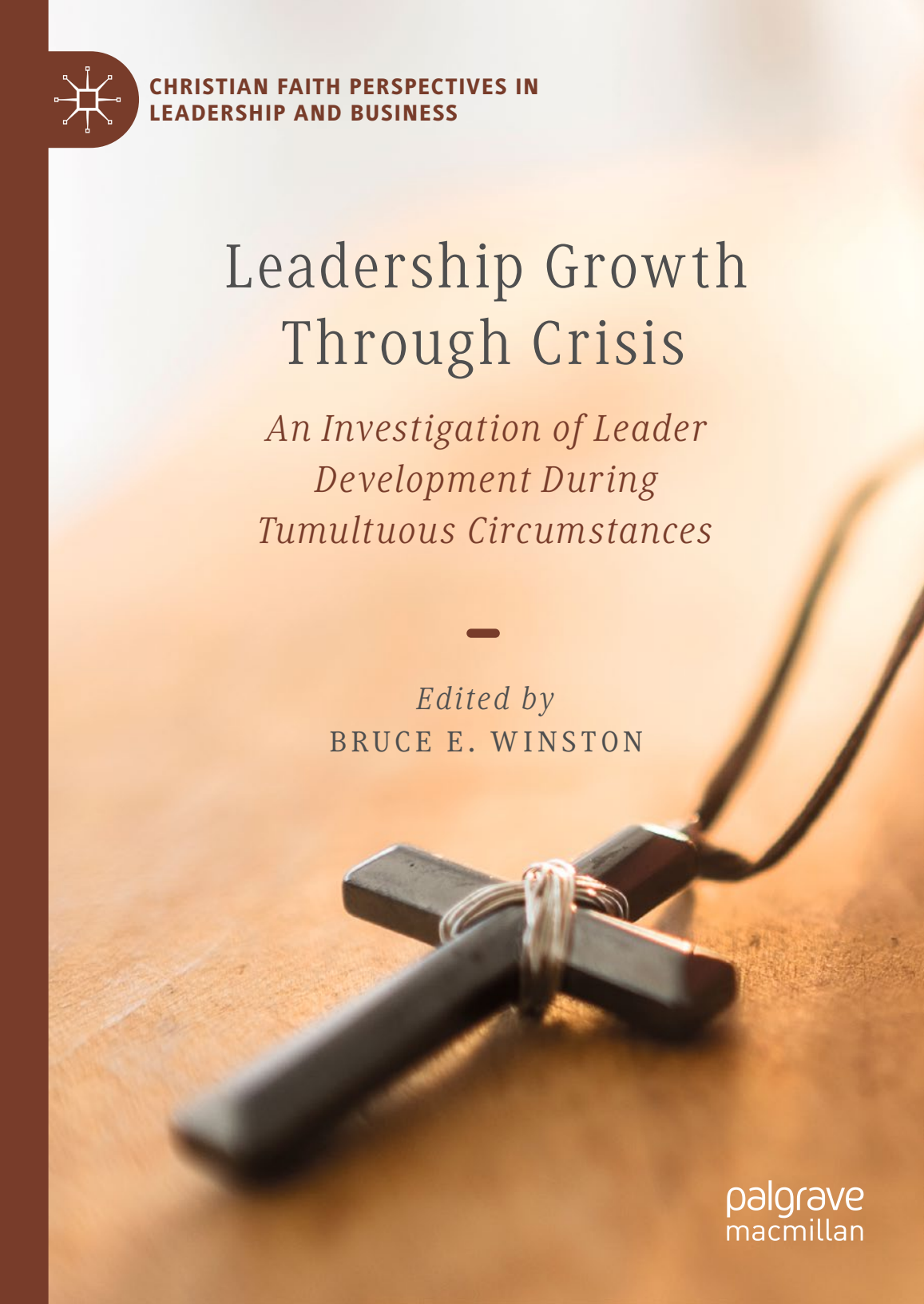

CHRISTIAN FAITH PERSPECTIVES IN LEADERSHIP AND BUSINESS

Leadership Growth Through Crisis

An Investigation of Leader Development During Tumultuous Circumstances

Edited by
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Preface

Leadership Through Crisis: An Investigation of Leader Development During Tumultuous Circumstances is an edited collection of 12 chapters examining Biblical leaders during crises and Biblical principles of leadership that apply during a crisis. The reader will gain insight into the Biblical perspectives of leadership development and leadership principles.

The chapters are divided into five units:

Section I: communicating through crisis (Chaps. 1 and 2) in which Dailey presents the application of attribution theory and situational crisis communication, while Tatone examined Daniel's leadership growth (Daniel 9) during a crisis.

