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BIBLICAL LEADERSHIP PRINCIPLES AND PRACTICES USED BY

UNIVERSITY LEADERS

By

WILLIAM CAVENDER HACKETT, JR.

A doctoral dissertation submitted to the
College of Education
in partial fulfillment of the requirements
for the degree of Doctor of Education
in Organizational Leadership

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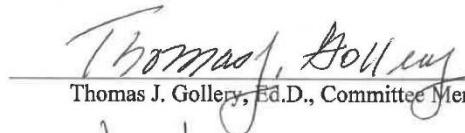
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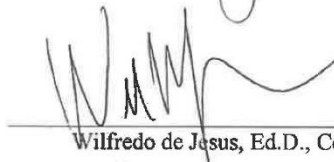
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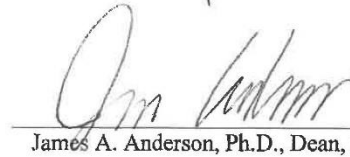
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ii

DEDICATION

This is dedicated to my wife and partner whom I have known over 56 years and have been married to for the past 53 years. I cannot imagine walking through life with anyone I love more than Judy. She has been by my side through the ups and downs of life and through raising two wonderful children—Molly and Joshua, and now have an amazing son-in-law—Chris, and tremendous daughter-in-law—Kim, who we love and appreciate, and four grandchildren—Ethan, Madison, Declan, and Nora whom I love dearly. Judy has been my best friend, my sister in Jesus, my supporter and encourager, and the love of my life. I am grateful every day to God for placing her in my life and the strength that she brings to me.

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Dr. Janet Deck has been a friend, an encourager, and a tremendous methodologist when it came to qualitative study for my dissertation. She challenged me to do the mixed methods approach and I am so grateful she did, since the interviews I conducted were so encouraging, insightful, and enriching for my research. She is a remarkable leader of the Doctor of Education program at Southeastern University.

I am grateful to Drs. Karen and Kent Ingle for guiding me and helping me through the Ed.D. program. Dr. Karen Ingle was a terrific faculty advisor and aid to me through the program. Dr. Kent Ingle, as the president and my boss, has always encouraged the Leadership Team at Southeastern University to be the best we can be, to get the training we need to get the job done, and to be a balanced leader spiritually, intellectually, physically, emotionally, and

ABSTRACT

This study was conducted to ascertain the leadership principles and practices of those persons in leadership positions at a private, Christian university. The purpose, therefore, was to determine to what degree the leaders at the Christian university under study did practice biblical principles and practices in their leadership. The research design was an explanatory sequential mixed methods study. The same private, Christian university was used for both the quantitative and the qualitative study. The quantitative method employed the *Leadership Practices Inventory* which asked 30 questions using a Likert scale to determine to what degree 50 leaders at the university practiced the five exemplary leadership practices of modeling the way, inspiring a shared vision, challenging the process, encouraging others to act, and encouraging the heart. The qualitative method contained nine questions asking 13 leaders at the same university their observation and practice of the five exemplary leadership practices along with any other leadership practices, biblical or otherwise, that guided them in their leadership practice. The results discovered from the explanatory sequential mixed method approach for this dissertation were encouraging and supportive that the leaders who were surveyed and interviewed were active in applying biblical principles in their leadership.

Key Words: biblical leadership; exemplary leadership practices; university leadership; Christian higher education; higher education

TABLE OF CONTENTS

LIST OF TABLES

I. INTRODUCTION

In recent years, there has been an increasing concern regarding the role that higher education plays in the preparation of students for a vocation and for leadership in society (Black, 2015). In addition, Black (2015) also highlighted the changing shape of higher education in regard to global challenges that are taking place in current times. According to Copeland (2016), "authentic, ethical and transformational leadership" (p. 79) is needed in the 21st century, and the research has evidence indicating this kind of leadership is effective. Posner (2012) stated that leadership development is so critical that it is now a vital part of the instructional program of students in higher education and is seen in courses and activities in multiple disciplines. For followers of Christ, the issue of leadership has become both timely and critical due to the responsibility Christians have to fulfill the Great Commission and serve the world (Matthew 28:19-20).

Huizing (2011) expressed concern that there is a strong need for leadership that is biblical and Christ-like to properly guide a Christian organization. Christian leaders must be concerned that their biblical beliefs are woven "into every context of life, including leadership" (Huizing, 2011, p. 73). Huizing (2011) stated that for Christian leaders, "leadership must be an expression of faith" (p. 73). Huizing (2011) noted that theological and biblical leadership originates and includes leadership examples from the first book of the Bible to the last.

In a world where it is necessary for Christians to exhibit greater and greater interpersonal, organizational, and societal leadership, this is a pursuit that cannot be regulated to a future generation or the back pages of systematic theology after the "important

theological material" is well expressed. As deeply as Christians have attempted to understand the nature and ministry of Jesus, they must also understand what impact His death, resurrection, and ascension have upon every vocation of life, including leadership. (Huizing, 2011, p. 73)

This statement by Huizing (2011) is why Christian higher education is important in the current times.

The research for this dissertation focused on the importance of Christian leaders using biblical principles as a guide in all areas of their leadership. Christian leaders will be held accountable for how they lead. In 1 Peter Chapter 5, the apostle Peter addressed the elders in the church, of which he addressed himself as a "fellow elder" (1 Peter 5:1, New International Version). In biblical times, Blum (1981) stated that elders were "a group of older and wiser" (p. 249) leaders who provided both direction and rule to the people of that day. After Peter gave several principles on leadership to the elders he addressed, he concluded with the statement, "And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away" (1 Peter 5:5). Why are each of the elders given a *crown of glory*? The crown is given because Peter assumed each elder would fulfill the responsibility of shepherding, or leading, God's flock that was under the elder's care (1 Peter 5:2). Therefore, Christian leaders must follow biblical principles as they lead, particularly when leading in an environment such as a private, Christian university. Christian leaders not practicing biblical leadership principles is a concern for Christian higher education institutions remaining true to a Christian university's foundational core.

In the late 1980s, Kouzes and Posner published a book entitled *The Leadership Challenge* which

is about how leaders mobilize others to want to get extraordinary things done in

organizations. It's about the practices leaders use to transform values into actions,

visions into realities, obstacles into innovations, separateness into solidarity and risks into

rewards. It's about leadership that creates the climate in which people turn challenging

opportunities into remarkable success. (Kouzes & Posner, 2002, p. xvii)

The five timeless principles that Kouzes and Posner (2002) discovered have a strong biblical

foundation and are effective for leadership in any organization, especially a Christian

organization. This dissertation focused on the results of an informational survey of the key

leaders at a private, Christian university and their use of biblical principles for leading as related

to the five exemplary leadership practices discussed by Kouzes and Posner (2002). The

following background and review of relevant literature (Chapter 2) presents some groundwork

and foundation for the questions addressed in this study.

Background of the Study

In this study, the researcher looked at some of the background factors that indicate a

current need to ascertain to what degree leaders practice biblical principles in their leadership at

a Christian university. In this section, the researcher discussed why the explanatory sequential

mixed methods design has been chosen as the methodology for this research.

Broer, Hoogland, and van der Stoep (2017) examined the changing context of Christian

higher education and declared that "the current times are characterized by issues and problems

that transcend borders of different kinds" (p. 55). The three authors stated that currently more

persons are "less inclined to believe that their fates lie in the hands of God or higher powers.

Instead, people believe they can determine their own fate by subjecting the world to scientific

research and rational technical acts" (p. 55). Broer et al. (2017) went on to assert that reality is

being manipulated, there is "the individualization of the human being" (p. 55), and there is a strong division between faith and science. The authors expressed further that Western society tradition and social context have increasingly lost their influence on society causing people to look to themselves and not to past traditions and social values for the commitments that they make. Hence, Broer et al. (2017) posited that the meaning of religion is being radically changed by secularization (p. 57). Broer et al. (2017) also held, "a common vision of the good life is lacking" (p. 57) for people and that religion is ceasing to be important and fading away especially in the public domain. The authors were concerned about how the changing context of Christianity in society will affect the future for Christian higher education institutions.

Broer et al. (2017) also asserted that the distinction between people with lower and higher levels of education is escalating. As a result, Broer et al. (2017) held that Christian higher education should focus on the relational aspects of professionalism so as to strengthen the social environment in order to overcome the separation the authors saw education creating between the persons that have access to higher education and persons who lack access to higher education. In developing better relationships between these two groups, Broer et al. (2017) saw a building of trust and concern for one another, as well as making professionals more accommodating to the specific needs, concerns, and expectations of customers. The researchers theorized that professionals have a responsibility to the common good of all humanity and not just to themselves, particularly from a Christian perspective. Kouzes and Posner (2107a) listed the responsibility of developing these relationships as two of their exemplary leadership practices: (1) enabling others to act where one builds trust and facilitates relationships, and (2) encouraging the heart where one recognizes the contributions of others and celebrates as spirit of community.

Broer et al. (2017) also stated that "the enormous social issues of modern times necessitate renewed reflection on the relationship between professionalism and spirituality" (p. 63). The researchers alleged that training in moral values should be a distinct characteristic of Christian higher education and should not be neglected. Broer et al. (2017) held strongly that such an emphasis on Christian values would raise the level of religion globally. "Believers are invited and are obligated, more than ever before, to make contributions to society" (Broer et al., 2017, p. 65), and Christian believers need "to share their resources with others" (p. 65). The researchers declared that the role of Christian higher education was to shape "students into professionals who are characterized by the virtues of faith, hope, and love" (p. 65). In so doing, Broer et al. (2017) stated that Christian universities "can make a transformative contribution to the world" (p. 65) as they stick to their Christ-centered mission and as leaders model Christ-like behaviors to others. Kouzes and Posner (2017a) saw the responsibilities mentioned by Broer et al. (2017) as related to two exemplary leadership practices that fall into the practices of modeling the way as a leader and inspiring a shared vision.

Reynolds and Wallace's (2016) views are similar to the views held by Broer et al. (2017). Reynolds and Wallace (2016) indicated that "the pace of change in higher education in the 21st century has been relentless, and that trend is likely to continue into the future" (p. 106). The two authors mentioned changes such as a smaller population of students attending colleges and universities, expanding technology needs and costs, more first-generation students with less preparation for the college experience, and a growing concern about the long-term value of a university education by the families, businesses, and government. Henry, Pagano, Puckett, and Wilson (2014) commented on this last concern noting that "in recent years students, families,

businesses, and government officials have been questioning the value proposition of a degree from a four-year college" (p. 6).

In addition, Reynolds and Wallace (2016) discussed an increased "questioning of societal and cultural norms" which

> is leading to a new legal and moral interpretations of traditional Judeo-Christian values related to the definition of marriage, gender identity, and human sexuality, thus challenging the foundational tenets of religious freedom upon which most Christian higher education (CHE) institutions were founded. (p. 106)

There was also concern by Christian colleges and universities over "the potential loss of religious freedom" (p. 106). Reynolds and Wallace (2016) raised the question of how any loss of religious freedom will affect state and federal compliance, various levels of accreditation for programs and universities as a whole, and student aid and funding. To lose state and federal funding would have a dramatic effect on Christian colleges and universities.

Reynolds and Wallace (2016) also declared that:

> The Christian higher education sector is not only wrestling with these external drivers of change, but additionally with the evolving and changing internal dynamics of a multigenerational workforce of administrators, faculty, and staff who are less homogeneous in their attitude to social issues than may have previously been the case. Differing opinions, and consequently responses, to such issues as human sexuality, gender identity, economic and ethnic diversity, and other societal debates where there is little agreement in the church, and even less in Christ-centered universities and colleges, are creating new tensions for university and college leaders. (p. 106)

Reynolds and Wallace (2016) were not alone in seeing these concerns and challenges that

Christian higher education is currently facing. Hulm, Groom, Jr., and Heltzel (2016) expressed

similar concerns that challenged the leaders of Christian higher education institutions to examine

their mission and identity—are they modeling biblical values and practices? Are these leaders

looking for innovative ways to improve and adapt? Are these leaders uniting and encouraging

their work force to be involved in the challenges facing the institution and encouraging them in

the process?

Reynolds and Wallace (2016) understood that the current constant for which university

leaders have not been prepared for necessarily in the past, but are presently facing today, is

uncertainty and change. The two authors mentioned that it is a critical time to develop leaders

who can work well in an atmosphere of ambiguity and who are able to be agile and resilient

when facing the challenges occurring in these present times. Reynold and Wallace (2016) noted

that university leaders must be adaptive, agile, optimistic, resilient, and innovative in this era of

change and uncertainty in order to be successful university leaders. Kouzes and Posner (2017a)

referred to the leadership practice of innovation as the willingness to challenge the process of the

way things have been done in the past and instead look for opportunities to be creative and

improve on how things can be done.

Reynolds and Wallace (2016) referred to the increasingly rapid growth and "evolvement

of technology in the workplace" (p. 107) which is growing at a great pace and intensity in the

21st century. The two authors saw this growth of technology as having a strong effect on the

social behavior, social attitudes, and beliefs of students attending Christian universities.

Hulme et al. (2016) also spoke of the rising cost of education, and they expressed the shifting

demographic population and "the increasing impact of digital technology" (p. 95) as challenges

facing higher education. Changes have caused universities and colleges to trim costs; add online

courses; and, eliminate faculty, staff, and costly programs according to Hulme et al. (2016).

Henry et al. (2014) outlined financial challenges of higher education as well. The four authors

stated that due to "revenue shortfalls, many institutions could face persistent deficits or close

altogether. Recent predictions foresee as many as one-third to one-half of universities going

bankrupt over the coming decades" (p. 6). The solution Hulme et al. (2016) called for involves

courageous, proactive leaders willing to find solutions to difficult problems.

A Christian university must proactively face current challenges to remain relevant.

Reynolds and Wallace (2016) pointed out that "to be relevant and sustainable for the future,

maintaining the status quo is not an option" (p. 107). The two authors elaborated that as:

Christ-centered universities exist for a unique purpose, we must adapt, adopt, and respond with

innovation and agility to the future, informed of the past, but clearly focused on a sustainable

future in order to further our institutional mission. The key will be to articulate the future in an

authentic, clear, and collaborative manner, while still ensuring steadfast clarity around

institutional mission, purpose, values, and identity. (p. 107)

This statement by Reynolds and Wallace (2016) is why leaders at a Christian university must

clearly model Christ-like behavior, share an inspiring mission and Christian identity, and

continually challenge and improve upon the way operations are carried out and students are

served. Christ-like behavior is behavior that is lived and practiced out of respect and reverence

to the God of the Bible as seen and modeled in the words, actions, and teachings of Jesus Christ.

Christ-like behavior is living like Jesus Christ where Christ is the center of one's life and one is

"living in solidarity to him" (Nouwen, 2001, p. 3). Henck (2011) also stated that Christian

colleges and universities are facing "a period of significant change" (p. 196). In addition, Henck

(2011) mentioned economics as one of those changes since most faith-based, private colleges and universities are tuition driven, and the number of college-age students is smaller, and monies are less available.

Henck (2011) asserted that the aging of many university leaders meant that transitions in leadership at higher education institutions will occur. Barton (2019) stated that almost half of the presidents responding to a 2011 study by the American Council of Education's American College President Study of 1,600 presidents self-reported that they planned "to leave their position in the next five years" (p. 38). With the numbers of leaders planning to retire, it is imperative that the new leaders taking over carry the same faith commitment and mission as those leaders who are retiring. Frawley (2014) stated that "it is critical that retiring leaders of Christian institutions are replaced by leaders who remain committed to the mission nurtured by those who preceded them" (p. 34) in order to protect the integrity of their Christ-centered roots. Former president of the Council for Christian Colleges, Corts (2009), wrote that replacing leaders at Christian higher education institutions with new leaders who embrace the Christian values and traditions of those colleges and universities was one of the top challenges facing the organizations (as cited in Frawley, 2014, p. 34). Kouzes and Posner (2017a) defined that modeling the way and sharing an inspired vision by leaders are both exemplary leadership practices. Many of those who researched Christian higher education institutions concluded that modeling one's faith and having a Christ-centered mission was critical (Broer et al., 2017; Eaton, 2011; Frawley, 2014; Henck, 2011; Holmes, 1975, Litfin, 2004; Sanders, 2007).

University leader Henck (2011) mentioned that Christian higher educational institutions are called to be faithful to their biblical mission and foundation and to preserve and promote those biblical values, principles, and practices; therefore, those taking leadership of Christian

universities and colleges must reflect these values. In summation, Henck (2011) expressed that, in regard to higher education in the 21st century, change is no longer optional or something that can be delayed (p. 207). According to Henck (2011), matters such as economic challenges and the expectations of society cannot be overlooked by universities, and leaders of the institutions must pay close attention and be ready to meet the challenges. Failure to meet the challenges would be at the cost of seeing one's institution struggle in a variety of ways such as enrollment, financial issues, and accreditation (Henck, 2011). Andringa (2009) acknowledged that leaders of a Christian university must be willing to take the necessary risks to move forward but, at the same time, "stay focused on the mission" (p. 177) of the institution. As stated by Henck (2011), Christian college and university leaders must be prepared to address the challenges facing higher education, and at the same time, do what is necessary to preserve their institutions' faith values, "even in the midst of change" (p. 210). Hence, as Kouzes and Posner (2017a) pointed out, a leader must constantly challenge the process looking for new and better ways to do things, including running a Christian university, while ensuring and communicating a shared vison.

The researcher of this dissertation study used the mixed methods approach to strengthen findings highlighting to what degree leaders at a private, Christian university practice Christian principles. After using the *Leadership Practices Inventory* to survey 50 leaders at a Christian university, conducting interviews with 13 additional leaders enriched and provided greater detail to the survey findings. According to Creswell and Creswell (2018), this type of study uses an explanatory sequential mixed methods design. The qualitative data will further explain the quantitative results (Creswell & Creswell, 2018, p. 237). According to Creswell and Creswell (2018), the qualitative findings will give "a more in-depth understanding of the quantitative results" (p. 237) which will result in a "better measurement" (p. 237) instrument.

Statement of the Problem

The research problem for this study was framed as an argument as to why the topic of practicing solid leadership principles matters to a private, Christian university (Creswell & Poth 2018). Several researchers have asserted that solid leadership practices can be defined as modeling biblical practices through the life of the leader; inspiring others through a shared vision and image of what could be; challenging the status quo and looking for new ways to do things; enabling, strengthening, and mentoring employees and future leaders; and encouraging, recognizing, and celebrating employees, are essential (Black, 2015; Kouzes & Posner, 2017a; Northouse, 2016; Schlesinger, 1986).

Purpose of the Study

The purpose of this study was to evaluate how and to what degree leaders at a Christian university are using the biblical principles of the Five Practices of Exemplary Leadership—Modeling the Way, Inspiring a Shared Vision, Challenging the Process, Enabling Others to Act, and Encouraging the Heart—as presented by Kouzes and Posner (2017a), as a guide for their leadership. The researcher used an explanatory sequential mixed methods approach which involved collecting the quantitative data first and then described the quantitative results with detailed qualitative data. In the quantitative area of the study, data from the *Leadership Practices Inventory* was collected from leaders in various areas of the university to ascertain to what degree practicing the five exemplary leadership practices influenced the effectiveness of the participants' leadership. The qualitative phase of the research was directed as a complement to the results found in the quantitative study. In the follow-up, the goal was to confirm the hypothesis that leaders at a private, Christian university are using the five practices of exemplary leadership in their roles.

11

The researcher hypothesized that the data showed that implementing the five exemplary leadership practices is an effective way to lead a private Christian university.

Research Questions and Hypotheses

Research Questions

1. Overall, to what degree do leaders at a Christian university perceive their implementation of the leadership practices and behaviors described in the Leadership Practices Inventory?

2. Considering the five domains of Leadership Practices, which domain do the leaders perceive themselves as implementing to the greatest degree? And will the degree of perceived practice differ from the other four practices to a satisfactory degree?

3. Which of the five domains of Leadership Practices will be perceived to be the most associated with overall Leadership Practice? And, will the association with overall Leadership Practice be statistically significantly different than that of the other four domains?

4. How do leaders at a private Christian university demonstrate the five exemplary leadership practices?

Hypotheses

H_0^1: Leaders who are Christians will not use biblical principles as their guide for leadership at a Christian university.

H_0^{2a}: None of the five exemplary leadership practices are favored over the rest.

H_0^{2b}: There is no significant difference between the five exemplary leadership practices.

H_0^{3a}: None of the five exemplary leadership practices are more associated with overall leadership than the others.

$H_0{}^{3b}$: There is not a statistically significant difference with one exemplary leadership practice than that of the other four practices.

H_4: The leaders at the private Christian university demonstrate the five exemplary leadership practice through faith integration.

Significance of the Research

The results of this study have professional significance for all leaders at Christian universities. Leaders at Christian universities must practice what they teach and preach, that is, they must apply Christian practices in their leadership. If Christian leaders truly believe in biblical principles, then Christian leaders will implement these principles and practices in their leadership roles at a Christian university. Hence, the purpose of this study was to assess the theory that leaders at a private, Christian university are practicing biblical principles in their leadership. The hypothesized results of the analysis of trends revealed in surveys and interviews from this study demonstrated that leaders at a private, Christian university are practicing biblical principles in their leadership.

Review of the Literature

The purpose of this research was to evaluate how and to what degree leaders at a Christian university are using the biblical principles of the Five Practices of Exemplary Leadership. As presented by Kouzes and Posner (2017a), the Five Practices of Exemplary Leadership are: Modeling the Way, Inspiring a Shared Vision, Challenging the Process, Enabling Others to Act, and Encouraging the Heart.

Bender (2018) stated that a Christian university "is marked by a confessional task, and one indeed larger than a commitment to the intellectual and moral or even spiritual formation of its individual members" (p. 9). The task for the Christian university, according to Bender

(2018), is to consider the university "in relation to God's act of creative, sustaining, and salvific activity in Jesus Christ through the Spirit heralded by the church for the sake of the world, to see all aspects of the created and social order in this light" (p. 9). Henck (2011) acknowledged that it should be the responsibility of, and that there exists a critical need for, Christian leaders to fulfill the confessional task and "to transmit cultural values, institutional practices, and professional values" (p. 212) to upcoming leaders. Kouzes and Posner (2017a) found that the transmission of cultural and professional values and institutional practices is an aspect of communicating an inspiring shared vision and modeling the values of the institution through the lifestyle and behavior of the leaders of the university.

Modeling the Way

Mullen (2018) stated that Christian higher education leaders, specifically college presidents, must pay as much attention to their being as to their doing. Mullen (2018) determined it was the kind of person one choses to be that affects the nature and impact of the work that one does. According to Mullen (2018) a leader must live out one's work among the people one is serving, and this is referred to as leading by presence. Mullen (2108) remarked that a Christian higher education president should be like Jesus and be a model for others to follow, which included seeing what is ahead, anticipating pitfalls and risks, and navigating the times in which one exists so that the mission of the university "continues to be accomplished" (p. 143). Mullen (2018) held to these values and behaviors as a Christian college leader because "no other institution is organized in such an integrated and intentional way for the transformation of the whole person to the glory of God" (p. 147). Christian leaders should lead others from the position as a servant leader and follower of God (Shaw, 2006) as demonstrated by the way Jesus

14

led (Philippians 2:6-8; Mark 10:42-44). Jesus modelled the way for leaders regarding how to lead as a Christ-follower.

Sharing the Vision

The qualitative research of Uusiautti (2013) surveyed 13 higher education administrators—deans, associate deans, department chairs, and department managers—from Finland and the United States who were involved in implementing the vision of their institution. The administrators interviewed found a sense of success and connection to the larger vision of the institution (Uusiautti, 2013). The participants in Uusiautti's (2013) study derived a feeling of accomplishment and success from their smallest work performed when they viewed those accomplishments being tied to the shared vision of the organization. Through their nearly four decades of research and consultation "about what leaders do when they are at their best" (p. xi), Kouzes and Posner (2017a) have gathered support for the effectiveness of the five exemplary leadership practices which includes the practice of sharing an inspiring vision by leaders and the value of sharing the vision in relation to encouraging and motivating of employees.

Challenging the Process

In a case study of three school leaders in Haiti, conducted by Sider and Jean-Marie (2014), the five exemplary leadership practices were found to be effective leadership practices for participants to bring about change and innovation for schools in a challenging educational environment existing in Haiti. Through the visionary leadership practiced by the leaders that were studied, the data revealed that the leaders were tenacious in solving difficult problems, inventive in discovering solutions to problems, and aggressive in "taking risks to disrupt the status quo" (Sider & Jean-Marie, 2014, p. 271). In particular, Sider and Jean-Marie (2014) expressed that innovation, which is part of the practice of challenging the process, was effective

in raising the level of education of the schools which were studied. Innovation changed the conditions of learning for students and the teaching environment for teachers (Sider & Jean-Marie, 2014).

Fea (2018) commented that one of the challenges for many private, Christian higher education institutions is that these institutions are tuition-driven causing them to seem "desperate to attract students" (p. 343) in order to stay open, make budget, and pay salaries. Christian leaders must look at new, innovative options such as creating new programs that will attract students and "bring in revenue" (Fea, 2018, p. 343). The result is "more online learning and continuing education, an increasing number of cash-generating master's programs with large distant-learning components, and investments in majors such as nursing, engineering, business, and service-oriented programs" (Fea, 2018, p. 343). This restructuring of higher educational practices is what Kouzes and Posner (2017a) refer to as challenging the process "looking for innovative ways to improve" (p. 24).

Enabling Others to Act and Encouraging the Heart

Leaders who enable others to act "foster collaboration, build trust, and create spirited teams. They actively involve others and understand that mutual respect is what sustains extraordinary efforts" (Posner, 2016, p. 2). Posner (2016) conveyed that enabling others to act will strengthen employees and make them feel more capable, and powerful.

Christian higher education leaders, especially presidents, who encourage the administrators under them to make decisions are empowering those co-workers "to be 'kings' in moments when the situation calls for one" (Robinson, 2018, p. 153). Such enabling of others to act encourages the hearts of the co-workers as well. Robinson (2018) stated that a leader's ego is

the deterrent to enabling others to act, instead leaders who model a Christ-like lifestyle will lift up workers under them and recognize the workers' accomplishments.

