices that can influence the effectiveness of transformational leadership that go far beyond the immediacy of the organizational type. The psychological world of both leader and followers interact in such a way that often what may be present in transformational leadership situations are not only what is seen but in what is unseen. The organizational realities present can impact the effectiveness of transformational leadership, especially in the area of change. This organizational reality is partly unpredictable, because of the personalities involved in each situation. Those personality differences can influence the feasibility of transformational leadership in various contexts. The mental ways of seeing influence the capacity for individuals to adopt transformational leadership, especially when those

models and values are at variance with the underlying values and models guiding transformational leadership theory.

Organizational Effects of Transformational Leadership

When considering the adoption of transformational leadership, the question must be asked as well, "Does it work? What kind of outcomes does this theory of leadership have upon people and organizations?" The question of this model's impact upon areas such as diversity, organizational culture, follower performance, creativity/innovation, member's well-being, and transportability across cultures is examined.

Diversity

The question of diversity most prominently in the literature examines the question of gender. Back in 1994, when examining the Roman Catholic Church, Druskat reported that women practice transformational leadership more than men. Trinidad and Normore (2005) support Druskat's findings in their study of the literature. "Transformational leadership is the preferred style used by women" (p. 574). Their enumeration was that women's "female values" developed through the socialization processes of life are more aligned with the behaviors of transformational leadership. In other words, the roles women typically play in Western society better prepare them to adopt transformational leadership.

Shin and Zhou (2007) studied the relationship between a team's diversity and their creative capacity. Part of their study, however, examined the question of leadership. They discovered that what moderated the relationship between team diversity and the group's innovative capacity was the adoption of transformational leadership as the

preferred leadership style. Where transformational leadership was high, so was the capacity for the diverse team to elevate their creative levels.

In sampling sixty-two research and development teams in a multinational pharmaceutical company headquartered in Germany, Kearney and Gebert (2009) examined the effect transformational leadership had on the relationship of age, nationality, and educational background diversity of the teams and the team outcomes. Of these three factors, two (nationality and educational background diversity) were strongly correlated to transformational leadership. The authors discovered that where transformational leadership was high, nationality and educational diversity were positively related to team outcomes. They concluded by stating, "This study suggests that transformational leadership can foster the utilization of the potential, but frequently untapped, benefits entailed by both demographic and informational/cognitive team diversity" (p. 77).

Organizational Culture

Salk and Schneider (2009) commented that "limited research exists" (p. 70) in the area of leadership styles and organizational culture, specific to their industry, natural resource management. Thus, their study sought to address the relationship: "This study explored the ability of . . . transformational leadership and learning culture to predict organizational commitment to learning across multiple sites" (p. 70). These three variables (transformational leadership, learning organizational culture, and organizational commitment) served as the focal point for their study. Their conclusion was that as an isolated variable, transformational leadership significantly predicted higher levels of organizational commitment to learning. Thus, they discovered that truly learning

organizational cultures are best served by transformational leadership.

In a fascinating study regarding group deviance, Brown and Trevino (2006) submitted that transformational leadership would impact the role of group deviance within the group. Specifically, they suggested that socialized charismatic leadership would have a negative influence on deviant behavior and a positive influence on values congruence within the group. Collecting data from over 100 U.S. hospitals, their findings confirmed their assertions. Transformational leadership had a positive effect on reducing both personal and organizational deviance and a positive effect in values congruence within the group.

Learning organizations have become a popular concept over the past two decades. Amitay, Popper, and Lipshitz (2005) wanted to discover if there was a link between leadership styles and levels of organizational learning. In their study of over 500 workers in the health care industry in Israel, they affirm what others have discovered: there is a positive correlation between transformational leadership and organizational learning. In fact, the more leaders were perceived to be transformational, the more intense the organizational learning.

Chang and Lee (2007) followed a similar path to Amitay et al. They added another organizational outcome variable—employees' job satisfaction. They as well found a high correlation between transformational leadership and organizational learning, as well as transformational leadership having a significantly positive effect on employees' job satisfaction.

Performance

The question here shifts beyond the question of, "Does it work?" to, "Does anything get done? Mission accomplished?" Tarabishy, Solomon, Fernald, and Sashkin (2005) reported in a study conducted with CEO's and senior managers located in the Washington, DC, Metropolitan Area, that there is a direct correlation between transformational leadership and the "entrepreneurial strategic posture" (ESP) of an organization, especially in a dynamic situation. This posture is more than what the name suggests for it is not only the creation of a strategy but the implementation of that strategy, an organization whose leanings will be to see it through. Specifically, they remark that transformational leadership more than transactional leadership appears to have a stronger relationship on the organization's strategic posture.

Unlike some of the others mentioned, Stewart's (2006) meta-analysis researched 93 studies looking for indications of a relationship between team design features and team performance. After examining the studies, he was able to conclude that transformational leadership improves a team's performance. The value of empowerment implicit in transformational leadership went a long way toward strengthening the team's performance.

When Garcia-Morales, Matias-Reche, and Hurtado-Torres (2008) studied 164 pharmaceutical firms, they were interested in examining three factors: transformational leadership, organizational innovation, and organizational performance. Their findings suggest a positive correlation between transformational leadership and organizational performance, supporting prior studies (indicated above). This study also demonstrates the

transferability of transformational leadership since part of the study involved companies from Europe.

Another study involving non-United States firms included banks in Hong Kong. Schaubroeck, Lam, and Cha (2007) examined service teams in 218 financial institutions both there and in the United States. They introduced anthropological factors, such as power distance and collectivism to determine their affect. They determined that transformational leadership positively influenced team performance. When they factored in team power distance, they discovered the higher power distance, the stronger the positive association between transformational leadership and team strength. They also discovered the higher the collectivism, the stronger the positive association between transformational leadership and team strength.

Laohavichien, Fredendall, and Cantrell (2009) studied the outcome question of quality as moderated by transformational leadership. This research, conducted in the United States with quality managers, found transformational leadership significantly affected both infrastructure and core quality management practices, while transactional leadership did not significantly affect either set. They also discovered that in successful firms there were significantly higher levels of both transformational and transactional leadership than in the unsuccessful ones. There is no indication in their study what kinds of leadership styles they discovered in the unsuccessful firms.

Creativity/Innovation

Similar to the paragraph on performance, this effect specifically examines creativity/innovation and their relationship to transformational leadership. Lee and Chang (2006) researched Taiwanese wire and cable companies to determine their relationship to

leadership. Two results emerged. First, employees found transformational leadership more acceptable. Secondly, transformational leadership provides innovative abilities to the employees.

Gumusluoglu and Ilsev (2009), while studying small-sized Turkish software development companies, discovered that, not only does transformational leadership have positive effects on innovation at the organizational level, but also increased creativity on the personal level as well.

Eisenbeiss, van Knippernberg, and Boerner (2008) asserted that at this point in research history, the evidence for transformational leadership fostering team innovation was still "scarce" (p. 1438). Combining the transformational leadership theory with a team climate theory, they sought to create an integrated model that would guide their assessment. The results of their study of 33 research and development teams supported prior studies that transformational leadership has a positive effect for supporting team innovation. The support for team innovation to the innovation itself is mediated by a climate for excellence.

Well-being

While the other studies mentioned spoke mostly to organizational outcomes, this section speaks to the emerging research related to personal outcomes of those associated with transformational leadership. Does transformational leadership contribute to people's well-being, their sense of meaning, their sense of contribution and significance, the importance of their contribution? Purvanova, Bono, and Dzieweczynski (2006) assert that there exists a positive correlation between transformational leadership and these indicators of well-being. There was a positive correlation between transformational

leadership and perceived job characteristics. Probably most significant for this study comes one observation: "Employees who report to managers who engage in transformational leadership behaviors rated their jobs as more challenging, meaningful, and significant" (p. 17).

Arnold, Turner, Barling, Kelloway, and McKee (2007) insist as well on the significance of meaningful work as an indicator of psychological well-being. As such, their research consisted of two studies scrutinizing the relationship between three factors: transformational leadership, meaning individuals ascribe to their work, and their psychological well-being. Their conclusion supported the evidence that transformational leadership adds to the range of positive mental health. The evidence again supported the idea that transformational leadership speaks more to intrinsic motivations of employees than other types of leadership.

Nielsen, Randall, Yarker, and Brenner (2008) carried out a longitudinal study related to the three factors of transformational leadership, perceived work characteristics, and psychological well-being. The characteristics they examined were role clarity, meaningfulness, and opportunities for growth. The sample consisted of elderly care sector employees in a Danish local government department. They discovered similar findings from others. Specifically, followers' experience of meaningful work environments, role clarity, and opportunities for development mediated the relationship between transformational leadership and followers' well-being.

Another study, conducted by Walumbwa, Lawler, Avolio, Wang, and Shi (2005) examined the relationship between transformational leadership and work-related attitudes. Here, the two attitudes specifically targeted were organizational commitment

and job satisfaction. Central to this study was the question regarding both collective and self-efficacy and their relationship between transformational leadership and followers' work related attitudes. Simply put, efficacy is that attitude of the old book, "I think I can. I think I can. I think I can." Applied to an organizational context, employee's say, "We think we can. We think we can. We think we can." Their results revealed that transformational leadership and efficacy beliefs were positively related to followers' work-related attitudes of organizational commitment and job satisfaction. One of the key findings from this study conducted on banks in China and the United States shines the spotlight on the significance of collective and self-efficacy to explaining the relationship between transformational leadership and followers' work-related outcomes.

The evidence from these various studies regarding individual well-being strongly suggest that transformational leadership heavily and positively influences the sense of meaning people have in both their work environments and lives. People experience personal satisfaction when working with a transformational leader that extends beyond the normal compensation packages. People's sense of personal possibility and organizational possibility, combined with their sense of meaning and contribution, all are served well by a truly transformational leader.

Cross-Cultural

This final subcategory of organizational effects contributes explicitly what has been amply demonstrated implicitly. The mounting evidence suggests that transformational leadership remains remarkably portable and transcends national boundaries (Bass, 1997). Perhaps no greater work demonstrates this more than the GLOBE (Global Leadership and Organizational Behavior Effectiveness) Report. The

effects of that report are still being studied and published (Chhockar, Brodbeck, & House, 2007). This vast, multi-phase project, spanning almost a decade in time, solicited investigators testing 62 cultures around the world (Den Hartog, House, Hanges, & Ruiz-Quintanilla, 1999), focusing on the question of culturally endorsed implicit theories of leadership (CLTs). The results were controversial: "Specific aspects of charismatic/transformational leadership are strongly and universally endorsed across cultures" (p. 219). However, since the actual data was collected between 1994-1997 (House, Hanges, Javidan, Dorfman, & Gupta, 2004), the question of validity exists today.

Spreitzer, Perttula, and Xin (2005) examined the question of transformational leadership against the cultural value of *traditionality* (emphasizes respect for relational hierarchy) in Taiwan. Based upon the influence of the Confucian religion, emphasizing as well values of preserving interpersonal harmony and personal modesty, the authors wanted to know how subordinates ratings of leaders was mediated by these Confucian values. They specifically targeted elements of transformational leadership and how those elements are influenced by traditionality. Of the six dimensions they examined, all were significantly affected and found generally important in leadership effectiveness assessment. They did find cultural specificity regarding the factor of traditionality. The findings also suggested that superiors with traditional values see task-oriented dimensions of transformational leadership as less important to effectiveness. What they suggest as possibly a more significant cultural dimension is the collectivism/individualism value.

Examining the distinctions between a Western European (the Netherlands) construction firm and an Eastern European (Lithuania) construction firm gave Ozorovskaja, Voordijk, and Wilderom (2007) an opportunity to compare the impact of

transformational leadership on two cultures with recently diverse political history. What they found supports the impact of this history. While Lithuania desired more transformational style leadership, the Dutch company sought more firm-culture improvements. More pointedly, Lithuanian firms were striving to practice transformational leadership while the Dutch companies were already practicing both transformational and transactional styles.

Behery (2008) took the question of transformational leadership into the non-Western world of Dubai. In his examination of 504 managers from a variety of business-service sectors, he wanted to determine how transformational leadership influenced knowledge sharing and organizational performance. Of his five hypotheses, four directly mention transformational leadership. The assertion was that, like Western contexts, knowledge sharing is positively correlated with both transactional and transformational leadership, and, like Western contexts, both styles of leadership are positively correlated with organizational performance. They found validation for these assertions.

In conclusion, the evidence continues to grow that, for the most part, transformational leadership has standing in places of the world where the original theory was developed. This may be because the value foundations outlined by Burns (1978) captured more the essence of the human spirit and tapped into the bigger questions of what it means to be truly human and was less driven by the artifacts of a particular culture. The evidence also suggests that culture does mediate in certain contexts the actualization of transformational leadership.

Full-Range Leadership Theory (FRLT)

General

Before I conclude this chapter, it is important to briefly outline the basics of the

Full-Range Leadership Theory (FRLT) for it serves as part of the basis for the instrument

I utilized in this project. According to Antonakis and House (2002), there are nine factors

in the theory, spanning across three classes of behavior: transformational, transactional,

and laissez-faire. In the attempt to broaden both the development and measurement of

leadership (Avolio, 1999), they subdivide the three classes. They are as follows, with

their descriptors:

Laissez-faire Leadership

Leaders who avoid taking positions of consequence or making decisions and are

unwilling to take initiative or responsibility for their leaders or followers.

Transactional Leadership

Management-by-exception (passive): Leaders, without monitoring, wait until a

mistake is made before intervening or the deviations are addressed.

Management-by-exception (active): Leaders monitor to make sure mistakes are

minimized or deviations addressed.

Contingent reward: Leaders assign or secure agreements about what is to be done

and the consequences of performance in exchange for satisfactorily carrying out the

activity.

Transformational Leadership

Idealized influence (attributed): Attributions made by followers regarding the

leader's power, confidence, charisma, and transcendent ideals and serves as the emotional component of leadership.

Idealized influence (behaviors): Whatever the leader does that expresses the leader's values, sense of purpose, charisma, mission, and their ethical and moral orientation.

Inspirational motivation: Behaviors by leaders that inspire, motivate, call out followers to reach ambitious goals, communicating confidence in followers.

Intellectual stimulation: Activities that question the status quo, challenge assumptions, invite innovation and creative solutions to problems, examine challenges with new lenses.