Section II: developing leaders and organizations through crisis (Chaps. 3, 4, and 5) in which Kujore suggests that Crisis situations should be embraced because organizational crisis presents perfect opportunities for leadership development; Wantaate explored the importance of crisis in healthy organizations using the book of Judges as a case study, and Jaco provided a case study of Luke 6:46–49 presenting an example of a crisis with the parable of the two builders and a flood. The second builder in the parable could survive and recover from this crisis with the correct application of Hope Theory and Appreciative Inquiry.

Section III: personal crisis and leadership development (Chaps. 6 and 7) in which Morrow examined the life of Joseph and the connections between his early experiences with personal crises and his later success in leading Egypt through the crisis. The conceptual framework for examining Joseph's life will be extracted from

Romans 5:3–5. Rolle examined how King David led the Israelite people through several moments of crisis. David also fell to a crisis of leadership during his moral challenges with Bathsheba.

Section IV: courageous leadership through crisis (Chaps. 8, 9, and 10) in which Hunt presented an exegetical study of the characteristics and actions of Esther and Mordecai as they navigated the crisis of possible Jewish genocide in Susa. Veiss conducted an exegetical study of 1 Samuel 17 to further understand David's competencies during pre-crisis, crisis, and post-crisis phases of Goliath's challenge. Morris explored the areas of inclusion, fear, and courage by analyzing the confrontation of Peter by Paul in Galatians 2:11–14.

Section V: ethics and morality in crisis (Chaps. 11 and 12) in which Oates examined both the unethical leadership of King David in his sin with Bathsheba and the response of ineffective followership of Joab, the captain of the Armies of Israel. Hester discussed and examined the US regulatory and academic leadership response to the country's corporate scandals and corporate governance crisis by providing an historical overview of select past large corporate scandals along with a Biblical assessment of the leadership scandals through the lens of the Ten Commandments with respect to dishonesty, theft, coveting, idealizing, and hurting others

Virginia Beach, VA, USA Bruce E. Winston

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Contents

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List of Tables

SECTION I

Communicating Through Crisis

CHAPTER 1

Organizational Leaders: Communicating in a Crisis Situation

Roderick D. Dailey

Introduction

Crises have a significant bearing on an organization because they affect its operations and have the potential to result in reputational damage. The leader's communication during a crisis plays a central role in ensuring that the reputation of the firm remains intact that, in essence, allows the firm to stay in business. An operational crisis threatens the daily activities or operations of an organization. In Christianity, the crisis is also embraced as part of the reality of the life of the faithful. In Job 5:7, the Bible notes, "Yet man is born to trouble as surely as Sparks fly upward." From this statement, scripture makes it clear that in the course of our human life, people including organizational managers will be faced with a crisis. The notion of trouble as part of the reality of human life is also expressed in Ephesians 1:11, "In him, we were also chosen having been predestined according to the plan of him who works out everything in conformity with the purpose of his will." Here, the scripture interprets

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crisis as part of God's will. In the current analysis, let us look at the best model of crisis communication for organizational leaders. Consider the 2017 event on a United Airlines aircraft at a Chicago airport in which a passenger was dragged off a plane followed by publication and viral trending of the episode on social media. After outlining a background of the event followed by a description of the communication crisis that ensued afterward, the study presents an outline of an emergency as well as crisis communication theories that have been tested in the field of crisis management. The analysis will conclude by exploring different useful crisis response and communication strategies that organizational leaders can employ. The crisis response will be embedded in Biblical scriptural interpretations.

A Background to the Incident

On April 9, 2017, a shocking video of a passenger being forcefully ejected from their seat and deplaned from an aircraft went viral. Although the incident in itself was appalling, the communication strategy employed after that left a lot to be desired about the airline involved in the event and its leadership—United Airlines. Tyler Bridges, who was also a passenger on the United Airlines' aircraft, posted the video. Initially, the passenger who was victimized in the video remained unknown. However, as the events continued to unfold in a viral world of social media, it was only a matter of hours before his name became public knowledge. He was the elderly Dr. David Dao aged 69 from Kentucky (Victor & Stevens, 2017). The elderly passenger, as Victor and Stevens (2017) report, sustained injuries to his head and lost two teeth during the commotion. Following the incident, the Chicago Department of Aviation condemned how United Airlines handled the episode with the passenger stating that it was not in line with the department's established protocol (Mahdawi, 2017). Elsewhere, Warren Buffet, a well-respected investor in the airline sector, stated that United Airlines' choice of decisions was not only unacceptable but amounted to a terrible mistake as well (McCann, 2017).

The Communication Crisis

In the first communication after the incident, United termed the episode on its aircraft upsetting (McCann, 2017). However, United Airlines only expressed its regret for overbooking the plane and never mentioned Dr.