Pierce and Sims's (2002) research found that when leaders empower their workers, the leadership skills of their workers increased. According to Pierce and Sims (2002), workers can be encouraged and empowered to act when leaders give them opportunities to take initiative in their work, encourage the thinking of the workers, encourage team work, encourage self-development, allow workers to participate in goal setting, and encourage self-reward. In the research conducted by Piece and Sims (2002), and in the study done by van Ameijde, Nelson, Billsberry, and van Meurs (2009), the researchers found that when workers are encouraged in a positive way to take initiative, the result is that work teams are more effective in completing tasks as opposed to scenarios in which leaders simply commanded workers without encouraging any input from the workers. Thus, enabling others to act and encouraging the heart, as outlined by Kouzes and Posner (2017a), will lead to positive work outcomes.

Uusiautti's (2013) research indicated that when supervisors give positive feedback to employees, the feedback is greatly appreciated and works as an intrinsic motivator for employees. The participants interviewed by Uusiautti (2013) "craved support and encouragement from their bosses" (p. 488) and appreciated honest accurate feedback. Kouzes and Posner (2017) acknowledged that when leaders recognize and give support to their employees, the feedback encourages the heart of the personnel and motivates the workers to be productive.

Sathye (2004) described good leadership as supporting "unity and cohesion upon decisions up and down the line" (p. 2). Unity and cohesion resulted through leaders setting the example by modeling the way, casting a clear and shared vision, encouraging innovation among

the workers, inspiring colleagues to do their best, and giving staff "honest feedback to help them improve" (Sathye, 2004, p. 7). The results of Sathye's study aligned with all five exemplary leadership practices of Kouzes and Posner (2017).

Theoretical Framework

This dissertation study was based on transformational theory applied to the five exemplary leadership practices developed by Kouzes and Posner (2017a). Transformational theory underpins this dissertation study in that leadership is transformative through relationships between leaders and constituents. According to Northouse (2016) transformational leadership includes leaders treating followers holistically and changes, or transforms, individuals. Leaders must be concerned with followers as human beings, with emotions, needs, values, motives, and goals (Northouse, 2016). Transformational theory outlines the idea of moving "followers to accomplish more than what is usually expected of them" (Northouse, 2016, p. 161).

Conceptual Framework

Several concepts were foundational to this study. One concept was that a leader who practices the five exemplary leadership practices will be more effective as a leader than a leader who does not implement the five exemplary leadership practices. The reliability and effectiveness of the Leadership Practices Inventory has shown significant support for this theory (Black, 2015; Kouzes & Posner, 1990; Kouzes & Posner, 2002; Northouse, 2016; Schlesinger, 1986). A second concept associated with this study is that the five exemplary leadership practices as presented by Kouzes and Posner (2017a) are aligned to biblical principles. The Jesus of the Bible both modeled and taught his followers to model the way (John 13:1-17). Jesus on several occasions shared an inspiring vision with his followers (Matthew 28:19-20; John 13:34-35). Jesus challenged the process by confronting the meaning and the way religion was

18

practiced in that time in history (Matthew 5: 21-47; 8:23, Mark 3:1-6; Luke 15:1-2). The Bible

at several points spoke of enabling others to act (Exodus 18:12-22; Numbers 11; Matthew 7:24-

27; Ephesians 4:11-12). The New Testament also addresses the importance of encouraging the

heart of others (2 Corinthians 7: 4, 13-16; Colossians 1:3-4; 2 Thessalonians 1:4; Philemon 7).

The third concept supporting this study is that leaders who are effectively practicing the five

exemplary leadership practices are, in fact, also applying biblical leadership practices in their

leadership.

Conceptual Definitions

The five exemplary leadership practices as defined by Kouzes and Posner (2017a) are

modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and

encouraging the heart. Kouzes and Posner (2017a) stated that these five practices "provide an

operating system for what people are doing as leaders when they are at their best" (p. 20).

Modeling the Way

Modeling the way is a commitment to clarifying values by finding one's voice and

affirming the shared values with one's team (Kouzes & Posner, 2017a). Modeling the way was

also described as a commitment to setting the example of the company's culture and work ethic

by the leader and by aligning one's actions to the shared values of the team (Kouzes & Posner,

2017a).

Inspiring a Shared Vision

According to Kouzes and Posner (2017a), the practice of inspiring a shared vision is the

ability to "envision the future by imagining exciting and ennobling possibilities" (p. 24) and to

"enlist others in a common vision by appealing to shared aspirations" (p. 24).

Challenging the Process

Kouzes and Posner (2017a) explained the practice of challenging the process as probing for opportunities by taking hold of "the initiative and looking outward for innovative ways to improve" (p. 24), experimenting, and taking risks by continually creating "small wins and learning from experience" (p. 24).

Enabling Others to Act

Kouzes and Posner (2017a) outlined the practice of enabling others to act as promoting collaboration among one's team by developing trust and enabling relationships among one's workers and through strengthening and supporting one's workers by "increasing self-determination and developing competence" (p. 24).

Encouraging the Heart

The practice of encouraging the heart, as delineated by Kouzes and Posner (2017a), was described as the leader recognizing the contributions of workers by expressing appreciation for the workers' achievements. Encouraging the heart also includes celebrating "values and victories" (Kouzes & Posner, 2017a, p. 24) by building community with the workers as a team.

<center>**Operational Definitions**</center>

Independent variables

  The independent variables are the five exemplary leadership practices of modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart.

Dependent variables

  The dependent variable is whether a leader uses these five practices or not.

<center>**Overview of Methodology**</center>

  The research design for the dissertation was the explanatory sequential mixed methods design. A quantitative portion of the study using the Leadership Practices Inventory developed by Kouzes and Posner (2017a) occurred first. Fifty-five leaders at a private, Christian university were invited to participate in this survey. The quantitative portion of the study was followed by a qualitative design through which 16 leaders at the same private, Christian university were invited to participate in a follow-up interview using nine questions developed to assess how leaders implement leadership practices and if those practices are biblical (see Appendix D). The stratified groups included the members of the Leadership Team (LT) at the university which includes the President and the vice presidents of the university; the Deans of the various colleges and schools of the university; the academic Department Chairs; the academic Directors and Program Coordinators; and non-academic Directors in other areas of the university.

  Fifty-five participants were invited to complete the Leadership Practices Inventory designed to help leaders determine the extent to which they practice any of the five practices of exemplary leadership (Kouzes & Posner, 2017a). Of the 55 asked to participate in the survey, 50 agreed to take the survey, three failed to respond, and two declined. The inventory took

<center>21</center>

approximately 10 to 20 minutes to complete. The various groups of leaders of the university were contacted in person or by workplace email and asked to complete the survey. Invited individuals were required to read the consent form and indicate consent to participate by signing the form prior to completing the survey. Upon completion of the survey, the researcher collected the instrument and compiled the data on an electronic spreadsheet. Results were analyzed for trends and compared to descriptors of the five exemplary leadership practices. Survey and interview data were stored in a secured location allowing access only to the researcher, chair, transcriptionist, and methodologists.

The leaders demonstrated their levels of using the five practices of exemplary leadership by completing the Leadership Practices Inventory (5th edition) tool developed by Kouzes and Posner (2017b). Over the years, the tool has been updated from using a 5-point Likert scale to using a 10-point scale (ranging from 1 = *Almost Never* to 10 = *Almost Always*) according to reviewer Enger (2001), Professor of Education, Barry University. The tool has been developed and revised over the years a number of times by over 6,000 managers and their subordinates with internal reliability and validity estimates "ranging from .70 to .85 for the original Self-version and .81 to .92 for the original Other-version, with test-retest reliability estimates ranging from .93 to .95" (Pearson, 2001, "Review by Pearson," para. 3). Pearson (2001) also stated, "Various validation efforts have resulted in the 30 items loading on the appropriate dimension and have remained stable" (Pearson, 2001, "Review by Pearson," para. 3) and that even gender and cross-cultural studies of the instrument "have revealed few biases" (Pearson, 2001, "Review by Pearson," para. 3) with this tool.

In addition to the Leadership Practices Inventory survey, 16 leaders at this Christian university were invited to be interviewed individually. Of the 16 persons invited to participate

in the interview, 13 accepted the invitation, two failed to respond, and one declined. The

interview items were designed to gather qualitative information related to leaders'

implementation of leadership practices (see Appendix D). The leaders interviewed included

three members of the LT, two Academic Deans, four Academic Chairs, two academic Directors,

and two non-academic Program Directors. Each individual who accepted was interviewed upon

agreeing to participate as indicated by signing the consent form (see Appendix E).

Application of Explanatory Sequential Mixed Methods Design to the Current Study

In an explanatory sequential mixed methods design, the researcher is "explaining

quantitative results with qualitative results" (Creswell & Creswell, 2018, p. 237). Hence, there is

"a more in depth understanding of the quantitative results" (Creswell & Creswell, 2018, p. 237)

when a qualitative study follows the quantitative study. One of the advantages of conducting an

explanatory sequential mixed methods design is that it helps the researcher to see if the

quantitative results and the qualitative results match (Creswell, 2013). The researcher of this

proposed study implemented the explanatory sequential mixed methods design because: (1) the

qualitative results helped to explain the quantitative results, and (2) the results of the two study

phases matched and supported each other.

Quantitative Data Collection

The researcher invited 55 leaders at this private, Christian university to take the

Leadership Practices Inventory (Appendix C) developed by Kouzes and Posner (2017b). Based

on job titles, the researcher selected members of the LT, Academic Deans, Academic Chairs,

Program Directors and Coordinators, and Student Development leaders (Resident Directors and

Campus Pastors) to participate in this study. The researcher emailed the "Script for those leaders

being asked to do the survey" (see Appendix A) and the Consent Form specifically to be used

with the survey (see Appendix B). When the researcher received back the Consent Form with an affirmative response, the researcher either hand delivered or sent by campus mail the Leadership Practices Inventory to the various participants. Once each participant completed the Leadership Practices Inventory and returned it to the researcher, the researcher sent a $10.00 Amazon gift card to the participant to thank the participant for being involved in the research.

Quantitative Data Analysis

The researcher assessed the degree to which the 50 leaders who agreed to take the survey are using the five exemplary leadership practices. The researcher determined the use of the five exemplary leadership practices based on data collected from participant responses on the Leadership Practice Inventory which uses a 10-point Likert scale (1 = *Almost Never* to 10 = *Almost Always*). The researcher used descriptive statistics (means, frequencies, and missing data) to analyze data from the survey to determine if those leaders being surveyed used one of the five exemplary leadership practices to a significantly greater degree than the other four practices. Additionally, inferential statistical techniques were utilized for significance and hypothesis testing purposes, as well as associative/predictive statistical techniques in research questions addressing issues of mathematical relationship. The alpha level of $p < .05$ will represent the threshold for statistical significance, with magnitude of effect (effect size) assessed using either r or d values for illustrative and comparative purposes.

Qualitative Data Collection

The researcher invited 16 leaders at the private, Christian university to be interviewed regarding their leadership style. The 13 leaders who agreed to participate in the interview were three members of the Leadership Team, two Academic Deans, four Academic Chairs, two academic Directors, and two non-academic Program Directors. Each leader was presented with

the Interview Guide (see Appendix D) explaining the purpose of the interview along with the

interview questions and a Consent Form (see Appendix E). Once the leader signed the Consent

Form, the researcher set a time to meet with the leader and recorded the interview on a recording

device. Once the interview was completed and a transcript was made of the interview, the

transcript was presented to the interviewee for their approval (see Appendix F).

Qualitative Data Analysis

The researcher analyzed the data collected from the interviews by coding the interview

data and looking for themes that arose from the codes. Results of the interview data analysis

indicated there were consistent themes that developed from one interviewee to another, and the

themes supported the results of the Leadership Practices Inventory. The aim was to determine if

the leaders being interviewed used the biblical practices, including the any of the five exemplary

leadership practices, in their leadership.

Mixed Methods or Integration Data Analysis

The goal of using this explanatory sequential mixed methods approach was that the

qualitative study done through the interview process of the various leaders at the Christian

university gave "a more in-depth understanding of the quantitative results" (Creswell &

Creswell, 2018, p. 237) of those leaders who took the Leadership Practices Inventory. From

Creswell's (2013) perspective, the qualitative data helped to explain the quantitative results by

showing that the leaders interviewed are also using, to a similar degree, biblical practices aligned

with the five exemplary practices presented by Kouzes and Posner (2017a). Using the

explanatory sequential mixed methods approach, the data discovered through the quantitative

data collection of the Leadership Practices Inventory and the qualitative data collection gathered

through the interview process provided this dissertation richer results than if only one method was used.

Limitations

The main limitation for this study was that the participants represent leadership practices implemented at one private, Christian university. Since only one university was being studied, the results found might not reflect what biblical leadership practices are being implemented by leaders at other private, Christian universities. The practices of the leaders at the Christian university being surveyed and interviewed could be the exception rather than the norm for all private Christian universities as a whole. Thus, the limited scope of location could reduce the generalizability of research results.

Another limitation could be that the researcher of this study is the Provost at the private, Christian university being studied. Hence, those in the downlines of the Provost may have felt the necessity to answer the Leadership Practices Inventory in a certain way because the Provost was the one conducting the study. The same might apply to the 13 leaders invited to participate in the interviews. The 13 individuals interviewed by the Provost might have felt the pressure to respond in a certain way because the one asking the questions and conducting the study was the supervisor of the participants. Since the researcher was the Provost of this university, the Provost's position could have affected the outcome of the study which could have led to skewed responses from participants.

Summary

The rationale for leaders in Christian higher education to employ biblical practices in their leadership was presented. In the changing times in society, the need exists for strong biblical leadership to continue in Christian colleges and universities (Broer et al., 2017; Frawley,

2014; Henck, 2011; Reynolds & Wallace, 2016). The purpose statement, the research questions, and the methodology used for the study were also presented. The explanatory sequence mixed methods design is the process to be followed for the study. The qualitative data proved to be effective in supporting the quantitative data in the research; and the mixed methods approach revealed comprehensive trends due to a variety of methods for collecting data. The results of the study gave a strong foundation for the need to apply the five exemplary leadership practices in order to sustain biblical leadership in Christian colleges and universities so that the challenges currently facing Christian higher education can be confronted in a constructive manner.

II. REVIEW OF LITERATURE

Leadership is vital to all areas of life at all times. According to Webb (2009), "Leadership is a popular topic and has been the subject of hundreds of books, articles, essays, and research studies in recent years" (p. 18). Webb (2009) also noted that leadership "is a key issue for private colleges and universities with limited financial and academic resources if they wish to remain academically competitive and financially viable in the future" (p. 19), especially because so many of these smaller schools are reliant on tuition for their survival. Schlesinger (1986), a historian, commented, "The very concept of leadership implies the proposition that individuals make a difference to history" (pp. 419-420) due to how leaders influence others through their leadership and decision-making abilities.

Black (2015) stated that the changing nature of higher education in areas such as transition and retirement of existing leaders, technology usage, and educational delivery models positions leadership as a primary concern for universities. Other changes—for example, increased marketing, growth of student enrollment numbers, expansion of student choices, need for student spaces, and globalization—are all matters to which leaders in higher education must pay close attention according to Black (2015). Researchers have also analyzed the challenges colleges and universities face today, including the expense of attending universities, increases in population diversity, growing minority populations, and rates of immigration (Basham, 2012; Bruininks, Keeney, & Thorp, 2010). Bolman and Gallos (2011) also cited technological advances and costs, course delivery methods, retiring leaders, changing demographics, and student spaces as some of the challenges that are being faced by colleges and universities. Ostrander (2018) stated that "enrollment trends are clearly in the direction of health services, engineering and technology, and professional fields such as business and

education—not philosophy and history" (p. 404). Bolman and Gallos (2011) stated that there were "widespread concerns that higher education lags in giving today's citizens and tomorrow's workforce the twenty-first-century skills and values they need" (p. 6). Universities and colleges must work harder and smarter "to meet the diverse needs of talented students from all walks of life" (Bruininks et al., 2010, p. 114). Kezar (2014) noted that another important reason for good leadership is that for institutions of higher education, "the national dropout rate is over 50%," and the United States has "not made progress on changing this outcome" (p. 6).

According to Black (2015), higher education leaders need proper leadership skills in order to face various challenges. Braun, Peus, Weisweiler, and Frey (2013) noted that focusing on leadership in higher education is important because academic institutions "have a major impact on our society (e.g., by building the foundation of our knowledge-based economy and educating our future leaders)" (p. 271). In addition, Black (2015) observed that leaders in higher education have the role of developing other leaders to take their place in society. Since universities are developing leaders who in turn develop new leaders in society at large, the principles of leadership used at any university must be analyzed in order to ensure that the appropriate development of future leaders is taking place.

Northouse (2016) stated that people continue to ask what makes a good leader and noted that people want information on how to be effective as leaders. Leaders of corporations seek employees with good leadership skills because the corporate leaders believe employees having good leadership skills will bring special assets additive to the strength of the organization and, in effect, improve the organization's bottom line (Northouse, 2016). Maxwell (1998) stated that a leader's leadership ability, whether good or bad, will always define the leader's level of impact and effectiveness within the leader's organization.

Northouse (2016) indicated that the topic of leadership has universal appeal in the press, academic research, and popular books. Leadership is "a highly valued phenomenon that is very complex" and is defined "as a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2016, p.16). Hanna (2006) stated that "nothing releases organizational energy, generates creativity, and satisfies human beings, as does a meaningful goal" (p. 28). One goal of a Christian university fulfilling the Great Commission as outlined by Jesus in the New Testament is to raise up leaders who will influence others to make disciples of all nations (Matthew 28:19, New International Version). Therefore, it is important for Christian leaders to endorse solid, biblical principles as the foundation of their leadership.

Kouzes and Posner's (2017a) Five Practices of Exemplary Leadership

Kouzes and Posner (2002) posited that leaders make a difference in life. Kouzes and Posner (2002) published *The Leadership Challenge*, in which the authors studied leaders who were highly effective at leading others and achieving extraordinary accomplishments in the organizations in which they worked. The authors discovered five qualities of leadership, which they referred to as the five practices of exemplary leadership: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes & Posner, 2002, p. 22). Kouzes and Posner (2017a) held that leadership is about behavior rather than personality. As the authors have maintained a focus on this topic over the years, they have found that the five practices of exemplary leadership have continued to be effective (Kouzes & Posner, 2017a, pp. xii-xiii). Data collected from a Leadership Practice Inventory completed by over 400,000 respondents indicated that leaders of all kinds—whether teachers, school principals, government administrators, volunteers, or business people—have reported that the

five practices of exemplary leadership have made a difference in the effective performance of leaders and the positive responses of followers (Kouzes & Posner, 2002, p. 389; 2017a, pp. xii-xiii). The Leadership Practices Inventory (2nd ed.) tool was developed by Kouzes and Posner (2001) to assess the Five Practices of Exemplary Leadership. Over the years, the tool has been updated from using a 5-point Likert scale to using a 10-point scale (1 = *Almost Never*, 2 = *Rarely*, 3 = *Seldom*, 4 = *Once in a While*, 5 = *Occasionally*, 6 = *Sometimes*, 7 = *Fairly Often*, 8 = *Usually*, 9 = *Very Frequently*, and 10 = *Almost Always*) (Kouzes & Posner, 2001).

Kouzes and Posner (2017a) observed that leaders who practice the five principles were more effective in meeting job-related demands, creating higher-performing teams, fostering renewed loyalty and commitment, increasing motivational levels and willingness to work hard, and possessing high degrees of personal credibility (Kouzes & Posner, 2002, p. 389; Kouzes & Posner 2017a, pp. xii-xiii). Posner's (2013) research in four different countries—Ethiopia, India, Pakistan, and the Philippines—found that, despite cultural differences within each of the four countries, the more frequently leaders applied the five exemplary leadership practices, the more effective they were perceived as by their followers and the more optimistic were their work attitudes. According to Posner (2013), there is a degree of universal effectiveness possessed by the five exemplary leadership practices. The results of Posner's (2013) study, as researched by Kouzes and Posner (2017a), validated the effectiveness of leaders practicing the five exemplary leadership principles. Kouzes and Posner (2002) stated that the people who work alongside leaders who practice the five practices of exemplary leadership "are significantly more satisfied with the actions and strategies of their leaders, and they feel more committed, excited, energized, influential, and powerful" (p. 389). Hence, the more one engages in the five practices, the more likely one

will possess an affirmative effect on others in the organization (Kouzes & Posner, 2002, p. 390). Lenhardt, Ricketts, Morgan, and Karnock (2011) agreed that when employees possess effective leadership skills, they are more likely to inspire others around them and be more fruitful during their occupations.

Kouzes and Posner's (2017a) research and assessment of the Leadership Practices Inventory have shown positive results according to the employees who worked under leaders who practiced the exemplary leadership principles. Kouzes and Posner (2017a) stated that longitudinal research determined that leaders' behaviors and actions are fundamentally unchanged and remain as relevant as they were when Kouzes and Posner's research began (p. 13). The five practices of leadership—modeling the way, inspiring shared vision, challenging the process, enabling others to act, and encouraging the heart—have strong biblical support as a leadership model.

Modeling the Way

Tsai (2011) in his research stated, "the core values of an organization begin with its leadership, which will then evolve to a leadership style. Subordinates will be led by these values and the behavior of leaders" (p. 2). Huber (2004) stated that schools considered to be successful possess a capable and healthy school leadership. In fact, Huber (2004) noted that leaders make a difference and that leadership is a critical element for the significance of a school. Dunkl, Jimenez, Zizek, Milfelner, and Kallus (2015) concluded that the leader "should act as a charismatic role model focusing on higher-order ideas and values" (p. 11), thus modeling the way for the leader's followers. Bolman and Gallos (2011) determined that strong leaders sense that they are always in the limelight and, therefore, need to "take advantage of every opportunity to use themselves as symbols of important, priorities, and agendas" (pp. 118-119). Being the

leader creates the opportunity to model the way. In the research of Lenhardt et al. (2011), modeling the way was the behavior most practiced by the school superintendents who were surveyed. Lenhardt et al. (2011) discovered the values modeled and practiced by the leaders set the standard for the rest of the organization's employees to follow.

Ream and Glanzer (2013) stated that Christian leaders and educators must model the way by becoming image bearers of God. Ream and Glanzer (2013) alluded to enabling others to act by stating the role of Christian higher education is to help students become completely established human beings by developing them to their utmost capacities. For Ream and Glanzer (2013), Christian educators and leaders must model the way and display the image of God in the realm of education. Through modeling, Christian educators enable students to develop into practitioners of Christian principles.

Results from Reave's (2005) research indicated, "Spiritual values such as integrity, honesty, and humility have been repeatedly found to be key elements of leadership success. Personal integrity, for example, has been shown to be the most important element for engendering follower respect and trust" (p. 657). Kouzes and Posner (2017a) found in their investigation of admired leadership qualities that honesty was selected more often than all other leadership qualities. The researchers stated that honesty emerged "as the single most important factor in the leader-constituent relationship" (Kouzes & Posner, 2017a, p. 33). Kouzes and Posner (2017a) stated that credibility and integrity are the foundation of leadership. The researchers' study of tens of thousands of individuals around the world uncovered the following phrases people used to describe credibility in leaders (Kouzes & Posner, 2017a):

- "They practice what they preach."

- "They walk the talk."

- "Their actions are consistent with their words."

- "They put their money where their mouth is."

- "They follow through on their promises."

- "They do what they say they will do." (p. 43).

Kouzes and Posner (2017a) found the last comment—"They do what they say they will do."—was the most frequent response from the tens of thousands of individuals they surveyed. Honesty and credibility were seen as what people most wanted in their leaders. Blackaby and Blackaby (2011) asserted that Christian leaders especially should be known for their honesty. According to Kouzes and Posner (2017a), people wanted their leaders to set an example and model the way for their followers. Kouzes and Posner (2010) declared that leaders lead by example or they do not lead at all.

The Bible clearly states that leaders are to model the way for their followers. Jesus demonstrated a model of servanthood throughout his life, and he encouraged his followers to also live a life of service (Matthew 20:26-28; Mark 10:41-45; John 13:15-17; Philippians 2:5-8). Jesus's passion for servanthood was so strong that, at the last supper, he washed the feet of his disciples and admonished them to follow his example (John 13:12-17; Morris, 1971; Tenney, 1981). Jesus wanted to leave his disciples with this lasting memory of his service on that crucial night. Jesus's life was truly an example modeled to his followers (Matthew 11:29; Morris, 1971; Tenney, 1981).

The Apostle Paul also used his life to model leadership to those who followed him and encouraged others to lead. In 1 Corinthians 11:1, Paul told the believers to follow his example as he followed the example of Christ. Fee (1987) explained that to follow carried the idea of imitating or becoming the example that another set. Paul instructed the church at Philippi to join

34

with others in following his example and to take note of those who live according to the model

he gave them (Philippians 3:17). Hawthorne and Martin (2004) described the concept the

Apostle Paul discussed in Philippians 3:17 as Paul reinforcing the emphasis on the value of the

Christian community, doing things in unity and harmony and explained that Paul's life was

"characterized by self-renunciation, humility, and service to others" (p. 219). The example set

by Paul aligns with the leadership principle of modeling the way (Kouzes & Posner, 2017a).

The Apostle Paul told his disciple Timothy to set an example for the believers in speech,

in conduct, in love, in faith and in purity (1 Timothy 4:12). Mounce (2000), in reference to the

audience that Timothy was leading, stated they were sadly lacking in the qualities that Paul was

admonishing Timothy to exemplify. Fee and Stuart (2002) asserted that Paul was clearly

encouraging Timothy to have the courage to set Timothy's own life as an example to his

congregation as a model to imitate despite his young age. Hence, Timothy was to model a more

Christ-like way for his audience to follow as believers.

To the Thessalonian believers, Paul commented on how they had become imitators of

both himself and of the Lord Jesus and that the lives of the Thessalonians had become a model to

believers in other regions (1 Thessalonians 1:6-7). According to Bruce (1982), the model set by

the leaders in the Thessalonian church had provided a strong example to other Christians of

standing firm to that to which they were committed. Morris (1991) explained that the members

of the Church at Thessalonica to whom Paul was writing had become a model, a pattern of

conduct, to believers in other cities of how to live out their faith. Kouzes and Posner (2017)

alleged that leaders who modeled the values of an institution help its workers to stay true to the

organization and its standards.

Fee and Stuart (2002) affirmed that the Apostle Peter encouraged the elders to be examples to the flock (1 Peter 5:3). Kouzes and Posner (2017a) indicated that people desire to have leaders whose examples of integrity and character are ones which people can fashion in their own lives. Sanders (2007) noted that it is especially beneficial for Christian leaders to model the way for others by providing good examples of how to live and how to lead. Shaw (2006) specified that Christian leaders are always challenged to model the way of Christ in their behavior and to live out the concept of self-giving, God-centered leadership.