Individualized consideration: Leaders providing customized support and investment in the followers at all levels, beyond those immediate, helping them to grow beyond their expectations.

As can be detected above, transformational leadership is a subset, including four components (Bass & Riggio, 2006), with one attaining a behavior/attributed rating. In this project, there is the full-range view of leadership, while focusing exclusively on the transformational class of leadership during our training time together.

As the case has been with just transformational leadership, FRLT has been applied in a variety of settings. Trottier, Van Wart, and Wang (2008) apply the full-range model to government agencies. Barbuto, Fritz, Matkin, and Marx (2007) take the full-range model and examine the question of how age, gender, and education influence the capacity of a person to practice the various categories of leadership. Kirkbride (2006) provides the full-range as a way of guiding how leadership development can occur in an

organization, specifically through the use of the MLQ as a 360-degree device, structured

workshops, and coaching. Ho, Fie, Ching, and Boon (2009) sought to apply the full-range

model with insurance agents in Malaysia as a way of examining the "gaps" between the

expectations for managers' by the sales force and the actual leadership styles in play.

Finally, Pounder (2005) sought to apply the model to the classroom in Hong Kong,

hypothesizing that transformational leadership in the classroom would generate positive

classroom leadership outcomes.

Measurement

Central to the development of any theory remains the instrument through which

the theory is measured. The continued development of the Multifactor Leadership

Questionnaire (MLQ) remains extensive. Practically every year since the 1980s, the time

of its inception, the question of assessment validity has been examined. Part of the

question revolves around the multilevel nature of organizations and how to apply the

MLQ across the varied levels (Schriesheim, Wu, & Scandura, 2009). Hinkin and

Schriesheim (2008b) assert that the contingency reward element of the Full-Range model

remains the most studied sub-dimension of the MLQ to date. The least studied, in their

mind, are the management-by-exception and laissez-faire sub-dimensions.

What the literature demonstrates is that transformational leadership has been

applied and assessed in a wide range of organizational types. From the factories in

Lithuania to banks in Kenya to schools in England to the government in Korea, the

tentacles of transformational leadership are reaching far and near, in every sector of our

global village. Whether it is the profit or nonprofit sector, there are organizations

discovering that this model of leadership does make a positive contribution to their

organizations, regardless of their organizational environments. What will become increasingly clear, however, is that those various environments and the people in those environments, while they do experience the fruits of such a leadership style, they each contribute to the effectiveness of the style.

Transformational Leadership and the Transformational Mission of the Church

While not explicit in this chapter, I want to explicitly and briefly discuss why it is I chose to apply this particular theory of leadership to the Napa Community Seventh-day Adventist church. First and foremost, I wanted to pursue a theory that took seriously the question of the relationship between the leader and those being led. Much of the popular leadership literature appears more interested in dwelling on specific behaviors outside of a general theory or framework or vision for leadership. I wanted a larger framework for examining the interaction. Also, these rarely address the question of this interaction between both groups (leader-follower) and mostly address either one or the other. What attracted me to this model was Burns' definition of the nature of the two interactions— transactional and transformational. The question of the expectations that affected the relationship between these two parties would be significant for the direction I wanted to pursue with our leaders. As Heifetz, Grashow, and Linsky (2009), "Adaptive leadership is not about meeting or exceeding your authorizers' expectations; it is about challenging some of those expectations, finding a way to disappoint people without pushing them completely over the edge" (p. 26). Transformational leadership attempts to hold this tension in view.

Second, the intrinsic nature of the interaction elevated this model beyond others. Beginning with Burns' application of Maslow's hierarchy as an attempt to address this

intrinsic nature provided the groundwork for future work to examine the intrinsic nature and work required for transformational leadership. This provided a way through which I could ask our church leaders to do some of the inner work required, at least a "tease" of inner work. Again, this inner work would be attached to a wider framework.

Thirdly, and probably one of the strongest factors for this model, is the amount of research that has been done related to transformational leadership. While examining over 1,000 pieces of literature related to leadership, the preponderance of research conducted as it relates to the early version of transformational leadership and the emerging Full-Range Theory of leadership provided a solid foundation for both the utilization and measuring of this model within our church. The fact that it is being utilized within the context of religious, spiritual, and nonprofit organizations reinforces this powerful theory. While there still are questions, the thorough work that continues to be done places it in very select company.

Taking from Burns' comments about the issue of morality, is there any other organization in the world who is more concerned with morality than the church? If one of the indicators of the advancement of transformational leadership is a more moral society, then perhaps this kind of leadership that not only is interested in accomplishment but is also interested in the kind of people we are becoming while we accomplish serves as a place to begin for leader renewal in our local church.

Finally, through examining the antecedents and the outcomes of transformational leadership, it assisted by providing me a context for what we were going into the process and what we could become if we maintained a pursuit of this model of leadership. The antecedents (demonstrated through the research) reminded me of the factors already

existing in our congregation and how those factors would influence the viability of this

model to be effective. Also, the outcomes gave me insight into the various benefits such a

model could have in our church, as well as provided a richer vision of leadership for our

leaders.

CHAPTER IV

STRATEGY FOR STRENGTHENING LEADERS WITH ACTIVE

ENGAGEMENT OF IMPLICIT LEADERSHIP THEORY

Introduction

This chapter will outline the methodology of the project itself and will include

basic information regarding the history of the church and leadership development over

the past decade. Before outlining the history of the Napa Community Church Seventh-

day Adventist Church, especially over the past decade, it is equally important to outline

my own brief history coming into this project. Following these two sections, I will then

describe the process utilized for this project, including the purposes behind the activities.

Personal Historical Context

I began pastoral ministry in 1989, shortly after leaving Andrews University

seminary with my Masters of Divinity degree. My first assignment (as outlined in my

curricula vitae) was to work as an associate pastor in the largest English speaking church

in Miami, Florida while also leading a small newly planted church nearby. I spent two-

and-a-half years in that assignment and then shifted over to the big church as the

Youth/Young adult pastor, remaining in that position for another two-and-a-half years

until accepting a call to lead pastor a church in Richmond, Virginia. This experience

became the most challenging professional experience in my life up to this point. The

church had been a very divided and hostile church upon arrival. It was during this time I

was introduced to a book that would forever change the way I viewed ministry—and life. *Generation to Generation* (1985), written by Jewish rabbi and counselor, Edwin H. Friedman, set my life on a journey that has not let up. His central assertion is this: the system of the pastor's family of origin replicates itself in the church unless there is intentionality to growing personal leadership. He spends a good part of the book introducing the reader to the basics of Murray Bowen's family systems theory and then applies that concept to the life of the local church or synagogue.

His most demanding chapter entitled, "Leadership and Self in a Congregational Family," transformed my life. What Friedman delivered was a striking balance between the necessity for a pastor to be self-differentiated in the internal world so as to hold a non-anxious presence amidst highly anxious congregational systems. The insights into the operational underlying relational systems silently guiding the content of congregational life provided a new set of eyes for my own life and ministry. I now understood that in every congregation there are both underlying, unseen *contextual* issues and observable, immediate *content* issues. Unless they were both addressed over the course of ministry, there would be continual frustration and unconscious sabotage— either by myself or the congregation. This difference between invisible context and visible content has become a fundamental principle of ministry for my life.

After remaining in Richmond for four years, I then moved to Chattanooga, Tennessee, where I became the associate pastor. However, that designation did not operate in normal ways. I arrived amidst a crisis in the congregation. Half the board and a number of key church leaders had sought to remove the founding and current senior pastor. The situation had become so difficult the local conference had paid for the

services of Carl George to come in and consult. It was at the front end of this consultation phase when I arrived. Because of the situation and the workable solution, I took on more the role of Executive pastor—though we did not use that language. My responsibilities included overseeing the staff, chairing staff meetings, chairing board meetings, and sitting in as pastoral liaison on the various organizational meetings of the congregation.

During the intensity of those four years in Chattanooga and the earlier four difficult years in Richmond, my soul had begun to shrink and my family suffered. I experienced a mild depression. I then was given the opportunity to serve as the Director of the Advent House, a ministry of the Georgia-Cumberland Conference to college students on the University of Tennessee, Knoxville Campus. Those four years served as a great opportunity to recoup and still minister.

Following those four years (a not-so-good pattern), I accepted a call to come to Napa Community Church as the associate pastor, again operating primarily as an Executive Pastor. I have now been here for almost three years.

Historical Context of Napa Community SDA Church

The current senior pastor has served this church for the past ten years. He came a few years after a highly conflicted event in the late 1990s. During that event, there was a meltdown within the pastoral staff itself (senior pastor and associate pastor) that heightened the tensions. It was a triangular conflict between senior pastor, associate pastor, and congregation. Since his arrival, the senior pastor has sought to move the church beyond those terrible experiences and memories. He has done a strong job of providing a gracious, warm environment with a fresh set of positive memories. The residue of that experience still resides within some involved in leadership. Probably, it

could be said that his chaplaincy style of pastoral ministry has contributed greatly to the healing of the church. He has changed the culture of the church during his decade here. The church has experienced a tremendous amount of loss during this time, as testified by the fact that he has conducted well over one hundred funerals during his time here.

By the senior pastor's own admission, his focus during his time has been more along the lines of a chaplain model of pastoral involvement, probably due to his own personal history and the history of the church. One of the unintended consequences of this model appears to have been the lack of a deeper engagement by a wider number of people, especially moving into leadership positions of the church. When I arrived there (and throughout my time), the average age of board attendees probably was sixty years old. The resultant safe environment provided a place of respite but did not encourage much risk or innovation. Rarely did invigorating discussion occur and rarer still were expressions of deeper "truths" present in the culture of the church. This occurred, probably not because of fear, but because of a belief that nothing would happen.

One story bears worth telling. During the beginning of my second year here, we had a luncheon following our worship service for the leaders of various ministries. About forty were in attendance. After a period of food and fellowship, I spoke, and then gave a time for questions and answers. Following the brief interchange, I then, offered as a kind of assessment, the five seasons of organizational life as defined by Bill Hybels in his book, *Axiom* (2008). The five seasons are as follows: growth, consolidation, transition, malaise, and reinvention. After briefly summarizing the characteristics of each as I wrote them on a flip chart, I asked the group where they believed our church was at that moment. Out of those around 40 participants , well over half, identified our season as

either transition or malaise; one or two identified growth. It became abundantly clear to those in the room that day that the feeling of our leaders, while maintaining a very positive response to the church itself, identified our church as being in two critical down-slope stages.

If indeed we, at best, were in a transition stage and at worst, a malaise, invigorating leader renewal in our congregation would be key to the launch of this project. I was more and more convinced, after examining the evidence presented here, that to renew our leaders would require more than a program. It would require a long-term commitment to a process by leaders who would be willing to invest. For at that moment, investment at this level of leadership was minimal at best. Most of our board meetings were no longer than an hour long—a stated goal of our board chair and proudly hailed by the senior pastor. This goal more often than not was attained. However, again, another incidental coincidence over a long period of time became the lack of true investment, deep engagement of most on the board. Though every one of the people there enjoyed the church and the people, there was little evidence of vital life. It was a happy home with no direction.

Methodology of the Project

As outlined above, the opportunity to begin the process of ongoing leadership development at the local congregational level has been afforded me by this church. Running in the background of my mind, however, were two quotes: "We must make explicit the implicit concept of man in psychotherapy" (Frankl, 1965, p. xvi). The other quote comes from Birgit Schyns,

> An assessment of followers' implicit leadership theories could prove helpful in
> determining the potential for 'followers training'. . . . Encouraging followers to reflect

on possible 'errors' in their implicit leadership theories could improve the relationship between leaders and followers and may help followers to have more realistic expectations of their leaders. In general, training observers to be aware of their implicit leadership theories and helping them to make more realistic evaluations of a target (here: the leader) can reduce the effects of negative biases in evaluation processes. (Schyns, 2005, p. 16)

The first quote redirected my thoughts to congregational ministry and I paraphrased it, "We must make explicit the implicit concept of leadership in leadership development." The second quote spoke more directly to what I had discovered in Friedman (1985). This would serve as the underpinnings for the process I would seek to create with our local leaders.

Process and Content of Project

My first step with our congregation involved developing a list of leaders in our congregation who would be available and willing to be a part of our prototypical development ministry. These people would currently be leading ministries in our local congregation at some level. I created a list of leaders and gave the list to both the senior pastor and head elder of our church. Both gave input and expanded the list.

Next, that list was then published in our church bulletin, stating that there would be a short meeting following the church service and, if the individuals whose names were on the list would meet with me afterward, I would present the project. The list consisted of 18 names, reflecting the various demographics in our church, including age, gender, years of membership, etc.

After the service, all but a few of the 18 stayed by and they were briefed on the "Doctoral Project Introduction" hand out (Appendix A). We discussed the particular details and I sought to answer any questions regarding the process. I concluded by soliciting commitment to the eight-week process. Those unable to meet were then

contacted via telephone. From this original group of 18, eight had stated they would be a part of the project. One of the prerequisites was that they needed to be at each session. The specific challenges during this time related to other church activities that some were involved in and a few had shared that they would love to be a part of it but couldn't commit to the eight weeks leading up to the Christmas season.

However, when our time together began, only seven arrived. While this may be a small sample size of the congregation, it reflects the average attendance of our monthly board meetings—an average attendance of 9 (8.92) people (excluding pastors) per session over a thirteen-month period between the years 2009 and 2010. These seven were comprised of the head elder, associate treasurer, two additional elders, two children's ministry leaders, and a final member involved in our local church troop organization. These seven became the group.

Personal Preparation for Implementation

My preparation for these intense eight weeks involved not just the content but a pedagogical philosophy I would take with me into the eight weeks. I read Jane Vella's works, *Taking Learning to Task: Creative Strategies for Teaching Adults* (2001) and *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults* (2002). Many of her guidelines for learning theory were adapted into this process. Listed below are her twelve principles:

1. Needs *assessment*: participation of the learners in naming what is to be learned.

2. *Safety* in the environment and the process.

3. Sound *relationships* between teacher and learner and among learners.

4. *Sequence* of content and reinforcement.

5. *Praxis*: action with reflection or learning by doing.

6. *Respect for learners as decision makers*.

7. *Ideas, feelings, and actions*: cognitive, affective, and psychomotor aspects of learning.

8. *Immediacy* of the learning.