Dao in the statement. Moreover, in a later account, the airline stated that the aircraft was not overbooked. A day after the incident, United Airline's CEO Oscar Munoz also apologized to the other passengers who witnessed the episode on the aircraft but again failed to mention Dr. Dao as well as the widely circulated video of the incident. In a letter to the airline's staff, which came into the public domain, it was revealed that Mr. Munoz had stated to the aircraft's crew and the United Airlines staff that he stood by them. In an email recap of the series of events during the forceful deplaning of Dr. Dao, Mr. Munoz stated that the airline employees had followed protocol by politely asking the passenger to disembark from the aircraft whereby upon his refusal it became necessary to involve Chicago Aviation security officers (McCann, 2017). Moreover, Mr. Munoz described Dr. Dao, the victim, as not only belligerent but also highly disruptive.

As the public relations crisis continued to unfold, many potential customers of the airline aired their disagreement with United Airlines CEO's statements with some of them even going further and threatening a boycott of the airline (McCann, 2017). Moreover, some legislators also demanded an investigation into the incident. It is at this point that United made a complete turnaround realizing the propensity of the event on its image as well as business continuity. In the first statement, Mr. Munoz stated that the airline took full responsibility for terming the incident a genuinely horrific event (McCann, 2017). He continued that it was not too late for the airline to learn from its mistake and do the right thing by fixing what is broken (McCann, 2017). Among the areas that the CEO targeted for improvement included a review of United Airline's volunteer incentive protocol, the handling of overbooked or oversold situations, as well as an analysis of the airline's partnership with airport authorities. The airline also issued another statement of shame and an additional apology. In this statement, Mr. Munoz on ABCs Good Morning America stated that he was overcome with a profound sense of guilt upon seeing the video of Dr. Dao being dragged off the aircraft. On the show, he promised that the incident would never be repeated under his leadership.

Defining a Crisis

Coombs (2014) notes that since crises are varied, several definitions can apply to the concept of crisis; however, on a subsequent narrowing down on the perception, the author identifies organizational crises as one of the constituent clusters of crises. According to Coombs (2014), organizational

crises refer to experiences through which an organization goes through and which significantly threaten its reputation as well as operations with adverse consequences to stakeholders. According to Coombs (2015), if an organization fails to handle a crisis well, it can ultimately affect business continuity leading to its collapse. Coombs (2015) further classifies organizational crises into two essential subcategories of reputational and operational crises. Coombs (2015) notes that these types of crises either disrupt or generate a potential disruption for the company. He lists explosions and fires as types of crises that can disturb or potentially disrupt the operations of an organization.

The Bible and Crisis

A close review of scripture reveals that managers and organizational leaders can avoid a crisis by referring to the Bible. Concerning the current report, it is this notion that informs the current analysis's crisis response. At the same time, as noted earlier, the crisis is part of the reality of human and thus managerial life. In other words, when it comes to a crisis, managers should not interpret it as a matter of if a crisis will occur; they should purely perceive it as a matter of when and how a crisis event will happen.

Crisis Communication

Swedish Emergency Management (2008) defines crisis communication as the information that organizations or public authorities exchange with the media and individuals that are affected by a specific event (crisis) before, during, or after the event. The authors continue to note that there are three major dimensions to a crisis that has a bearing on crisis communication. These three dimensions include the crisis picture and event, in addition to how public authorities and firms respond to it. About crisis communication, Coombs (2015) avoids the concept of best practices, which he notes implies benchmarking as well as a systemized uniform response.

Furthermore, Coombs (2015) postulates that this approach may not be ideal because different crises derive a unique perspective, hence there is a need to fit a model strategy of crisis response including communication to the context of a given crisis. Coombs (2015) concludes that the best approach includes the identification of lessons from strategic communication analysis of an emergency, which have proven consistent

results. Strategic communication analysis can provide evidence from crisis communication research that offers cases of success as well as failure. Subsequently, a synthesis of existing research can provide organizations with approaches and strategies that best fit their situation.

Theories of Crisis Communication

Theories provide a backdrop against which organizational strategy is built. In other words, the premises of an argument become the starting point for formulating a plan in response to a crisis in an organization. Several theories have been expressed about crisis communication for organizational leaders. However, the following section will only present a review of two of these theories—attribution theory and situational crises communication theory (SCCT).

Attribution Theory

According to attribution theory, individuals are naturally inclined to come up with assumptions and judgments about the causes behind events—such an assumption increases when the situation has negative consequences (Coombs, 2004). The notion of attributions according to Weiner (1985, 1995) as implied in attribution theory refers to the perceived reasons that people hold concerning the causes of an event. Subsequently, people tend to link the origin of an occurrence to an individual or to an outside source—when the link is to an individual, the source of an occasion is referred to as personal causality, while an outside source is referred to as an external causality.

With attribution theory, since one of the assumptions that stakeholders are likely to make during a crisis is that the organization is directly responsible for their woes, the organization should be steadfast in its response and the perception it sends out. Primarily, it should seek to dissuade the stakeholders from perceiving it as the enemy and instead see it as their savior. Within Psalms 107: 23, 25, 27–28, the scripture states that

> 23 Others went out to the sea in ships; they were merchants on the mighty waters. 25 For he spoke and stirred up the tempest that lifted high the waves. 27 They reeled and staggered like drunken men; they were at their wit's end. 28 Then they cried out to the Lord in their trouble, and he brought them out of their distress.