Inspiring a Shared Vision

According to Meng (2016), "the 21st century marked the rise of the need to establish a culture driven by values, inspiring the workforce to struggle and strongly seek a shared vision. This can be accomplished by an effective and motivating leadership" (p. 1). Kouzes and Posner (2009) discovered that "being forward-looking—envisioning exciting possibilities and enlisting others in a shared view of the future—is the attribute that most distinguishes leaders from nonleaders [sic]" (p. 21). The results from the nearly one million responses to the Leadership Practices Inventory, designed by Kouzes and Posner (2009), indicated that followers want a vision of the future that echo their own ambitions and goals. Reflective vision is a shared vision and is the only type of vision that can last (Kouzes & Posner, 2009). Snyder (2012), a former university president, agreed with Kouzes and Posner (2009) that it was the premier responsibility of the leader of an organization "to inspire hope by communicating effectively the institution's mission and purpose" (p. 296). Vito and Higgins (2010) contended that leaders need to spend time cultivating and sharing the vision of the organization.

The work of Bolman and Gallos (2011) indicated that all organizations need a well-defined vision that excites and energizes employees. Bolman and Gallos (2011) suggested that a

vision can become a compelling story of the organization's past, present, and future. As the story is retold by the leader, the employees have a sense of where the institution has been, where the institution is now, where the institution is going, and why the institution is going there. Durden (2009) expressed that the role of university leaders, and particularly the president, is to state repeatedly the vision of the institution in order to establish a common sense of purpose and to build unity and cooperation among the followers of the organization.

Dunkl et al. (2015) declared that a shared vision will inspire and motivate one's employees and give them an optimistic and confident vision of future enhancements. Tsai (2011) found that employee job satisfaction can be enhanced by the "encouragement and support by leaders, their trust and clear vision, their consistent behavior in this regard, and their ability to convince subordinates to acknowledge their vision" (p. 8). Discovering and possessing meaning in one's life can be a coping mechanism against suffering and distress (Frankl, 2004). Densten (2005) maintained that the practice of leaders sharing the vision of the organization with followers can "raise the needs of followers beyond self-interest and align their needs with group and organizational goals should improve follower well-being and may reduce follower burnout" (p. 108). Pines and Aronson (1988) noted burnout may result from non-achievement on the part of followers, but objectives that followers see as valuable will often help them to believe that life has meaning.

Kouzes and Posner (2017a) declared, "In times of rapid change and uncertainty, people want to follow those who can see beyond today's difficulties and imagine a brighter tomorrow" (p. 15). Sanders (2007) determined that the leaders who "most powerfully and permanently influence their generation" (p. 65) were persons of vision. Densten (2005) concluded that practicing vision-sharing helps followers to transform an organization because the followers can

envision the future ideal state of the organization which, in addition, helps the followers in their desire for meaning in their own life. In his book, *Good to Great*, Collins (2001) found that the top-level leaders were intensely passionate and ambitious, but their ambition was first and foremost for the organization, not for themselves. Leaders can inspire employees with a vision and passion for something greater than themselves—the institution of which they are a part (Collins, 2001). Collins (2001) noted that passion and ambition on the part of the leader gave the employees meaning and purpose that was outside of themselves. Kouzes, Posner, and Biech (2017) expressed that great leaders are the ones who integrate the greater meaning of their work into their vision.

Inspiring a shared vision is necessary for Christian organizations of all types. In his research on Christian leadership, Hanna (2006) stated, "nothing releases organizational energy, generates creativity, and satisfies human beings, as does a meaningful goal" (p. 28). Kouzes and Posner (2017) declared that "leaders want to do something significant, accomplish something that no one else has achieved. What that something is—your sense of meaning and purpose—has to come from within" (p. 105). Sanders (2007) maintained that great leaders were seers, or visionaries. Eaton (2011) acknowledged that the job of the Christian university was to lead the way toward a healthier world, not just for Christians, but for all humanity universally. Eaton (2011) held that the concept of inspiring a shared vision applied to Christian universities because the young men and women who attend these universities go out to serve the world, and, by extension, all humanity as they follow the divine calls in their lives.

Perhaps the greatest biblical model of a leader sharing a vision with his followers is found in the last verses of Matthew's gospel when Jesus challenged the disciples to go into all the world and make disciples (Matthew 28:18-20). Prior to the challenge in Matthew 28, Jesus

was with his disciples at the last supper just before he was arrested, tried, and crucified. At the last supper, Jesus took a basin of water and washed the feet of all twelve of his disciples, even those who would deny him and betray him, given that he washed the feet of both Peter and Judas knowing what they were about to do later that evening (John 13). Then Jesus challenged the disciples to display this kind of servant love to others (John 13:1-17, 34-35). Jesus also encouraged his followers to practice the vision of serving people. Burridge (2007) stated that Jesus's call to follow him included the idea of performing what he was performing. Both Kouzes and Posner's (2017a) practices of modeling the way and inspiring a shared vision are combined in Jesus's call to follow him and his ways.

Langer (2014) interpreted Jesus's Sermon on the Mount as a clear example of casting vision, sharing that his words presented "a compelling vision of a possible future and compelling moral vision as well" (p. 79). Densten (2005) posited that sharing a vision gives significance in terms of accomplishing goals and expectations to those who are under one's leadership. Hager (1993) explained that the Sermon on the Mount presents a vision of the ethics of God's kingdom and the conduct Jesus wanted his followers to model to others. Searle (2009) defined the teaching of Jesus in the Sermon on the Mount as "the vision of the kingdom of God, which Jesus himself personified" (p. 46) and modeled. According to McKnight (2013), the Sermon on the Mount was where Jesus presented his moral vision and summoned all people to follow him and the principles he taught. The Sermon on the Mount set the pattern of modeling the way and sharing an inspiring vision which Kouzes and Posner (2017a) have established as exemplary leadership practices.

In Matthew 28:16-20, the risen Jesus instructed his 11 disciples to go to a mountain in Galilee where he would meet them. On that mountain, Jesus presented the disciples with what is

known as the Great Commission. This commission provides a vision and a mission for all

persons who choose to follow Jesus Christ as their Lord and Savior. Jesus's Great Commission

challenged his followers to go into all the world and make disciples, baptizing them in the name

of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything he had

commanded them (Matthew 28:18-20). Jesus told his followers that their vision and mission was

to go and make disciples (Matthew 28:19). Jesus not only wanted the disciples to carry the

mandate out as their mission, but he also wanted to see followers come to him, follow his

commandments, and be obedient in the things which he taught and commanded them to do. One

example of those commands is loving one another as Jesus had loved his disciples as he modeled

to the disciples on the last night he was with them before he was arrested, tried, and crucified

(John 13:34).

Meng (2016) stated, "When vision is stated clearly and complemented with a sense of

mission by defining employees' roles and motivating them to execute, the foundation for the

organization becomes strong and entrenched" (p. 2). Kouzes & Posner (2017a) stated that

people are inspired to make a vision a reality when they discover the vision has a common

purpose. According to Eaton (2011) and Holmes (1975), the foundation of any Christian

university must be strong and entrenched in the university's vision; only then will the Christian

university withstand any adversity.

Challenging the Process

Wildavsky, Kelly, and Carey (2012) stated that an increasing number of nontraditional

students are entering higher education in recent decades, but the higher education system has not

progressed to serve those students in ways that are effective. Furthermore, Wildavsky et al.

(2012) asserted that higher education institutions are not welcome to change and innovation.

Hence, Wildavsky et al. (2012) stated there was a definite need for more innovation in higher education given the current societal changes in technology, demographics, and economics.

After analyzing the challenges and changes that are occurring in higher education in the United States, Bruininks et al. (2010) declared, "We need a strong vision for the next renaissance in U.S. higher education" (p. 116). Bruininks et al. (2010) contended that the U.S. is "long overdue for the next big idea to improve access to higher education on our campuses and spark innovation and discovery in our laboratories" (p. 116). Higher education laboratories include university classrooms and field experience. According to Bruininks et al. (2010), innovation and research on American campuses need to be ongoing so that new knowledge is not only being created but is also being shared to invoke "a new higher education renaissance" (p. 117).

Li-Hua, Wilson, Aouad, and Li (2010) stated there is a general agreement that higher education is undergoing significant change. Hannan, English, and Silver (1999) defined innovation as something that is "new to a person, course, department, institution or higher education as a whole" (p. 280). Cai (2017) described innovation "as radical changes or reforms in various domains of higher education, such as academic work, curriculum, teaching, learning and technology" (p. 587) and concluded that innovation as a role in education was increasingly essential. Bruininks et al. (2010) asserted that, even though universities and college are centers of creativity and innovations, universities and colleges are also tradition-bound places. Hannan et al. (1999) warned that innovation and creativity can often clash with tradition. Kouzes and Posner (2017a) stated that the clash with tradition would be a reason to employ leaders who can cast a shared vision and challenge the way things are done at the same time.

According to Kouzes and Posner (2010), what sets great leaders apart is their ability to focus on the future and to imagine and articulate thrilling opportunities. Kezar (2014) declared

that the failure to pay attention to changes occurring in the current times can cause an institution to be reactive rather than proactive in representing the best concerns of the institution. Huber (2004) indicated that innovation is a necessity for educational organizations, and, as such, the educational leader must be a facilitator of change who is the driving force behind the institution's ongoing change, reform, and improvement. Eaton (2011), former president of Seattle Pacific University, remarked that it is the role of education to bring forth change and to make things better and not worse. Schejbal (2012) concluded from his research on higher education in the United States, "It is clear that higher education is going to change, and what it means to go to college is going to mean something very different in the future from what it means today" (p. 385). Cai (2017) stated that future educational innovation could involve evaluating a university's mission, management, strategies, policies, and organizational structure to determine if changes should be made. Hyatt (2013) asserted, "leaders should not conform to the status quo in our current environment but must be most innovative, willing to take risks, and challenge assumptions about the way things have always been done which involves 'challenging the process'" (p. 55).

Wheaton College president Ryken (2018), upon reflecting on the role of a Christ-centered presidency, declared:

> Colleges and universities look for great leadership from their presidents—now more than ever. Economic turmoil, technological innovation, rapid globalization, increased government regulation, media scrutiny, public skepticism about the mission of higher education, student unrest, the volatile climate of social media, and the sheer complexity of campus life in the twenty-first century all require exceptional management, expansive vision, and enormous stamina. (p. 107)

Snyder (2018) acknowledged that the role of Christian leaders is complicated and difficult. Due to the challenges faced by Christian higher education, Snyder (2018) affirmed that Christian leaders must be visionaries anticipating the future. Therefore, Ryken (2018) stated that Christian leaders must "cast vison for the future, helping their constituents see what their school can become—what sacrifices need to be made, for what gains" (p. 117). Christian leaders must challenge the process and look for ways to be innovative and creative according to Kouzes and Posner (2017a). In the midst of encounters, Ryken (2018) noted that leaders must make knowledgeable and calculated plans that are harmonious with biblical teaching and submit to the authority of the Bible. In challenging the process and addressing issues, Ryken (2018) declared that Christian leaders must speak the truth without fearing negative resistance. Lenhardt et al. (2011) stated, "innovation requires leaders to listen and stay in touch with the market by promoting good internal and external communication" (p. 24). Challenging the process is part of the prophetic role of a Christian leader (Ryken, 2018).

Jesus challenged the process as well as traditions (Mark 3:1-6) which upset the religious authorities like the Scribes, Pharisees, and the priests. Fee and Stuart (2002) declared that Jesus challenged the status quo when he ate with sinners, failed to keep the rules the Jewish leaders, and healed people on the Sabbath. Jesus touched the untouchables—lepers (Matthew 8:2-3) and a woman who was bleeding (Mark 5:25-34)—and he ate with tax collectors and sinners (Luke 15:1-2). Jesus continually healed on the Sabbath which, in the minds of the Jewish leaders, was in violation of the Old Testament law of that day. Jesus met with prostitutes, Samaritans, and Roman officials (Luke 7:36-50; John 4; Matthew 8:5-13); and he reinterpreted established teachings, giving new meaning to these teachings (Matthew 5:21-47). Jesus told people to love their enemy, pray for their enemy, turn the other cheek when slapped and insulted, and go the

extra mile by carrying a Roman soldier's gear (Matthew 5:38-47). Jesus continually challenged the culture, including the dominant Jewish religious culture that ran counter to the truths of God. Hagner (1993) stated that Jesus was teaching his followers principles and practices that were foreign to the viewpoint of the world.

When Jesus washed the feet of the disciples in John 13:1-17, he not only modeled the way to his disciples regarding how leaders should act, but he also challenged the process of the way things were done in those times. According to Beasley-Murray (1999), in Jesus's day, not even Jewish slaves performed foot washing. Beasley-Murray (1999) explained that foot washing was the responsibility of Gentile slaves, wives, and children to carry out this duty for those persons who had leadership or authority over them. Yet, in John 13, Jesus, the disciples' leader, was washing the disciples' feet. The act of submission by Jesus for his disciples broke with the status quo of the times. Thus, Jesus practiced the principle of modeling to the Jewish leaders and to his disciples, demonstrating that there are times when a leader must challenge a process and do things differently.

Kouzes and Posner (2017a) posited that organizational change and innovation are the tasks of leaders. According to Kouzes and Posner (2017a), leaders must recognize when it is necessary for change to occur, and leaders must help their followers to see the need for change and innovation. Strong leaders, according to Kouzes and Posner (2017a), should not be deterred when change must occur. Kouzes and Posner (2016) contended that great leaders are constantly "exploring, investigating, and experimenting with how things could be better than they are now" (p. 100). Strong leaders are continually challenging the process.

Enabling Others to Act

Kezar (2014) pointed out that any process of organizational change needs to involve the

cooperation and collaboration of the employees and stakeholders involved in the organization. Hrabowski (2014) stated that all departments within academic higher education must "continually assess what works and what does not, making adjustments when necessary" (p. 300). Hence, not only must leaders challenge the process, but leaders must also enable others to assess in their areas of influence as to where change should take place. Lenhardt et al. (2011) indicated that "when employees are more personally involved in the decision making processes they show more enthusiasm and ownership of their work" (p. 24). The result of the personal involvement by the employees gives them a sense of self-confidence and value, which results in having employees who are more dedicated (Lenhardt et al., 2011). According to Vito and Higgins (20), the role of leaders is to motivate employees to accomplish more than the workers thought possible, reinforce the employees' loyalty to the organization, and generate a sense of trust, appreciation, allegiance, and mutual respect.

Willink and Babin (2015) said leaders should set the goal of working themselves out of a job. For Willink and Babin (2015), the way for leaders to work themselves out of a job was through coaching, training, and preparing followers to move ahead and take on a greater amount of responsibility. Willink and Babin (2015) stated that leading people was the most challenging and most gratifying responsibility of human undertakings.

Dunkl et al. (2015) noted that a leader can stimulate the intellect of employees by encouraging creative and innovative ideas from employees, including changing opinions about the old way things were if the leader can prove that old practices are ineffective. Huber (2004) viewed educational leaders as the ones who promoted a shared vision and stimulated the creativity and initiatives of their followers. Leaders share the vision, challenge the way things are normally done, and enable others to act (Kouzes & Posner, 2017a). Hence, Huber (2004)

referred to leadership as "empowering others as viable partners in leadership" (p. 680).

Peterson (2008), a former university president who wrote a book on the topic of being a president at a small, private university, commented that the effective leader develops an atmosphere that makes it easier for employees of the university to participate and to feel part of the team. Kouzes and Posner (2017a) indicated that enabling others to act involves establishing trust and enabling relationships which will bring about collaboration of employees. Sanders (2007) stated that leaders who care about their followers will take the time to listen to the followers, which, in turn, builds relationship with the followers; and, the leaders often realized that the time was a good investment which caused the followers to be more involved in the organization. Lenhardt et al. (2011) ascertained that leaders who collaborate, build trust, foster confidence, and supply training for their employees will enable the employees to develop ownership and responsibility for their projects and will complete their work at a higher level particularly if the employees are encouraged and commended by leaders. Kouzes and Posner (2017a) discovered that, when an employer shows concern for one's employees, that concern will build trustworthiness. Vito and Higgins (2010) contended that leaders lead by entrusting their followers to complete and accomplish tasks. Kouzes and Posner (2017a) went on to say that trust in followers will enable those employees to perform and increase organizational performance.

Snyder (2012), a former university president, concluded that the leader's responsibility was to be a listener, a learner, an advocate, and respecter of persons; and he determined it was an important but difficult quality of a leader to "let go" and allow others to have input. Snyder (2012) saw "letting go" as a step of trust for the leader and the leadership team. While Snyder (2012) understood that the approach of letting go involved risk, it was a better way to serve the

institution; and, Snyder (2012) stated that the approach of allowing others to have input and enabling them to act was the combination of both confidence and vulnerability that inspires vison and purpose among the employees in the organization. Webb (2009) conducted research among Christian colleges and universities in North America and discovered that the presidents of these institutions whose leadership behaviors brought about transformation were ones who had shared a clear vision to their followers and motivated their followers to be creative. Kouzes and Posner (2017a) expressed that sharing of knowledge and information of the organization's vision encourages the followers of the organization to trust in the leader and promotes a joint effort among employees to work diligently for the organization.

Bolman and Gallos (2011) maintained that employees can teach leaders insights that can be helpful about the organization and about leading the organization from a perspective that the leaders do not necessarily see. Hence, Bolman and Gallos (2011) emphasized the importance for leaders to be persistent and proactive in seeking feedback from their employees. In fact, leaders should make it a point to regularly seek feedback from employees, peers, and others. Bolman and Gallos (2011) stated, "The bedrock of effective human resource leadership is a capacity to encourage people to bring their best talents and selves to their work" (p. 93). According to Bolman and Gallos (2011), the process of enabling others to act could be accomplished through creating a climate of transparency and openness and giving employees the space and resources needed to make the best of the skills and talents the employees bring to the workplace. Sinek (2014) stated that the responsibility of leaders is to make sure employees are trained and equipped and can accomplish their duties with confidence.

Pearce, Manz, and Sims (2009) studied the benefit of shared leadership which included sharing power and influence broadly rather than centering leadership on a single person who is

over others. In certain contexts, it was beneficial for the leader to allow others to give input into decisions that needed to be made (Pearce et al., 2009). Pearce et al. (2009) stated that companies that were excelling were ones that enabled others within the organization to speak into difficult decisions. The leaders who were studied by Pearce et al. (2009) treated employees as peers in certain instances. Pearce et al. (2009) indicated that there are certain occasions in the organization's history when those with different backgrounds and characteristics offer a stage for members of a team to experience leadership. Leaders who enabled their employees to make decisions on their own are leaders who realized that they, as leaders, do not have enough time and significant information to make necessary decisions in an ever-changing and multifaceted world on their own (Pearce et al., 2009). Pearce et al. (2009) concluded that no individual leader is capable of managing all the decisions and developments faced in leadership. Therefore, leaders need to include and enable others to assist them in the insights and decisions needed to properly and effectively run an organization.

Baer, Duin, and Bushway (2015) supported challenging the process and enabling others to act as effective ways to lead. Baer et al. (2015) posited that the authentic leader has a foundation built on core values and solid emotional intelligence as well as fosters intimacy, good communication, and transparency with innovative teams. The researchers determined that effective leaders create an environment that is collaborative, thus using the knowledge and information gathered from the employees (Baer et al., 2015). According to Baer et al. (2015), an effective work environment created by an effective leader is built on mutual trust and mutual sharing of ideas. This atmosphere of collaboration is created by the articulation of a shared vision from the leader (Baer et al., 2015). Baer et al. (2015) stated that the vision must be bold enough to challenge the organization to change the status quo, and the vision must be clear

enough to support the implementation of the change. "It is important for leaders to understand that innovation is generated from the interplay of ideas that occur during the interaction of people with diverse expertise, experience, or points of view" (Baer et al., 2015, p. 6). Interaction and innovation occur when leaders encourage workers to share and ideas and to participate in decision making (Baer et al., 2015). Baer et al. (2015) supported sharing a vision, challenging the process, and enabling others to act.

Shaw (2006) declared, "It is only when leaders cease to need others for their own psychological well-being that they are free to see and to meet the needs of those whom God has called them to serve" (p. 127). Shaw (2006) stated that Christian leaders are under the authority of God and, therefore, must use their talents and abilities to enable workers to have the opportunity to use the talents and skills which God has also endowed to the workers. When workers use the skills God has given them, leaders can celebrate and rejoice over the workers' accomplishments (Shaw, 2006). Shaw (2006) called the empowerment of workers on the part of Christian leaders following the divine standard given in Christ and saw the enabling of workers to act as a transformation of leadership, because it was a transition from controlling followers to empowering and developing followers. Enabling workers freed leaders "from the need to find their significance in their role as leaders" (Shaw, 2006, p. 129) and from the exploitations of autocracy, thus demonstrating a more Christ-like leadership model.

Enabling others to act in one's organization is an important asset (Kouzes & Posner, 2017). Hanna (2006) stated that developing authentic team ministry and team leaders was an essential strategy for Christian leaders. Paul the Apostle wrote that Jesus gave the apostles, the prophets, the evangelists, the pastors and teachers, to the Church to prepare his people for works of service, so that the Church could be strengthened and built up (Ephesians 4:11-12). Wood

(1981) explained that the Greek work translated as "equip" could also be translated as "to prepare" which carries the idea that leaders are to prepare, equip, or enable for work and service the people that the leaders oversee.

Paul wrote to the church in Corinth that the Corinthian believers are the body of Christ, and each one of the Corinthian believers was a part of Christ's body with something to contribute to the whole group (1 Corinthians 12:27). Fee and Stuart (2002) stated that Paul was urging the diversity of gifts and abilities while also emphasizing unity. Paul was saying that every part of the body contributes to the whole. In Paul's view, any part that was not contributing to the whole body would cause the body to be dysfunctional. Kouzes and Posner (2017a) declared that one cannot make things—especially extraordinary things—happen by oneself. It is the collaboration of the whole team—the whole body—"that enables corporations, communities, and even virtual classrooms to function effectively" (Kouzes & Posner, 2017a, p. 217).

The biblical concept of the trinity—God existing in three persons: God the Father, God the Son, and God the Holy Spirit—models the ideal of teamwork and enabling others to act. All three members of the trinity were at work in the creation act (Genesis 1:1-2, 26; John 1:1; Colossians 1:16). Hence, Shaw (2006) concluded that human leaders, being created in the image of God, should follow the divine model of teamwork and the synergy that comes from teamwork. To not enable others to act is to deny "the God-image that is within us" (Shaw, 2006, p. 120). Shaw (2006) specified that "the biblical pattern reflected from the beginning in the divine model of Creation and seen throughout the Scriptures is that of leaders delegating authority and empowering those appointed to lead" (p. 121).

Jesus spent three years with his 12 disciples teaching and traveling (Hemby, 2017). During that time, Jesus was continually modeling, teaching, and explaining what it meant to be a

disciple, but he also distributed authority to his followers and delegated opportunities for them to put into practice what they had learned, seen, and heard from Jesus (Matthew 10:5-42; Mark 6:7-13). Included in the enabling of his disciples, Jesus had a time for his followers to report to him their experiences which included times of evaluation regarding the results (Mark 6:30; Luke 9:10). Jesus's process of modeling and explaining how to act as a disciple, coupled with delegation and evaluation were examples of Jesus enabling his followers to grow into leadership positions to carry on his work and ministry when he was gone.

In Exodus 18, when Jethro, Moses's father-in-law, came to visit him, Jethro noticed the amount of work that Moses was doing to serve the people. Jethro commented that what Moses was doing was not effective since it would eventually wear out Moses as well as the people coming to him. Jethro then suggested to Moses to clear it first with God and then to select capable and trustworthy leaders and officials to be judges over thousands, hundreds, fifties, and tens of the people and leave the harder cases for Moses to handle (Exodus 18:12-22). Jethro's solution to the overwork of Moses was for Moses to enable others to help him in carrying out leadership decisions for the Israelites. Fee and Stuart (2002) declared that Jethro's advice to Moses was to practice shared leadership when it came to giving judgement in decisions to the people.

Later, in Numbers 11, the Israelites complained to Moses because they had been wandering in the wilderness with no meat to eat. They were complaining and wanting to return to Egypt. Moses was discouraged, tired of their complaints, and exasperated with his people and God. Therefore, Moses cried out to God because he was frustrated and ready to quit leading the people under his care. God responded to Moses's cries and advised him to select leaders and officials to assist him with carrying the burden of the people he was leading (Numbers 11: 10-

17). Cotton (2001), Gorringe (2005), and Hymes (2010) all commented that Moses was overwhelmed by the burden of leadership and was no longer able to give guidance to the people. Gorringe (2005) explained that God's answer to Moses was to change Moses's pattern of leadership and to appoint 70 elders to share the burden he was carrying. Cotton (2001) stated that God chose to relieve Moses's burden by appointing, empowering, and working through other leaders. The 70 persons who were chosen "were already recognized as leaders by the rest of the people" (Cotton, 2001, p. 6). While the chosen leaders were already known among the people as leaders, Moses chose not to call on them or enable them to help him. Cotton (2001) declared that when the 70 leaders were brought to the Tent of Meeting (the place where Moses met with God), "the Lord showed his authorization with a visible supernatural sign of his Spirit coming upon them in the experience of prophecy" (p. 6). In Numbers 11:25, God took the Spirit that was on Moses and put the Spirit on the seventy elders and they prophesied. Cotton (2001) suggested "that God used a visible, Spirit-empowering, prophetic event to publicly confirm his authorization of, power upon, and intimate involvement in these leaders' ministries" (p. 7). Thus, the scene in Numbers 11 described God's approval of enabling and empowering others to help in the work of leadership.

The scenes in Exodus 18 and Numbers 11 emphasized the importance of enabling others to act on Moses's behalf rather than carrying the full weight of leadership alone. Moses was told by his father-in-law, and by God, to raise up others to help him carry the load of leading his people. Maxwell (1998) has stated the lasting value of a leader is measured by raising up a successor. The principle of enabling others to act and creating future leaders, as presented by Kouzes and Posner (2017a), is grounded in leadership theory as well as biblical principle.

Encouraging the Heart

Braun et al. (2013) concluded that the job satisfaction of followers is affected by the individual experiences the followers have with their leaders. Dunkl et al.'s (2015) research ascertained that an essential role of leaders should be to create an amenable and healthy working climate where employees are treated with gratitude and admiration in order to increase the performance of the employees and, in turn, create customer satisfaction. Sinek (2014) asserted that companies with leaders who possess strong character emphasize treating all employees well. Kouzes and Posner (2017a) stated that trust in peoples' capabilities was crucial to making extraordinary things transpire. Good leaders prompt great accomplishment from their followers because leaders encourage the abilities and skills of their followers and challenge their followers to accomplish new goals (Kouzes & Posner, 2017a). Kouzes and Posner (2017a) affirmed that exemplary leaders expect the best from their followers, referring to the expectation as encouraging the heart.