9. *Clear roles and role development*.

10. *Teamwork* and use of small groups.

11. *Engagement* of the learners in what they are learning.

12. *Accountability*: how do they know they know? (p. 4, emphasis hers)

I took these into account when I prepared for each session. This time together during the weeks leading up to the holiday season made it a particular challenge. What it required was that I meet with a group of three on Monday evenings following their choir practice, from 8:30 pm until 10:00 pm, and the other group of four on Wednesdays, from 7:00 pm until 8:30 pm. As the timeline in Appendix A demonstrates, we opened the development journey together on a Saturday afternoon for three hours and concluded the formal part of our journey together with an all-day retreat at a local B&B on a Saturday. During the intervening six weeks, we met on those Mondays and Wednesdays.

Ordering the Presentations

Just a word about the "Doctoral Project Introduction" (Appendix A) and the broad strokes for the path we journeyed. Week 1 served as a "table-setter" for the remaining seven weeks together. I wanted to (a) survey the group before any content was presented, (b) provide a brief introduction to each of the significant elements we would be learning together, and (c) give a sense for what our time together would be like with our learning

activities. The general thrust of content would be twofold: (a) Implicit Leadership Theory, and (b) Transformational Leadership.

My reasoning for this order stems from the words of Bass (1999), "Training to increase transformational leader behaviors begins with an examination of the implicit theories of ideal leadership that trainees carry around in the heads" (p. 15). Other writings that inspired the launch of this training with Implicit Leadership Theory came from Quinn (1996, 2004) and his emphasis on inner change before outer change; Parker Palmer (2009) and his emphasis on inner wholeness (a more spiritual augment to Quinn's work); and again, Edwin H. Friedman's (1985, 2007) work and his emphasis on family systems. What each of these contributors helped me understand could be summed up with one line: "Being precedes doing."

Being and Doing in Balance

My attempts at the outset, with the intentionality of purpose, pursued the inner world of the participants. So often it seems that leadership development spends an inordinate amount of time on the second side (doing) while rarely allowing participants to marinate in the first (being). I wanted our leaders to be still . . . and know (Ps 46:10). Before they were to encounter the path of transformational leadership, I felt it significant that they first be still and specifically tap into their own personal journey, their own unexamined models of leadership. These models serve as the wellspring for expectations; expectations they have for themselves, for the pastoral staff of the church, and for the people they lead.

By nature, leaders are task-oriented kinds of people. So, the slowing of leaders into a place where the sense of being could emerge required a period of tension. I wanted

them first to engage in the difficult work of their own experiences of leadership; to merely identify them and to hold them in their own memory for a few brief minutes. Otherwise, what would come in Weeks 2-7 would only become an academic exercise, void of the power of experience. As Friedman (2007) wrote at the time of his death: "As long as new innovations are focused on method and technique rather than on the elements of emotional process, all changes are doomed to recycle" (p. 20). I did not want our leaders to only get new knowledge. I wanted them to understand that the move toward something different than what already was required a deep, inner journey as much as new behavior acquisition. As Quinn (1996) describes:

> To make a deep, personal change is to develop a new paradigm, a new self, one that is effectively aligned with today's realities. This can occur only if we are willing to journey into unknown territory and confront the wicked problems we encounter. This journey does not follow the assumptions of rational planning. The objective may not be clear, and the path to it is not paved with familiar procedures. This tortuous journey requires that we leave our comfort zone and step outside our normal roles. (p. 9)

Reflective Journaling

One of the major components required of each participant was that a journal be kept of their own journey. There were two reasons for this. The first was to assist the participants with their learning process. If they could record their own internal world to the experiences of the outer world during our journey together, it would only enhance their learning. Secondly, in collecting those anonymous journals, I would hopefully receive a wealth of insight into the effectiveness of the process.

Assessing Transformational and Transactional Leadership

As was mentioned, one of the major components of this process would be the

utilization and results of the Organizational Description Questionnaire (ODQ). The ODQ, developed by Bass and Avolio (1994), is a scale of 28 statements of organizational behavior designed to measure the presence of transformational and transactional leadership in the organization. The validity of it has been verified (Parry & Proctor-Thomson, 2002). Appendix B presents the version as it was created. Appendix C presents the revisions made (with approval from Mind Garden, Appendix D) for congregations. For example, questions related to statements, such as "Decisions are often based on precedents" or "We strive to be the best in whatever we do" or "We share the common goal of working towards the church's success" identify a variety of behaviors. Each respondent is given the options of true/false with a mediating response of "?" The ODQ splits into two scales of 14 items each. When tallied, the range of responses can be from -14 to +14. The lower response indicates a very minimal presence of that particular cultural type in the organization, while the upper a different presence.

These measurements are then plotted into a nine-type culture scale. For example, an organization can score highly on the transactional style but score poorly on the transformational style. This culture would be considered "predominately bureaucratic" (Parry & Proctor-Thomson, 2001, p. 114). The results and differences between the front-end assessment and the back-end assessment are recorded in the next chapter, along with a discussion of those results.

Transformational & Organizational Cultural Types

Below is a description of each type as represented in the model and reported in Appendix J. These nine describe the various relationships between the presence of both

transformational and transactional characteristics within an organization's culture. For the sake of brevity, two categories (the "I's" and "bureaucratic") have been combined.

Predominately and Moderately Four I's
Organizational Culture

The range for this group is Transactional -14 to +6 and Transformational +7 to +14. This type tends to be characterized by the Four I's of Transformational Leadership (Individual consideration, Inspirational motivation, Idealized influence, and Intellectual Stimulation). At the extreme of a purely transformational character, people are more likely to constantly discuss purposes, values, mission, vision, and fulfillment, without emphasizing the need for formal agreements and controls. Lack of transactional presence (the higher the negative score) makes it difficult to know specifically what people will do. Trust is internalized and not dependent on formal agreements. As the transactional score increases, culture will place more value on formalization. When balanced, the organization would be more likely to possess a loose structure, decentralized, and flat. Flexibility, adaptability, dynamism, informal, bottom-up communication represents the balanced version of this culture. Creativity is likely to be high and as well as a focus on peoples own growth.

A High-Contrast Organizational Culture

This type bears a score of Transactional +7 to +14 and Transformational +7 to +14. This High-Contrast culture tends to be identified by the presence of the Four I's plus a very high transactional factor. This culture also is characterized by a large presence of both management and leadership, and conflict tends to be about the best way to proceed and be productive. Meanwhile this culture tends to be resistance to the old ways and the

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rules. Maintaining balance requires high levels of trust in people and organization, especially where trade-offs must be made between short- and long-term gains.

Loosely Guided

This type bears a score of Transactional -14 to -7 and Transformational -6 to +6. The dominant characteristics are that members tend to be independent of each other except when temporarily connected through informal leadership and formalization operates at a very low level. This culture is highly unstructured and whatever is accomplished occurs because of informal efforts. Predictability is low with some degree of flexibility.

Coasting

The score in this culture bears Transactional -6 to +6 and a Transformational -6 to +6. In this culture, neither extreme transformational nor transactional are remarkably present. External controls are balanced by self-controls. Manager and leader presence tend to be moderate and provide balance while coasting seems to be the way of organizational life. What is perhaps most indicative of this culture?—Status quo operating as the highest value.

Moderately Bureaucratic or Internally Competitive

The scores for this type record a Transactional +7 to +14 and a Transformational -14 to +6. This culture can be characterized as highly transactional in orientation and very low in transformational presence. The higher the transformational presence, the more competitive the culture may be. This competitive spirit may be moderated by concern for the person, new ideas, and a longer-term perspective. Here, self-interest

precedes group interest. Short-term goals dominate as people watch out for own interest first. Negotiation occurs according to the "rules of the game." Structure is stable, centralized, tight, tall with a clear top-down feel; it tends to be rigid and mechanistic and going through the motions.

Garbage Can

The scores for this culture are identified as Transactional -14 to -7 and Transformational -14 to -7. This particular culture lacks leadership and managerial presence. Individuals are unable to articulate exactly what their culture is like. Consensus is likely to be absent. Everybody does their own thing as there is a garbage can of fruitless activities with very little internal communication and cooperation. Agendas depend on who shows up to meetings. People carry their problems around, waiting for an opportunity to air them. Overall, there abides a sense of anarchy without clear purposes, visions, values or formality.

Pedestrian

This final organizational culture type scores a Transactional -6 to +6 and a Transformational -7 to -14. In this culture, little gets done that isn't a result of formal agreements. Very little changes occur while risk-taking is avoided. There is a vague presence of structure and procedure. The organization holds moderately mechanistic where leaders have and practice little discretion. Work is routine, with little commitment to the organization or other members (Bass & Avolio, 1992).

Process Continued

This instrument was administered in the first 15 minutes of the first meeting. The protocol (Appendix E) was read verbatim at both the opening and closing sessions. The surveys were then anonymously filled out and returned upside down and placed inside a manila envelope. I then scored both sets a few days later, each respective to the time they were given. The results of the survey are contained in Chapter 5.

As demonstrated by the outlines of each session contained in Appendix F, I followed the four-component design of Jane Vella (2001) as outlined below:

1. Inductive—the opportunity to connect learners with what they already know, the session of the day, and their own unique context.

2. Input—the invitation to examine their context in the light of new information, the content being introduced to the group.

3. Implementation—the encouragement to take the new input (concepts, skills, or attitudes) and to do something directly with it.

4. Integration—the challenge to take the experience of the first three and integrate it into their own leadership situation, wherever that identified situation may be for them.

The original idea was that in each session they would be broken into groups of three or four but as reality would have it, as mentioned above, the two groups were essentially small groups of three and four.

Throughout the time as well, I also tried to include outside sources for promoting the learning experience. For example, I assigned a couple of readings throughout the time that I thought would increase their learning experience. Also, during the final retreat day,

I included a couple of YouTube videos of a musical nature that would speak to the soul of the participants, songs that I felt touched upon the spiritual issues of leadership.

Summary

This brief outline of the methodology (along with the respective Appendices) describes the intentionality of addressing the inner world and the outer worlds of the participants. As was discussed in one of the early sessions, "The inner journey is more powerful than the outer journey." This refrain served as the central thrust of the early sessions where learners were invited to reflect and record their personal sources for their own leadership models. These early sessions were designed to prepare the learners for the next phase of the journey of transformation – the input and integration of transformational leadership into their own self-identified situations. The philosophy of Jane Vella became the pedagogical framework from which the sessions arose. At the front-end of our journey the ODQ was utilized as a baseline to establish where the group was before beginning the process. At the back-end, the ODQ was re-deployed to establish if there had been any shift from the baseline as a result of our eight weeks together. Had their models and views of leadership shifted, as could be revealed through the final results of the ODQ? The conclusions and results of this journey are themes of the next chapter.

CHAPTER V

RESULTS, DISCUSSION, RECOMMENDATIONS,

CONCLUSIONS

Introduction

What happens when local church leaders engage in an intense and intentional, eight-week leadership development journey together, examining both their implicit mental models of leadership and beginning the process of re-examining those models in light of another model adoption? Would this process provide them with a variant framework that would enlarge their capacity to both understand their current situation differently and do differently in this environment? What is to be learned by all through this process, a learning that could impact in a meaningful and significant way not only the immediate situation in Napa, California but in the wider vestiges of leadership research and practice? This concluding chapter lays out the results of the Organizational Description Questionnaire (ODQ); spends a while speaking about those results in light of the information gleaned from the journals of those who so willingly and actively engaged in this journey; and then concludes with last observations and suggestions for other leadership research questions.

Results

As mentioned earlier, the ODQ was given in the opening moments to those at the front end of the journey to establish a baseline of comparison for the time when they

would take it as the last activity of our eight weeks together. For the point of clarity, "Baseline" refers to the survey taken in the opening moments of the eight-week session and "Endline" refers to the survey taken at the very last minutes of the session. Three different types of analyses were conducted. Table 1 is a listing of the types and definitions:

Table 1

Types of Analysis

Question-to-Question Analysis (QTQ)	Analyzes how each *question* was answered by the group as a Baseline/Endline comparison
Survey-to-Survey Analysis (STS)	Analyzes how each *rater* scored as a Baseline/Endline comparison
Style-to-Style Analysis (SYS)	Analyzes how each *leadership* style was rated as Baseline/Endline comparison

QTQ Analysis

The full results of the Baseline QTQ (Appendix G) revealed several questions where the group was very strong in agreement. The criteria for "strong agreement" were those questions where there was a difference of a least five. Those questions are listed in Table 2 with their scores. In this survey, there is a division of 14 questions to directly measure transformational leadership and 14 questions are designed to directly measure transactional leadership (Bass & Avolio, 1992). The transformational questions are found in the even questions, while the transactional questions are found in the odd numbers. Utilizing that framework, five of the questions where agreement occurred centered on the

transformational questions, while three questions from transactional leadership had a

"strong agreement" in Table 2.

Table 2

QTQ Strong Agreement Questions—Baseline
*TF = Transformational Question; TA = Transactional Question

Question	True	False
*TF - People go out of their way for the good of our church	7	0
TA - You get what you earn—no more, no less	1	6
TF - We trust each other to do what's right	6	0
TA - It's hard to find key people when you need them most	6	1
TA - Bypassing normal procedures is not permitted	0	5
TF - You get more responsibility depending on your initiative and ability	6	1
TF - We share the common goal of working towards the church's success	6	1
TF - We encourage a strong feeling of belonging	7	0

Identified as well were questions where a strong disagreement among the

participants emerged. These questions are reflected by a "one" difference in the

responses. The questions are listed below in Table 3. In this group, all four reflect the

transactional behavior questions.

Table 3

QTQ Strong Disagreement Questions—Baseline

Question	True	False
TA - There is strong resistance to changing the old ways of doing things	4	3
TA - People are hesitant to say what they really think	3	4
TA - Deviating from the normal way of doing things without approval can get you in trouble	4	3
People often try to avoid responsibility for their actions	3	3

The Endline strong agreement statements in Table 4 reveal that out of the nine total, four are from the transactional side of the questions, while the remaining five come from questions related to transformational leadership.