According to Coombs (2004), in the attributions that individuals make concerning the cause of an event, they indicate whether the basis of such an event was within the control of the people involved. The reason why attributions are imperative in organizational crisis communication is that they have a significant bearing on the emotions generated by the event and future interactions with the individual involved. In the case illustrated at the beginning regarding United Airlines, since Oscar Munoz, the United Airlines CEO had indicated that he stood by the employees of the airline and noted that they had taken the appropriate steps in deplaning Dr. Dao; the public is likely to perceive the airline as the cause of the brutality toward the passenger. Such is the case because the airline's deplaning policies, which Mr. Munoz directly referred to, were followed; hence, they are to blame for the brutal force to which Dr. Dao was subjected. More important about attribution theory and crisis communication is the fact that the message that customers and the external world develops in explaining an event have a significant influence on the attributions and feelings created by the crisis.

The response above is supported in Galatians 2:1–10. In Galatia, Apostle Paul, seeing that the early church was faced with an impossible potential crisis, employed every ounce of his diplomatic skills as well as courage to prevent the church from collapsing. More important is the fact that although Paul had absolute conviction in the Bible, he nevertheless showed concern for church unity. Although Mr. Munoz should be concerned with the plight of his employees, the organization, and its profitability, he should at the same time also show concern for other stakeholders—customers.

Within corporate crisis communication, organizational leadership should rely on crisis response strategies when shaping attributions to the crisis. In other words, attribution theory inclines more toward controlling the narrative of a crisis in a way that it positively reflects on the organization. Attribution theory is ideal because it generates a perception of the crisis among customers and other external stakeholders that ensures that the operations of a firm are not affected while its reputation remains intact. Notably, Coombs (2004) explains three ways through which people make attributions. These include personal control, stability, and external control. In the instance of dependability, the frequency of the cause of a crisis event is emphasized. As such, people assess whether an event occurs frequently or infrequently. If the former is the case, the basis is determined to be stable, while the latter case denotes an unstable reason.

Similarly, if an organization repeats a mistake, customers perceive the cause as stable, while a rare error is believed to be an unstable cause. External control, on the other hand, looks at whether the explanation of the event was either under or not under the control of an external party (Coombs, 2004). Subsequently, if what happens to a client is directly connected to the organization, individuals heavily link the organization to their plight. Lastly, personal control is a reflection of the extent to which an individual or an actor was in control of the cause of the event. A derivative of personal power is locus, which denotes the location of the occurrence in an actor or situation. While an external locus, as Coombs (2004) explains, reflects on the condition, an internal locus, on the other hand, reflects on the individual. Attribution theory generates the relationship between a crisis and its causes and hence forms the backdrop against which to develop a proper response strategy including crisis communication.

Situational Crisis Communication Theory

According to Coombs (2004), the underlying assumption of Situational Crisis Communication Theory (SCCT) contends that the primary area of focus for crisis managers is whether people are aware of past crises. Subsequently, SCCT promotes the idea that for the organizational leadership to adequately cushion the firm's reputation, managers should account for previous events in their present communication. In this sense, it can be argued that the SCCT is concerned with crisis responsibility—the notion of crisis responsibility here denotes the extent to which stakeholders including customers, employees, policymakers, monitoring agencies, investors, and the surrounding community attribute the responsibility of a crisis to an organization. Coombs (2004) articulates that the higher the threat of reputation, the greater is the need for organizational leadership with the help of crisis managers to deploy strategies and approaches that incline more toward acceptance of responsibility for the crisis. Moreover, management should also show a considerable degree of concern for the victims (Coombs, 1995, 1998, 1999).

Many Christians are usually reluctant to accept the fate of a crisis because they presume that it sends the message that God has forsaken them. Some managers believe that crises are an attack on the organization and themselves whereby they usually feel helpless. However, in Deuteronomy, God reassures Christians and managers for that matter that He will never forsake them. In Deuteronomy 31:6, the Bible says,

"Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you." Managers should remain inspired by this verse in times of crisis. As opposed to perceiving a setback as a divine message of abandonment and hence end up being reluctant to accept the crisis, they should be courageous and face a crisis head-on.