Mancheno-Smoak, Endres, Polak, and Athanasaw (2009) discovered that leaders who promoted collaboration with their workers, celebrated the accomplishments of their workers, and included their workers in a shared vision strengthened the employee teams. Mancheno-Smoak et al. (2009) determined that leaders who practiced the five exemplary leadership practices of Kouzes and Posner (2002) were transformational leaders. These leaders displayed a passion for others and worked together with their employees in order to make a difference. Blackaby and Blackaby (2011) asserted that leaders encourage their followers through spending time with their followers, verbally encouraging their followers, and showing genuine concern for the welfare of their followers. Mancheno-Smoak et al. (2009) found that leaders who encouraged the hearts of their workers demonstrated a genuine concern for others and valued the contributions made by

their employees.

Taylor, Martin, Hutchinson, and Jinks (2007) affirmed that the role of the leader is to be a servant in the organization. Taylor et al. (2007) posited that a leader must possess a clear vision, respond to the concerns of their followers, and "serve as a performance coach and focus on spiritual significance" (p. 404). According to Taylor et al. (2007), a leader works for the employees, and the real purpose of being a leader is to help employees accomplish their goals. Effective leaders share the vision, enable others to act, and encourage the heart of their followers (Kouzes & Posner, 2017a). Taylor et al. (2007) stated a leader's actions of sharing a vision, enabling others to act, and encouraging one's followers are contrary to the traditional image of a leader as one who is in charge and controls others.

Webb (2007, 2009) conducted two studies among the 105 higher education institutions of the Council for Christian Colleges and Universities (CCCU). When leaders were not involved with their employees, the motivation of the employees lowered, and non-involvement was often demonstrated on the part of the workers (Webb, 2007, 2009). Webb (2007) also found that affirmation, consideration, and appreciation of one's employees were effective for motivating their employees to excel, achieve more, and exert effort in their jobs and positions. The results of the research conducted by Webb (2007) outlined the need of employees to be recognized and affirmed for their abilities and strengths in the college and university settings. Employees responded with a renewed motivation and energy when affirming and caring behaviors were shown to them by their leaders (Webb, 2007). Webb's (2007) study identified the importance of knowing one's employees "well enough to identify their strengths and to place persons in positions where they can make positive contributions to the organization" (p. 67).

When appreciation, affirmation, consideration, and recognition were shown on the part of

the leaders towards their workers, the leaders enabled the workers to excel in their areas and to be encouraged in their performance as valuable employees (Kouzes & Posner, 2017a). Webb's (2007, 2009) findings concluded that workers can be motivated to exert extra effort when leaders take the time to encourage the hearts of their employees. Blanchard (2004) claimed that the most important leadership concept "is to accentuate the positive and catch people doing things right" (p. 101). According to Blanchard (2004), celebrating the accomplishments of one's workers is the essence of encouraging the heart. Vito and Higgins (2010) and Webb (2007, 2009) declared that behaviors of celebration, appreciation, and affirmation by leaders toward their employees encouraged the workers to display increased confidence, greater loyalty to the organization and the leader, and stronger emotional well-being.

Reave (2005) noted, "Most spiritual teachings urge the appreciation of others as fellow creatures of God worthy of respect and praise" (p. 677). Kouzes and Posner (2003) referred to the appreciation of others as "encouraging the heart," and the authors found that 98% of the people who responded to their study felt that encouragement contributed to higher performance levels. Hence, Reave (2005) stated, "When leaders recognize employee contributions, employees feel better about the organization, they feel more a sense of community, and they are more likely to stay with the organization and continue to contribute" (p. 678). Hyatt (2006) indicated that it is the role of good leaders to encourage their employees and care for them holding to the belief that their employees can make a difference in the organization. Vito and Higgins (2010) asserted that "the most effective leaders are servant leaders who assume their roles and responsibilities for the purposes of meeting the needs of others—not seeking power and status" (p. 309). According to Hyatt (2006), servant leadership was an intentional activity on the part of leaders towards their employees.

The Pauline Epistles in the New Testament provide illustrations where the Apostle Paul mentioned incidents of encouraging the heart. Rupprecht (1981) alleged that, in Paul's letter to Philemon, Paul commented how Philemon's love has given Paul great joy and encouragement because Philemon had refreshed the hearts of the Lord's people (Philemon 7). Then, Paul mentions Philemon's runaway slave, Onesimus, whom Paul had met in prison and had led to become a believer in Christ, and whom he was now sending back to Philemon. Rupprecht (1981) testified that Paul then asked Philemon to receive Onesimus not as a slave but as a fellow believer in Christ; and, in receiving Onesimus as a fellow believer, Paul stated that Philemon would be refreshing Paul's heart as Philemon had refreshed the hearts of many (Philemon 20).

In 2 Corinthians 7:4, Paul made several comments demonstrating encouragement of the heart of those in the church in Corinth saying that he had spoken to them honestly, took pride in their actions, was greatly encouraged and had much joy in their conduct. Paul went on to write about the church's concern and longing for him and stated,

> By all this we are encouraged. In addition to our own encouragement, we were
> especially delighted to see how happy Titus was, because his spirit has been refreshed by
> all of you. I had boasted to him about you, and you have not embarrassed me. But just
> as everything we said to you was true, so our boasting about you to Titus has proved to
> be true as well. (2 Corinthians 7:13-14)

The Apostle Paul further concluded that he had complete confidence in the Corinthian believers (2 Corinthians 7:16).

Regarding the church at Colossae, Paul encouraged hearts as he began his letter to them by stating that he always thanked God when he prayed for them because he had heard of their faith in Christ Jesus and of the love they have for all God's people (Colossians 1:3-4). Fee and

56

Stuart (2002) stated that Paul was giving thanks for the Colossians' already existing faith and love demonstrated by the Colossian church. The Apostle Paul modeled another example of encouraging the heart by boasting to all the other churches regarding the perseverance and faith which they demonstrated in the persecutions and trials that the Thessalonian believers had endured (2 Thessalonians 1:4). Paul provided a model to leaders of what it means to encourage the heart of those that one leads. Therefore, there exists strong biblical support for the five leadership principles presented by Kouzes and Posner (2017a). Practicing the five leadership principles in a Christian context is practicing principles that are biblical.

Transformational Leadership and Exemplary Leadership Practices

Bass's (1990) landmark work on transformational leadership is similar to the exemplary leadership practices of Kouzes and Posner (2002). Northouse (2016) considered the work of Bass and the work of Kouzes and Posner as examples of transformational leadership. Bass (1990) characterized transformational leadership as "when leaders broaden and elevate the interests of employees, when they generate awareness and acceptance of the purposes and mission of the group" (p. 21). Bass's (1981, 1985, 1997) work divided transformation into four characteristics: charisma, inspirational motivation, intellectual stimulation, and individualized consideration of one's employees. Bass (1990) stated that the transformational leader possessed the charisma to inspire vision among workers and meet the individual and emotional needs of their workers. Bass (1990) also found that the transformational leader would intellectually challenge and enable workers to make decisions and solve problems while also encouraging the heart of employees by giving them personal attention and advice. Additionally, Bass (1990) discovered that transformational leaders would encourage workers to be involved in challenging the process of how things were normally done. Bass's (1990) and Kouzes and Posner's (2017a)

respective works described the principles and practices of what Bass referred to as a transformational leader; and, the three authors found positive results in the area of employee satisfaction and extra effort exerted in a job when leaders were transformational in their leadership style and led through the exemplary leadership practices.

Basham (2012) stated that transformational leadership is value driven and found the transformational leader both set lofty goals and established high standards for employees. The transformational leader engaged workers by inspiring a vision, modeling the way, and trusting and enabling employees to be involved through collaboration (Basham, 2012). Basham (2012) determined that transformational leadership was the best way for an organization to respond quickly to change, and transformational leadership was more change-oriented and responsive to threating situations and opportunities that arose. As a result, Basham (2012) contended that transformational leadership practices were necessary for the higher education environment which needs to be constantly ready to respond to substantial changes in the economic, global, and academic environments.

Vito, Higgins, and Denny (2014) observed that transformational leadership is a leadership style that encourages others to act and challenges the status quo—thinking in new ways about old problems. For Vito et al. (2014), enabling others to act is trusting workers to complete tasks effectively. In fact, Vito et al. (2014) stated that the Leadership Practices Inventory measuring the five exemplary leadership practices affords an indication of transformational leadership.

Alatawi (2017) identified the four factors of transformation leadership as:

- Idealized influence stemming from leaders who are trustworthy and respectful and serve as role models (Alatawi, 2017). Kouzes and Posner (2017a) would refer to this behavior as modeling the way.

- Inspirational motivation caused by leaders who are trustworthy, and who cooperate and involve themselves with their coworkers (Alatawi, 2017). Kouzes and Posner (2017a) would refer to this behavior as enabling others to act.

- Intellectual stimulation, brought about by leaders who encourage critical thinking and innovation, often challenges existing assumptions (Alatawi, 2017). Kouzes and Posner (2017a) would refer to this behavior as challenging the process.

- Individualized consideration is the result of leaders acting as coaches acknowledging and recognizing their employees (Alatawi, 2017). Kouzes and Posner (2017a) would refer to this behavior as encouraging the heart.

Alatawi (2017) believed that individuals who work under leaders who practice the transformational behaviors "are more committed to their job, more engaged, and more satisfied, and thus, they produce more" (p. 21). Copeland (2016) affirmed that transformational leadership practices are effective leadership practices, especially when those practices are ethical and authentic. Kouzes and Posner's (2017a) results regarding leaders who operate in the five exemplary leadership practices support the results found by Copeland (2016).

Biblical Leadership Practices and Job Satisfaction

According to Belias and Koustelios (2014), "Job satisfaction is one of the most frequently investigated variables in organizational culture" (p. 139); and, job satisfaction includes the total well-being and happiness of employees. Belias and Koustelios (2014) found that employees are more satisfied in their job when they feel self-actualized or self-fulfilled, reaching one's full

potential. As a result, "employees are more likely to react positively to their work if they experience the feeling that their work is remarkable and that they are responsible for their job performance and if they are aware of their actual job performance" (Belias & Koustelios, 2014, p. 140). Belias and Koustelios (2014) held the idea that the work of employees was more effective when employees were encouraged by their leader. In addition, if employees were encouraged to act and perform on their own towards the completion of a task and provided with information, appreciation, and recognition regarding the effectiveness of their performance, the workers would feel a certain amount of job satisfaction (Belias & Koustelios, 2014). Further, Belias and Koustelios (2014) noted that leaders who inspired their employees through a common vision prompted their followers to work harder because inspiration from the vision caused the employees to view the company's well-being and their own well-being as identical. When the workers felt empowered by their leaders, that empowerment tended to increase employee initiative, productivity, and participation, thereby increasing job commitment and satisfaction on the part of the employee (Belias & Koustelios, 2014).

Griffith (2004) studied the effect that leaders in a school system had on job satisfaction and found that effective leaders had clear goals, enabled others to act and be involved in decision making and problem solving, and encouraged the hearts of those under their leadership. In addition, Griffith (2004) discovered that leaders who were transformational had the ability to inspire a shared vision with the workers. The result of transformational leadership was that employees were committed and loyal to the institution and to the leader (Griffith, 2004). The transformational leaders Griffith (2004) studied were able to inspire their employees to rethink traditional ways of doing things and think creatively about ways the job could be done efficiently. Rethinking traditions and practices fit the leadership behavior of challenging the

process (Kouzes & Posner, 2017a). According to Griffith's (2004) research, the trust shown by transformational leaders who practiced exemplary leadership encouraged trust and job satisfaction on the part of the employees.

Denison, Lief, and Ward (2004), in their research on family-owned enterprises compared to organizations that were not family owned, discovered that the family businesses had a higher level of employee satisfaction; and, satisfaction was attributed to the strong core values embedded into the organizations' culture, modeled by the founders, and passed down to subsequent leaders. In addition, the founders of family-owned organizations had instilled strong, performance-enhancing behaviors in the workers through the example modeled by the leaders (Denison et al., 2004). Denison et al. (2004) also reported that family-owned organizations had cultures that encouraged flexibility and learning for the workers. Family-owned organizations enabled the employees to act and contribute input in the running of the organization (Denison et al., 2004). As a result, Denison et al. (2004) found that there was an overriding higher job satisfaction on the part of the employees due to the leaders' appreciation and respect for employee involvement in the organizations' culture.

Certain leadership practices that can contribute to job dissatisfaction. Woestman and Wasonga (2015) researched destructive leadership behavior in the public school setting. The psychological impacts of negative experiences are stronger than those of positive experiences in the educational work setting (Woestman & Wasonga, 2015). Woestman and Wasonga (2015) stated that leaders who displayed destructive behaviors towards employees often did so "because of power, problems with interpersonal relationships, failure to meet institutional or personal objectives, struggles building teams, or difficulty adapting" (p. 150). Destructive behavior on the part of leaders often caused stress, lower job satisfaction, and psychological damage to the

61

workers (Woestman & Wasonga, 2015). Proven leadership practices that produce job satisfaction and encourage and support employees are beneficial to an organization (Kouzes & Posner, 2017a).

Over thirty years and multiple studies, Kouzes and Posner's (2017a) five exemplary leadership practices have been shown to "make a positive difference in the engagement and performance of people and organizations" (p. 20). Bell and Dudley (2002) consistently found that successful leaders who led using the five leadership practices outperformed those leaders who employed the five leadership practices to a lesser degree. Mancheno-Smoak et al. (2009) discovered a strong connection between a leader's values, Kouzes and Posner's (2002) five exemplary leadership practices, and the job satisfaction of employees. Featuring both biblical and effective leadership behaviors, Kouzes and Posner's (2017a) five exemplary leadership practices promote a healthy working environment for employees as well as an overall healthy organization.

Conclusion

Litfin (2004) expressed that the distinction of Christian higher education institutions is "to discover all that is true, how it is true, how it relates to everything else, and ultimately, how it all relates to Jesus Christ" (p. 66). Alleman (2015) defined the mission and role of a Christian university as preparing students to view and participate in the world from a Christian perspective. Holmes (1975), Ostrander (2009), and Ream and Perry (2013) agreed with Alleman's (2015) definition. Holmes (1975) stated that a Christian college is one where an education "cultivates the creative and active integration of faith and learning, of faith and culture" (p. 6). Hillard (2018) affirmed that "Christian colleges are uniquely positioned to resist

the relativism that has corrupted the average American campus so thoroughly" (p. 57) and regarded Christian colleges as the hope for future generations.

Bender (2018) described the purpose of Christian higher education in the following two statements:

Embodied in the institution of the university is a dedication to see all areas of exploration in light of that divine activity, and as a response to it, setting not only such central practices of the university, but all peripheral ones—artistic, athletic, and administrative—into a rightful ordering in light of that vision and for its furtherance. Such requires a discipline and an obedience of the intellect, as well as the will, and thus of the entire person and of the entire community of scholarship in which persons find themselves. (p. 9)

The Christian university thereby embraces a task to bring every thought under the rubric of God's activity in creation and redemption even in the midst of its diverse departments, disciplines, and practices, but to do so with no pretensions of achieving an ultimate conceptual or philosophical synthesis or sacrifice of disciplinary integrity. It dedicates itself to seeing the world as a created and good reality that, despite its complexity and even fallen order, stands under the sovereign care of a good and wise God who has acted to reconcile it to himself through the cross of Christ and whose end is not dissolution into non-existence but a promised hope of redemption by the Holy Spirit. (p. 11)

In a study of both Jewish and Christian traditions in higher education, Howard (1974) stated that organizational culture shapes the mission of higher education. Estep (2002) found that "theological integration is foundational to every aspect of Christian education, including

63

academic administration" (p. 38) and posited that Christian higher education must integrate theological insights into its academic administration to avoid becoming secularized. Additionally, Estep (2002) encouraged Christ-centered, academic leaders to see their roles (1) as being mainly theological using theological frameworks and (2) "as part of a divine calling and vocation, not simply a career within the institution" (p. 50). Therefore, it is necessary to investigate if Christ-centered leaders in a private, Christian university use biblically based leadership principles and practices, such as those presented by Kouzes and Posner (2017a), in their roles as Christian leaders.

III. METHODOLOGY

The purpose of this study was to evaluate and to what degree leaders at a Christian university implemented biblical principles and the Five Practices of Exemplary Leadership—Modeling the Way, Inspiring a Shared Vision, Challenging the Process, Enabling Others to Act, and Encouraging the Heart—as presented by Kouzes and Posner (2017a). The study was conducted using the explanatory sequential mixed methods approach. The explanatory sequential mixed method was utilized because it was comprised of collecting quantitative data first and then examining qualitative data in order to support the overall research findings.

Research Design

For this study, the researcher employed an explanatory sequential mixed methods design. The Leadership Practices Inventory (LPI) research instrument developed by Kouzes and Posner (2017a) was administered during the initial quantitative phase of the explanatory sequential mixed-methods study. A sample of 55 leaders employed at a private, Christian university were identified specifically for study purposes. The quantitative portion of the study was followed by the qualitative phase of the study in which 16 leaders at the same private, Christian university were invited to participate in a follow-up interview using nine questions developed to assess how leaders implemented leadership practices and if those practices were biblical (see Appendix D). The explanatory sequential mixed methods approach was used in order to determine if a relationship existed between the data collected through the quantitative surveys and the data collected through the qualitative interviews. If a relationship were to exist between the quantitative and qualitative data, then the relationship would indicate a degree of validity and reliability (Tashakkori & Teddlie, 1998). Four research questions were formally posed to

address the study's research problem. Research questions one through three were quantitative in nature, whereas the fourth research question was addressed qualitatively.

Phase 1: Quantitative Study

Setting, Population, and Sample

The study was conducted a private, Christian university of approximately 10,000 students located in central Florida. Fifty-five leaders were randomly selected from the university's Leadership Team, Academic Deans, Chairs, Program Directors, and Student Development leaders to complete the Leadership Practices Inventory. Using the potential participant's work email addresses, the researcher sent an email to these university leaders inviting them to participate in the first phase of the study by completing the Leadership Practices Inventory survey. Included in the email was a consent form for the study. If the invitee agreed to participate in the survey, the invitee printed and signed the consent form and returned it to the researcher. Then the participant was given the survey to be completed. Once the survey was completed and returned to the researcher, the participant received a $10.00 gift card.

The study's sample for the quantitative portion of study was considered non-probability in nature and convenient by definition. A total of 50 of the 55 invited individuals employed in leadership positions at one private, Christian university participated in the study by agreeing to complete the Leadership Practices Inventory (Appendix C) developed by Kouzes and Posner (2017b). Formal leadership position titles associated with study participants included Leadership Team members of the university, Academic Deans, Academic Chairs, Student Development leaders (Resident Directors and Campus Pastors), and individual program directors.

Quantitative Instrumentation: Validity and Reliability

The LPI was designed to help leaders determine the extent to which they practice any of the five practices of exemplary leadership (Kouzes & Posner, 2017a). The inventory's anticipated completion time frame was approximately 10 to 20 minutes. The LPI research instrument has been updated from using a 5-point Likert scale to using a 10-point Likert Scale (ranging from 1 = *Almost Never* to 10 = *Almost Always*) according to reviewer Enger (2001), Professor of Education, Barry University. The LPI research instrument has been developed and revised over the years a number of times by over 6,000 managers and their subordinates with internal reliability and validity estimates "ranging from .70 to .85 for the original Self-version and .81 to .92 for the original Other-version, with test-retest reliability estimates ranging from .93 to .95" (Pearson, 2001, "Review by Pearson," para. 3). Pearson (2001) also stated, "Various validation efforts have resulted in the 30 items loading on the appropriate dimension and have remained stable" (Pearson, 2001, "Review by Pearson," para. 3) and that gender and cross-cultural studies of the instrument "have revealed few biases" (Pearson, 2001, "Review by Pearson," para. 3) with this tool.

Procedures

Fifty of the university leaders who were invited to participate in the study agreed to complete the survey. Invited individuals were required to read the consent form and indicate consent to participate by signing the form prior to completing the survey. Upon completion of the survey, study data were collected and recorded on an electronic spreadsheet in Microsoft Office Excel format. Study data were then analyzed for trends and compared to descriptors of the five exemplary leadership practices. The 50 leaders who agreed to participate in the study indicated their perceived levels of using the five practices of exemplary leadership by completing the Leadership Practices Inventory (5th edition) research instrument developed by Kouzes and

Posner (2017b). Survey and interview data were stored in a secured location allowing access only to the researcher, chair, transcriptionist, and methodologists.

Quantitative Data Analysis

In advance of the analysis and reporting of findings for the three respective quantitative research questions posed in the study, preliminary analyses were conducted. Specifically, missing data, internal consistency (reliability) of participants' responses, essential demographic information, and dimension reduction of survey items were conducted.

Missing data were analyzed using descriptive and inferential statistical techniques. Specifically, frequency counts (n) and percentages (%) were utilized for illustrative purposes. The randomness of missing data was anticipated to be assessed using Little's MCAR test statistic. However, in light of the intactness of the study's data set, the use of the MCAR statistic and subsequent imputation techniques was not deemed necessary.

Internal reliability of participant response to the survey instrument was assessed using Cronbach's alpha *(a)*. The statistical significance of alpha was evaluated through the application of an F-Test. *F* values of $p < .05$ were considered statistically significant. Essential preliminary findings were analyzed using descriptive statistical techniques. Specifically, frequency counts (n) and percentages (%) were utilized for illustrative and comparative purposes.

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Data Analyses by Research Question

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The study's three quantitative research questions were addressed broadly using descriptive, associative, and inferential statistical techniques. Frequency counts (n), measures of central tendency (mean scores,), and variability (standard deviation) represented the primary descriptive statistical techniques that were used in the three quantitative research questions.

Research Questions 1 and 2

Research question one: Overall, to what degree do leaders at a Christian university perceive their implementation of the leadership practices and behaviors described in the Leadership Practices Inventory?

Research question two: Considering the five domains of Leadership Practices, which domain do the leaders perceive themselves as implementing to the greatest degree? And will the degree of perceived practice differ from the other four practices to a satisfactory degree?

In research questions one and two, the one sample *t*-test was used to assess the statistical significance of participants' responses in the first portion of research questions one and two. The alpha level of $p < .05$ represented the threshold for statistical significance of finding. Cohen's *d* was used to assess the magnitude of effect (effect size). Cohen's parameters of interpretation of effect sizes were employed for comparative purposes.

In the second portion of research questions one and two, the *t*-test of independent means was used to assess the statistical significance of difference in mean scores between the participant groups being compared in the between-subjects analyses associated with both research questions (study sample mean score and LPI mean score in research question one; domain sample mean scores and LPI domain mean scores in research question two). The alpha level of $p < .05$ represented the threshold for statistical significance of finding. Cohen's *d* was used to assess the magnitude of effect (effect size). Cohen's parameters of interpretation of effect sizes were employed for comparative purposes.

Research Question 3

Research question three: Which of the five domains of Leadership Practices will be perceived to be the most associated with overall Leadership Practice? And, will the association

with overall Leadership Practice be statistically significantly different than that of the other four domains?

Research question three was associative in nature, focusing upon the mathematical relationship between domain scores and the overall LPI score of study participants. Using the Pearson-Moment Correlation test, statistical significance of mathematical relationship (correlation) was established at the $p < .05$ level. Follow-up comparisons of correlations were conducted using the Fisher's r to z test statistic for statistical significance testing purposes and Cohen's q for effect of difference between correlations being compared. The alpha level of $p < .05$ represented the threshold for statistical significance of Fisher's z finding in the comparisons of correlations. Cohen's parameters of interpretation of effect sizes were employed for comparative purposes in the application of the Cohen's q statistic in assessing the magnitude of effect for difference in correlations.

The analysis, interpretation, and reporting of finding in the quantitative portion of the mixed methods study were exclusively conducted using the 26th version of IBM's Statistical Package for the Social Sciences (SPSS).

Protection of Human Subjects

In order to protect the anonymity of the participants who were involved in taking the LPI survey, the researcher, who was CITI-trained and certified, followed the appropriate precautions—all surveys were keep confidential and stored in a secure area—to protect the persons who were surveyed. Leaders who participated in the survey were told that, at any time during the survey, they could stop the survey with no questions being asked nor penalty given. The leaders' name would not be used in the dissertation, and survey responses would be placed in a secure area.

Phase 2: Qualitative Study

Research Question 4: How do leaders at a private Christian university demonstrate the five exemplary leadership practices?

Participants and Method of Selecting Participants

Phase 2 of data collection was conducted concurrently with Phase 1; however, data analyses were conducted sequentially with Phase 1 analyses conducted prior to Phase 2 analysis. The list of employees holding leadership positions was entered into an electronic randomizing selector application. Upon the completion of randomizing, the first 16 individuals were invited to participate. Thus, using the same leadership pool as was used for the quantitative study, 16 leaders were randomly selected from the Leadership Team, the Academic Deans, Chairs, Program Directors, and Student Development to participate in the interview using nine scripted questions. The selected leaders were sent an invitation to their work email address inviting them to participate in the interview. Included in the email was a consent form for this portion of the study. If the leader accepted the invitation to participate in the survey, the invitee printed and signed the consent form and returned it to the researcher. Then, the invitee was provided with a mutually agreed upon time for the interview. The interviewees were notified that they could choose not to participate, or halt participation at any point in the interview, and no questions would be asked, nor penalty would be given. Thirteen of the 16 persons invited to be interviewed agreed to participate in the interview.

Study Approach: Interview

Thirteen of the 16 invited leaders agreed to take part in the interview process. The interviews were conducted in the office of the researcher and recorded. Once the interview was completed, the researcher presented the interviewee a $10.00 gift card. A transcript was then

71

made of the recorded interview by an outside transcriptionist who was CITI-trained and certified. The transcript was then presented to the interviewee for approval. Once the interviewee approved of the transcript, the interviewee signed a consent form indicating their approval of the interview transcript, and the interview responses were analyzed.

Data Analysis

In order to answer the qualitative research question regarding how leaders a private, Christian university demonstrate biblical leadership practices, coding was used for discovering the patterns and themes discussed by the interviewees. Coding helped to organize similar themes that were consistently mentioned by the various interviewees regarding how they practiced biblical principles in their leadership. Hence, the frequency of certain themes helped to answer the research questions regarding how the leaders apply biblical principles in their leadership.