Table 4

QTQ Strong Agreement Questions—Endline

Question	True	False
TA - Decisions are often based on precedents	6	1
TF - There is a continual search for ways to improve the way we do things	1	6
TF - When you are unsure about what to do, you can get a lot of help from others	0	6
TF - We trust each other to do what's right	7	0
TA - It's hard to find key people when you need them most	6	1
TA - One or two mistakes can harm your ministry position	1	6
TF - Stories are told of the challenges that we have overcome	7	0
TA - People are hesitant to say what they really think	6	1
TF - You get more responsibility depending on your initiative and ability	6	1

Reported in Table 5 are the areas of "strong disagreement" found in the Endline survey. Four of the statements are from the transactional component questions while two are derived from the transformational behaviors.

Table 5

QTQ Strong Disagreement Questions—Endline

Question	True	False
TA - We negotiate with each other for resources	4	3
TA - Rules and procedures limit discretionary behavior	3	3
TA - Decisions often require several levels of approval before action can	3	3
TF - The unwritten rule is to admit mistakes, learn from them, and move	3	4
TA - Deviating from the normal way of doing things without approval can get you in trouble	3	4
TF - We share the common goal of working towards the church's success	3	4

The next table demonstrates, perhaps more starkly, the shift that occurred with the participants in their assessing the transformational culture of the church. Table 6 reveals those shifts that occurred where at least two raters (since there was a small sample size of seven), or 28 percent of those rating, shifted the assessment one direction or another.

Table 6

Baseline-Endline Variations

	Baseline		Endline	
Questions	True	False	True	False
TA - We negotiate with each other for resources	5	1	4	3
TF - People go out of their way for the good of the church	7	0	5	2
TA - Decisions are often made on precedents	4	0	6	1
TF - There is a continual search for ways to improve the way we do things	5	2	1	6
TF - Mistakes are treated as opportunities	4	1	2	4
TF - When you are unsure about what to do, you can get a lot of help from others	5	1	0	6
TF - We are encouraged to consider tomorrow's possibilities	5	2	2	5
TF - New ideas are greeted with enthusiasm	4	2	1	5
TA - Decisions often require several layers of approval before action can be taken	5	1	3	3
TF - We strive to be the best at whatever we do	4	1	2	4
TA - Agreements can be specified and then fulfilled	4	2	2	4
TF - Stories are told of the challenges that we have overcome	5	2	7	0
TA - People are hesitant to say what they think	3	4	6	1
TF - The unwritten rule is to admit mistakes, learn from them, and move on	4	2	2	4
TA - Ministries have to compete with each other to obtain resources"	4	2	6	1
TF - We share the common goal of working towards the church's success	6	1	3	4
TF - We encourage a strong feeling of belonging	7	0	4	2

There were four items found where there was not only a large variance from the Baseline to the Endline but there was almost a complete reversal; where what had been believed to exist at the outset, no longer was viewed as such. This provides a 14% shift on how the church was viewed in these important styles. The illustration of those four are below:

Table 7

Question Reversals

Question	Baseline		Endline	
	True	False	True	False
TF - There is a continual search for ways to improve the way we do things	5	2	1	6
TF - When you are unsure about what to do, you can get a lot of help from others	5	1	0	6
TF - We are encouraged to consider tomorrow's possibilities	5	2	2	5
TF - New ideas are greeted with enthusiasm	4	2	1	5

This micro-level analysis provides a window into the areas where the greatest shift occurred. There will be a more macro-level analysis to follow. The four items identified in Table 7 are all taken from the transformational component of organizational culture. Secondly, of the 28 items representing either transactional or transformational behaviors (14 questions for each category), 17 were identified as a noticeable shift (Table 6). The variation from Baseline to Endline, therefore, experienced a 60 percent shift of perception. A third factor illustrates this fundamental shift of the group: of those 17 items that had a two-rater shift, 11 were from the transformational component of the survey, or,

almost 65 percent of the fundamental shift came from the transformational questions. When examined from the survey total, 39 percent of the survey revealed a significant shift in the group in their perceptions of transformational leadership. Or, to put it another way, in a survey with 14 questions directly assessing transformational organizational culture, 11 experienced a profound shift, or 78 percent. Further analysis reveals that eight of the 11 (or 72 percent) transformational questions experienced a mild or significant reversal from the Baseline answers in the Endline assessment.

<div align="center">Survey-to-Survey Analysis</div>

In the Survey-to-Survey (STS) Analysis, I sought to examine the results of both Baseline and Endline assessments to see if there was anything they might reveal related to the shift that occurred from opening to closing session. The full analysis found in Appendix H, I broke into two groups here. Table 8 demonstrates the Baseline results, while Table 9 illustrates the Endline results.

Table 8

STS Analysis—Baseline

#	Transactional		Score	Transformational		Score	Total	OC
	T	F		T	F			
1	4	7	- 3	0	1	+ 9	- 3, + 9	I's
2	6	8	- 2	4	0	+ 14	- 2, + 14	I's
3	9	5	+ 4	6	7	- 1	+ 4, - 1	Coast
4	5	5	0	0	2	+ 8	0, + 8	I's
5	7	6	+ 1	0	2	+ 8	+ 1, + 8	I's
6	1	3	+ 8	9	5	+ 4	+ 8, + 4	Bureau
7	5	6	- 1	3	0	+13	- 1, + 13	I's

Listed above are each respondent (R#) and their responses to both the transactional and the transformational questions. Based upon Bass and Avolio (1992), the total score then falls into a grid that identifies which kind of culture is identified. The listing of where those combined transactional and transformational scores fall can be found in the full report of Appendix H. In this particular analysis, I took each survey on its own, calculated the transactional and transformational scores, and tied those scores together to identify which Organizational Culture (OC) that respective survey identified. Understood to be read horizontally, for example, Respondent 1 identified a -3 transactional score and a +9 transformational score, for a combined total of, -3, +9. Plotting those coordinates within the framework of the nine organizational cultures (Appendix J) defined by Bass and Avolio (1992), I found Respondent 1's Baseline assessment of the Napa Community Seventh-day Adventist Church to be a Predominately to Moderately Four I's (Individualized Consideration, Idealized Influence, Inspirational Motivation and Intellectual Stimulation).

What this assessment reveals is that out of the seven participants, five identified the church at the Baseline assessment as a Predominately to Moderately Four I's Church, while one respondent identified it as a Coasting culture and another identified it as a Predominately to Moderately Bureaucratic culture. The preponderance of individual assessments identified the church as a Transformational church.

Table 9 reports the Endline assessment results. These results confirm, at a macro level of analysis, what had been seen at the micro level—there was an enormous shift in perception. Whereas the Baseline assessment identified the church as a transformational culture, the Endline all but abandoned that perception.

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Table 9

STS Analysis—Endline

#	Transactional		Score	Transformational		Score	Total	OC
	T	F		T	F			
1	6	8	- 2	7	6	+ 1	- 2, + 1	Coast
2	6	8	- 2	3	11	- 8	- 2, - 8	Ped
3	12	2	+ 10	9	2	+ 7	+ 10, + 7	HC
4	6	6	0	8	4	+ 4	0, + 4	Coast
5	8	6	+ 2	4	10	- 6	+ 2, - 6	Coast
6	11	4	+ 7	5	9	- 4	+ 7, - 4	Bureau
7	7	5	+ 2	11	2	+ 9	+ 2, + 9	I's

What the STS analysis revealed is that the group leaned more toward the Coasting culture (three separate respondents identified it as such). While one respondent still identified the church as a transformational culture, another respondent identified it as Pedestrian (Ped) and still another identified it as Predominately to Moderately Bureaucratic. While there was more unity of assessment in the Endline measurement, there was still no great unity on the culture of the church. This may reveal what Bass and Avolio (1992) suggest about the "?" factor: there is an ambivalence regarding the leadership culture of the church.

Style-to-Style Analysis

This final analysis continues further from the STS analysis but instead of applying it to the individual responder, I applied it to the group. Scoring what each question received from the group, I then determined whether the true or false statements received more ratings from the group. The assessment questions were divided up into the 14

transactional and transformational categories again to determine separate scores. This

would be able to give a clear, verifiable group OC score. The results of the Baseline are

found in Table 10.

Table 10

Style-to-Style Analysis—Baseline

Transactional			Transformational		
Odd #	True	False	Even #	True	False
1	5	1	2	7	0
3	4	0	4	5	2
5	2	4	6	4	1
7	1	6	8	5	1
9	4	3	10	6	0
11	6	1	12	5	2
13	0	5	14	4	2
15	1	5	16	5	2
17	5	1	18	4	1
19	4	2	20	5	2
21	3	4	22	4	2
23	4	2	24	6	1
25	4	3	26	6	1
27	3	3	28	7	0
Total	8	5	Org Culture	14	0
Diff		+ 3	Predom/Mod TF		+ 14

As can be seen, the group for the Baseline determined the church was

Predominately to Moderately Four I's. In fact, observing the responses from the even

(transformational) questions, it could be determined to be almost a "purely"

transformational culture, since the highest score on the plus side that can be totaled is 14.

Now, compare this with Table 11. In the Baseline analysis of the transformational

questions, all 14 were more true than false. In the Endline analysis more were false than

true. What shifted was not so much the transactional perception as the transformational

one. With the new score of +3, -2, the organizational culture is now identified as,

"Coasting," confirming what was found in the STS analysis and the micro QTQ analysis.

Table 11

Style-to-Style Analysis—Endline

Transactional			Transformational		
Odd #	True	False	Even #	True	False
1	4	3	2	4	2
3	6	1	4	1	6
5	3	3	6	2	4
7	2	5	8	0	6
9	5	2	10	7	0
11	6	1	12	2	5
13	1	4	14	1	5
15	1	6	16	5	1
17	3	3	18	2	4
19	2	4	20	7	0
21	6	1	22	3	4
23	6	1	24	6	1
25	3	3	26	3	4
27	4	2	28	4	2
Total	7	4	Org Culture	6	8
Diff	+ 3		Coasting	- 2	

Combining the three analysis' (QTQ, STS, and SYS), it can be determined that

while the group held a perception of the church as a *Predominately to Moderately Four 1*

culture at the beginning of the process, after eight weeks of intense and intentional

engagement of their Implicit Leadership Theories and exposure to Bass and Avolio's

(2006) Transformational Leadership Theory, the Endline assessment reveals they had gone through a metamorphosis, a transformation, of perception regarding the church. The statistical data supports this assertion. I now turn to the reasons why such a transformation occurred.

Discussion

Such a dramatic shift in perception over a relatively short time can be attributed to any number of factors. In examining the journals of each participant, I did not find any strong evidence to suggest the reasons behind the shift. I did discover most sources of their Mental Models of Leadership (MML as we referred to it) were the homes of origin, either in the interactions with parents or siblings. However, without any clear evidence linking those experiences with the shift, I cannot attribute those early influences to such a metamorphosis. I would like to suggest four reasons for such a profound shift.

First, it is possible the group, though familiar with the term "transformational leader" prior to our sessions (thanks in part to the recent presidential election), now became familiar with the terminology, the attitudes, the behaviors, and were now able to distinguish a transformational leadership culture. At the point of establishing the Baseline, they had come with an implicit theory of what transformational leadership might be. That implicitly held model guided their answering the original survey at the front end of the process. In this way, the Baseline was truly measuring their implicit model. What they had known about their experiences and engagement with leading our church had now spilled out onto the page as an expression of what they had believed implicitly. During the course of those eight weeks together, the language of transformational leadership, along with the identified behaviors (Appendix K) of this

theory became more accessible and readily available to their own experience.

In addition to this, as was recorded in their journals, the attempts to take specific transformational leader behaviors and put them forth in their lives would also serve as a way of embedding what they were learning. This embedded learning (most who tried to apply the learning to their home and professional life) would give them the capacity to enter into a reflective process where their own implicitly held theories regarding what is leadership would come up against the difficulties of their own personal change. This relationship between the ideal and the real would most likely bring more to the surface their own Mental Models of Leadership (MMLs).

Secondly and closely associated with this first observation, for the first time every participant was not only having a discussion regarding transformational leadership, they were having a dialogue with others regarding a vision of leadership itself. Just the fact of spending eight intense and intentional weeks together, dialoguing and practicing leadership behaviors and reflecting on both, recording both—just this process of doing this brings to the forefront of their being the whole notion of a vision of leadership. Being totally immersed in leadership training for eight consecutive weeks could produce a shift of vision, a definition of what leadership might be, that when the final assessment came, they had already begun to redefine their understanding of church. A vision of leadership had now begun to process in their consciousness. As the data suggests, living with leadership for two solid months provided them with a renewed sense of what could be. "What we thought we were, now that we have moved from the implicit to the explicit, we now know we are not," they could be saying as they finish the Endline assessment. More often than not, when leaders get together, it is to strategize or to do, not to talk about their

vision of leadership, much less to discover the degree of alignment there might be with the various MMLs they each possess. How often do leaders get together to reflect on their MMLs or vision of leadership? Yes, perhaps this kind of experience/experiment demonstrated the capacity the group has to be truly not just change agents, but agents of transformation.

The group had been exposed to and experienced an objective basis for a vision of leadership. This basis provided each with the opportunity to examine leadership behavior to see if they could detect the identifying markings of transformational leadership. Rather than merely being aware of words like "transformational," "transforming," or "leadership," each participant engaged in the process and lived with transformational leadership for two months. This objectivity (as much as there can be) brought a new reality to the forefront and that new reality found expression in the Endline assessment. As the SYS analysis suggests, what they discovered through the dialogue and embedded learning of the eight weeks affected more their view of the transformation side of our church culture and less the transactional side. They learned to examine the church, to assess our situation, through the eyes of both change and transformation. The objectivity gave them something that could move them beyond the idiosyncrasy we all possess. If, as DePree (1989) suggests, "[t]he first responsibility of a leader is to define reality" (p. 11), then perhaps this first wave of defining was accomplished.

There are five positive outcomes we experienced as a result of this process. The first echoes what I discussed regarding the impact of the discussion. The opportunity for invested congregational leaders to have the freedom to discuss our vision for leadership and the sources for that vision provides a sacred space for trust to be built. Rather than

finding our focus on the current issues floating through the church at that time, we were able in a safe and unhurried environment to discuss the context for those content issues. In my experience as a pastor, this is not normally the case. Providing outside sources to inform our experience as we dreamed about what our leadership could be like together energized our group.

Related to this positive discussion, there began to dawn a vision for what we could be as a church if we would stick together and whole-heartedly give ourselves to pursue a vision of leadership that could bring about the necessary deep changes for the pursuit of congregational vision. This sense of a new day, this sense of laying a leadership foundation for our church helped stir and fuel a passion for a new day where we could do better.