There are two steps that management needs to follow when assessing threats posed by a crisis. First, Coombs (2004) notes that managers should lead efforts to classify the type of hardship at hand. The hardship type is critical because it is the backdrop against which the current situation can be successfully interpreted. Moreover, since stakeholders have a myriad of issues or concerns to emphasize or focus on, a crisis framework provides management with a backdrop against which organizational leaders can base their assumptions when communicating during a crisis. In other words, through an effectively illustrated classification structure, a manager with the help of a crisis team, for instance, generates a strategy to control the narrative of the crisis in the organization's favor. Coombs (2004) notes that there are ten types of crises listed under the SCCT model. The kinds of crises listed under the SCCT according to Coombs (2004) vary by the degree of blame that stakeholders place on an organization. In this sense, in the event of a crisis, stakeholders will assign a varying degree of liability on the organization meaning that predicaments are bound to have a different degree of reputational threat to a company.

The major types of crises under the SCCT are clustered into three broad categories. The first cluster, the victim subcategory, according to Coombs (2004) contains the lowest rate of attribution of crisis responsibility. There are four types of crises listed under this category. The first type comprises emergencies attributed to violence in the workplace, while other types include those incidences that come in the wake of natural disasters and product tampering. Owing to the low attribution level, these types of crises are noted to represent a minimal threat to the organization's reputation. Such is the case because the organization as opposed to being a perpetrator is perceived as the victim. The victim perception is, moreover, further increased by the fact that the crises are fueled and driven by elements external to the organization, hence it (the organization) is deemed helpless, since it cannot exert its control over them. More importantly, during crisis communication there is the need to dwell on the victim narrative, which retains favorable positioning for the organization.

The accidental cluster, on the other hand, includes types of crises with very low attributions of crisis responsibility. The kinds of crises listed in this category include possible error accidents, recalls, and challenges. The authority of stakeholders when it comes to unexpected emergencies is usually not intentional, since problems, mishaps, or errors are beyond the control of the company. These accidents are the reason why Coombs (2004) notes that with the accidental crisis there is a lack of volition, or in other words, the organization does not expressly intend for the crisis to occur. Similarly, there is also a limited degree of control over the accidental cluster of crisis. However, it is crucial for managers to acknowledge and trust that everything that happens, God has a reason for it. In Romans 8:28, the Bible confirms that

> And we know that in all things God works for the good of all those who love him, who have been called according to his purpose. (New International Version)

The last group of crises comprises what Coombs (2004) refers to as an intentional crisis. The three types of crises in this category include (a) organizational misdeeds, (b) human error recalls, and (c) human error accidents. In the course of employees' activities within the line of production and because of deficient attention spans, especially with long shifts, an accident is likely to occur. In the event of a debacle, Coombs (2004) suggests that a crisis may unfold. Moreover, staff can also overlook or wrongly install a component resulting in final product malfunction. However, the organization may not be aware of this fault until it resurfaces during use by a customer. The organization opts to recall all the sales it made, reducing liability to clients. A decision is made whether to refund the customers or provide them with a free replacement and service of the product.

Nevertheless, it does not matter whether the customer chooses to be refunded or the malfunctioning part replaced; the potential for a crisis is high. The worst kind of crises however under the intentional cluster occurs when there is an organizational misdeed. With this type of plight, Coombs (2004) notes that management blatantly violates the stipulated laws and regulations, thus putting stakeholders including customers and employees' lives at risk. A case in point is a hospital that directs doctors to use a given drug that has not been approved by the FDA in a bid to admit more patients. According to Mitroff and Anagnos (2001), when it comes to organizational misdeeds people always believe that the organization was in a position to prevent the error, but it knowingly chose to look the other way.

The above-outlined theories on crisis provide a focused perspective on the conceptualization of crisis in organizational management and leadership. Subsequently, with such a backdrop, the analysis can present proposals regarding the best approach to crisis management that leaders can embrace in practice. The following section will discuss these in further details.

Crisis Communication Strategies for Organizational Leaders

In the following analysis, the notion of crisis communication is taken from the widely researched literature regarding approaches to crisis response. In this sense, crisis communication strategies for organizational leadership can be perceived as the options that leaders have as crisis managers when responding to a given crisis. At the same time, for crisis communication to be successful, there is a need to clarify the crisis response strategy extensively. In other words, there is little room for vague statements. Every individual on the crisis response team needs to be aware of their role and execute their functions effectively. However, it is important to note that crisis response strategies form a small part of the crisis response strategies.

Moreover, Coombs (2004) also divides crisis communication for organizational leadership into two major categories—managing meaning and managing information. The notion of information management as relates to the field of crisis communication refers to collecting and disseminating information related to the crisis. In the example illustrated earlier about United Airlines, part of the information that the airline's CEO gathered included the video clip that was widely circulated online, the various twitter responses on social media, as well as airline employees' recap of the event. Managing, on the other hand, has to do with influencing how people perceive the crisis incident as well as the organization involved in the crisis. With the case presented earlier, this has to do with how people not only interpret the event on the United Airlines aircraft but their overall perception of the airline as well. Coombs (2004) outlines three crisis response strategies during crisis communication—reputation repair, information adjustment, and instructional information.