Protection of Human Subjects

In order to protect the privacy of the study and the participants, the researcher, who was CITI-trained and certified, followed the appropriate precautions—use of a private office and proper recording device—to protect the persons who were interviewed. Interviewees were told that at any time during the interview, they could stop the interview with no questions being asked nor penalty given. The interviewee's name would not be used in the final report, and the transcript would be placed in a secure area.

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Summary

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In chapter 3, the quantitative and the qualitative methodologies used in this explanatory sequential mixed methods study of the biblical principles and practices used by leaders at a private, Christian university were outlined. Chapter 4 presents the analysis of the data collected from the quantitative surveys and the qualitative interviews of the leaders.

IV. RESULTS

The purpose of this study was to evaluate how and to what degree leaders at a Christian university used the biblical principles of the Five Practices of Exemplary Leadership—Modeling the Way, Inspiring a Shared Vision, Challenging the Process, Enabling Others to Act, and Encouraging the Heart—as presented by Kouzes and Posner (2017a). The explanatory sequential mixed methods approach was used for this study. This method was chosen because collecting the quantitative data first and then aligning the quantitative results with detailed qualitative data provided the research findings more strength and support leading to validation of participants' responses.

Variables

The five exemplary leadership practices of modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart were the independent variables in this study. Whether leaders at the subject private, Christian university were implementing the five exemplary leadership practices was the dependent variable.

Hypotheses

H_0^1: Leaders who are Christians will not use biblical principles as their guide for leadership at a Christian university.

H_0^{2a}: None of the five exemplary leadership practices are favored over the rest.

H_0^{2b}: There is no significant difference between the five exemplary leadership practices.

H_0^{3a}: None of the five exemplary leadership practices are more associated with overall leadership than the others.

$H_0{}^{3b}$: There is not a statistically significant difference with one exemplary leadership practice than that of the other four practices.

H_{4a}: The leaders at the private Christian university demonstrate the five exemplary leadership practice through faith integration.

Explanatory Sequential Mixed Methods Design

Ivankova, Creswell, and Stick (2006) and Creswell (2015) described the explanatory sequential mixed methods design as a design in which the researcher collects and analyzes quantitative data results first and then qualitative data results in one study. Since there are two phases to the study—the quantitative phase followed by the qualitative phase—Tashakkori and Teddlie (1998) called this type of study a sequential study. The dominant design is the quantitative study, and the less dominant design is the qualitative study. The explanatory sequential mixed methods design is designated as QUAN/qual or as QUAN + Qual (Tashakkori & Teddlie, 1998). The design is referred to as mixed methods since the collection techniques and analyses of the "data collected is intertwined with the type of analysis that is used" (Tashakkori & Teddlie, 1998, p. 43). Tashakkori and Teddlie (1998), Ivankova et al. (2006), Creswell (2015), and Creswell and Plano Clark (2018) stated that the rationale for this method is that the quantitative data results can give the researcher a general knowledge of the research problem, and then the qualitative data results can help to contextualize the results.

Creswell (2015) noted that the advantages of a quantitative study are that information and insights are gained from a larger number of persons, and that the data collected can be analyzed more efficiently; and, adding the qualitative research component can elicit more detailed and personal perspectives from the persons interviewed. For Creswell (2015), the "quantitative data collection and analysis" (p. 37) merges with the "qualitative data collection and analysis" (p. 37)

to furnish the interpretation for the researcher. Creswell (2015) remarked that the strength of the explanatory sequential mixed methods design "lies in the fact that the two phases build upon each other so that there are distinct, easily recognized stages of conducting the design" (p. 38). Cook (2015) stated that the quantitative method matched with the qualitative method, which includes the observable data, enhances the framework of the single methodology research design. Creswell and Plano Clark (2018) expressed that one of the challenges of the explanatory sequential design is that it requires more time to implement the two phases; nevertheless, one of the strengths of the explanatory sequential mixed method design is that it lends itself to what was learned from the initial quantitative process.

In the quantitative phase of the study, data from the Leadership Practices Inventory were collected from leaders in various areas of the subject university to discover to what degree practicing the five exemplary leadership practices influences the effectiveness of their leadership. In the qualitative phase of the research, interviews were conducted with various leaders of the subject private, Christian university to complement the results found in the quantitative study. The rationale for using the explanatory sequential mixed methods approach was to support the hypothesis that leaders at a private, Christian university are using the Five Practices of Exemplary Leadership in their leadership.

Setting, Population, and Sample Size

The setting for this research was a private, Christian university in central Florida. At the time of the study, the population of the university was approximately 10,000 students. Fifty leaders of the university took part in the quantitative portion of the study, and 13 leaders of the same random pool took part in the qualitative portion of the study.

Methods of Data Collection

Leaders at a private, Christian university in central Florida were asked to complete the Leadership Practices Inventory survey and participate in personal interviews. Fifty-five leaders were randomly selected and invited to participate in the LPI survey, and 50 leaders agreed to participate. Sixteen leaders at this same private, Christian university were randomly selected from the same leadership pool as used for the quantitative pool and were invited to be interviewed. Thirteen of those leaders agreed to participate in the interviews.

Quantitative Research Preliminary Analysis and Findings

Evaluations of missing data, the internal consistency of responses to survey items, and essential descriptive information were completed prior to the formal analytical address of the study's formally posed research questions. Descriptive and inferential statistical techniques were used in the analysis and reporting of the study's preliminary findings.

The study's data set was found to be completely intact; therefore, the participant completion rate was 100%. Using the Cronbach's alpha test statistic for internal reliability purposes, the overall internal consistency of study participant response to the items on the research instrument was exceptionally high and manifested at a statistically significant degree ($a = .90$; $p < .001$). Considering the internal consistency of study participants' responses to survey items on the research instrument by domain, the findings for the study's sample are relatively similar to LPI's validation alpha values despite the participant sample size discrepancy favoring the LPI.

Table 1 contains a summary of findings for the evaluation of study participant response to survey items on the research instrument by domain and comparison with LPI's instrument validation alpha values.

Table 1

Findings of Study Participant Response to Survey Items on the Research Instrument by Domain and Comparison with LPI's Instrument Validation Alpha Values

Domain	Study Sample *a* (*n* = 50)	LPI "Leaders" *a* (*n* = 416,717)
Model the Way	.67	.81
Inspire a Shared Vision	.85	.90
Challenge the Process	.77	.85
Enable Others to Act	.68	.83
Encourage the Heart	.83	.90

The overall composite mean score for study participants on the LPI research instrument was 7.70 (*SD* = 0.84). The mean value is indicative of participants' engagement in the prescribed leadership behaviors approximating an LPI frequency rating of "Usually."

Table 2 contains a summary of descriptive statistical findings for study participants' mean score on the LPI research instrument by respective domain.

Table 2

Descriptive Statistical Findings for Study Participant Mean Score for the LPI

Domain	Mean	*SD*
Model the Way	7.74	1.02
Inspire a Shared Vision	7.18	1.36
Challenge the Process	7.41	1.06
Enable Others to Act	8.39	0.82
Encourage the Heart	7.76	1.31

Table 3 contains a summary of descriptive statistical finding for study participants'

summative mean score on the LPI research instrument by respective domain.

Table 3

Descriptive Summary of Finding: Sample/LPI

Domain	Study Sample Mean (*SD*) $n = 50$	LPI Data Mean (*SD*) $n = 416,717$
Model the Way	46.42 (6.09)	46.17 (8.20)
Inspire a Shared Vision	43.10 (8.17)	42.76 (10.37)
Challenge the Process	44.48 (6.33)	44.03 (8.98)
Enable Others to Act	50.32 (4.90)	49.48 (7.22)
Encourage the Heart	46.56 (7.88)	45.26 (9.77)

Quantitative Data Analysis by Research Question

Research Question 1: Overall, to what degree do leaders at a Christian university perceive their implementation of the leadership practices and behaviors described in the Leadership Practices Inventory?

Hypothesis. H01: Leaders who are Christians will not use biblical principles as their guide for leadership at a Christian university.

Analysis. Using the one sample *t*-test for statistical significance testing purposes and the value 5.5 as the null hypothesis for comparative purposes, the overall leadership composite mean score of 7.70 for the study's sample was found to be statistically significant ($t_{(49)} = 18.54$; *p*

< .001). The magnitude of effect for the finding in research question one was considered very large ($d = 2.16$).

Findings. The summative mean score comparison between the study's sample data and LPI's standardized values by domain favored the study's sample data to a slight, non-statistically significant degree with trivial to small effect (Hedges' g) for the differences.

Table 4 contains a summary of the follow-up comparison of the study's sample data and the LPI's standardized values by summative mean score and domain.

Table 4

Mean Score Domain Comparison with LPI Data

Domain	Study Sample Mean (*SD*) $n = 50$	LPI Data Mean (*SD*) $n = 416,717$	*t*	*g*
Model the Way	46.42 (6.09)	46.17 (8.20)	0.22	.04
Inspire a Shared Vision	43.10 (8.17)	42.76 (10.37)	0.23	.04
Table 4 (continued)				
Challenge the Process	44.48 (6.33)	44.03 (8.98)	0.38	.04
Enable Others to Act	50.32 (4.90)	49.48 (7.22)	0.82	.12
Encourage the Heart	46.56 (7.88)	45.26 (9.77)	0.87	.13

Research Question 2: **Considering the five domains of Leadership Practices, which domain do the leaders perceive themselves as implementing to the greatest degree? And will the degree of perceived practice differ from the other four practices to a satisfactory degree?**

Hypothesis. $H_0{}^{2a}$: None of the five exemplary leadership practices are favored over the rest. $H_0{}^{2b}$: There is no significant difference between the five exemplary leadership practices.

Analysis. The *t*-test of independent means test was used.

Findings. The Domain of Enable Others to Act manifested the greatest mean score of the five domains identified in the study (8.39; $SD = 0.82$). Using the *t*-test of independent means test statistic for comparative significance testing purposes, the comparison of finding for Enable Others to Act was statistically significantly higher than the mean score expressed in each of the other four domains of the LPI research instrument represented in the study.

Table 5 contains a summary of the comparisons of the domain of Enable Others to Act with the other four domains of the LPI research instrument.

Table 5

Summary of the Comparisons of the Domain of Enable Others to Act with the Other Four Domains of the LPI Research Instrument

Comparison	n	Mean	SD	t	d
Enable Others to Act	50	8.39	0.82	3.51***	.70[a]
Model the Way	50	7.74	1.02		
Enable Others to Act	50	8.39	0.82	5.39***	1.08[a]
Inspire a Shared Vision	50	7.18	1.36		
Enable Others to Act	50	8.39	0.82	5.17***	1.03[a]
Challenge the Process	50	7.41	1.06		

Enable Others to Act	50	8.39	0.82	2.88**	.58
Encourage the Heart	50	7.76	1.31		

**$p = .005$ ***$p < .001$ [a] Large Effect ($d \geq .80$)

Research Question 3: Which of the five domains of Leadership Practices will be perceived to be the most associated with overall Leadership Practice? And, will the association with overall Leadership Practice be statistically significantly different than that of the other four domains?

Hypothesis. $H_0{}^{3a}$: None of the five exemplary leadership practices are more associated with overall leadership than the others. $H_0{}^{3b}$: There is not a statistically significant difference with one exemplary leadership practice than that of the other four practices.

Analysis. The Pearson product-moment correlation test was used.

Findings. Using the Pearson product-moment correlation coefficient (r), the domain of Challenge the Process manifested the greatest degree of mathematical relationship with the question's dependent variable of Composite Leadership Score ($r = .83$; $p < .001$).

Table 6 contains a summary of finding for the associative analysis featured in research question three.

Table 6

Relationship of Domains to Overall Composite

Domain	r
Model the Way	.78***
Inspire a Shared Vision	.80***
Challenge the Process	.83***
Enable Others to Act	.68***
Encourage the Heart	.66***

***$p < .001$

The mathematical relationship of domain of Challenge the Process with the overall leadership composite value was statistically significantly greater than the associative values of the domains of Encourage the Heart (Fisher's $z = 1.92$; $p = .03$; Cohen's $q = .40$) and Enable Others to Act (Fisher's $z = 1.74$; $p = .04$; Cohen's $q = 36$). There was no statistically significant findings in the associative comparisons of Challenge the Process and the domains of Model the Way (Fisher's $z = 0.69$; $p = .25$; Cohen's $q = .14$) and Inspire a Shared Vision (Fisher's $z = 0.43$; $p = .33$; Cohen's $q = .09$).

Table 7 contains a summary of finding for the comparisons of independent correlations of the domain of Challenge the Process with the other four domains represented in the LPI research instrument as they pertain to the study's overall LPI composite score.

Table 7

Comparing the Mathematical Relationship of Challenging the Process with the Overall Composite Score and the Other Domains as they Mathematically Related to the Overall Composite Score

Domain	Fisher's r to z	Cohen's q
Encourage the Heart	1.92*	.40
Enable Others to Act	1.74*	.36
Model the Way	0.69	.14
Inspire a Shared Vision	0.43	.09

*$p < .05$

Quantitative Analysis Conclusion

The LPI survey administered at the subject private, Christian university resulted in several findings. First, the summative mean score of the LPI of the leaders who were surveyed was slightly higher that the LPI's standardized values. Second, the exemplary leadership practice of enabling others to act demonstrated the largest mean score of the five exemplary practices of the leaders at the subject private, Christian university. The mean score for enabling others to act was, according to the *t*-test, statistically significantly higher than the mean score of the other four exemplary leadership practices. Additionally, according to the Pearson product-moment coefficient, the exemplary leadership practice of challenging the process exhibited the largest degree of mathematical relationship with the exemplary leadership practices of inspiring a shared vision and modeling the way.

Qualitative Research Analysis

In order to support and strengthen the findings of the quantitative study the researcher chose to include a qualitative study of leaders at this same private, Christian university. The goal

of the qualitative phase of the study was to verify the results discovered through the quantitative phase of the study regarding to what degree the leaders at this university are practicing biblical principles in their leadership.

Methods of Data Collection

Sixteen leaders were randomly selected from the same random pool of leaders as was used in the quantitative study and invited to be part of the interview process. The sixteen leaders were all from the same private Christian university as were the leaders who participated in the Leadership Practices Inventory. Two of the leaders who were invited gave no response to the email that was sent to them inviting them to participate; and, one of 16 leaders who was invited to participate declined the interview request. Thirteen leaders did respond to the invitation and participated in the interview. The thirteen leaders who participated in the interview will be referred to as Leader 1 through Leader 13.

Each of the 13 leaders had been notified of the interview process and were given the nine questions they would be asked prior to the interview time. The interviews took place in office of the researcher and were recorded on a recording device. The interviewees were told at the beginning of the interview they could stop the interview at any time, and no questions would be asked and penalty would be given. At the completion of the interview, the interviewees were told the transcriptionist, who was CITI-trained, would type the transcript. Then the researcher sent the transcript to the interviewee for any edits and for final approval. Once the researcher received approval from each interviewee, the interviews were coded and analyzed.

Research Question 4: How do leaders at a private Christian university demonstrate the five exemplary leadership practices?

Hypothesis. *H*4: The leaders at the private Christian university demonstrate the five

exemplary leadership practice through faith integration.

The rationale in asking this question was to determine if and how leaders working at a private,

Christian university were using biblical principles, specifically the five exemplary leadership

practices.

Analysis. The data collected from the interviews of the 13 participants was coded and

analyzed.

Findings. Table 8 displays how many times the various themes were mentioned in regard

to how leaders practice biblical principles at the private, Christian university under study.

Table 8

Major Themes Discovered through the Interview Process

Five Exemplary Leadership Practices Themes	Total Responses
Model the Way	43
Enable Others to Act	30
Inspire a Shared Vision	26
Encourage the Heart	24
Challenge the Process	20
Additional Themes	
Biblical/Scriptural	51
Servant Leadership/Serving	17
Empowerment	15
Integrity	13
Relational/Interpersonal	12

Themes

The 13 leaders all addressed the five exemplary leadership practices themes of modeling

the way, inspiring a shared vision, challenging the process, enabling others to act, and

encouraging the heart. In addition, five other themes were mentioned by the participants.

Leadership practices that were biblical and scriptural (theme one) were discussed by the leaders

being interviewed. The theme of servant leadership and serving others (theme 2) was revealed as

a theme. Both empowerment (theme 3) and integrity (theme 4) were often mentioned as themes

that were important in leadership. A concern about being a relational leader and having

interpersonal relationships with one's team (theme five) was cited. Some of the themes were

strongly tied to the five exemplary leadership practices. The five exemplary leadership

principles are presented first followed by the five additional themes.

Theme 1: Modeling the Way.

From the 13 leaders who agreed to be interviewed, modeling the way was cited 43 times.

Leader 7 said,

I try to lead by example, and that is modeling. So sometimes that means I do get down

and dirty, and I get in and I haul boxes or whatever it is. I am trying to model that

behavior. I pick up trash on campus. It is where we live, and we want it to look good.

Leader 6 commented,

I think "modeling the way" is extremely important from a leadership perspective. I think

my biggest philosophy in my classroom with my students is, especially from a physical

perspective, is I am not going to ask you something that I cannot do, or I am not willing

to do myself.

Leader 12 stated:

I think modeling the way is very important as a leader. This is the standard that I choose

to live by and lead by. It is to me of utmost importance, understanding that people are

watching every move. I never want to be the type of leader that says one thing and does

another thing, or that I would have to hide what I am doing in order to lead in a certain

way, if that makes sense. I never want to be that type of leader. I always want to be the

leader that is willing to be transparent. I think with modeling the way is transparency and

vulnerability. So, I would say that really sticks out.

Of those who took the Leadership Practices Inventory, modeling the way was the third highest

response, following enabling others to act which was number one in the survey and encouraging

the heart which was number two in the survey.

Theme 2: Enabling Others to Act

Enabling others to act was the second highest theme cited by the participants who were

interviewed in regard to the five exemplary leadership practices. In the Leadership Practices

Inventory, those surveyed scored this practice as the number one practice that they used in their

leadership. In regard to enabling others to act, one interviewee, Leader 2, expressed,

I try to collaborate and keep open communication with those I lead. I try to treat people

in a proper way as human beings who have a life outside of work. I try to give my team

ownership and voice by taking the time to listen to their opinions and concerns. I want

my team to have opportunity to thrive, grow, have responsibility, and make decisions.

Another interview participant, Leader 1, indicated,

I encourage my staff to do bigger things. I want them to have the opportunity to grow

and move forward, even if that means that they take another job somewhere else. I

encourage and empower my staff to make decisions.

A third person interviewed, Leader 8, said,

I am a consensus builder. So, I am very much a team-oriented leader. The Lord dealt

with me that I needed to work on developing teams. I do not believe the leader's role is

to do everything they are capable of doing. I think that the leader's role is to facilitate

and encourage and support those under them to be able to accomplish everything they

can. So, for me, it is as much about development and giving opportunities to those under

you to thrive in their skills and develop their skills.

Enabling others to act was mentioned 35 times by the leaders who were interviewed when

responding to how they practiced leadership.

Theme 3: Inspiring a Shared Vision

The next exemplary leadership practice revealed by the leaders interviewed was inspiring

a shared vision. The leaders who took the Leadership Practices Inventory marked the practice of

inspiring a shared vision as the fifth highest practice they used after the four other exemplary

leadership practices rated in the survey. One interviewee, Leader 9, shared, "Lots of things drew

me to this university, but the thing that first kind of penetrated my heart was the vision of the

leaders." Leader 8 said, "I try to inspire a shared vision with those under me." Leader 4,

responded, "As a leader, you need to inspire your team. You speak positively. You feed

inspiring vision into where the process is going no matter what challenges lies ahead." In

response to the question "What principles/practices are your foundation for leadership?", Leader

12 commented, "One thing I would add would be strong vision and clear vision to help make

sure that everybody is one heart and one vision moving forward." Leader 13, expressed,

"Sharing a vision is important. If I do not inspire shared vision, I have people under me trying to

build things their way. When leading a team, it is important that you continually emphasize the

culture you will like." The persons interviewed mentioned inspiring a shared vision as a

leadership behavior 26 times.

Theme 4: Encouraging the Heart

Encouraging the heart was the fourth most common exemplary leadership practice

mentioned by the leaders interviewed. In the Leadership Practices Inventory, the leaders

surveyed scored encouraging the heart as the second highest practice in which they engaged.

Leader 1 placed a high priority on encouraging the heart and stated,

> I try to take the time to visit with each of my employees to encourage them and to help
> them relax. I want to build relationships with my employees, have fun with them, help
> them to feel good about their work environment, and know that I appreciate them.

Leader 2, expressed, "I pray each day for God to show me who might need encouragement so
that I can provide that encouragement for them, and I encourage my staff to do this as well."

Leader 3 mentioned, "I want to serve others through encouraging and through my words."

Leader 5 indicated,

> I love telling people how great they are. I love it when I see somebody do something,
> and I am able to either tell them or tell their boss what a great job they did. That is one of
> my favorite things to do. I love it when somebody is able to be successful at something
> and then own it for themselves. I love it if you walk away from me, and you feel great
> about yourself. That is one of my favorite things.

Encouraging the heart was mentioned 24 times by those leaders who were interviewed.

Theme 5: Challenging the Process

Of the leaders who participated in the interview process, challenging the process was the
exemplary leadership practice least mentioned by the participants. The leaders who completed
the Leadership Practices Inventory scored challenging the process as the fourth highest
leadership practice in which they practiced. Leader 8, commented,

> I am willing to give things a shot, to try to do things, maybe out of the box or a little more
> efficiency. Challenging the process is one of the mandates I gave to my team. I want to
> look over our policies and procedures and ask, "Do they get in the way of student

success?" Challenging the process is a big one for me and right under that is enabling others to act.

Leader 11, stated,

Challenging the process is a big one, in particular, in my workplace, because I always want to know, "Okay, so why are we doing this? And is there any way that this could be innovative or done a different way?" But I do think it is important to look at things and say, "Hey, am I doing this because this is what is most effective for my university or my students? Or am I doing this just because this is what was done before me?" I think challenging the process, looking at everything and asking how we can be better at what we do, is critical.

Regarding challenging the process, Leader 13 commented,

I think challenging the process is important. I get really annoyed when people accept a certain standard from a Christian school. If we are a Christian school, we need to go the extra mile and be professional. I push the process that we are not going to be like other schools. We are going to be the best school.

The leaders interviewed commented about the practice of challenging the process 20 times.

Theme 6: Leading by Biblical Principles

The highest single response regarding what principles or practices were used by the persons interviewed was theme six: leading by biblical principles. Leader 2 expressed,

I get my leadership principles from the Bible. I tell my staff to get their life right with Jesus first, and then we can figure out the rest. If our life is not right with the Lord, then everything else is a mess.

Also, discussing how they led, Leader 8 stated,

It is important to use biblical principles as a leader because it is truth. I believe scripture

is truth, whether it is principles of leadership, or whatever. I think biblical principles are

the best practices. I think everything we need to know about leadership we can glean

from scripture if appropriately looked at. So, I think scripture is foundational to all of

life, but especially for leadership.

A third interviewee, Leader 9, commented,

Why do I use biblical principles to guide me? I could not even consider doing it any

other way. Why would you not let biblical principles guide you if you are in a position of

leadership, and you are a believer?

A fourth responder, Leader 4, said, "I use biblical principles to guide me because you have better

outcomes than any other way. I mean, that has been proven over and over again. If you follow

biblical principles, the outcomes are going to be positive." Another comment regarding using

biblical principles to lead was from Leader 13 who stated,

I think it is important to use principles because it is from the God who made us. I think

when we pattern not just our leadership, but when we pattern out lives after pursuit of

Christ and the biblical principles, we cannot go wrong. I think especially when you have

a believer who is operating under biblical principles and biblical leadership, it can be

massively effective.

Leader 2 speaking about how one should lead said,

I feel it is important to use biblical principles to lead because God is the ultimate leaders.

The more I read scripture, the better leader I become because Jesus did so many great and

practical things while leading his disciples and ministering to others.

91

Following and practicing biblical principles was mentioned 51 times by the participants

interviewed. The Leadership Practices Inventory only dealt with the five exemplary leadership

behaviors and did not address specifically with biblical principles or practices.

Theme 7: Practicing Servant Leadership

The theme of practicing servant leadership or serving one's team was expressed 17 times

by the leaders in how they led. Serving and servant leadership are forms of modeling leadership

to one's constituents. Modeling leadership and servant leadership placed together exceeded all

the other leadership practices. Leader 13 stated,

Modeling the way I have always believed in and maybe to a fault. In servant leadership,

I do not want to ever ask folks to do anything I do not want to do. Modeling the way is

important, but I also want to practice what I am preaching. Modeling as a servant is

important because I do not think anybody appreciates an ego in a leader.

Leader 6 stated,

For my principles, from a leadership perspective, I really look at servant leaders. I

believe very strongly that, you know, from a leadership perspective, that you are only as

good as the people who are working with you, and I consider it with me. So, for me, I

think it is important for me to look at what can I ultimately do for them first, and lead

with a servant's heart and make myself readily available to them, to then be able to work

together as a team, that they are part of what we are doing.

Leader 5 commented, "This idea of leading though serving rings true in my heart." Leader 7

explained modeling servant leadership,

I try to model servant leadership as a behavior for those who work with me and under me

and before me. I do not want to be afraid to get my hands dirty, and I do not want to be

seen as one of those who sit in the office and spews dictates and mandates. Sometimes

the people in the trenches need to know that their leader is with them there.

Leader 5 mentioned,

It is role modeling and inspiring others to lead that way. I put Christ first, and then I try

to role model his example because he has everything. I mean, the Word of God has what

we should do in almost any circumstance. In addition, servant leadership is where it is all

at for me.

Together, modeling the way and servant leadership were mentioned as highly practiced

leadership behaviors 60 times by the leaders who were interviewed. In the Leadership Practices

Inventory, modeling the way was the third highest leadership practice scored by the 50 survey

participants.

Theme 8: Empowerment

The theme of empowerment was stated 15 times by the leaders interviewed in regard to

how they lead. Empowerment is closely related to the exemplary leadership principle of

enabling others to act. Leader 13 stated,

I grew up in ministry and grew up with the understanding that calling and purpose were

much bigger than just me. I would say growing up in ministry was a major piece to

learning what each person's function is; and so, that kind of goes back to what I shared as

my third foundational principle of making sure to empower others—not only empower

them, but also give them the experience and ownership of something that they are

passionate about.