These two contributions created an excitement and energy within the group. This third contribution would be necessary if we were going to begin, as a group, introducing into our congregation the necessary dissonance to building a renewable future. Moving from a baseline of lethargy to and endline of an energized leadership group provided momentum that could move us forward as a church.

Apparent at the end of this process, as it is for any small group that spends this much time together seeking to build something together, there was a bond in this group— the bond of experiencing something that could be leveraged to build our church. Yes, there were difficulties of time and disagreements but these could be overcome. Just the exercise provided a group bond to occur that we would always share as we attempt to move the rock of our mission forward.

Finally, and perhaps the least tangible but statistically apparent: the group was able to see the church profoundly different than it had eight weeks prior. What this process demonstrates is that in a short eight-week, deeply intense and purposefully ministry, people could learn to see significant components of church life and leadership differently than they had at the start. This ability to see differently becomes important for congregational transformation while providing a "laboratory" that things can be different. This sense of growing and changing together could become heuristic for the congregation if we were going to attempt to bring about greater renewal and vitality to the whole faith community.

Recommendations

There are four recommendations I would make regarding this project and the consequences of such activity. First, I believe a larger sample size with this kind of engagement would prove helpful for future understanding. The very limited size of the group (seven) in a congregation with over 1,000 members on the books suggests the ratio is not an adequate one. Perhaps I will be able to utilize what I've done here in other places and over time create a larger sample size.

Second, I would recommend an adjustment of the time frame. While the intensity of eight successive weeks created a strong sense of urgency and intensity, to gather for a longer time period with less frequency might assist in including larger numbers of people as well as making the process much more transformational. The combination of a greater length of time with the greater opportunity to go deeper and broader may assist in generating a transformative culture within our church that provides a more consistent renewal process for our leaders.

Third, I would also recommend that an immediate follow-up strategy be generated by the group as part of the implementation of co-creating a transformative culture within our church. This group as well could assist in the implementation and evaluation of that implementation. Part of the responsibility of such a follow-up would be to identify clear markers of transformation as well. The necessity born of a time-crunch did not allow for the kind of follow-up necessary to make the experience optimal.

Fourth, I would incorporate more technology into the pedagogy within the eight weeks. The experience of that final day-long session together that included technology truly enhanced the learning experience as it engaged the participants not only on a cognitive level but would have incorporated the affective as well. True learning impacts both facets of a person's being (Mezirow, 2000).

Conclusion

When all the analysis is finished, and the literature examined, what is left? How does someone describe a journey? It can be described on a map, it can be recorded in a journal, it can be videotaped. All these possess within themselves possibilities and limitations.

One area of consideration for future research would be the relationship between a person's view of God (what might be called "theology") and their practice of leadership, as well as how that view of God sources their MMLs. How does one's theology influence their capacity for various types of leadership, specifically in this case, transformational leadership? What is the relationship between the two?

Another consideration for future research would be the question of church attendance in the formative years of life and how those influence the perceptions of

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members regarding the way they view church, pastors, and congregational leaders in their adult years. As was mentioned at the beginning of this project dissertation, in a very informal way, I discovered there was a correlation. It would be most beneficial, as part of the sourcing of our MMLs, for evidence to suggest whether there really is a correlation or not. This could assist in any number of fronts as it relates to pastoral formation and pastoral placement.

One final consideration might be the question of Full-Range Theory and how it presents itself in very hierarchical religious institutions. For example, how would the conference and union leaders, and local congregations rate the presence of the Full-Range Theory within their region? To take a vertical slice of this kind of assessment could assist in closing the gaps between the various levels of the church.

Now that I've gained some time and physical distance (I have since moved to a new ministry location), let me add a few words (with the benefit of hindsight) regarding the type of project this became. I would have to say this could be considered more of an incomplete consultation rather than the initiation of a process. For transformational leadership to take root in the context of embedded personal and cultural implicit leadership models, only a long-term process and deep, abiding commitment to a vision of leadership within an organization can be sustained through the various stages. The biblical and theological foundations are significant. The theoretical foundations are significant. But, for leader renewal to occur, it requires a community, a process, and intentionality. The question naturally emerges, "What has this contributed to the practice and understanding of leader renewal?"

While discussing the characteristics of transformational leaders, Tucker and Russell (2004) recognize that while behaviors are important, there must be more: "The internal context of the individual's behavior is the foundation for transformational leadership" (p. 104) they assert. Part of, and significant to, this internal context remains the development of the leaders capacity for self-renewal. Again, they acknowledge, "[E]xternal behavior reflects internal influences as well as relationship goals. These behaviors function within internal, external, and relational contexts" (p. 104). Provided throughout this project were opportunities the participants utilized to combine both the inner work of examining their own mental models of leadership and the sources for those models while at the same time examining not only a new model of leadership (transformational) but taking that new model as a lens through which to view their current situation. The project demonstrated that a small group of leaders can engage deeply in a process that would lead them to see their own situation differently than when they had begun. This provides hope and a test for the possibility that renewal can occur.

Again, "[P]ersonal renewal and reflection are important ways that leaders change their inner selves" (Tucker & Russell, 2004, p. 104). This initiation of a process of engaging the inner world of mental models of leadership and the external world of transformational leadership behaviors, while examining the context of their own leadership, invigorated and excited their hope for the future of the church. The willingness to *be* together and *do* together through an intense process provided a window into the possibility of leader renewal in a local congregation.

Unfortunately, I was unable to see through that process to other levels of renewal, so that our church would've experienced organizational renewal as a result. As we left

that final day, we were agreed that we had to find some way to engage more and more leaders of the church through this process as a means of renewing the congregation. "How do we get this to them?" While we agreed on the goal, I was unable to take this project to that next step. Thus, the limitations of this project are tragic. It remains my one regret about not being there.

Perhaps, when it is all said and done, before there can be performances beyond expectations, there must be perception transformations beyond expectations. Perhaps what this project has renewed in me is the capacity of congregational leaders to both engage and be thoroughly immersed in the process of internal and external journeys— the kind that leads us all to be both better leaders, and, more importantly, better people. Perhaps the words of Him who is seated on the throne are meant, not just for the conclusion of a book, but for the central theme of every living book, every life, "See, I am making all things new" (Rev 21:5). Finally, perhaps, if we as leaders of congregations, participating with God, who at His very core is transformational by nature, if we engage, thoroughly embracing both the pains and pleasures of deep, enduring, transformations in places nobody can see, perhaps our churches will find renewal not in a new program or list of to do's but maybe, maybe churches can find transformation in the people occupying the pew right now, people who have unfulfilled longings, desires, and aspirations. This is my prayer.

APPENDIX A

Doctoral Project Introduction

Week 1: *October 18—Sabbath Afternoon (3 hours):*

Biblical Foundations
    1. Intro I: Significance of Leadership (1 hr)
    2. Intro II: Implicit Leadership Theory (1 hr)
    3. Intro III: Transformational Leadership (1 hr)
    4. Program Schedule (15 minutes)

Week 2: *October 25-31—(2 hours)*

Implicit Leadership Theory – I

Week 3: *November 1-7—(2 hours)*

Implicit Leadership Theory – II

Week 4: *November 8-14—(2 hours)*

Transformational Leadership – I: Idealized Influence

Week 5: *November 15-21—(2 hours)*

Transformational Leadership – II: Inspirational Motivation

Week 6: *November 22-28—(2 hours)*

Transformational Leadership – III: Intellectual Stimulation

Week 7: *November 29-December 5—(2 hours)*

Transformational Leadership – IV: Individualized Consideration

Week 8: *December 11, 12—Friday, Saturday (9 hours, Fri, 2: 7-9; Sat, 9:30-4:30)*

Wrapping It All Together

Components & Commitments

1. Journal
2. Read
3. Attend
4. Participate
5. Observe

APPENDIX B

Original Organizational Description Questionnaire

ODQ (Form A rev.)

I.D. # Program #: _____

Name of Your Organization_____

"In my organization...

T   F   ?   1. We bargain with each other for resources.

T   F   ?   2. People go out their way for the good of the institution.

T   F   ?   3. Decisions are often based on precedents.

T   F   ?   4. There is a continual search for ways to improve operations.

T   F   ?   5. Rules and procedures limit discretionary behavior.

T   F   ?   6. Mistakes are treated as learning opportunities.

T   F   ?   7. You get what you earn—no more, no less.

T   F   ?   8. When you are unsure about what to do, you can get a lot of help from others.

T   F   ?   9. There is strong resistance to changing the old ways of doing things.

T   F   ?   10. We trust each other to do what's right.

T   F   ?   11. It's hard to find key people when you need them most.

T   F   ?   12. We are encouraged to consider tomorrow's possibilities.

T   F   ?   13. Bypassing channels is not permitted.

T   F   ?   14. New ideas are greeted with enthusiasm.

T   F   ?   15. One or two mistakes can harm your career.

T   F   ?   16. Individual initiative is encouraged.

T   F   ?   17. Decisions often require several levels of authorization before action can be taken.

T   F   ?   18. We strive to be the best in whatever we do.

T   F   ?   19. Agreements are specified and then fulfilled.

T   F   ?   20. Stories are told of the challenges that we have overcome.

T   F   ?   21. People are hesitant to say what they really think.

T   F   ?   22. The unwritten rule is to admit mistakes, learn from them, and move on.

T   F   ?   23. Units have to compete with each other to acquire resources.

T   F   ?   24. You advance depending on your initiative and ability.

T   F   ?   25. Deviating from standard operating procedures without authorization can get you in trouble.

T   F   ?   26. We share the common goal of working towards the organization's success.

T   F   ?   27. People often try to avoid responsibility for their actions.

T   F   ?   28. We encourage a strong feeling of belonging.

To obtain the *transactional* culture score of the organization you described, find the total of the odd-numbered statements (1, 2, 5,...) that were true (T). Then subtract the total of the odd-numbered statements that were false (F). Ignore the ?'s. Transactional Culture Score = _____ + _____ = _____.

To obtain the transformational (four I's) culture score of the organization you described, find the total of the even-numbered statements (2, 4, 6,...) that were true (T). Subtract the total of the even-numbered statements that were false (F). Ignore the ?'s.

Transformational Culture Score = _____ + _____ = _____.

APPENDIX C

Organizational Description Questionnaire – Adapted

Name of Your Church:

_____

By filling out this survey and returning it, you are giving your informed consent to participate in this research project.

"In my church...

T	F	?	1. We negotiate with each other for resources.
T	F	?	2. People go out their way for the good of our church.
T	F	?	3. Decisions are often based on precedents.
T	F	?	4. There is a continual search for ways to improve the way we do things.
T	F	?	5. Rules and procedures limit discretionary behavior.
T	F	?	6. Mistakes are treated as opportunities.
T	F	?	7. You get what you earn—no more, no less.
T	F	?	8. When you are unsure about what to do, you can get a lot of help from others.
T	F	?	9. There is strong resistance to changing the old ways of doing things.
T	F	?	10. We trust each other to do what's right.
T	F	?	11. It's hard to find key people when you need them most.
T	F	?	12. We are encouraged to consider tomorrow's possibilities.
T	F	?	13. Bypassing normal procedures is not permitted.
T	F	?	14. New ideas are greeted with enthusiasm.

T   F   ?   15. One or two mistakes can harm your ministry position.

T   F   ?   16. Individual initiative is encouraged.

T   F   ?   17. Decisions often require several levels of approval before action can be taken.

T   F   ?   18. We strive to be the best in whatever we do.

T   F   ?   19. Agreements can be specified and then fulfilled.

T   F   ?   20. Stories are told of the challenges that we have overcome.

T   F   ?   21. People are hesitant to say what they really think.

T   F   ?   22. The unwritten rule is to admit mistakes, learn from them, and move on.

T   F   ?   23. Ministries have to compete with each other to obtain resources.

T   F   ?   24. You get more responsibility depending on your initiative and ability.

T   F   ?   25. Deviating from the normal way of doing things without approval can get you in trouble.

T   F   ?   26. We share the common goal of working towards the church's success.

T   F   ?   27. People often try to avoid responsibility for their actions.

T   F   ?   28. We encourage a strong feeling of belonging.

APPENDIX D

Mindgarden Approval for Changes

Hello John,
Your changes to the instructions of the ODQ are approved.
Thanks,
Valorie Keller
Mind Garden, Inc.

Quoting John Grys <johngrys@comcast.net>:

Good Day,
My name is John Grys. I presently serve as Executive Pastor of the
Napa Community Seventh-day Adventist Church in Napa, Ca. I am also a
Doctor of Ministry student at Andrews University in Berrien Springs, MI.

As you can see from below, I purchased the ODQR Sampler Set earlier
this year. Part of my project as a doctoral student will be to take a
portion of our leadership in our local congregation through a process
of training. Specifically, I am introducing to them the concepts of
both Implicit Leadership Theory and then, to assist in taking Bass'
Transformational Leadership as a model to implement in our local church.

Part of this process will be to survey the group of 12 at the
beginning of the process (on October 17, 2009) and at the end of the
process (Dec 12, 2009) to see if there are any changes as a result.
When I contacted your organization back then, I was told I could
"tweak" the survey to fit our environment, specifically the nouns. I
also needed your permission to do this.

I have attached a copy of what I plan to present for your permission.
If you have any questions, you can contact me at home (707.294.2595)
or on my cell (707.332.3874) or vial this email address.

Sincerely,

John Grys, Executive Pastor, Napa Community SDA Church

On Mar 4, 2009, at 3:20 PM, info@mindgarden.com wrote:

The following order was placed with Mind Garden, Inc. If you ordered paper versions of our products you will be notified when we ship your order. If you ordered Web-based Administrations you will be receiving a separate e-mail containing instructions on how to access and use those administrations. If you ordered PDF versions of our products you will be receiving a separate e-mail containing instructions on how to download your file(s). If this e-mail does not appear in your inbox within 3-4 hours, be sure to look in your Spam and Junk E-mail folders.

We appreciate your business. If you have any questions about your order please contact us by either replying to this e-mail or calling our office at 1-650-322-6300.