Instructing Information

The reason why instructing information forms one of the central aspects of crisis communication for organizational leadership draws from the fact that it goes a long way towards helping stakeholders to protect themselves

physically from a crisis. In a regulatory framework, consumers form one of the central stakeholders. Stakeholders support business continuity by buying organizations' goods and services. Depending on theatrics, there is a unique set of stakeholders that are generated. The crisis primarily transforms this stakeholder group into victims. In the case of United Airlines, there were a unique set of stakeholders. First, the primary victim was Dr. Dao, who was directly affected by the airlines deplaning policy in the event of an overbooking. However, other victims on the plane including those passengers that voluntarily opted to disembark from the aircraft even though they were within their right to be on the plane. The other passengers that were not removed from the airliner but were subjected to witness the forceful removal of another passenger from the aircraft form another group of victims. Investors that have also contributed their capital to the realization of the airline services also expect the organization to make them good returns. An incident that directly affects the airline's profits and puts its investment in harm's way is bound not to go down well with them. During crisis communication, about instructing information, organizational leaders should ensure that they take steps that prevent several stakeholders from becoming victims (Sturges, 1994). Although crises place different stressors in managers' lives and the lives of the people they serve, they should not be indifferent to the plight of these stakeholders. Jesus' teachings in the gospels emphasize the need for Christians and thus managers to extend great generosity to others. In John 12:3, the Bible narrates of the story of Mary's generosity, "Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And that house was filled with the fragrance of her perfume." The lesson from this story that managers should take home is the fact that, although the core objective of the business is profitability, the plight of stakeholders including customers and employees should remain a top priority—in times of crisis, organizations should spare no expense at getting stakeholders out of harm's way.

Adjusting Information

Sturges (1994) notes that organizational leadership should focus on helping various stakeholders who are victimized by a crisis to cope psychologically with the traumatic experience. During communication, managers are advised to employ sympathetic expressions and offer people with information about the crisis event. The Bible teaches that God's response comes

with great mercy as well as deliverance. In the Gospel of Peter 5:7, the Apostle writes, "Casting all your care upon Him, for he cares for you." Like God does for Christians, managers should strive to encourage the hearts of those who are hurt by crises and seek to lessen their pain. Other approaches include offering counseling as well as a corrective action, which Jin and Pang (2010) list as among the strategies of information adjustment. As noted earlier, crises usually form traumatic events especially if the consequences are extreme and dire. For instance, during the September 11 attacks in the United States, the potential for information to spread around was increasingly high. There was the possibility of some quarters claiming that American Airlines had allowed drunk pilots to be in charge of their aircraft leading to the crush. Such news would have increased the level of anxiety among stakeholders resulting in panic. In collaboration with federal authorities, the airline ensured that information was flowing from one direction—the federal government. This way, the airline made sure that the news being aired was consistent and thus able to adjust any prior reports that would have increased the level of anxiety among passengers. Moreover, according to Coombs and Holladay (2005), information about the crisis goes a long way towards reducing ambiguity as well.

Reputation Repair

Coombs (2015) outlines four approaches that managers can use as a guide to make reasonable decisions. The element that cuts across all the four methods is the fact that the aim of organization leaders in their communication during a crisis is to reduce the damaging effect that the crisis has on the organization. The four strategies include redress, bolstering, as well as denial and reduction of offense (Coombs, 2004).

Denial

When it comes to denial, the overall objective of the crisis communication strategy by the organization's leadership is to sever any links and prior dealings with the crisis. Notably, the aim here is to establish no responsibility for the crisis. When an organization chooses to deny its involvement in an unfortunate situation, organization's leader aims to develop the perception that in fact, the reason why the organization is linked to the crisis is a result of misperception. Denial may also take the form of scapegoating, whereby the leader shifts the blame to another actor. Scapegoating was the case with the United Airlines incident where Dr. Dao was blamed for not

only being belligerent, but disruptive as well. According to Coombs (1995), when an organization uses denial, whereby later investigations reveal that it was, in fact, guilty, the damage to its reputation is immense. Denial is against scripture, since it shows Christian helplessness and lack of belief in the reality that God is in control. United Airlines suffered this fate when the video revealed that Dr. Dao was treated brutally. Moreover, the email that came into the public domain exposed that it was organizational policy to use such brute force to remove an adamant passenger who is within their right to be on an aircraft. When communicating during a crisis, managers should avoid denying facts of which the organization is guilty or responsible.

Reducing Offensiveness

In crisis communication, organizational leadership can also opt to reduce offensiveness. With this strategy, the company leadership bears a relative degree of responsibility for the crisis. However, to reduce the amount of blame for the incident, corporate leaders claim that their firm had very minimal control over the situation, hence the inability to make things right. Acts of nature for managers should thus be perceived as part of the Christian reality. The element of God in this instance increases positivity that there is a supernatural power in firm control. Therefore, stakeholders need not worry. Coombs and Holladay (2002) also state that some leaders may opt to tone down the degree of damage caused by the crisis by articulating that the crisis was not as severe as it has been widely reported.