A comment by Leader 12 speaking about biblical leadership and empowerment said,

In the Old Testament there is Moses and Joshua and in the New Testament there is Paul

and Timothy. I always think these are good examples of what it looks like to have godly

mentorship and then also godly empowerment.

In discussing a leader's role in how to lead, Leader 8 commented,

I do not believe the leader's role is to do everything they are capable of doing. I think

that the leader's role is to facilitate and encourage and support those under them to be

able to accomplish everything they can. So, for me, it is as much about development and

giving opportunities to those under you to thrive in their skills and develop their skills.

The theme of empowerment and the exemplary leadership practice of enabling others to act are

related. The themes of enabling others to lead and empowerment were mentioned 45 times.

Theme 9: Integrity

The leadership theme of integrity was declared 13 times. When commenting on what

principles served as the foundation for leading, Leader 3 stated, "I would say that integrity,

honesty, and I'm thinking encouragement too, are the ones that I would focus on the most here."

Leader 9 commented, "Integrity is the number one principle for me. To me, it is extremely non-

negotiable." A response from Leader 2, "I encourage my team to tell to always tell the truth

even when they mess up. When they tell the truth when they mess up, I can help them walk

through their mistakes in order to move forward." Leader 8 asserted, "I want to be ethical above

all else." "I try to be honest, moral, and ethical in my position of leadership" responded Leader

1. Leader 3 alleged, "I want to lead with integrity. I also want to be scriptural, trustworthy, and

humble," and Leader 13 expressed that the "foundation is honesty and forthrightness" when it

came to how to lead. Integrity was a valued leadership quality for the participants who were

interviewed.

Theme 10: Relational Leadership

The final theme of significance was relational and interpersonal. Leader 2 stated, "I have a relational style of leadership. The first thing I did when I became a leader was to build relationship with my staff. Before people can respect you, they need to know you." Leader 2 stated, "I spend time getting to know my team, what bothers them, and learning how to help them while building relationship with them." Leader 12 felt strongly about the foundation of relational leadership with down lines by expressing:

Another foundation for leadership would be relationship and trust. Making sure that within my staff, not only is there a value of trust that has been built, but it is built through relationships. So, I want my people to know that even outside of what they are producing in my department, I care about them as a person and as a follower of Jesus. So, that has always a baseline for me of making sure that there is trust that has been built through relationship.

Leader 6 talked about the "care and concern for the individual first" in regard to the persons being led. Leader 5 stated, "lots of time talking to people, getting other's opinions, and getting the wisdom of people" has helped them in their leadership. Interpersonal relationships with others was mentioned 12 times by participants.

Evidence of Quality

Mills and Gay (2019) discussed the validity and reliability of qualitative research. Both validity and reliability are important. Guba's (1981) research focused on four aspects of validity or trustworthiness in regard to qualitative research: credibility, transferability, dependability, and confirmability. One aspect of credibility was related to the prolonged participation at the site of those leaders involved in the interviews. The interview participants were employed at the site for

95

periods ranging from three years to 20 years. The researcher had been employed at the site or over 31 years. Transferability, which refers to whether "the research can identify with the setting" (Mills & Gay, 2019, p. 560), is another aspect of validity. Since the site in question was a Christian university, it would be expected that those leaders who were interviewed and work at this institution would use biblical principles and practices to guide them in their leadership. A third aspect of validity mentioned by Guba (1981) was dependability. Guba (1981) characterized the validity of results as when the responses are very similar from a wide variety of levels of the institution. In this research, the persons interviewed were at different levels of hierarchy within such as leadership team members, academic deans, academic chairs, academic program directors, and program directors in Student Development and other areas; yet, similar responses were found in the interviews regardless of the level of position the leaders held. Dependability was the last area Guba (1981) referred to as a way to establish validity. Dependability refers to the "use of two or more methods so the weakness of one is compensated by the strength of another" (Mills & Gay, 2019, p. 560). Since the researcher used both quantitative (LPI survey) and qualitative (interviews) data collection and analysis methods, the results, which showed a connection with the five exemplary leadership practices across both phases of the study, can be considered dependable according to Guba's (1981) research.

Reliability was established by the researcher by using the same nine questions in each interview and recording each of the 13 interviews with a recording device. Transcripts were then made from the recordings of each leader's interviews. Each transcript was then sent to the relevant interviewee for their edit and approval. Once the researcher received the approval of the leader who was interviewed, the researcher analyzed the transcript for themes. All interviews followed the same process in order to maintain consistency in collecting the data from the

interview process. Therefore, there was a "reliability of the techniques" (Mills & Gay, 2019, p. 563) used to gather the data. Both validity and reliability were of high concern during the study.

Summary of Qualitative Results

The results of the interviews with the leaders of the subject private, Christian university demonstrate that the leaders are using biblical principles as their guide for leadership. The results also indicated that modeling the way was the exemplary leadership practice favored by the leaders interviewed. Modeling the way, coupled with modeling servant leadership, was mentioned a total of 60 times by the 13 participants in the interview. The next highest area practiced by the interviewees came under the theme of practicing biblical principles which was mentioned 51 times by the 13 participants. The interviews demonstrated that modeling the way coupled with servant leadership were more associated with the leadership style of the participants than all the other practices mentioned.

Summary

Overall, leaders at the private, Christian university in this study are using biblical leadership practices in their leadership. Both the quantitative survey results and the qualitative interview results demonstrate this finding. The discussion of the findings, implications for future practice, and recommendations for future practice are presented in Chapter 5.

V. DISCUSSION

The purpose of this study was to discover to what degree leaders at a private, Christian university applied biblical principles in their leadership. This chapter reviews the research problem and the research methodology. Discussion of the research questions, the limitations of the study, the significance of the study, and implications for future practice are also presented.

Review of Methodology

The explanatory sequential mixed methods approach was used to ascertain to what degree and how biblical principles and practices were used by leaders at a private, Christian university. Fifty leaders at the subject university participated in the quantitative portion of the study by completing the Leadership Practices Inventory (LPI). Once leaders consented to being involved in the study, the survey was provided to them, and they could complete it at their leisure. For the qualitative portion of the study, 13 university leaders were interviewed by the researcher who asked the participants nine questions concerning their use of exemplary leadership practices as defined by Kouzes and Posner (2017a) and biblical principles in their leadership. Once leaders consented to be interviewed, agreed upon meeting times were given for them to be interviewed by the researcher. The interviews were audio recorded, and, after the interview was complete, an outside transcriptionist transcribed the interview. Interview transcripts were sent to the relevant interviewee to confirm accuracy and approve the transcript. Following participants' approval of their transcripts, the researcher coded the transcripts to ascertain themes related to the study.

Summary of Results

A preliminary analysis was conducted prior to the reporting of the findings for the three quantitative research questions asked in the study. Concerns such as demographic information, internal reliability of the response of the participants, missing data, and the dimension reduction

of the survey items were addressed. Inferential and descriptive statistical techniques were used

to analyze the missing data. For illustrative purposes, percentages (%) and frequency counts (n)

were used. Using Little's MCAR test statistic, the randomness of missing data was evaluated.

The use of the MCAR statistic and subsequent imputation techniques were not deemed necessary

in light of the intactness of the study's data set.

Using Cronbach's alpha *(a)*, the internal reliability of the participants' response to the

survey instrument was evaluated. Using the application of an *F*-test, the statistical significance

of alpha was weighed. The *F* values of $p < .05$ were considered statistically substantial.

Using descriptive statistical techniques, the essential preliminary findings were analyzed.

Specifically, frequency counts (n) and percentages (%) were utilized for comparative and

illustrative purposes.

For the qualitative portion of the study, the research question regarding how the leaders

practiced biblical principles was tabulated using the five exemplary leadership practices as

themes. Five other themes which appeared 12 times or more emerged as a result of the coding

process.

Discussion of Quantitative Research Questions

Research Question One: Overall, to what degree do leaders at a Christian university

perceive their implementation of the leadership practices and behaviors described in the

Leadership Practices Inventory?

The results of the LPI survey at the subject university indicated that the leaders who

participated in the survey usually practiced the five exemplary leadership practices. Results from

the literature review indicated that the exemplary leadership practices are also biblical practices.

The overall composite mean score for the leaders who participated in the survey was 7.70 with a

standard deviation of 0.84. For statistical significance testing purposes, a one sample t-test was used. The overall leadership composite mean score of 7.70 was found to be statistically significant ($p < .001$) and demonstrated a very large magnitude of effect ($d = 2.16$) which indicated that the magnitude of effect for research question one was considered "very large." In addition, the summative mean score comparison between the LPI's standardized values for the five exemplary leadership practices and the results of the researcher's study indicated that the study sample data was slightly higher than the LPI's standardized values for the five exemplary practices; however, the summative mean scores were not statistically higher that the LPI's standardized values.

The findings for research question one indicated that the leaders who participated in the quantitative portion of this study use the five exemplary leadership practices and, as a result, also use biblical principles as a guide for their leadership. The researcher found the results for research question one to be encouraging for the private, Christian university that was studied. The results indicated that the leaders of the Christian university are implementing values and practices aligned with the mission and vision of the institution.

Research Question Two: Considering the five domains of Leadership Practices, research question two, a and b, asked which domain do the leaders perceive themselves as implementing to the greatest degree, and will the degree of perceived practice differ from the other four practices to a satisfactory degree?

For the participants in this study, the mean score for the exemplary leadership practice of enabling others to act was significantly higher than the mean scores found for the four other domains of leadership practices measured by the LPI. Therefore, the hypotheses stating that none of the five exemplary leadership practices would be favored over the rest and that there

would be no significant differences between the five exemplary leadership practices was rejected. In this study, one of the five exemplary leadership practices, enabling others to act, was favored over the other four practices, and a significant difference in domain mean scores was found between the five exemplary leadership practices.

The result of research question two is of particular importance for this study because the subject university emphasizes raising up leaders and students who are able to perform in the areas in which they have been trained and on students' feeling as though their training at the university has enabled them to fulfill their destiny. Thus, leaders at the institution are enabling others to act according to the mission and vision of the institution.

Research Question Three: Which of the five domains of the exemplary leadership practices will be perceived to be the most associated with overall Leadership Practices; and, will the association with the overall Leadership Practices be statistically significantly different than that of the other four domains?

Using the Pearson product-moment correlation test, the leadership practice of challenging the process displayed the greatest degree of mathematical relationship with the question's dependent variable *composite leadership score* ($r = .83$; $p < .001$). Challenging the process ($r = .83$) was highly correlated with the two variables of inspiring a shared vision ($r = .80$) and modeling the way ($r = .78$). Hence, "when a high correlation is found between two variables, it indicates that an in increase in one variable [such as challenging the process] accompanies an increase in another that shows a direct relationship" (Gay et al., 2015, p. 232). Therefore, if one places emphasis on challenging the process, during a training on leadership practices, it is likely that the emphasis on challenging the process will also produce an emphasis on both modeling the way and inspiring a shared vision. This correlation resulted in the rejection of the hypotheses

associated with research question three. One of the five exemplary leadership

practices—challenging the process—is more associated with modeling the way and inspiring a

shared vision than the other two exemplary leadership practices of enabling others to act and

encouraging the heart. Challenging the process was also found to have statistically significant

difference with practices of enabling others to act (Fisher's $z = 1.74$; $p = .04$, Cohen's $q = 36$) and

encouraging the heart (Fisher's $z = 1.92$; $p = .03$; Cohen's $q = .40$).

The results of research question three indicate that the correlation among three factors of

the exemplary leadership practices are strongly correlated to impact one another among the

leaders at the study's location.

Purpose and Introduction to Qualitative Research Discussion

The results of the interviews with the 13 leaders indicated the leaders at the Christian

university studied were active in applying biblical principles, which included the five exemplary

leadership practices of Kouzes and Posner (2017a), in their leadership.

Themes Related to the Five Exemplary Leadership Practices

Upon analyzing and coding the interview data gleaned from the 13 leaders at the private,

Christian university, it was discovered all of the five exemplary leadership practices were

implemented by those interviewed, but some of the practices were mentioned more than others.

Modeling the way, mentioned 43 times, was the primary exemplary leadership practice

mentioned. The leaders felt that a leader must model to others the type of leadership that was

appropriate for a Christian leader. A concern expressed by the leaders is that one "must walk the

talk" and model the meaning of leadership before the followers. Some of the leaders expressed

frustration at having attended institutions where the leaders did not model leadership. As a result, modeling leadership was an important value to interview participants.

Mentioned 30 times, enabling others to act was the second most frequently cited exemplary leadership practice by the participants. Given that the leaders are preparing others to lead, especially in a university setting, enabling others to act was a concern of those interviewed. The principle of enabling others to act did not only apply to the employees under the leader but also to the students who attended the university and served in different student leadership positions. Considering the university setting, enabling others to act was viewed as particularly important by the participants as they related enabling others to act as preparation for students' entry into the workforce. In addition, several of the leaders wanted to provide their employees with leadership experiences and skills, and the leaders interviewed felt that enabling their employees to have more leadership responsibilities was a way to accomplish that goal.

Inspiring a shared vision, mentioned 26 times, was the next highest principle cited by the participants. Some of the leaders stated that a shared vision attracted them to employment at the university because the vision of the university was frequently mentioned by others in leadership, particularly the key leaders of the university. Hence, the interview participants stressed the important of sharing the vision of the university with their employees so that everyone was working towards the same vision and goal. The leaders believed that if they did not continually stress the vision of the university and their respective areas of responsibility, then their employees would not all be working towards the same goal, possibly leading to confusion and disunity.

Encouraging the heart, mentioned 24 times, was the fourth most mentioned exemplary leadership practice discussed by the leaders who participated in the interviews. The leaders

stated that encouraging the workers under them was an important aspect of leadership. Some

participants stated that they might not be the best at encouraging others, but the leaders believed

in the importance of encouraging the workers and students who were under their leadership.

When the leaders encouraged those under them, the interviewed participants said that there was

more motivation on the part of their constituents to perform better.

The final exemplary leadership practice discussed by the interviewees was challenging

the process, mentioned 20 times. While several of the participants stated that challenging the

process was often communicated by the institution's Leadership Team, some of the participants

found it difficult to challenge the process themselves. Other participants communicated the

importance of not doing what they had always done but, instead, chose to focus on generating

innovative ways to accomplish tasks and to teach and prepare those under their leadership for the

changing times. The leaders who were directly over students believed that, as a leader, they

must continue to evaluate how they lead and teach in order to be relevant to the times and to

better prepare their students for the future.

Important Themes Discovered through the Interview Process

After coding the transcripts of the 13 leaders interviewed, five additional themes

emerged. The first and most dominant theme, mentioned 51 times, was the practice of using

scriptural and biblical practices to guide one's leadership. Some of the leaders stated certain

scriptures guided them in how they led, and others mentioned biblical principles as their guide

for leadership. The strong emphasis on scriptural and biblical principles expressed by the

participants was aligned with the hypothesis regarding the leadership style of the subject private,

Christian university. One would want the employees of a Christian university to have a high

regard for having leaders who strongly believe in applying biblical practices in their leadership. The findings of the interviews of the 13 leaders strongly supported the value of applying scriptural and biblical principles and practices in one's leadership.

Servant leadership, mentioned 17 times, was the second most frequently referenced theme by the participants. This theme was closely related to the exemplary leadership practice of modeling the way. The statement mentioned the most by participating leaders was that Jesus modeled servant leadership, and they should as well. The interview participants expressed that serving others, especially those under their leadership, was a core purpose for both leaders at a Christian university and Christians overall.

The theme of empowerment was mentioned 15 times by the participants and was closely related to the exemplary leadership practices of enabling others to act and encouraging the heart. The leaders stated that they had a desire to empower the persons under their leadership to step out into making leadership decisions. The interviewed leaders felt strongly about their responsibility to empower their followers.

At 13 times, being a leader of integrity was the fourth most frequent theme mentioned by the participants. Due to their strong commitment to biblical leadership, the participants wanted to lead through integrity and ethical practices. One leader stressed integrity as a guiding principle several times in the interview.

The final theme, mentioned 12 times by the participants, was that of developing interpersonal relationships with those under their leadership. The leaders stated they often took time to see how their employees were doing aside from the work responsibilities of the employees. Several of the leaders often asked about employees' personal life and family life. Some of the participants held activities which enabled the leaders to get to know the employee or

105

staff member in a personal context. For the leaders who expressed the theme of interpersonal relationships, fostering relationships with their employees was a high priority.

The interview data collected by the researcher from the 13 leaders who were interviewed suggests that the hypothesis related to research question four was accepted in that the participants reported demonstrating the five exemplary leadership practices as well as biblical faith integration. Not only were the five exemplary leadership practices emphasized in the leaders practice, but additional themes such as using biblical and scriptural principles to guide them in their leadership, modeling servant leadership and serving others, empowering their followers, practicing integrity in their leadership, and having interpersonal relationships with those under their leadership were also mentioned as important concerns for those leaders who were interviewed. The implementation of these practices by the participants indicated that they were purposeful about applying biblical practices in their leadership.

Study Limitations

Since both the quantitative and the qualitative portions of the study were conducted at one private, Christian university, it would be difficult to generalize the results for other private, Christian universities. In addition, as the study was conducted at a Christian university with a specific faith affiliation, Christian universities from other faith affiliations may possess different leadership perspective and practices. Lastly, universities that are not faith based might have different views regarding what they perceive as the best leadership practices to implement.

Another limitation to this dissertation research was the number of leaders who participated in the LPI Survey—50 participants—and the number of leaders who were interviewed—13. A broader range of participants in both the quantitative portion of study and in the qualitative portion of study would aid the validity and reliability of the research.

Significance and Implications for Future Practice

According to Beeley and Britton (2009), the theological and biblical basis of Christian leadership should preserve "God's guidance and Christ's headship" (p. 7) over the Christian organization. Beeley and Britton (2009) stated further that Christian leaders are "called to be bold and impassioned in their work" (p. 8), and that these Christian leaders "must constantly attend to the personal and cultural complexities of fostering Christian faith in every corner of human existence" (p. 8). Fostering of Christian faith by Christian leaders would apply to Christian higher education as well and should endure as Christian universities continue to be a vital force in the future. It is imperative for the subject private, Christian university, as well as all Christian universities, to remain true to a Christian center and biblical principles.

Leaders at faith-based institutions must continue to lead implementing biblical practices. Frank (2006) stated that one can integrate practical theology or biblical principles into leadership practice. Frank (2006) stated that "leadership is best developed conceptually through continuous conversation between practice and reflection, between situations and concepts, between depth understanding of current circumstances and sophisticated perception of situations that faith communities have faced in the past" (p. 130). Christian leaders must engage in ongoing experience, reflection, and critical thinking in order to remain focused. Frank (2006) deemed Christian institutions as "catalysts for transformation of societies toward practices of the Kingdom of God" (p. 135). According to Frank (2006), biblical practices on the part of Christian leaders are worth all the effort, and it is the responsibility of a Christian institution to work at being a community of faith practicing biblical principles. Only as Christian universities continue to nurture, discuss, dialogue, and stay true to biblical practices is there hope for the

future for the equipping and training of leaders emerging from higher education institutions that claim to be Christian.

Frawley (2014) made several suggestions as to how one inspires a shared mission and vision in order to continue have strong faith-based institutions of higher education. Frawley (2014) stated, that in the hiring process of a Christian university, the mission and vision should be clear to the potential employee so that a proper fit is ensured. Alleman (2015) stated that it is critical in the hiring process to make sure faculty agree with the mission and vision of the Christian university. Hiring leaders and educators who practice biblical principles is important for the future of Christian universities. Results of the study indicated that the Christian university where this study was conducted is committed to hiring persons who adhere to the university's mission and biblical standards.

In addition, Frawley (2014) commented that the mission and vision can be shaped and maintained through the strategic planning process of a university so that all plans for the future of a faith-based institution fit the mission and vision of the university. Following the planning process, Frawley (2014) stated the mission and vision can be further strengthened by the assessment of the goals set in the strategic planning process. Finally, Frawley (2014) expressed that the mission and vision of the university should be constantly communicated from the top leaders down to the university board, the faculty, the staff, the students, and the alumni. Results of this study indicated that the Christian university in this study aligns its strategic plans with the mission and vision of the university.

Davignon and Thomson's (2015) research found that spiritual mentors on a Christian campus make a difference, especially for students by influencing them to practice the spiritual disciplines of prayer, Bible reading, church attendance, and shared religious belief and

experiences. The spiritual mentors mentioned to by Davignon and Thomson (2015) could be leaders, administrators, faculty, and other students who could help a Christian university stay true to its mission and values. Kouzes and Posner (2017a) described mentoring as modeling the way. Results of this study indicated the university under study encourages its leaders, staff, and faculty to mentor the students who attend the university using biblical principles and practices inside and outside the classroom, through small groups, chapels, sports team and club events, and individual settings.

Recommendations for Future Research Practice

Future research recommendations include expanding this research to more than one Christian university. The universities that are part of the same religious affiliation as the university in the present study could be included in a study of this nature. Also, the universities that are part of the Coalition of Christian Colleges and Universities (CCC&U) could be included in a study such as this one. It would be helpful to institutional leaders to determine how each university is developing leaders who are practicing Christian principles and to evaluate how colleges and universities compare and contrast with one another within the CCC&U through a replication of this study at partnering institutions.

One could take a sampling of ten leaders from other universities of the same affiliation as the university in the present study in order to make generalizations for this particular denomination or fellowship. It would also be beneficial for Christian universities to periodically evaluate themselves every five or ten years to determine if the university leaders are maintaining Christian principles and practices in their leadership and to what degree the biblical principles are being practiced.

Conclusion

Ryken (2018) indicated that one of the best gifts a Christian leader can give to a college or university is to model a lifestyle that demonstrates Christ as the source of one's personal witness and strength. Frank (2006) researched as to how one integrates practical theology or biblical principles into leadership practice. Frank (2006) stated, "leadership is best developed conceptually through continuous conversation between practice and reflection, between situations and concepts, between depth understanding of current circumstances and sophisticated perception of situations that faith communities have faced in the past" (p. 130). Mullen (2018) asserted, "If we are truly to become like our Lord, we must take that time to be in the presence of our Father" (p. 141). Having leaders at Christian universities who exercise and analyze biblical practices as leadership principles is the hope for Christian higher education institutions to maintain their influence in the lives of their students and in society as a whole.

The experiential sequential mixed methods design was effective because the quantitative data and the qualitative data complimented one another. The results of the mixed methods demonstrated that the leaders who were surveyed and the leaders who were interviewed were committed to the culture of a university that is biblically based. The implications from the survey and interview results suggest that the private, Christian university in the present study has leaders who believe in using biblical principles and practices to guide their leadership.

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APPENDICES

Appendix A

Leadership Practices Inventory Survey Invitation to Participate

Dear Participant,

I am in the research stage of my Doctor of Education dissertation. My study is asking the question: "To what degree are biblical leadership practices and principles being used by the various leaders at a private, Christian university to guide them in their leadership?" Because of your leadership at this university, I am asking if you would be willing to participate in this survey. The survey is the standard Leadership Practices Inventory developed by J. M. Kouzes and B. Z. Posner (2017) stemming from their landmark book *The Leadership Challenge.* The survey has 30 questions asking you to rate from *Almost Never* to *Almost Always.* If you decide to do this survey, the instructions ask you to thoughtfully select your response and to:

- Be realistic about the extent to which you actually engage in the behavior.

- Be as honest and accurate as you can be.

- DO not answer in terms of how you would like to behave or in terms of how you think you should behave.

- DO answer in terms of how you typically behave on most days, on most projects, and with most people.

- Be thoughtful about your responses.

- If you feel that a statement does not apply to you, it's probably because you don't frequently engage in the behavior. In that case, assign a rating of 3 or lower.

- Please read the entire Leadership Practices Inventory thoroughly before taking the survey.

The survey should take about 10 to 25 minutes to complete and will measure the degree that you engage in the five exemplary leadership practices that Kouzes and Posner (2017) have discovered to be quite effective in leadership. These practices are: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, encouraging the heart.

Feel free to ask me any questions before choosing to participate in this survey. I would be very happy to share with you the results of the survey both as to yourself and as to the group being surveyed. All results will be kept confidential, and no one's name will be mentioned in the dissertation.

I do not see any potential risks or harm from participating in this study. Yet, I want you to know that you are free not to participate at any point in taking the survey without any questions being asked of you. Just let me know of your decision so that I find enough participants to have an accurate assessment for my research.

If you choose to do the survey and submit it to me, in return I will send to you by campus mail a $10 Amazon gift card for your contribution. Also, if you are willing to partake of the Leadership Practices Inventory, please sign the consent from stating your willingness to and knowledge of participating in this survey. Return the survey and the consent form to the Dr. Hackett, Office of the Provost. I would like to receive your response within one week of receiving this letter.

Thanks for taking the time to consider being a part of this process.

Sincerely,

Dr. William Hackett, Provost

Leadership Practices Inventory **Survey**

CONSENT FORM

PROJECT TITLE: Biblical Leadership Principles and Practices Used by University Leaders.

INVESTIGATORS: Bill Hackett, D.Min.; Amy Bratten, Ed.D.; Tom Gollery Ph.D., Ed.D; Janet Deck, Ed.D., Jordan Montgomery, B.S.

PROCEDURES:
If you agree to participate, you will be asked to take the Leadership Practices Inventory developed by Kouzes and Posner (2017) that has 30 statements which you will be asked to rate on a scale of 1 to 10. This should take no longer that 10-20 minutes to complete.

RISKS OF PARTICIPATION:
There are no known risks associated with this project which are greater than those ordinarily encountered in daily life.

BENEFITS OF PARTICIAPATION:
The Leadership Practices Inventory measures your score on practicing each of the five exemplary leadership practices which Kouzes and Posner have researched and found to be effective leadership practices over the course of time. If you are interested, we will send you a copy of the results of the study when it is finished.

CONFIDENTIALITY:
The records of this study will be kept private. Any written results will discuss group findings and will not include information that will identify you. Research records will be stored on a password protected computer in a locked office and only the researcher and individuals responsible for research oversight will have access to the records.
Data will be destroyed eight years after the study has been completed.
You will not be identified individually; we will be looking at the group as a whole.

COMPENSATION:
If you choose to complete the survey and return it to the Office of the Provost within one week of receiving the survey, you will be sent a $10.00 Amazon gift card by campus mail for your participation.

CONTACTS:

You may contact any of the researchers at the following email addresses and phone numbers should you desire to discuss your participation in this study and/or request information about the results of the study.