Order 7653
Placed on 03/04/2009 at 18:20:24 EDT

Special Instructions:

Ship To:
John Grys

johngrys@comcast.net
707.980.7066

186 Spikerush Circle
American Canyon CA 94503
United States

Bill To:
John Grys

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American Canyon CA 94503
United States

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APPENDIX E

Research Protocol

I will utilize the Organizational Description Questionnaire (ODQ) created by Bass & Avolio (1992) with the core leadership of the Napa Community SDA Church (NCSDA) at the beginning of an intense training process for those who can and are willing to participate. This instrument measures a nine-point cultural prototype as a way of identifying the link between Implicit Leadership Theory, leadership style and organizational culture.

After a three month process of intense and intentional training related to the four components of transformational leadership identified by Bass & Avolio, the instrument will be reapplied to the same core congregational leadership and compared with the first results. Similarities and variances will be noted and reported as part of my thesis. The anticipated delivery system for the survey will be as a handout during a core leadership luncheon conducted at the beginning and end of the process. The group will be given oral instructions regarding the survey and returned immediately upon completion.

The core leadership of our group consists of both men and women, all at least 18 years of age. Therefore, no participant will be under 18. I will be the scorer (as a manual for scoring came from the distributing organization). I anticipate there will be two groups derived from this process. The first are those able to participate fully in the intensive training while the second group will comprise of those who are either unwilling or unable. All surveys will be anonymous but will be numerically correlated with basic biographical information from each participant (i.e., age, sex, years as a member of SDA Church, years as ministry leader, years as leader in current ministry, etc.).

Through such a process, our local congregation will experience both the data and experiential knowledge of putting into practice the four components of transformational leadership. This will strengthen our local congregation as our core leadership is strengthened. The wider contribution will be additional data related to the link between transformational leadership, Implicit Leadership Theory, and organizational culture, specifically in the context of ecclesiastical structures.

APPENDIX F

Session Outlines with Detail

Session #1—Introduction to Project, Process, and Leadership

- Welcome—8 week adventure

- Survey Intro

- Journals—Christopher Columbus kept copious notes of his journey. Leaders do this. Ask each to do this. Keep this with you at all times, where possible. Do not write name. Generate an identifying mark. It is your "password" so that when I return these two you, they will get back to the correct person. I will collect these at the end of our journey and the will be returned to you in the beginning of the new year.

- Process

    o Weekly meeting (discuss at end)
    o Short Assignment (tied to specific); The activity of knowledge.
    o Video vignettes; case studies; tackle a low level issue (increasing involvement)

Why?

(Significance): Move us beyond the immediacy of our ministry to what can be different.

(ILT): To assist us in beginning the journey of seeing leadership differently.

(Transformational Leadership): Engage deeply and fully into the leadership journey producing a transformed (radically different) culture while not diminishing the grace-culture already present.

What for?

(Achievement-based objectives) By the end of our 8-week journey, all participants will have:

1. Identified their particular sources for their mental model of leadership.

2. Identified the relationship between those mental models and the way they practice leadership.

3. Examined and practiced the four components of Bass & Riggio's Transformational Leadership.

4. Recognized three ways that their mental models both support and block the practice of Transformational Leadership.

5. Identified their top three personal leadership values.

6. Defined the leadership culture of the Napa Community Church

How?

Inductive (Relate Leadership to Life)

Task 1A: Identify one situation you are facing right now in your particular ministry.

Task 1B: Write that one situation down in your journal.

Task 2: At your table, name one or two expectations you have for the eight-week process. Write each on a card and then come to the board, call out what they are, and tape it onto the board.

Input (Biblical Leadership)

*   Examine the various stories in Genesis
*   Abraham, Isaac, Jacob, Joseph,

Implementation (Doing Something with Biblical Example)

Integration (Move Biblical Message to Life)

Session #2—Implicit Leadership Theory (Mental Models of Leadership)

Why?

The participants need to know this because this either supports their shift to a transformational model of leadership or sabotage's it. This introduces the necessity of the inner journey.

"The inner journey is more powerful than the outer journey."

- Implications?

    o The practices and behaviors of leadership truly are meaningless unless the inner journey is addressed.

    o The "being" of leadership is as significant as the "doing" of leadership.

When?

One (1) hour during the First Day, October 16, 2009.

Where?

Young & Restless Room in the Church.

What? (Content: knowledge, skills, attitudes)

- Implicit Leadership Theory (Mental Models) Definition

- Personal History Leadership Experiences

- Reflection skill (Connecting the Dots)

    What For? (ABO's) – By the end of the hour, each participant will have...

- Defined and examined Implicit Leadership Theory

- Applied the Personal History Leadership experience to their own understanding of leadership.

- Recorded their inner journey as it relates to this introduction

Inductive Work

    Task 1: Identify three people who made a difference in your life.

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<u>Task 2</u>: From each person you've identified, indicate their results and three things they contributed to those results.

<u>Task 3</u>: Name three lessons you learned from their experience and results.

<u>Task 4</u>: Share in your group one of those people, the results and one thing you learned.

Input (Content)

<u>Mental Models & Leadership</u>

- Part of the reason leadership has taken on such significance is because we have "romanticized leadership." IOW, the mental models we carry with us influence the way we identify a leader, the nature of leadership, and shape the expectations we have of leaders.
- Significance of "mental models" (Implicit Leadership Theory). The cultural components of the way we hold that shape.
- "We have created unconscious patterns and insights from these past experiences that now inform our actions. To the extent that we are unaware of these patterns or the context in which they arise, we are complicit in an unconscious conspiracy." (Bennis and Goldsmith, 46)
- "Our personal view of leadership is shaped by the experiences from our past. In part, we al make decisions about leadership based on what we have learned from our families or schools, from direct encounters with leaders we have known, or from observations or distant heroes." (Bennis and Goldsmith, 45)
- "There is an unconscious conspiracy in our country to discourage and suppress genuine leadership. A widespread fear of the potentially negative consequences of creative leadership blankets our thoughts and actions. It prevents the most talented among us from talking boldly or expressing ourselves as leaders. This conspiracy is all-encompassing, lulling us into conformity, complacency, cynicism, and inaction. As a nation, as organizations and as individuals, we fear taking risks. We do not expect ourselves or others to stand up and be counted, and become frightened when they do." (Bennis and Goldsmith, 45)
- "For those of you who are willing to begin to shape yourselves as leaders, we suggest a first step. It is to become conscious of the effects you have experienced in your own life of the lack of leadership." (Bennis and Goldsmith, 45)

"The inner journey is more powerful than the outer journey."

- Implications?
  - The practices and behaviors of leadership truly are meaningless unless the inner journey is addressed.
  - The "being" of leadership is as significant as the "doing" of leadership.

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<u>Forster's Origins</u>

- Mothers, Fathers, the way we were raised

- Interactions with siblings and peers

- Experiences at school

- Stories, legends, myths we hear growing up

- Work and career experiences, by observing and being led

- Personal experience of leading, through trial and error

- Active self-reflection about leadership beliefs and practices

- From studying leadership and leaders

- From formal instruction and continuing education, seminars, conferences, etc.

<u>Four Forster Conclusions</u>

1. "We are all exposed to a unique set of influences that shape our perceptions of leadership."

2. "We do not create these implicit leadership constructs in any *conscious* sense, because our brains automatically and selectively screen the information we receive from our environments as we are growing up."

3. "These selective perceptions operate almost entirely at an *unconscious* level. That is, we rarely think consciously about our perceptions or practice of leadership/management unless others challenge these

4. "It would appear that the least effective way of becoming a better leader is to read about it and/or from formal instruction and training—*unless we use these to reflect actively on our current practices and apply new insights and knowledge we may have acquired when back at work.*"

Implementation (Doing Something with ILT)

<u>Task 1</u>: Of Forster's origins of mental leadership models, circle three that are significant to your life.

<u>Task 2</u>: Of those three, choose one and compose a brief narrative paragraph about that experience.

<u>Task 3</u>: Pair up with someone and briefly share the one origin and the example.

Integration (Moving ILT into Life)

Task 1A: Over the course of these eight weeks, spend at least 15 minutes reflecting on a ministry situation you are involved in currently.

Task 1B: In those minutes, also reflect on those people who have influenced your life.

Task 1C: Decide how those past influencers are impacting the way you understand the situation.

Task 2: Record in your journal what you discover.

Task 3: Share your response with someone in this group—either email, phone call, etc.

Session #3—Introduction to Transformational Leadership

Why?

What?

Definition (Help with clarity):

Cultural Circles (Lead to the nth level):

What for?

When they have completed this section, they will…

How?

Four I's

1. Inductive Work: Connects Group w/ what they already know

2. Input: Examine a new input (concept, skill, or attitude), content

3. Implementation: Do something directly with that new content, somehow implementing it.

4. Integration: Integrates it into their lives

Case Study—

 Inductive Work (Arises from Life)

 Task 1: Describe a time when you tried to make a change and it didn't stick.

 Task 2: Distinguish three circumstances surrounding that change.

 Task 3: Write the particular change and the circumstances in your journal.

 Task 4: Couple people share what those were.

 Input (Content of TF Intro)

- Bernard Bass, Binghamton University, took MacGregor Burns classic work from 1978, *Leadership,* put some measuring instrumentation on it, and first utilized it with the military. MacGregor's work examined political situations and from that, he distinguished between what he identified as "transactional leadership" and "transforming leadership." Here's how he defined the two:

    o McGregor sought to take the study of leadership "out of the anecdotal and the eulogistic and" to place it squarely "in the structure and processes of human development and political action." (3)

    o "The relations of most leaders and followers are *transactional*—leaders approach followers with an eye to exchanging one thing for another."

    o Transforming is a more complex leadership. While seeking to meet an existing need or demand, "the transforming leader looks for potential motives in followers, seeks to satisfy higher needs [based on Maslow], and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders." (4)

- This served the foundation for Bass' work. He published those findings in the seminal work, *Performance Beyond Expectations,* in 1985.

- Ever since then, Transformational Leadership has become the dominate theory in leadership.

- Over time, Bass and others created instruments of measuring not just individual leaders but organizations. That is what the survey was you took today.

- I have taken what MacGregor began with and Bass deployed into organizations far beyond politics and gone into a different way of seeing needs.

- Concentric Circles of Identity

    o Outer bands—Artifacts, behaviors, etc.

    o Next Inner Band—Espoused Values, what we say is most important

    o Operational Values—The actual values that are at work in an organization. For example, we can say, "Dialogue." However, do we really value dialogue? Have we even identified the values that support dialogue?

    o Basic Assumptions—These are the most sacredly held beliefs we have and are rarely examined, much less articulated. These are the most precious ideas we hold. Or, to apply it to our earlier time this morning, this is the place where our Implicit Leadership Theory abides. Again, it is implicit because it is largely unexamined and tacitly held. We have acquired those through time and place, rarely given thought to identifying them or examining them.

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So, it is from here, I move with a definition of "Transformational Leadership:"

"Transformational Leadership: *The activity of pursuing a preferred future in such a way where the very core of those involved continually experience reshaping and renewing in the process.*

- Bass & Riggio finally identified what they call the Four Components of Transformational Leadership

    o Idealized Influence

    o Inspirational Motivation

    o Intellectual Stimulation

    o Individualized Consideration

- They even identified behaviors that go with each. We will look at those over time.

- Now, what I want you to do is this.

Implementation (Doing Something with TF)

Task 1: Read again over the Concentric Circles of Identity. Describe for yourself in your journal what each circle may represent in your ministry situation.

Task 2: Examine again the definition of Transformational Leadership. What would you add to the definition?

Task 3: Analyze your current ministry situation in light of the Four Components, which component, just by the sound of it, might add something immediately?

Task 4: Record all this in your journal.

Task 5: Each person share one thought to the group regarding this session.

Integration (Move TF into Life)

Task 1: Describe the difference you now see between the four Concentric Circles of Identity.

Task 2: In your place of work (or recreation), identify one characteristic in that environment that indicates each of the Four Circles.

- Name an artifact.

- Name an espoused value.

- Name an operational value.

- Name a basic assumption regarding leadership.

Task 3: Record what you find in your journal and be prepared to share it in a couple weeks.

Session #4: Mental Models and Myths of Leadership

ABO's – By the end of our session, each participant will have

- Applied the 10 Sources for their Mental Models of Leadership to a Situation
- Connected the relationship of the early sources to the current sources of their life
- Identified from their past and current, the qualities, attitudes, behaviors, and lessons from their leadership models

Inductive

Task 1 – *Name three sources of the Mental Models of Leadership which appear in the Ortberg article.*

Task 1A - Write down those sources

Task 1B – Share the three each of you identified

Task 2 – *Choose the Three Sources that you believe have influenced you the most*

Task 2A – Write down a brief paragraph about how one influenced you

Input – (Knowledge, Skills, Attitudes)

- "For those of you who are willing to begin to shape yourselves as leaders, we suggest a first step. It is to become conscious of the effects you have experienced in your own life of the lack of leadership." (Bennis and Goldsmith)
- Qualities, Attitudes, Behaviors
- Myth
    - "Way things are as people in a particular society believe them to be; and they are models people prefer to when they try to understand their world, and its behavior. Myths are the patterns of behavior, of belief, and of perception, which people have in common. Myths are not deliberately, or necessarily consciously, fictitious." (James Robertson) Professor of History, UConn
- Bennis & Goldsmith – Social Myths
    - Leadership is a Rare Skill
    - Leaders are Born not Made
    - Leaders are Charismatic
    - Leadership Exists Only at the Top of an Organization
    - The Leader Controls, Connects, Prods, Manipulates

Implementation

Task 1 – Name three leaders you respect and value currently in your life.

Task 2 – Compare and contrast the leaders you just named with those you named from your past.

Task 3 – List three qualities, attitudes, and behaviors that characterize these two groups of leaders (past and present).

Task 4 – Circle the two social myths of leadership you find most influential as you consider the past and present leaders you've identified.

Integration

Task 1 – During the next week, identify one leader in action.

Task 2 – Write a brief paragraph describing the leadership situation.

Task 3 – Describe the social myths you detect at play in that situation, as well as two possible sources influencing that leadership situation. Be prepared to discuss next week.
- Talk about ILT and the reality that testing reveals as much about the person answering the survey as well as the one being surveyed.
- Question: Asked does it reveal my mental model as much as theirs?

Session #5 –Mental Models of Leadership

Inductive

Task 1 – During the next week, identify one leader in action.