Bolstering

Another approach to ensure that the reputation of an organization remains intact is through bolstering strategies that add positive information to the crisis. During crisis communication, managers continuously refer to the past good deeds of the organization with the aim of neutralizing the negative impact of the crisis.

Redress

With redress, the focus of a crisis communication event is prioritization of the concerns raised by the victim. A remedy that United Airlines CEO Oscar Munoz opted to take after it became apparent that the first strategy was not going well with the airline's stakeholders. As noted earlier, Mr. Munoz chose to address United Airline's volunteer incentive protocol, the handling of overbooked or oversold situations, as well as a review of the

airline's partnership with airport authorities. According to Coombs (2004), the objective behind redress is to engage an organization in positive actions, which in essence paints a desirable picture of the firm in the eyes of stakeholders, hence offsets the negative associations from the crisis.

Conclusion

Although reputation repair, information adjustment, and instructional information are vital components for organizational leaders during crisis communication, they nevertheless, only form a small part of the crisis communication process. Organizational leadership should also look at outcomes, situational factors including crisis responsibility, competence, and integrity and craft crisis communications based on evidence.

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CHAPTER 2

Effective Communication Strategies and Leadership Growth During the Israeli Sixth Century BCE Crisis: An Ideological Study of Daniel 9:19

Gia R. Tatone

Introduction

> Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever. (Daniel 12:2–3)

This study is an ideological exegetical analysis of Daniel 9:19 (English Standard Version) that used ancient text from the Old Testament to better understand how a leader grows during a time of crisis. Specifically, this study examined the emerging leadership of a young man named Daniel, who, during a time of great turmoil, grew as a leader as he encountered different challenges within his oppressed environment. While scholars have regarded

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Daniel as a leader, unfortunately, Daniel has mainly been studied as an apocalyptic prophet rather than as a leader, and the book of Daniel has "often been misused to predict the end of the world" (Greidanus, 2012, p. 257). As a result, the text has been widely disputed among scholars (Greidanus, 2012). However, despite these issues, the text also exemplifies Daniel's experiences as a leader and the pivotal points for Daniel's leadership development during the Israeli crisis. As a leader, Daniel had to find the strength to face an abusive political system where people were experiencing death and destruction as well as living in oppressive disarray. Yet, he was eventually able to obtain Divine knowledge that was otherwise unavailable to the Israelis (Werline, 2014). In an effort to better understand the growth a leader will experience through a crisis, this ideological study used socio-rhetorical criticism and inner texture analysis methods regarding the onslaughts of four challenges Daniel faced as a leader, which included being (a) chosen, (b) courageous, (c) accused, and (d) an ambassador for the people. Therefore, the research for this study was structured around the question: *How did Daniel grow as a leader through the Israeli crisis?*

Crisis and the Leader: Israel Was Not Forsaken

In the 16th chapter of the book of Ezekiel, God announced that, many generations ago, He had brought the Israelites to the Promised Land to be His chosen people set apart from other nations. However, instead of relying on God, the Israelites allied themselves with the great powers around them, mainly Egypt, Assyria, and Babylon. As a result, God became angry and considered this as a type of prostitution as they (a) worshiped idols (Ezekiel 8:10–12, 14, 17), (b) listened to false prophets (Ezekiel 13:2–7), and (c) committed injustices such as bribery, usury, extortion, exploitation of the weak (widows and orphans), incest, slander, and sacrificing children to idols (Ezekiel 22:1–12). Therefore, God permitted the Israelites to be conquered and deported (Daniel 1:2; Ezekiel 24:14), and the Israelites found themselves experiencing a major crisis with no end in sight. Then, in 605 BCE, Daniel, a young man and Judean nobleman, was deported from Israel to Babylon by Nebuchadnezzar's command during the third year of the reign of Jehoiakim, King of Judah (Daniel 1:1, 3–4). Daniel 1:1 explains, "Nebuchadnezzar King of Babylon came to Jerusalem and besieged it." Since Daniel was considered to be a nobleman, a youth without blemish, handsome, and skilled, his life was spared (Daniel 1:4–6). Consequently, although not yet known, the Israelis were given someone who would speak on their behalf (Daniel 9).