Bill Hackett, wchacket@seu.edu, 863.667.5004 office, 863.255.3751cell

Dr. Amy Bratten, anbratten@seu.edu, 863.667.5238 office

Dr. Tom Gollery, tjgollery@seu.edu, 863.667.5356 office

Dr. Janet Deck, jldeck@seu.edu, 863.667.5737 office

Jordan Montgomery, provostoffice@seu.edu, 863.667.5004 office

PARTICIPANT RIGHTS:

I understand that my participation is voluntary, that there is no penalty for refusal to participate, and that I am free to withdrawal my consent and participation in this project at any time, without penalty.

CONSENT DOCUMENTATION:

I have been fully informed about the procedures listed here. I am aware of what I will be asked to do and of the benefits of my participation. I also understand the following statements:

I affirm that I am 21 years of age or older.

I have fully read and fully understand the consent form. I sign it freely and voluntarily. A copy of this form will be given to me. I hereby give permission for my participation in this study.

_____   _____
Signature of Participant   Date

I certify that I have personally explained this document before requesting that the participant sign it.

_____   _____
Signature of Researcher   Date

Appendix C

Leadership Practices Inventory and Publisher's Permission to copy
Both are in PDF formats on the following pages.

JAMES M. KOUZES | BARRY Z. POSNER

LPI®

Leadership Practices Inventory®

FIFTH EDITION

SELF

LEADERSHIP CHALLENGE
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FROM THE BEST-SELLING AUTHORS OF *THE LEADERSHIP CHALLENGE*

LEADERSHIP CHALLENGE — A Wiley Brand

BY JAMES M. KOUZES & BARRY Z. POSNER

INSTRUCTIONS:

Write your name in the space provided at the top of the next page. Below your name, you will find thirty statements describing various leadership behaviors. Please read each statement carefully, and using the rating scale on the right, ask yourself:

"How frequently do I engage in the behavior described?"

When selecting your response to each statement:

- Be realistic about the extent to which you actually engage in the behavior.

- Be as honest and accurate as you can be.

- DO NOT answer in terms of how you would like to behave or in terms of how you think you should behave.

- DO answer in terms of how you typically behave on most days, on most projects, and with most people.

- Be thoughtful about your responses. For example, giving yourself 10s on all items is most likely not an accurate description of your behavior. Similarly, giving yourself all 1s or all 5s is most likely not an accurate description either. Most people will do some things m   or less often than they do other things.

- If you feel that a statement does not apply to you, it's probably because you don't frequently engage in the behavior. In that case, assign a rating of 3 or lower.

For each statement, decide on a response and then record the corresponding number in the box to the right of the statement. After you have responded to all thirty statements, go back through the LPI one more time to make sure you have responded to each statement. *Every* statement *must* have a rating.

The Rating Scale runs from 1 to 10. Choose the number that best applies to each statement.

RATING SCALE	1–Almost Never 2–Rarely	3–Seldom 4–Once in a While	5–Occasionally 6–Sometimes	7–Fairly Often 8–Usually	9–Very Frequently 10–Almost Always

When you have completed the LPI-Self, please return it to:

Thank you.

LPI: LEADERSHIP PRACTICES INVENTORY SELF

Your name: _____

To what extent do you engage in the following behaviors? Choose the response number that best applies to each statement and record it in the box to the right of that statement.

1.	I set a personal example of what I expect of others.	☐
2.	I talk about future trends that will influence how our work gets done.	☐
3.	I seek out challenging opportunities that test my own skills and abilities.	☐
4.	I develop cooperative relationships among the people I work with.	☐
5.	I praise people for a job well done.	☐
6.	I make certain that people adhere to the principles and standards that have been agreed upon.	☐
7.	I describe a compelling image of what our future could be like.	☐
8.	I challenge people to try out new and innovative ways to do their work.	☐
9.	I actively listen to diverse points of view.	☐
10.	I make it a point to let people know about my confidence in their abilities.	☐
11.	I follow through on the promises and commitments that I make.	☐
12.	I appeal to others to share an exciting dream of the future.	☐
13.	I actively search for innovative ways to improve what we do.	☐
14.	I treat others with dignity and respect.	☐
15.	I make sure that people are creatively recognized for their contributions to the success of our projects.	☐
16.	I ask for feedback on how my actions affect other people's performance.	☐
17.	I show others how their long-term interests can be realized by enlisting in a common vision.	☐
18.	I ask "What can we learn?" when things don't go as expected.	☐
19.	I involve people in the decisions that directly impact their job performance.	☐
20.	I publicly recognize people who exemplify commitment to shared values.	☐
21.	I build consensus around a common set of values for running our organization.	☐
22.	I paint the "big picture" of what we aspire to accomplish.	☐
23.	I identify measurable milestones that keep projects moving forward.	☐
24.	I give people a great deal of freedom and choice in deciding how to do their work.	☐
25.	I tell stories of encouragement about the good work of others.	☐
26.	I am clear about my philosophy of leadership.	☐
27.	I speak with genuine conviction about the higher meaning and purpose of our work.	☐
28.	I take initiative in anticipating and responding to change.	☐
29.	I ensure that people grow in their jobs by learning new skills and developing themselves.	☐
30.	I get personally involved in recognizing people and celebrating accomplishments.	☐

LPI: LEADERSHIP PRACTICES INVENTORY SELF

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Good afternoon,

On behalf of Southeastern University's Provost, Dr. William Hackett, his office would like to request copy rights for his Dissertation Project Proposal as well as his dissertation. He would like to make a copy of the Leadership Practices Inventory: Fifth Edition SELF (ISBN **978-1-119-39751-9**) for the Appendices of both documents. As I understand it, he cannot make a copy to be included in these two documents--the Project Proposal and the Dissertation--without Wiley's permission. On his behalf, we would like to request Wiley's permission to make a copy of the work previously mentioned for the Appendices for both documents.

Once again, here is the ISBN number for the work: **978-1-119-39751-9**.

Blessings,

Office of the Provost

--

Office of the Provost

Southeastern University

Phone: (863) 667-5553

Office Location: Pansler U242

Appendix D

Interview Guide

Interview Guide: Leadership Principles/Practices used at a Private, Christian University

Time of interview:

Date:

Place:

Interviewer:

Interviewee:

This researcher would like to research the principles and practices of leadership used by the various leaders at a private, Christian university. The central research question is: To what degree are biblical leadership practices and principles being used by the various leaders at a private, Christian university to guide them in their leadership?

Questions:

1. How long have you been in leadership at this private, Christian university and what principles are your foundation for leadership?

2. Please share some experiences prior to your current position that helped shape your leadership style.

3. What principles/practices are your foundation for leadership?

4. What biblical principles/practices do you use to guide you in your leadership?

5. Why do you consider it important to use biblical principles/practices to guide you in your leadership?

6. What are the greatest challenges you face with incorporating biblical principles/practices to guide your leadership?

7. What exemplary leadership practices such as: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart, do you use to guide you in your leadership? [These principles are found in the work by Kouzes and Posner (2017)]

8. What biblical leadership practices have you seen modeled from other leaders on campus?

9. What leadership advice would you give to others who are in leadership positions at a Christian university?

INTERVIEW CONSENT FORM*

PROJECT TITLE: Biblical Leadership Principles and Practices Used by University Leaders.

INVESTIGATORS: Bill Hackett, D.Min.; Amy Bratten, Ed.D.; Tom Gollery, Ed.D; Janet Deck, Ed.D., Jordan Montgomery, B.S.

PROCEDURES:

If you agree, you will be asked to participate in an audio-recorded interview lasting approximately 30 minutes. There are nine questions the interviewer will ask you.

RISKS OF PARTICIPATION:

There are no known risks associated with this project which are greater than those ordinarily encountered in daily life.

Your participation in this interview is voluntary. This means that everyone will respect your decision of whether or not you want to do the interview. No one will treat you differently if you decide not to do the interview. If you decide to do the interview now, you can change your mind later. You may skip any questions which make you feel uncomfortable or that you feel are too personal. If at any time you feel stressed during the interview, you may stop at any time and no questions will be asked or reprisals will be given.

BENEFITS OF PARTICIPATION:

The is to help the researchers understand to what degree leaders as a private, Christian university practice biblical principles in their leadership including the five exemplary leadership practices which Kouzes and Posner have researched and found to be effective leadership practices over the course of time. If you are interested, we will send you a copy of the results of the study when it is finished.

CONFIDENTIALITY:

The record of this interview will be kept private. Any written results will discuss group findings and will not include information that will identify you. Research records will be stored on a password protected computer in a locked office and only the researcher and individuals responsible for research oversight will have access to the records.

Data will be destroyed eight years after the study has been completed.

Audio tapes will be transcribed and destroyed within 5 days of the interview

You will not be identified individually; we will be looking at the group as a whole

COMPENSATION:
If you choose to do the interview in its entirety, you will be sent a $10.00 Amazon gift card by campus mail for your participation.

CONTACTS:
You may contact any of the researchers at the following email addresses and phone numbers should you desire to discuss your participation in this study and/or request information about the results of the study.

Bill Hackett, wchacket@seu.edu, 863.667.5004 office, 863.255.3751cell
Dr. Amy Bratten, anbratten@seu.edu, 863.667.5238 office
Dr. Tom Gollery, tjgollery@seu.edu, 863.667.5356 office
Dr. Janet Deck, jldeck@seu.edu, 863.667.5737 office
Jordan Montgomery, provostoffice@seu.edu, 863.667.5004

PARTICIPANT RIGHTS:
I understand that my participation is voluntary, that there is no penalty for refusal to participate, and that I am free to withdrawal my consent and participation in this project at any time, without penalty.

CONSENT DOCUMENTATION:
I have been fully informed about the procedures listed here. I am aware of what I will be asked to do and of the benefits of my participation. I also understand the following statements:

I affirm that I am 21 years of age or older.

I have fully read and fully understand the consent form. I sign it freely and voluntarily. A copy of this form will be given to me. I hereby give permission for my participation in this study.

_____
Printed name of Participant

_____   _____
Signature of Participant   Date

I certify that I have personally explained this document before requesting that the participant sign it.

_____   _____
Signature of Researcher   Date

*This is a modified version of a Consent Form provided in EDUC 7013 Qualitative Research

Appendix F

Approved Transcript Form

After the interview transcript is put in written form, the transcript will be given to the interviewee to review.

Once the transcript is accepted as correct by the interviewee, the interviewer will certify that the interviewed has verified the accuracy of the contents of this interview transcript to the interviewer.

The interviewee certifies that the written transcript is accurate as to what was stated in the interview.

_____

Signature of Interviewee   Date

Printed Name of Interviewee

Appendix G

Coding for Interview Responses

Area	Code	Total Responses
Model the Way	MOD	43
Inspire a Shared Vision	VIS	26
Challenge the Process	PRO	20
Enable Others to Act	ACT	30
Encourage the Heart	HRT	24
Biblical/ Scriptural	BIB	51
Servant Leadership/Serving	SER	17
Relational/Interpersonal	REL	12
Integrity	INT	13
Empowerment	EMP	15
Leader 1, Leader 2, through Leader 13 will be L-1, L-2, through L-13			

Interview Responses to Nine Questions

Question	Responses	#
1. How long have you been in leadership at this private, Christian university and what principles are your foundation for leadership?	*The responses of those leaders that were interviewed ran from being in leadership at a private, Christian university range from two months to twenty years.*	**BIB-5** **MOD-2** **ACT-2** **HRT-2** **SER-2** **REL-1** **INT-3** **EMP-2**
	I have a relational style of leadership. The first thing I did when I became a leader was to build relationship with my staff. Before people can respect you, they need to know you. **REL (L-2)**	
	Well, I would say that integrity, honesty, and I'm thinking encouragement too, are the ones that I would focus on most here. **INT, HRT (L-3)**	
	I use Galatians 5, the fruit of the Spirit, to guide who I am and a lot of 2 Timothy where Paul charges Timothy to stay the course and be diligent. Also, I keep Psalm 71:18 written on a dry erase board at my home. Psalm 71:18 says, "Don't walk away, to give me grace to demonstrate to the next generation. Oh, your mighty miracles, and your excitement to show them your magnificent power." That verse guides who I am today. **MOD, BIB (L-7)**	
	For my principles, from a leadership perspective, I really look at servant leaders. I believe very strongly that, you know, from a leadership perspective, that you are only as good as the people who are working with you, and I consider it with me. So, for me, I think it is important for me to look at what can I ultimately do for them first, and lead with a servant's heart and make myself readily available to them, to then be able to work together as a	

	team, that they are part of what we are doing. It is not necessarily me over them, but we work together as a team. I need to have an understanding of who they are, and what their life is like and struggles that they have in order to be able to truly decipher what is going to be best from a leadership perspective. **SER, ACT (L-6)**	
	Integrity is the number one principle for me. To me, it is extremely non-negotiable. Also, being scriptural, trustworthy and humble. **INT, BIB, SER (L-9)**	
	The foundational principles for me are one's specific to my discipline and biblical principles. **BIB (I-4)**	
	I have been at this university for six years. I have the privilege of teaching undergraduate, masters, and doctoral classes. With these students you get the opportunity to instill or help to show people God loves them, and still give them that self-value. I think that is an important component. **BIB, EMP, HRT (L-8)**	
	I have been on staff full time for two and a half years. Prior to that I was a student leader for three years as an undergrad. The number one principle is being Spirit led. The foundation of how I want to lead is always by following the guidance of the Holy Spirit, allowing the inspiration and revelation from the Holy Spirit to be able to guide and lead whether it is conversations, or practices, or things that as a department we are moving towards… would be one main one. Another foundation for leadership would be relationship and trust. Making sure that within my staff, not only is there a value of trust that has been built, but it is built through relationships. So, I want my people to know that even outside of what they are producing in my department, I care about them as a person and as a follower of Jesus. So, that has always a baseline for me of making sure that there is trust that has been built through relationship. I would say another one would be empowerment and teamwork. Again, some of these fit with these exemplary leadership practices. But yeah, I never want to be a micromanager. I always want to give the opportunity for somebody to take ownership and to really run with something that they are passionate about. **BIB, MOD, ACT, EMP (L-12)**	
	I am starting my ninth year. I think the foundation of my leadership would be honesty and forthrightness with employees. **INT (L-13)**	
2. Please share some experiences prior to your current position	*Responses ranged from being a Resident Assistant, a Chief Financial Officer, a pastor, a social worker, a university professor, a librarian, a director, a school principle, and an executive assistant.*	**BIB-3** **MOD-1** **ACT-2** **REL-1**

that helped shape your leadership style.	In my opinion, you shape your leadership style more from identifying how you do not want to be than from what good leaders exhibit. **(L-3)**	**EMP-2** **INT-1** **SER-1**
	I have been a program chair, department chair, and Dean of a college. **(L-8)**	
	I taught public school, was a Director of Children's Ministries at a large church with 1,000 children, was an assistant principal at a Christian school, was a headmaster at two different Christian schools, was an executive assistant to a university president, was a university vice president, was an academic Dean of a college at a university, and for a brief time I was a vice president for academic affairs. **(L-7)**	
	For me, I came from a great team of people, when I worked at another university, and we worked very closely together. Our department chair, really, for us just felt as part of what we were doing. We collaborated together with him. So, for us, we were a part of what was going on, versus necessarily him delegating everything. There was a time where we were going from one branch campus into another with our program. There was a new department chair who was being brought in and was going to be given the task of being in charge of everyone, and it really changed the team dynamics quite a bit. We were excited about the future and the possibilities. This particular individual came with a lot of great background, and a lot of accolades, but, as he came in, he came in with this philosophy of looking at everything that was wrong with the individual, with the person, and degrees that they were lacking. And because you don't have particular degrees, and you're not a professional in the field, and he really kind of took this approach where he was very directive. I can remember thinking that had he come in and approached things in a different manner, then we would have easily formed a cohesive team and be able to be what the students needed. But instead of he created divisiveness. For me, I ultimately walked away from that situation, and felt as though if I ever had the opportunity to be in a role like that, and in a position like that, then I would make sure that I would come from a perspective of care and concern for the individual first. That really, for me, helped shape the Department Chair role that I was able to move into. **ACT, REL, EMP (L-6)**	
	Through experiences working in a church situation, I have learned the importance of integrity and supporting leadership. **INT, SER (L-9)**	
	My Christian background has shaped my leadership. **BIB (L-2)**	
	I have worked in the Church, worked at a city hall in one of the largest cities in the United States. I worked for the	

	Mayor's office. I worked a job in education at a rural school in southeastern United States. **(L-11)**	
	I grew up in ministry and grew up with the understanding that calling and purpose were much bigger than just me. I would say growing up in ministry was a major piece to learning what each person's function is; and so, that kind of goes back to what I shared as my third foundational principle of making sure to empower others—not only empower them, but also give them the experience and ownership of something that they are passionate about. I found the jewel or the value of loving and being passionate about what you are doing, and how that really does change how that task is done. **BIB, EMP, ACT (L-12)**	
	Sometimes you model your leadership in reaction to a negative leadership style. For me it was someone who was not forthright and honest—I am always going to tell people the truth. Another is just be real. **BIB, MOD (L-13)**	
3. What principles/practices are your foundation for leadership?	I encourage my team to take opportunities to do things right and to do things with excellence. I encourage my team to tell to always tell the truth even when they mess up. When they tell the truth when they mess up, I can help them walk through their mistakes in order to move forward. When a team member fails, they need to learn from their failure and move forward. This becomes a learning experience. **ACT, INT, HRT (L-2)**	**BIB-8** **MOD-4** **VIS-3** **PRO-2** **ACT-3** **HRT-1** **SER-3** **INT-7** **REL-4** **EMP-3**
	I think we represent Christ to the world, and to the people that we are working with, and I think that is a very high standard. Christ exemplified servanthood when it came to leadership, and that's something that unfortunately is rare today. The people who followed him were following someone who walked the talk, essentially, and demonstrated his love for others in a variety of ways. So, I would say that would be the first principle that spills into the next biblical principles and practices. 1 John 1:7, "If we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus, His son, purifies us from all sin." Which to me, the idea is that we have to be connected to the light, and that is the only hope that we have for being a successful leader. Otherwise, we are trying to do it on our own, and on our own we often have impure motives. **MOD, SER, BIB (L-3)**	
	This idea of leading though serving rings true in my heart. Relying on the wisdom of the Holy Spirit and relying on being very aware that God's going have to work through my weaknesses; being very aware of a weakness and in needing the Lord to work through me. I've been relying on God a lot more. Lots of prayer; lots of prayer. Lots of talking to people, getting other's opinions, getting the	

	wisdom of people who've been in a leadership position longer than me. **MOD, BIB, SER (L-5)**	
	I want to be ethical above all else. So, when I am talking about being biblical, it's having a biblical ethos for how I lead. I am not doing anything shady or underhanded. I create an environment where it is okay to fail. **INT, BIB (L-8)**	
	Faith is my guiding principle. I try to model servant leadership as a behavior for those who work with me and under me and before me. I do not want to be afraid to get my hands dirty, and I do not want to be seen as one of those who sit in the office and spews dictates and mandates. Sometimes the people in the trenches need to know their leader is with them there. I want to be able to empower others so they can lead. "What would Jesus do?" I try to let that lead me. **BIB, MOD, SER, REL, EMP (L-7)**	
	So, I will start with practices. With practices, I think it is important to have organization and standards set from the beginning. So that my faculty knows what my expectations are. If they do not know what my expectations are, or what is expected of them, then there is going to be confusion. So, I would say that would be my first practice so that they have a full understanding of what my expectations are of them, as well as what their year is going to look like, what their courses are going to look like, and how I believe that should work. First and foremost, that starts from a student perspective. We are very student driven. So, for me, it is what are we doing that is ultimately going to help our students be successful? So, the principles in that, for me, especially this last year, was for us from a Christ perspective, I wanted us to be praying for each other. I wanted us to be praying with each other. **VIS, EMP, BIB (L-6)** In each individual family, there were concerns and there were things going on that naturally, they are going to bring into the workplace with a heavy heart. I felt like it was very important for us to be praying for each other, not just with each other for our students, but be praying over concerns and heart matters that was going on in our own department. So, I made it a point to start our department meetings in that particular way, from the beginning. So that we were praying together. Then looking at my principles for this past year, we are looking at what can we do better. Not tackling everything at one time but looking at how we can continue to evolve as a program. How can we look towards the future and answer the needs that our students have, and what do our students need academically to meet their needs while moving into a field that's ever	

	evolving? So, that was kind of the principles that drove me this year, was looking at what can we do to continue to keep our students current and up to date with this field that changes every year? **REL, PRO (L-6)**	
	Number one is team building. I am a visionary leader, so casting vision is foundational to leadership for me. I think that is why you build the team, is by getting people on board and looking towards the future. Excellence is another one that fits into that. My natural tendency is to always be looking at ways that we can improve things. **REL, ACT, VIS, PRO (L-9)**	
	First of all, the principles have to be biblical. I practice role modeling: show under my leadership how to learn, how to talk, and how to lead. Lead like Jesus. **MOD, BIB (L-4)**	
	I had a professor who always spoke of a three-legged stool that was knowledge, trust, and respect. One can have knowledge and trust, but we also respect who they are in Christ, and what they represent. So, I think that knowledge, trust, and respect are the three major principles by which to lead. **INT (L-11)**	
	I believe in empowering others, minimal micromanagement, forgiveness, and grace. **ACT (L-10)**	
	I would again, go back to the values of trust and relationship as a core foundation for leadership and obviously, being spirit led. I really do genuinely believe that there is a difference between just a good leader and a Holy Spirit inspired leader. One thing I would add would be strong vision and clear vision to help make sure that everybody is one heart and one vision moving forward. **INT, REL, BIB, EMP, VIS (L-12)**	
	I try to be honest, moral, and ethical in my position of leadership. **INT (L-1)**	
	I want to lead with integrity. I also want to be scriptural, trustworthy, and humble. **INT, BIB (L-3)**	
	My foundation is honesty, forthrightness, and dealing with confrontation. **INT (L-13)**	
4. What biblical principles/practices do you use to guide you in your leadership?	If you want to be a leader, you need to smell like sheep. I spend time getting to know my team, what bothers them, and learning how to help them while building relationship with them. I get my leadership principles from the Bible. I tell my staff to get their life right with Jesus first, and then we can figure out the rest. If our life is not right with the Lord, then everything else is a mess. **REL, MOD, ACT, BIB (L-2)**	**BIB-7** **MOD-5** **VIS-2** **ACT-4** **HRT-1** **SER-4** **REL-3** **EMP-4**

	Servant leadership is what comes to mind and leading by the Holy Spirit.	
	Faith in Jesus Christ and the Fruit of the Spirit. Faith can imply just my trust and confidence in other people; but my personal walk with the Lord and the Fruit of the Spirit are what I try to model.	
	Another principle is grace. Grace does not mean you ignore errors, but grace dictates how you respond to errors. If someone makes a mistake, I can forgive them. But there are ties where you cannot ignore what the mistake was because you have to correct that. You have to fix it. **SER, BIB, REL, MOD (L-7)**	
	I was in the Boy Scouts and I remember their codes. It says a scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent. To me, those almost mirror the Fruit of the Spirit: trustworthy, loyal to people, faithful to them, kind, gentle, those kinds of things. **INT, BIB (L-7)**	
	Wanting to serve others guides me. **SER (L-5)**	
	The first is the word: "The God who sees." That is kind of the first, is that God sees not from what we're doing wrong. But you know that he is the guy who sees, so, he is the God who sees our struggles before we walk into that classroom. Sometimes we have to put on that brief face, you know, that he is the God who sees our struggles, our frustrations. That he is the God who sees our joys and our moments where we feel like we did a good thing. So, the first thing is for me, that helps remind me, I am not alone. Second, I always remind students of is Jeremiah 29:11, and I know it is used so much, but I always use that in my student advising session, that if you haven't thought about it, that God has a plan and a future for your life. That is why you are here. That is why I am here. And I remind them of that, you know, that they are here because of God's call on their life, the same way that I am here, because of God's call on my life to be here at this university. So, that has always reminded me that every step in my career was initiated by Christ.