Task 2 – Write a brief paragraph describing the leadership situation.

Task 3 – Describe the social myths you detect at play in that situation, as well as two possible sources influencing that leadership situation. Be prepared to discuss next week.

Input

- "The failure of leaders to deal with their own inner lives is creating conditions of real misery for lots and lots of folks and unfulfilled missions for lots and lots of institutions." (Parker Palmer)
- "The missing link in leadership development is growing the person to grow the leader." (Paul Walsh, Chairman, CEO, of Pillsbury)
- "We lead from who we are." (Kevin Cashman, Leadership from the Inside Out)
- "Personal power is the extent to which one is able to link the outer capacity for action (external power) with the inner capacity for reflection (internal power)." (Janet Hagberg)

Bowlby Attachment

Def: Conceptualizes the propensity of human beings to make strong affectional bonds to particular others."

Attachment figure as source of security: Two Components

1. Internal mode of self

2. Internal mode of others

- Model of Adult Attachment – Kim Bartholomew; Leonard Horowitz

- "Attachment relationships continue to be important throughout the lifetime."
- "If a person's abstract image of the self is dichotomized as positive or negative (the self as worthy of love and support or not) and if the person's abstracted image of the other is also dichotomized as positive or negative (other people are seen as trustworthy and available vs. unreliable and rejecting), then four combinations can be conceptualized."
  - Leadership is a Rare Skill
  - Leaders are Born not Made

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- Leaders are Charismatic
- Leadership Exists Only at the Top of an Organization
- The Leader Controls, Connects, Prods, Manipulates

Model of Others (Avoidance)	*Model of Self (Dependence)*	
	Positive (Low)	Negative (High)
Positive (Low)	*Secure*: Comfortable with intimacy/autonomy People are generally accepting and responsive	*Preoccupied*: Preoccupied with Relationships Strive for self-acceptance by gaining the acceptance of valued others
Negative (High)	*Dismissing*: Dismissing of intimacy; counter-dependent Protect themselves against disappointment by avoiding close relationships and maintaining a sense of independence and invulnerability	*Fearful*: Fearful of intimacy; socially avoidant Protect themselves against anticipated rejection by others

Implement

Task 1– Take the Social Myths we looked at last week, the five, compare with the Adult Attachment model and write how each quadrant might be reflected in a style of leadership.

Task 2 – Now, look back at your leadership situation, which quadrant is more characterized? Write a brief explanation of the relationship.

Task 3 – If I am a follower, based upon each quadrant, I would expect a leader to... Write four things

Integrate

Task 1 – Identify in the next week one situation in your ministry or in our church.

Task 2 – Write a brief summary of the situation.

Task 3 – Identify as many sources of a mental model of leadership as you can.

Task 4 – Identify any one of the five myths of leadership possible at play. Give an example.

Session #6 –Transformational Leadership, Idealized Influence

Inductive

Task 1: What is it about another person that inspires you? Can you identify three items?

Input

- Research on transformational leadership has taken place in every continent and in nearly every industrialized nation of the world.
- GLOBE (Global Leadership and Organizational Behavior Effectiveness) identified that elements of transformational leadership are valued leader qualities in all countries and cultures. (62 countries studied)
- "The nature of leadership has changed drastically in recent years. The world has gotten increasingly complex and fast paced. This requires individuals, groups, and organizations to continually change and adapt. Transformational leadership is, at its core, about issues around the processes of transformation and change." (Bass & Riggio 2006, 225)
- History
  - James MacGregor Burns, *Leadership*. Through the eyes of the political world, developed two various forms of leadership.
    - Definition of leadership: "Leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—*of both leaders and followers*. The genius of leadership lies in the manner in which leaders see and act on their own and their followers' values and motivations."
    - Fundamental—interaction of persons with different levels of motivations and power potential. Takes two forms:
    - Transactional—"One person takes the initiative in making contact with others for the purpose of an exchange of value things."
    - Transformational—"One or more persons *engage* with others in such a way that leaders and followers raise one another to higher levels of motivation and morality." (Uses Maslows hierarchy as a model)
  - Bernard Bass, *Leadership and Performance Beyond Expectations*, 1985 – Begin the process of actual measuring
  - Bruce Avolio, Bernard Bass, *The Full Range of Leadership Development: Basic and Advanced Manuals*. 1991
- "**Transformational Leadership**: *The engaged activity of pursuing a preferred future in such a way where the very core of those involved continually experience reshaping and renewing in the process.*
- Four Components –Tonight, just one:
  - Idealized Influence
  - What is it?

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- Behave in ways that allow them to serve as role models
- Followers identify with the leader and want to emulate them
- Leaders behavior and elements attributed to them by associates
- Consistent and not arbitrary
- Counted on for doing the right thing regardless
- Trustworthy, Credible, energetic role model
    - Setting examples
    - Showing determination
    - Displaying extraordinary talents
    - Taking risks
    - Creating a sense of empowerment in others
    - Showing dedication to the cause
    - Creating a sense of joint mission
    - Dealing with crisis using radical solutions
    - Engendering faith in others for their leadership

Implementation

Task 1:

Integration

Task 1: Identify one behavior that you will try to practice during the week.

Task 2: Record in your journal your thoughts, feelings, attitudes as you consider applying that behavior.

Task 3: Record in your journal what happened after you applied it.

Task 4: Name one source of Mental Models that influenced your application (or lack thereof).

Task 5: Identify as much as possible how that source either supported your implementation or your sabotaged it.

Session #7 – Transformational Leadership (II)

Inductive

<u>Task 1</u>: Taking Risks

<u>Task 2</u>: Identify attachment style

<u>Task 3</u>: Describe the relationship

Input

- Definition: "Transformational Leadership: "The engaged activity of pursuing a preferred future in such a way where the very core of those involved continually experience reshaping and renewing in the process."
- Inspirational Motivation
  - Providing meaning and challenge
  - Providing an optimistic future
  - Molding expectations
  - Creating self-fulfilling prophecies
  - Thinking ahead

Implementation

<u>Task 1</u>: Identify one IM behavior.

<u>Task 2</u>: Name one attachment style.

<u>Task 3</u>: Identify how that one attachment style would interact with the capacity to integrate the behavior.

Integration

<u>Task 1</u>: Identify one behavior that you will try to practice during the week.

<u>Task 2</u>: Record in your journal your thoughts, feelings, attitudes as you consider applying that behavior.

<u>Task 3</u>: Record in your journal what happened after you applied it.

<u>Task 4</u>: Name one source of Mental Models that influenced your application (or lack thereof).
<u>Task 5</u>: Identify as much as possible how that source either supported your implementation or your sabotaged it.

Session #8 –Transformational Leadership III

Intellectual Stimulation

Inductive

Input

- Full Range Leadership Development (MBE & CR = TA)
  - Laissez Faire Lship
    - Non-leadership component
    - Leaders avoid accepting their responsibilities
    - Absent when needed (avoidance of leadership)
    - Fail to follow-up requests for assistance
    - Resist expressing their views on important issues
    - Whatever choice a person thinks is correct
    - Let them figure it out for themselves
  - Management-by-Exception (MBE)
    - Active: Monitor members performance and take corrective action if deviations from standards; Enforce rules to avoid mistakes.
    - Passive: Leaders fail to intervene until problems become serious. They wait to take action until mistakes are brought to their attention ("squeaky wheel gets the grease.")
      - If it ain't broke don't fix it
  - Contingent Reward (CR)
    - Leaders engage in a constructive path-goal transaction of reward for performance.
    - Clarify expectations
    - Exchange promises and resources
    - Exchange assistance for effort
    - Provide commendations for successful follower performance
  -

Intellectual Stimulation

a. Question Assumptions

b. Encouraged others in ministry to employ intuition

c. Entertained ideas that seemed unusual

d. Created imaginative visions

e. Asked others to rework the same problems they thought they had solved

f. Saw unusual patterns

Implementation

Integration

<u>Task 1</u>: Identify one behavior that you will try to practice during the week.

<u>Task 2</u>: Record in your journal your thoughts, feelings, attitudes as you consider applying that behavior.

<u>Task 3</u>: Record in your journal what happened after you applied it.

<u>Task 4</u>: Name one source of Mental Models that influenced your application (or lack thereof).

<u>Task 5</u>: Identify as much as possible how that source either supported your implementation or your sabotaged it.

Session #9 –Transformational Leadership IV

Individualized Consideration

Inductive

Input

Typologies of Organizational Cultures

<u>Predominately Four I Cultures</u>

- High ODQ TF Score
- (More purely TF): Likely to be constantly talking about vision, purposes, values, fulfillment w/o emphasizing the need for formal agreements and controls
    - o Lack of TA make it difficult to know what people will do
    - o Trust is internalized rather than dependent on formal agreements
- Expressiveness likely to be high
- Structure likely to be loose
    - o Decentralized
    - o Flat
    - o Flexible
    - o Adaptive
    - o Dynamic
    - o Informal, bottoms-up
    - o Emphasis on potential of members and org to grow and improve itself
- High creativity
    - o Particular emphasis on questioning methods
- If TA extremely low, newcomers/outsiders difficulty with knowing what to do

<u>High Contrast Org Cult</u>

- High TA, TF
- Great deal of both management and lship
- Conflict over best ways to proceed
- Chafing and battling against the rules and old ways of doing things but the conflict is healthy and constructive
- Maintaining balance between two requires trust in both people and organization
    - o Particularly where trade-offs must be made between short-term gain and individual rewards for the long-term benefit of the group and organization
- Organization not highly structured
- Whatever gets done is on the basis of informal leadership efforts
- Low predictability, though degree of flexibility

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Coasting Organizational Culture

- Falls in the middle ranges
- External controls are balanced with efforts toward self-control
- Management, lship activity tends to b moderate n amount; org likely to coast along but does not do as well as it might with resources and organizational opportunities it possesses
- Little change is expected as the org putters along
- Simply maintaining its current position

Predominately to moderately Contractual

- Highly TA in orientation, lacking much TF lship
- Self-interest more important than the interest of the group
- Each person watches out for his/her self-interests and short-term goals prevail
- Much attention to controls, directions, and SOP.
- Org tends to be an internal market where much is negotiated thru rules of the game
- Structure likely to be stable, centralized, tight, and tall with a clear hierarchy.
- Ministry people are given little discretion, watched, driven, and controlled
- Rigid and mechanistic

Pedestrian Organization

- Moderately TA, little to no TF
- Little gets done that is not a consequence of formal agreements
- Little change is observed
- Risk taking is avoided
- General sense of structure and procedure taking on various forms
- Somewhat mechanistic
- Ldrs have and practice little discretion
- Work is routine
- Little commitment to org or members

Garbage Can

- Lacking in either kind of lship
- Consensus likely to be absent
- Everybody does their own thing
- "Garbage can" of fruitless activity

- Very little cooperation
- Agendas depend on who shows up to meetings and problems people carry around with them waiting for an arena to air (business meetings)
- Anarchic w/o clear purposes, visions, values, rules, regulations, intentionality

Implementation

Integration

Individualized Consideration

g. Answered with minimum delay

h. Showed they were concerned for ministry well-being

i. Assigned tasks based on personal needs and abilities

j. Encouraged two-way exchanges of ideas

k. Available when needed

l. Encouraged self-development

m. Practiced walk-around management

n. Effectively mentored, counseled, coached

Task 1: Identify one behavior that you will try to practice during the week.

Task 2: Record in your journal your thoughts, feelings, attitudes as you consider applying that behavior.

Task 3: Record in your journal what happened after you applied it.

Task 4: Name one source of Mental Models that influenced your application (or lack thereof).

Task 5: Identify as much as possible how that source either supported your implementation or your sabotaged it

Session #10 –Transformational Leadership & Congregational Organizational Culture

Individualized Consideration—Follow-up

Two studies

- Some churches have applied it—macro organizationally (Goodwin & Neck)
- Growing churches/ transformational leadership (Onnen Dissert)

Inductive

Task 1: Identify the Top Five Believed to be Easiest to Implement in our Culture.

Task 2: Identify the Top Five Most Difficult to Implement in our Culture.

Input

Sample

- 69 Senior Pastors
- 140 Congregants
- 900 churches in US

Determinants (Metrics)

- % Member growth
- Degree of member satisfaction
- Level of church conflict

1. Inspirational Motivation introduces the enhancing force of encouragement into the idea-generating process and to increase the number of solutions and supportive remarks generated.

2. Individualized consideration encourages consideration and recognition of each member's viewpoint and ideas, expanding source of knowledge and information for group members to use in generating ideas
    a. Church conflict many causes:
        i. Objectionable behaviors or responses
        ii. Disappointing or Unpleasant attitudes and responses

     iii. Different emphasis of value system

     iv. Unjustly limit of communication system

     v. Drastic changes

     vi. Strong feelings of hurt, distrust, or allegations of incompetence

- "Inspirational influence and inspirational motivation are particularly powerful in attracting potential newcomers who are in need of spiritual encouragement."
- "Intellectual stimulation and individual consideration are important to keep existing members spiritually fulfilled."

Putting It All Together

Integration

Implementation

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Session #11 –Transformational Leadership & Congregational Reports

Inductive

Input

Rowold Study—Consisted of two studies

2008 Study

- Followers extra effort
- The effectiveness of the respective work group
- Satisfaction with the leader
- Followers' job satisfaction
- 247 Members in 74 different Evangelical Protestant Churches in western Germany
- 29.3% Male; 70.7% Female
- Median Age: 52.5
- Average Participant served 14 yrs in congregation

Second Study

  o Satisfaction with the worship service at the congregational level
  o 307 members
  o 31 different Evangelical Protestant congregations in western Germany
  o 27.7% Male
  o 72.3% Female
  o Average Age: 47.1
  o Average Participant served 5.7 years in congregation

- 18% of total variance in Satisfied worship experience was accounted for by leadership behaviors

- 27% - 50% variance in subjective performance indicators (such as extra effort) was explained by leadership behaviors

Integration

Implementation

  - Member satisfaction

  - Member growth

Level of Church Conflict

- **Bray Study**

"Series of studies undertaken to 1) whether pastors and parishioners differ in their expectations of church leadership along Transformational and Transactional lines, 2) whether that difference is associated with tension in pastor/parishioner relations, and 3) whether that tension causes pastors to have brief tenures." (Abstract)

The first two speak to my immediate situation.