Each year, God reveals a verse to me. God's calling us to the race, but that we need to be training for godliness. You know that physical fitness is great, but we need to be training for godliness. **BIB, VIS (L-6)** | |
| | When you look at the life of Jesus, he was visionary. The book of Acts talks about community, and the Apostle Paul writes on spiritual gifts. When I talk about team building as a foundation for leadership, I am very spiritual gifts oriented. I want to plug people into the areas where their spiritual gifts meet. The whole idea of building team | |

	throughout scripture is this ideal of doing it together, or mentoring someone, and bringing them along, like Paul did with Timothy. **VIS, EMP, REL, BIB, ACT (L-9)**	
	It is role modeling and inspiring others to lead that way. I put Christ first, and then I try to role model his example because he has everything. I mean, the Word of God has what we should do in almost any circumstance. In addition, servant leadership is where it is all at for me. **MOD, EMP, SER (L-4)**	
	I am driven and motivated by the success of others. I am really excited when someone else is working on something, and they get to that goal. I guess the selfish part in that for me is, "Hey, if I can be a part of helping you get to it, please let me know how I can." So, when you look at Philippians 2:4 – do not just look for your own success but look out for the success of others. Bringing others along or trying to help someone else in their goals, I think that would be one. Another one would be, remaining humble and understanding that when you do have success. I think, so many times, it is easy to start believing that it is you yourself who got you where you are and that you are the main reason that you reached your accomplishments. Remaining humbled to know that, it was not me, it was definitely God. **ACT, MOD, BIB, EMP, SER (L-11)**	
	In talking about Spirit led leadership and empowering people to lead, I always go back to different parts of the Old and New Testament. In the Old Testament there is Moses and Joshua and in the New Testament there is Paul and Timothy. I always think these are good examples of what it looks like to have godly mentorship and then also godly empowerment. **MOD, EMP, BIB, ACT (L-12)**	
	I think honoring and respecting people for their efforts and for their work. I think trying to be encouraging, loving people through their work. Even when disappointed with them, I still respect them. **HRT (L-13)**	
5. Why do you consider it important to use biblical principles/practices to guide you in your leadership?	I feel it is important to use biblical principles to lead because the Lord is the ultimate leader. The more I read scripture, the better leader I become because Jesus did so many great and practical things while leading his disciples and ministering to others. Someone told me that Jesus disappointed many people, but he never disappointed his heavenly Father. I challenge my team to lead seeking to please their heavenly Father. If they do that the rest will fall into place. We are all accountable to our heavenly Father. **BIB, ACT, VIS (L-2)** I think that anything built on a foundation other than Christ is just empty. **BIB (L-5)**	**BIB-11** **MOD-4** **VIS-2** **ACT-2** **SER-1** **REL-2**

150

It is important to use biblical principles as a leader because it is truth. I believe scripture is truth, whether it is principles of leadership, or whatever. I think biblical principles are the best practices. I think everything we need to know about leadership we can glean from scripture if appropriately looked at. So, I think scripture is foundational to all of life, but especially for leadership. **BIB (L-6)**

I am a person with at mission and a calling. I believe that the principles of servant leadership and living out my faith in the Lord should guide everything I do. To act differently from the biblical principles is to deny my faith. On a little piece of paper in my wallet, I have "Christ died for me; the least I can do is live for him." All is centered around who I am in Christ. **VIS, MOD, BIB, SER (L-7)**

I will start with the experience, being 10 years at a public university, and not having the full liberty to be able to speak freely and openly about Christ was very challenging. Not that He did not dictate my day, and not that He did not walk beside me throughout that day. But that feeling of inability to fully speak about Christ and the power that He can have in my students' lives was very challenging. It made, in some instances, I think, that relational component with my students is different as well, because I could see their struggle, I could see them sharing stories about their life, but I can pray for them. And I did. But to be able to stop and pray over them was something that was so different. So, walking into a Christian university was something that I was most excited about because I feel it changed the nature of the relational component of working with my students. That is something that I cannot ever see myself going back to—being stifled in my faith—because I feel like starting my day, and coming from a biblical perspective in the classroom, and working with my students, really helps to ultimately help them decipher God's calling their life. To a certain extent, I am able to point them to Christ to be able to decipher his call on their life, versus me telling them what I think they should do. There is a difference. There is a big difference. **BIB, REL, ACT (L-6)**

You use biblical principles because it is truth. I believe scripture is truth, whether it is principles of leadership or whatever. And I think they are the best practices—time honored. I think everything we know about leadership we can glean from scripture. **BIB (L-8)**

Why do I use biblical principles to guide me? I could not even consider doing it any other way. Why would you not let biblical principles guide you if you are in a position of leadership, and you are a believer? I have to work in an

	environment where my faith can be evident. **BIB, MOD (L-9)**	
	I use biblical principles to guide me because you have better outcomes than any other way. I mean, that has been proven over and over again. If you follow biblical principles, the outcomes are going to be positive. **BIB (L-4)**	
	Well, I believe Jesus is the key to salvation. You will be judged by others, or at least watched by others, so it is important to realize the way in which you put yourself on the platform when others see you. If Jesus is the foundation, then it is important that you show these principles, and it is not only where you work. You have to practice these things, not only where you are, but where you may go. Because, as I told you before, people are always watching, and you just have to be mindful of that. **BIB, MOD (L-11)**	
	In a Christian university, practicing biblical principles is the essence of what we're doing. Growth is who we are. We are constantly becoming like Christ and being led by the Spirit. So, it is important because it really does affect every area of our lives. I think you could even argue that it affects family relations, it affects your parenting, your marriage. I think leadership is all connected. This is a biblical principle of loving your neighbor. **BIB, REL, MOD (L-12)**	
	I think it is important to use principles because it is from the God who made us. I think when we pattern not just our leadership, but when we pattern out lives after pursuit of Christ and the biblical principles, we cannot go wrong. I think especially when you have a believer who is operating under biblical principles and biblical leadership, it can be massively effective. **BIB (L-13)**	
6. What are the greatest challenges you face with incorporating biblical principles/practices to guide your leadership?	When you talk about Jesus in leadership situations, some people feel you are dumbing things down and not responding in an appropriate way or that it is not scholarly enough. Some say, "Don't go spiritual on us." **BIB (L-2)**	**BIB-5** **VIS-1** **PRO-4**
	My own depravity. Seriously, my own sin. **BIB (L-5)**	
	My greatest challenge to incorporating biblical practices is patience—learning to sit back. **BIB (L-8)**	
	Sometimes it is remembering that others may not be at the same place where I am, either ahead of me or behind me. So, I have to determine or ascertain or discern where they are because that is where the starting point is. It is not who I am. It is taking them and leading them to where I would like them to be. That is one of the challenges.	

	Another challenge is sometimes I doubt myself, and that is when God usually says, "Do you trust me?" And I say yes, and so then we get it all worked out. Another challenge is indecision. Sometimes that makes me want to not make a decision. Sometimes you have to step out and say, "This is the decision, and if I am wrong, we will fix it." **PRO (L-7)**	
	I think, figuring out for me how to integrate faith into some courses that may not have a full faith integration moment. So, that's been a challenge. So, for me, what I did is I have integrated one morning a week, so we have faith integration Friday, or we have faith integration Thursday, where regardless of what we are doing, or what the content is, we are going to be intentional about starting with Christ. And you know, whether it is a scripture verse, or whether it is a song, or whether it is, "Hey, what what's going on?" You know that we are intentional about incorporating Christ in that moment, because I do not ever want to go a week without creating that atmosphere where God has an opportunity to move in the classroom. So, that is something that I have done, but it was a challenge for me to get to that point. You can incorporate Christ into what you are doing always. **BIB (L-6)**	
	A challenge I face sometimes it is implementing new ideas because faculty have their own way of doing things, and sometimes they can get so caught up in their academic discipline and their way of doing things that they are not open to trying things new ways. **PRO (L-9)**	
	In secular colleges, I had a challenge because I had to be careful of how I spoke, but I have had no challenges here. **(L-4)**	
	I think the greatest challenges are politics, perceptions, and secularism. You can do the right things a lot of times, but someone else's perceptions of that right thing may be something different. So, the challenge has become to try to understand in each case, how might this be perceived. When you go into different settings, and people are not familiar with you, it becomes, "Well, why did he do that?" I think that is the greatest challenge. **PRO (L-11)**	
	I would say a challenge personally would be the biblical leadership or principles lead us to like selflessness. A lot of typical leadership is done through selfishness. I think biblical principles in leadership will always lead us back to a selfless attitude. There is a greater purpose and a greater vision in all of this. **PRO, VIS (L-12)**	
	Human nature is my greatest challenge. I worry about me the most. When things go wrong, I like to look in the mirror first, and ask, "What could I have done better? What do I need to adjust? I think the greatest challenge	

	that I face in incorporating biblical principles to guide my leadership is human nature. **BIB (L-13)**	
7. What exemplary leadership practices such as: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart, do you use to guide you in your leadership?	*These responses from the interviews were placed in the Interview Guide table that follows this table.* I would say that modeling the way, enabling others to act and encouraging the heart are three things that I believe strongly in. **MOD, ACT, HRT**	**MOD-1** **ACT-1** **HRT-1**
8. What biblical leadership practices have you seen modeled from other leaders on campus?	So, I would say the practice of loving one another, of truly showing compassion, I have seen that on this campus, and it is a difference maker. **MOD (L-3)** I have seen leaders model shared leadership, encourage the hearts of others, and inspire a shared vision. **MOD, HRT, VIS (L-5)** I have seen modeling the way, encouraging the heart, enabling others to act in other leaders on this campus. And I have seen a constancy in those practicing those principles. I have seen some leaders that are more about challenging the process than I am. I have seen leaders on the campus who are good at sharing a vision. **MOD, HRT, ACT (L-8)** I see servant leadership being modeled over and over again. I see integrity being modeled over and over again. I see compassion being modeled. I see steadfast commitment and challenging the process. I also see in our leadership, that we are not afraid to look and say, "This is not working, why and what do we need to do differently?" **MOD, INT, SER, BIB, PRO (L-7)**	**BIB-4** **MOD-8** **VIS-6** **PRO-2** **ACT-2** **HRT-5** **EMP-1** **SER-2** **INT-2**
	I see servant leadership. I think first and foremost. I have seen that. For the first time, in my professional life, I have seen leaders who are more concerned about a person than a product. That has been extremely encouraging where the product is very important. The faculty and the staff, and the people who are cleaning the offices, they are treated as people, you know, people that are cared about and people that are prayed over. So, I think first and foremost, I believe that I have seen that. And then visionary: my first chapel as new faculty here, I felt like we were being called to action, and I appreciated that, and I loved that. Then to see it continue, it gets me excited about each year walking into a call to action, a call to share a vision to continue to create that sense of community, but	

	yet empowering, you know, individuals to go out and you do work but towards, you know, that same mindset and that same vision. I think those for me would be the top things that that I've seen. **SER, MOD, EMP, HRT, VIS (L-6)**	
	I have seen integrity, vision casting, encouraging of the heart, and enabling others to act of leaders on this campus. **INT, VIS, HRT, ACT (L-9)**	
	From the leaders here, I have seen inspiration, vision casting, and encouragement. **VIS, HRT (L-4)**	
	I think it is Proverbs 22:6, if you build a child up the right way, when he gets older, he will not fall from grace. When I first began working here, there were individuals who reached out and welcomed me and showed me the way. So, I would use Proverbs 22:6, people showed me the right way when I got here. Now that I have a little more experience, I am able to provide that same mentorship to new faculty members. **BIB, MOD, VIS (L-11)**	
	Inspiring a Shared Vision: I have seen some absolutely incredible vision-casting by different leaders on this campus. Some that I still remember word for word what they said because it just hit me so deeply. I understood it. I also think that goes back to a Spirit led way of leadership because it is that soul connecting to soul kind of vision. I have seen that done really well. Also, Challenging the Process—I think leaders on this campus are not afraid of innovation and are willing to take a risk and trying something new. It is saying, "Okay, let us see what happens, and if there is a better way." **VIS, MOD, BIB, PRO (L-12)**	
	I have seen kindness. I have seen graciousness. I have seen grace given when a mistake is made. I think accountability—I have seen that modeled. I think good stewardship—I have seen modeled and love. **BIB, MOD (L-13)**	
9. What leadership advice would you give to others who are in leadership positions at a Christian university?	Stay grounded in Scripture and keep praying. Do not let self-doubt eat you up. I encourage my staff to hang in there, stay encouraged, do not give up, especially when the going gets tough. **BIB (L-2)**	**BIB-6** **MOD-5** **SER-2** **VIS-3** **PRO-1** **ACT-2** **EMP-1**
	I think transparency is critical. We have to put the emotions away and really think the best in others. **MOD (L-3)**	
	I would say talk to God and be available. **BIB (L-5)**	
	Take risks, measured risks, but take risks. Do not do everything you can but develop others to do things. You have got to learn to develop teams. You have got to learn to let those under you to be fulfilled at their maximum level. It that means you are not in the limelight or out in front all the time, that is okay because that is not really the goal.	

	The goal is to make those under you successful, and not just successful for themselves, but successful and pushing the mission forward. **PRO, EMP, ACT (L-9)**	
	Never lose sight of who you are in Christ. Pray for those you lead, and therefore, serve. Do not major in the minors. Sometimes you have to let go of the stuff to win the ultimate battle. Remember this, someone is watching you, and so, strive to model Christ, even when you think no one is seeing you. If you are going to advertise who you are but do not live it, do not advertise. If you are not going to walk the walk, do not advertise like you are. **MOD, SER (L-7)**	
	I think first and foremost, it has to start with understanding God's call. Secondly, it is understanding that you need to find your way of teaching or integrating faith. I think it is very important that people become an individual, and that they don't just model something after what works for somebody else. It would be so easy for somebody to walk in and try to emulate someone else, but that is not God's gifts, right? It is not God's gifts that he has given them. It does not work, and so, I think it is really important for people in leadership positions in a Christian university, that they have to decipher how God wants them to lead. They do not need to emulate even a great leader. You can take bits and pieces, but you have to make those bits and pieces work with your talents and abilities that God has given you. **BIB, MOD (L-6)**	
	In a church situation I feel if you cannot support the pastor's vision, then it is time for you to find another place because you should not try to change the vision. I feel the same way in an academic setting. If you cannot support the leadership's vision, and you are constantly negative about it, then I do not think you should stay. So, get behind the vision, and try to focus more on the areas whey you have influence rather than the areas where you do not have influence. **VIS (L-9)**	
	Be transparent and allow empowerment. **ACT (L-10)**	
	Stay in touch with the Lord. Seriously, if you do not have that contact with where the Lord is going and where he is leading, then you are just being another leader and not really bringing in the Christian perspective at all. I also think that there should be a humility in Christian leadership that should be there rather than position title. A Christian should be humble. We are all the same at same level at the foot of the cross. So, quit being high and mighty. Be with your students. Walk with them through their stuff. **BIB, SER, MOD (L-4)**	

	My advice to others who are in leadership positions at this university is you have to be aware of the business and politics of higher education, but you have to be yourself. This is not just any university; it is a faith-based university with some really special people in this community. Be sure to value everyone, regardless of titles. Be visible. In this setting, leaders need to be seen. Be approachable; but more important, realize, this is not a job, it is a ministry. If you are in a leadership position here, the moment it becomes a job rather than a ministry, well, I will just say, that is something you will need to pray about. **MOD, VIS (L-11)**	
	Two things I would say, and probably pretty typical, but be you! Be who God has called you to be and not who God has called somebody else to be. Be exactly who you are—without the friends and the masks and the things that we want to present. Listen to the Holy Spirit. So, be you and listen carefully. Maybe I would add a third one: be courageous. When the Holy Spirit says something, be willing to do it, whether it is a tough conversation or it is a challenge of the current process, or whatever it is that the like Holy Spirit is leading you to do. Do it and do it courageously. Do not hold back by being timid; step in strong and bold and be willing to do what God is called you to do. **VIS, BIB (L-12)**	
	I think be yourself, and I am still learning that. I think people, including me, would feel a lot more freedom and happiness if they just be themselves. Life is a lot easier when you know who you are. **BIB (L-13)**	

Interview Guide

Practices	Responses	#
Model the Way	I try to follow the principles of Jesus by being gracious, forgiving, merciful, and turning the other cheek. **BIB, MOD (L-1)**	**BIB-2 MOD-13 SER-1**
	I believe in modeling the way for my staff to do bigger things, and I encourage my staff to do the same. **MOD (L-2)**	
	I would make sure I was the first one there in the morning, and I make sure I was the last one there to leave. I would make sure I was with the team, and I was encouraging. **MOD (L-2)**	

	Modeling the way is important since Matthew 5:16 says, "Let your light singe before men, that tyey may see your good deeds and glorify your Father in heaven." **BIB, MOD (L-3)**	
	Because of my biblical background, modeling is first and foremost. **MOD (L-4)**	
	I think I want to model the way; I am trying to model the way. I just do not know practically what that looks like yet. I know that I can model a positive attitude and model how we interact with faculty members. **MOD (L-5)**	
	Modeling the way is just part of being a Christian. You have to be consistent. **MOD (L-8)**	
	I try to lead by example, and that is modeling. So sometimes that means I do get down and dirty, and I get in and I haul boxes or whatever it is. I am trying to model that behavior. I pick up trash on campus. It is where we live, and we want it to look good. **MOD (L-7)**	
	I think "Modeling the Way" is extremely important from a leadership perspective. I think my biggest philosophy in my classroom with my students is, especially from a physical perspective, is I am not going to ask you something that I cannot do, or I am not willing to do myself. I want to share a funny story with you. When I graduated with my undergrad, and I was going to be a GA, I walked out on the football field and thought, "Well I'm a GA, and I get to stand on the sidelines." And, you know, they turned to me and said, "The players need water, you need to take the water out." It was such a prideful moment because I thought, "Well, why do I need to take the water out? I have done that." That experience is what leadership is really about because how can I train and work with the student trainers, if I am not willing to put myself in their shoes. That really helped to shape my philosophy on not just leadership, but on teaching. I have to be willing to step into their shoes and understand where they're coming from. I have to be the one who might take that first step especially as a leader. I need to do that. **MOD (L-6)**	
	In regard to modeling the way, I try to model supporting the leadership because they have the best interests of our university and our community at heart. Second, I tell our students that they need to be involved in a church, and how can I possibly tell them that if I am not involved in a church. So, whatever I teach in the classroom, I want to model. Role modeling: because of my biblical background, that is what I am used to. So, modeling first and foremost. **MOD (L-9)**	
	Okay, modeling the way… I would go back to the knowledge, trust and respect. **MOD (L-11)**	

	I think modeling the way is very important as a leader. This is the standard that I choose to live by and lead by. It is to me of utmost importance, understanding that people are watching every move. I never want to be the type of leader that says one thing and does another thing, or that I would have to hide what I am doing in order to lead in a certain way, if that makes sense. I never want to be that type of leader. I always want to be the leader that is willing to be transparent. I think with modeling the way is transparency and vulnerability. So, I would say that really sticks out. **MOD (L-12)**	
	Modeling the way I have always believed in and maybe to a fault. In servant leadership, I do not want to ever ask folks to do anything I do not want to do. Modeling the way is important, but I also want to practice what I am preaching. Modeling as a servant is important because I do not think anybody appreciates an ego in a leader. **MOD, SER (L-13)**	
Inspire a Shared Vision	I do not think I do well at inspiring a vision to my staff. I do constantly encourage my staff to lead like Jesus. **VIS, EMP (L-2)**	**VIS-9** **ACT-1** **HRT-1** **EMP-1**
	Inspiring a shared vision— I am trying to figure out what that is going to look like, as I as I figure out a new vision for my area of leadership. **VIS (L-5)**	
	I try to inspire a shared vision with those under me. **VIS (L-8)**	
	But I need to communicate what we are about. So that goes to shared vision and encouraging the heart. **VIS (L-7)**	
	For me, it would be "Inspiring a Shared Vision" because I feel like it is really important for us to understand where we want our students to be. I think it is important for us all to be able to continue to move towards that vision. What ultimately guides us in our classrooms and in our advising is that we all need to have student-first mentality. We need to have the mentality that we need to, if not bring these students to Christ, we need to strengthen their relationship with Christ. They need to be able, when they walk out this door, that they have the tools and the resources so that they can go and be successful in the fields that we have given them the opportunity to learn to be able to grow in such a way that they can walk out and say that, "I did that in my undergrad; I did that. I have learned this was a great experience." I think that we have to share that in our department because that keeps us grounded in what we are doing. **VIS (L-6)**	

	Lots of things drew me to this university, but the thing that first kind of penetrated my heart was the vision of the leaders. **VIS (L-9)**	
	As a leader, you need to inspire your team. You speak positively. You feed inspiring vison into where the process is going no matter what challenges lies ahead. **VIS, HRT (L-4)**	
	Inspiring a Shared Vision is what I spoke about before with Philippians 2:4: helping others to accomplish their goals. **VIS, ACT (L-11)**	
	Sharing a vision is important. If I do not inspire shared vision, I have people under me trying to build things their way. When leading a team, it is important that you continually emphasize the culture you will like. **VIS (L-13)**	
Challenge the Process	I respect those who are willing to take actions and stand up for what is right in spite of adversity for doing so. **PRO (L-1)**	**PRO-11**
	I do not want my staff to be complacent with the way things are. So, I challenge my team to reach students in new ways. I pray and fast on how we can lead students and meet their needs. **PRO (L-2)**	
	Challenging the process is interesting because that can be very dangerous; it is risky. Depending upon the attitude of the people you work for and the prevailing political sentiment of the organization, that could really get you into a lot of trouble, because if what you challenge is the thing that the person in power thinks is really important, you have got a problem. Challenging the process—it has to be done respectfully, but it also has to be received in a respectful manner. Challenging the process has already happened and it has been difficult. I would say out of all of the exemplary leadership practices, challenging the process has been the hardest. I have already heard, "That will not work," "That is not how we have done it." **PRO (L-3)**	
	I am willing to give things a shot, to try to do things, maybe out of the box or a little more efficiency. Challenging the process is one of the mandates I gave to my team. I want to look over our policies and procedures and ask, "Do they get in the way of student success? Challenging the process is a big one for me and right under that is enabling others to act. **PRO (L-8)**	
	I almost look at challenging the process as change the process. So, is the challenge working? If it is not, how can we do this better? I have to be able to say, "We have been	

	doing it this way, but this is not working. So, it's time we have a break." **PRO (L-7)**	
	In the vision, we are always looking at how we can things better. We are always challenging the process. **PRO (L-9)**	
	Challenging the process in my position is not too difficult for me. It is trying to get communication with other departments is what seems to be the challenge. Challenging future processes and developing new programs takes a lot of vision and work to move ahead. **PRO (L-4)**	
	Challenging the process has happened in my area, and it has been difficult. I have heard from my people, "That won't work." "That's not how we've done it." I challenge my people to get on board. **PRO (L-5)**	
	Challenging the Process is a big one, in particular, in my workplace, because I always want to know, "Okay, so why are we doing this? And is there any way that this could be innovative or done a different way?" But I do think it is important to look at things and say, "Hey, am I doing this because this is what is most effective for my university or my students? Or am I doing this just because this is what was done before me?" I think challenging the process, looking at everything and asking how we can be better at what we do, is critical. **PRO (L-11)**	
	Something I would like to grow in, in guiding my leadership, is challenging the process and being willing to take the risk of innovation, knowing that it might not pan out exactly how you want but at least you tried what is the best way, the new way, of doing something? **PRO (L-12)**	
	I think challenging the process is important. I get really annoyed when people accept a certain standard from a Christian school. If we are a Christian school, we need to go the extra mile and be professional. I push the process that we are not going to be like other schools. We are going to be the best school. **PRO (L-13)**	
Enable Others to Act	I try to collaborate and keep open communication with those I lead. I try to treat people in a proper way as human beings who have a life outside of work. I try to give my team ownership and voice by taking the time to listen to their opinions and concerns. I want my team to have opportunity to thrive, grow, have responsibility, and make decisions. **ACT (L-2)**	**ACT-10** **HRT-3** **EMP-1**
	I give my team opportunities to lead and make decisions. I encourage my staff to do bigger things. I want them to have the opportunity to grow and move forward, even if that means that they take another job somewhere else. I encourage and empower my staff to make decisions. **ACT, HRT (L-1)**	

	Enabling other to act is important. There needs to be accountability for those under you. Leaders need to align people in their gifts and their job. It is false to do to believe that anybody can do everything. Hence, we need to help employees to find their sweet spot. **ACT (L-3)**	
	I am a consensus builder. So, I am very much a team-oriented leader. The Lord dealt with me that I needed to work on developing teams. I do not believe the leader's role is to do everything they are capable of doing. I think that the leader's role is to facilitate and encourage and support those under them to be able to accomplish everything they can. So, for me, it is as much about development and giving opportunities to those under you to thrive in their skills and develop their skills. My own personal mission is to restore people to their rightful place in Christ. That is kind of my mantra—what I feel is my mission that God has given me. God is out to restore, so that is really where my heart for restoration comes from is that it is always motivated to draw something out and not to eliminate. I just believe everything the Lord does is to restore. Even the Apostle Pau talks about discipling leaders and gave his advice to Timothy about how-to disciple leaders. The things that God did really had a purpose, but it was always about getting his people where they needed to be, and for me, that really is what it is all about. To be a successful leader, I do not what to lose anybody. My strongest gift set is the ability to build consensus. **ACT, HRT, EMP (L-8)**	
	Enabling others to act, that goes to letting go. Sometimes in that enabling, I let myself get in the way. It is like, if I am saying this is your job, and I want you to do it, I have got to let you do it. I have to make sure that we are working hard to raise up student leaders and take on leadership roles. I have to remember that I have got to not only teach them and train them. I have got to empower them. **ACT (L-7)**	
	Ultimately, I think of "Enabling Others to Act." I think of one new professor and giving the professor the confidence and the ability and the experience to be able to be who I was at 24 when I walked into my first college classroom. **ACT (L-6)**	
	We enable others to act by enabling them to step into full time ministry. I think that is my role in the position I am in. I enable others to act by giving feedback and giving ways for them to improve where they are not doing really well. **ACT (L-9)**	
	If you enable others to act and encourage your team, that helps when challenging the process. **ACT, HRT (L-4)**	

	Enabling others to act, I would say. Just become an advocate for others, whether it is silently or out front, depending on the situation. There are individuals I mentor at this university. **ACT (L-11)**	
	Enabling others to act is a challenge for me because I was raised under the idea that if you want something done, you have to do it yourself. I have been forced to back off that because I don't have time to do everything as our department has exploded. My boss has challenged me to delegate to people. So, I think we have, we have done a better job this year of meeting consistently as an administrative team and made people feel like they have they have ownership in what we are doing. It is just not me sitting there with all the information. So, I disseminate information. We talk about what is on each other's task list, what we are doing, and what we do. So, that has helped me be able to trust them more, and just build relationship and say, "Go do it." **ACT (L-13)**	
Encourage the Heart	I try to take the time to visit with each of my employees to encourage them and to help them relax. I want to build relationships with my employees, have fun with them, help them to feel good about their work environment, and know that I appreciate them. **HRT, REL (L-1)**	**ACT-1** **HRT-10** **REL-1**
	I pray each day for God to show me who might need encouragement so that I can provide that encouragement for them, and I encourage my staff to do this as well. **HRT (L-2)**	
	I want to serve others through encouraging and through my words. **HRT, SER (L-3)**	
	Enabling others to act and encouraging the heart. I think that I am really good at this. I mean, I could be wrong, but I love telling people how great they are. I love it when I see somebody do something, and I am able to either tell them or tell their boss what a great job they did. That is one of my favorite things to do. I love it when somebody is able to be successful at something and then own it for themselves. I love it if you walk away from me, and you feel great about yourself. That is one of my favorite things. **ACT, HRT (L-5)**	
	I am encouraging, but I am just not creative in doing it. **HRT (L-8)**	
	I think "Encouraging the Heart" is a big one for me. Just looking at the faculty that we have, and that they have a life outside of what is going on in our department, and being cognizant of that, and encouraging that. You know, stopping what I am doing and putting my hand on them and	

	praying for them. Not saying, "I will pray for you," but doing it intentionally right there to show them that, "Yes, you are helping us do what we do in our department, but you are a person, and you are a person that we love." **HRT (L-6)**	
	I do like to encourage those under me, and I think they know that it is because I want what is best for them. I want them to be the best that they can be. **HRT (L-9)**	
	Encouraging the Heart— I would go back to the example of the undergraduate student, who had never been asked about their academics, or the doctoral student, to encourage them to say, "Hey, you are not the first parent to go through this, one misstep by a child is not indicative of everything you've ever done for them." So, I would say that would be encouraging the heart. **HRT (L-11)**	
	One big thing is encouraging the heart. I think there has to be a constant encouragement for the people that you are leading to understand the heart of what you are doing. So, honestly encouraging the people that you are leading is important. **HRT (L-12)**	
	I think I try to be more encouraging of the heart. I have to do this better. I try and ask my team how their kids are and how their spouse is doing. We have regular meetings as a team, and I try for the first 10 minutes to just talk about them and their life. So, I try to encourage them in their life journey and in their walk and not just get to business. **HRT (L-13)**	