Assumptions:

- Pastors are more transformational than members

   o "Pastors will respond more Tranformationally relative to members regarding the basic leadership distinction;"

- This difference produces tensions in the pastor-member relationship

   o "Pastors will respond more Transformationally relative to members on the three Transformational sub-dimensions;

      ▪ Modeling (the love factor)—*members gave considerably greater emphasis to this factor than pastors*

         • Statements regarding pastors expressing love, compassion, concern, etc.

      ▪ Perseverance (Antonym—conformation)

      ▪ Breadth of Involvement

- This tension causes pastors to have shorter tenures

   o "Members [Parishioners] more frequently than pastors would relate Transactional rather than Transformational behaviors to reduced tensions." (16)

Asked to describe how they felt a "successful" pastor should behave as a leader and, then, answer the same question for an "unsuccessful pastor." –Likert-scale

Compared pastors responses and members responses—early study (1989) identified significant differences in two of the three sub-dimensions between the two groups.
46 statements—23 TA/23 TF

44 pastors/42 church members

"During the course of a pastorate sometimes tensions or conflicts arise over leadership issues. With this in mind, please complete the following: Parishioners and pastors would have less tension (conflict), if pastors (in their leadership role) would concentrate less on...and concentrate more on..."

- Responses here by parishioners were more in line with Transactional behaviors than with Transformational

- Three general responses were repeated throughout

    o Congregation Focused
        ▪ 13x—members / 30x—pastors (43)
            • programs
            • goals ("more on what parishioners needs are)
            • ideas
            • conflict
    o Spiritual Domain
        ▪ 25x—members / 10x—pastors (35)
        ▪ Bible ("More on using the Bible to guide and direct their problems.")
        ▪ Preaching
        ▪ Teaching
        ▪ Prayer
        ▪ Example of Jesus
        ▪ Guidance of God
    o Control
        ▪ 14x—members / 31x—pastors (45)
        ▪ Less controlling ("concentrate less on controlling the entire parish in the mind set...")
        ▪ Less power hungry
        ▪ Less demanding

In the category,

"Successful Pastor"

- Factor 1 (F1): "Broadly Transformational"

- F2: "Stability and Risk Avoidance"

- F3: "Risk and Change."

- F4: "Stability"

"Unsuccessful Pastor"

- F1: "Risk and Change."

- F2: "Broadly Transactional"

- F3: "Risk Averse"

- F4: not labeled

("Successful" = 3.477, Pastor; 3.296, Parishioner)

("Unsuccessful" = 2.482, Pastor; 2.813, Parishioner)

(TF)

A (5) = Strong Importance

B (4) = Mild Importance

C (3) = Undecided

D (2) = Mild Unimportance

E (1) = Strong Unimportance

(TA)

A (1) = Strong Importance

B (2) = Mild Importance

C (3) = Undecided

D (4) = Mild Unimportance

E (5) = Strong Unimportance

The way to mitigate tension

(P) = TF

(M) = TA

Pastors would perceive *Transformational* behaviors with *higher* mean scores for the **"successful"** pastor section and <u>lower</u> mean scores for the "<u>unsuccessful</u>" pastor section, relative to members regarding basic distinction.
- **Pastors** described "successful pastors" as more *willing to risk* and *more open to change* than do <u>members</u>. – Lit identifies this as Transformational

- Second Order changes – attitudes, beliefs, needs, values, dramatic increases in output, productivity, and quality

- **Pastors** described "unsuccessful pastors" as more Transactional than do <u>members</u>, especially in the category of Risk and Change.

- <u>Members</u> described "unsuccessful pastors" in more Transformational ways than Transactional ways, relative to **pastors**.

- "Because followers do not see the rewards of Transformational change as quickly as they do a Transactional change, the need for greater Perseverance in a Transformational leader can be seen intuitively. The leader must have a long-term orientation and must be willing to make enemies and be unloved." (60)

- "In the earlier study we discovered that pastors tend to see the need for persevering when their [sic] are pastor-parishioner conflicts, while parishioners expect pastors to bow to the collective will of the parishioners." (60)

- "If a pastor finds himself in a time of conflict or tension with his parishioners, he should attend to parishioners' Transactional concerns and temporarily down-plan [sic] his Transformational concerns. If the tensions are reduced, he can reintroduce his Transformational concerns. The results of this study suggest that if he were to maintain or increase his Transformational behavior in a time of tension, his parishioners would experience increased tension." (60)

- "In fact, this study gives reason to suggest that pastors as leaders fit the image of the stereotype of the Transformational leader as found in the literature." (62)

Final Session – Wrapping It All Together

9:00am-11:15am

Spiritual Direction

Texts for the Day

Being Precedes Doing

Inductive

Task 1: Read through what you've recorded over these past 8 weeks, find one item you think will have the most impact on your personal life.

Task 2: Share that with your table.

Task 3:

Input

o Hab 3.2: "LORD, I have heard of your fame; I stand in awe of your deeds, O LORD. Renew them in our day, in our time make them known."
o Psalm 127.1: "Unless the LORD builds the house, its builders labor in vain. Unless the LORD watches over the city, the watchmen stand guard in vain."
o Luke 16:8: "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light."
o Ezekiel 36. "I will take you out of the nations; I will gather you from the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws."

Technical versus Adaptive Challenges

A new level. Not do away with has been, per se. Time to go the another level of the

circles, a new place; to inhabit there, to be there, to experience there.

CCL line, "Organizations seeking to adapt during turbulent times cannot force change through purely technical approaches such as restructuring and reengineering. They need a new kind of leadership capability to reframe dilemmas, reinterpret options, and reform operations—*and to do so continuously*....But organizational culture change is not for the faint of heart or the quick-change artist. Serious change demands serious people. Are you up to it?" (My emphasis)

- o "The shift in focus from development of the individual heroic leader, to the unfolding, emergent realization of leadership as a collective activity is intentional—and very, very important." (CCL)

Definition

"The engaged activity of pursuing a preferred future in such a way where the very core of those involved continually experience reshaping and renewing in the process."

- o "...anxious systems diagnose people instead of their relationships. Therefore, the amount of diagnosing of others going on in any religious institution is an indication of the amount of anxiety present in the system. And, since a major-by-product of 'chronic diagnosis' is polarization, the resulting alienation usually leads to two (or more) enemy camps." (G2G, 58)
- o "The most basic characteristic of a system is symmetry, the concept that all the emotional pushes and pulls in a family add up to zero. That is, they cancel one another out in a way that enables the overall family system to retain its homeostasis."

Characteristics of Individuals--Rogers found that there were essentially five types of people involved in the adoption of innovations:

1. **Innovators** (2.5%) – People who were on the cutting edge, thinking about and planning for the next wave. These are the ones who always know the latest thing and are usually involved in developing it.
2. **Early Adopters** (13.5%) – These are important opinion leaders who are able to bridge the gap between the innovators (who are often too technical for the majority of people) and the next group--the early majority.
3. **Early Majority** (34%) – More careful in making changes than the early adopters, these are still people who are more open to change.
4. **Late Majority** (34%) – These are the skeptics. They will only adopt a change when it's clear that this is where the rest of the system is going.

5. **Laggards** (16%) – This crew must be dragged kicking and screaming into the next phase

Doxology Before Lunch: Martins

1:00pm-5:00pm

So What? Now What?

APPENDIX G

Specific Question Responses (QTQ)

Final Results

	Baseline			Endline	
Question #	*True*	*False*		*True*	*False*
1 "We negotiate with each other for resources"	5	1		4	3
2 "People go out their way for the good of our church"	7	0		4	2
3 "Decisions are often based on precedents"	4	0		6	1
4 "There is a continual search for ways to improve the way we do things"	5	2		1	6
5 Rules and procedures limit discretionary behavior	2	4		3	3
6 Mistakes are treated as opportunities	4	1		2	4
7 You get what you earn—no more, no less.	1	6		2	5
8 When you are unsure about what to do, you can get a lot of help from others	5	1		0	6
9 There is strong resistance to changing the old ways of doing things	4	3		5	2

	Baseline			Endine	
10 We trust each other to do what's right.	6	0		7	0
11 It's hard to find key people when you need them most	6	1		6	1
12 We are encouraged to consider tomorrow's possibilities	5	2		2	5
13 Bypassing normal procedures is not permitted	0	5		1	4
14 New ideas are greeted with enthusiasm	4	2		1	5
15 One or two mistakes can harm your ministry position	1	5		1	6
16 Individual initiative is encouraged	5	2		5	1
17 Decisions often require several levels of approval before action can be taken	5	1		3	3
18 We strive to be the best in whatever we do	4	1		2	4
19 Agreements can be specified and then fulfilled	4	2		2	4
20 Stories are told of the challenges that we have overcome	5	2		7	0

21 People are hesitant to say what they really think.	3	4		6	1
22 The unwritten rule is to admit mistakes, learn from them, and move on	4	2		3	4
23 Ministries have to compete with each other to obtain resources.	4	2		6	1
	Baseline			*Endine*	
24 You get more responsibility depending on your initiative and ability	6	1		6	1
25 Deviating from the normal way of doing things without approval can get you in trouble.	4	3		3	3
26 We share the common goal of working towards the church's success	6	1		3	4
27 People often try to avoid responsibility for their actions	3	3		4	2
28 We encourage a strong feeling of belonging	7	0		4	2

APPENDIX H

ODQ Comparison Baseline/Endline

*Survey-to-Survey (STS)

Baseline

R#	Transactional		Score	Transformational		Score	Total	OC
	T	F		T	F			
1	4	7	- 3	10	1	+ 9	- 3, + 9	I's
2	6	8	- 2	14	0	+ 14	- 2, + 14	I's
3	9	5	+ 4	6	7	- 1	+ 4, - 1	Coast
4	5	5	0	10	2	+ 8	0, + 8	I's
5	7	6	+ 1	10	2	+ 8	+ 1, + 8	I's
6	11	3	+ 8	9	5	+ 4	+ 8, + 4	Bureau
7	5	6	- 1	13	0	+13	- 1, + 13	I's

Endline

R #	Transactional		Score	Transformational		Score	Total	OC
	T	F		T	F			
1	6	8	- 2	7	6	+ 1	- 2, + 1	Coast
2	6	8	- 2	3	11	- 8	- 2, - 8	Ped
3	12	2	+ 10	9	2	+ 7	+10, + 7	HC
4	6	6	0	8	4	+ 4	0, + 4	Coast
5	8	6	+ 2	4	10	- 6	+ 2, - 6	Coast
6	11	4	+ 7	5	9	- 4	+ 7, - 4	Bureau
7	7	5	+ 2	11	2	+ 9	+ 2, + 9	I's

* Just for clarification, there is not in this project a one-to-one

correlation between Respondent 1 in the Baseline assessment and

Respondent 1 in the Endline assessment. They are random.

APPENDIX I

ODQ Style-to-Style (SYS)

Comparison

Baseline Transactional				Baseline Transformational			
Odd #	True	False		Even #	True	False	
1	5	1		2	7	0	
3	4	0		4	5	2	
5	2	4		6	4	1	
7	1	6		8	5	1	
9	4	3		10	6	0	
11	6	1		12	5	2	
13	0	5		14	4	2	
15	1	5		16	5	2	
17	5	1		18	4	1	
19	4	2		20	5	2	
21	3	4		22	4	2	
23	4	2		24	6	1	
25	4	3		26	6	1	
27	3	3		28	7	0	
Total	**8**	**5**	**Org Culture**	**14**	**0**		**Total**
Diff	+3		*Predom/Mod TF*	+14			Diff

Endline Transactional				Endline Transformational			
Odd #	True	False		Even #	True	False	
1	4	3		2	4	2	
3	6	1		4	1	6	
5	3	3		6	2	4	
7	2	5		8	0	6	
9	5	2		10	7	0	
11	6	1		12	2	5	
13	1	4		14	1	5	
15	1	6		16	5	1	
17	3	3		18	2	4	
19	2	4		20	7	0	

21	6	1		22	3	4	
23	6	1		24	6	1	
25	3	3		26	3	4	
27	4	2		28	4	2	
Total	**7**	**4**	**Org Culture**		**6**	**8**	**Total**
Diff	+3		*Coasting*		-2		Diff

APPENDIX J

Transactional

-14   =14

+14 Predominately 4 I's	0 Moderately 4 I's	=14 High contrast
0 Loosely guided	Coasting	0 Moderately Bureaucratic
  Garbage can -14	Pedestrian 0	Predominate Bureaucratic -14

-14   +14

(Transformational — vertical axis label on left)

Name	Scale
Predominately & Moderately Four I's (I's)	Transactional: - 14 to + 6
	Transformational: + 7 to +14
High-Contrast Culture (HC)	Transactional: + 7 to +14
	Transformational: + 7 to + 14
Loosely Guided (LG)	Transactional: -14 to – 7
	Transformational: - 6 to + 6
Coasting (Coast)	Transactional: - 6 to + 6

	Transformational: - 6 to +6
Predominately & Moderately Bureaucratic or Internally Competitive (Bureau)	Transactional: + 7 to + 14 Transformational: -14 to + 6
Garbage Can (GC)	Transactional: - 14 to – 7 Transformational: - 14 to – 7
Pedestrian (Ped)	Transactional: - 6 to + 6 Transformational: - 7 to – 14

APPENDIX K

Bass & Avolio's 2006 Transformational Leadership Behaviors

Idealized Influence

- Setting examples
- Showing determination
- Displaying extraordinary talents
- Taking risks
- Creating a sense of empowerment in others
- Showing dedication to the cause
- Creating a sense of joint mission
- Dealing with crises using radical solutions
- Engendering faith in others for their leadership

Inspirational Motivation

- Providing meaning and challenge
- Painting an optimistic future
- Molding expectations
- Creating self-fulfilling prophecies
- Thinking ahead

Intellectual Stimulation

- Question Assumptions
- Encouraged subordinates to employ intuition
- Entertained ideas that seemed unusual
- Created imaginative visions
- Asked subordinates to rework the same problems they thought they had solved
- Saw unusual patterns

Individualized Consideration

- Answered with minimum delay
- Showed they were concerned for subordinates well-being
- Assigned tasks based on subordinates needs and abilities

- Encouraged two-way exchanges of ideas
- Available when needed
- Encouraged self-development
- Practiced walk-around management
- Effectively mentored, counseled, coached

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