The Challenges of Leadership During Crises

Organizations experience many different types of crises such as issues that could stem from an array of situations like leadership issues, scandals, bureaucracy, economic situations, and different types of conflict (Argyris, 2010; Grey, 2009; Johnson, 2012). One extreme example of bureaucratic logic would be the Holocaust and the genocide that occurred with it (Grey, 2009, p. 25). In the early twentieth century, Pennsylvania was known as the core for industry as a result of the strong presence of the steel mills. This was the catalyst for eventual changes in managerial power and the creation of unions and new revolutions (such as Taylorism and scientific management), as well as other new influences that would take the steelworkers' individual values into consideration after they endured extreme hardship of excessive work for little pay in dangerous situations (Grey, 2009). Ultimately, it was new emphases such as these that were responsible for creating the launching point for generating outcomes such as whistleblowing, morale building, and ethical climates in the workplace (Fisher-Thornton, 2009; Sekerka, 2009), in addition to other factors to be taken into consideration, such as human relations, so that workers could break away from the carrot-stick type of reward system (Grey, 2009). When leaders face a crisis, they become more vulnerable due to the issues that are beyond their control (Kellerman, 2008). However, Argyris (2010) posited that leaders during a time of crisis should "be skillful at presenting arguments in a positive manner" (p. 95). Therefore, the above literature raises a secondary question: *Was Daniel skillful in presenting his argument to God in a positive manner?*

Effective Organizational Communication During a Crisis

As the above literature noted, there are grave challenges a leader may endure depending on the type of crisis. Moreover, as the Daniel text points out and as Argyris suggested, it is essential for leaders to be skillful when presenting an argument during a time of crisis. Additionally, breakdowns in communication typically occur during a time of crisis and effective communication goes out the window despite the leader's efforts (Argyris, 2010). While the popular understanding of an argument is a quarrel, the operational definition of an argument is not conflict, but rather an

argument is a search for truth and the starting place for research (Ramage, Bean, & Johnson, 2011).

Eisenberg, Trethewey, LeGreco, and Goodall (2017) described an important aspect of communication such as both parties acting as an open and receptive listener as well as a speaker when there are differing views. Adding to this, Shockley-Zalabak (2012) explained that the underlying fundamentals for organizational communication consist of knowledge, sensitivity, skills, and values and defined organizational communication as a process, people, and messages while also requiring a competency approach in order to develop knowledge, sensitivity, skills, and values. According to Northouse (2013), leadership can develop from communication behaviors, such as the individual being verbally involved, being informed, seeking opinions from others, initiating new ideas, and being firm, but not rigid. Yukl (2013) described this type of communication skill as a managerial competency. Yukl further stated that these types of skills (social, emotional, and learning ability) are all necessary for effective communication. When this type of communication occurs, this demonstrates leaders as having language awareness (Eschholz, Rosa, & Clark, 2016).

Problem and Significance of the Study

Unlike a problem that can be anticipated, when a crisis comes, it comes unannounced, and nothing will test leadership like a crisis when it comes (Yukl, 2013). However, during this unfortunate time, a leader can bring confidence to the oppressed, persecuted, powerless, maltreated, and enslaved people (Malina, 2001). However, these individuals must learn how to do what becomes necessary to achieve victory (Folger, Poole, & Stutman, 2013). In order for launching points to happen within an organization during crises, leaders are needed who can exercise appropriate influence and communication skills while making integration possible with the people (Argyris, 2010; Folger et al., 2013). Daniel's leadership during the Israeli crisis would inevitably be tested. Many leaders who have strengths like Daniel have existed, do exist, and are still yet to come. However, by examining the growth that occurred in Daniel as a leader during the Israeli crisis, both practitioners and scholars can have a better understanding of the stages of growth leaders will go through when in crises from other types of leadership roles.

Interpretive Methodology

This study uses the socio-rhetorical methodology. According to Robbins (1996), this rhetorical strategy will offer multiple analytic and interpretive modes that will help them to be placed into dialogue with one another (p. 240). Robbins also stated that there are four types of textures used in socio-rhetorical methodology; intertexture, inner texture, socio-cultural, and ideological. Ideological analysis helps the interpreter to analyze the features of the text by considering the entire text in order to develop ideas, discuss functions, and draw conclusions (Osborne, 2006). When conducting an exegesis, the meaning of a text is genre dependent, which means the text is dependent on the literary form (Osborne, 2006). For example, the Bible has different types of literary forms that include proverbs, parables, letters, law, prophecy, and historical narrative to name a few.

Robbins stated that when an individual first looks at a text, it may seem flat, but when that person begins to explore the inner texture of a text, a communication transaction will occur as the reader activates the text (Robbins, 1996). As a result, the interpreter can experience the pericope and bring it to life (p. 28). Socio-rhetorical criticism attempts to nurture the narrator, interpreter, and characters to work together to communicate a message. This study used the socio-rhetorical model for interpretation of Daniel 9:19 through the perspective of Traditional Criticism. As stated earlier, the socio-rhetorical analysis is beneficial to use when examining text because it asks the interpreter to take a systematic approach for developing a purposeful strategy for reading a text from different angles making them an interactive place for both the author and the interpreter (Robbins, 1996, p. 3). Robbins explained that the very act of reading starts the inner text exploration of the text by the reader, and it is the inner text of a text that facilities the communication transaction between the reader and the text.

Early chapters of the book of Daniel were written in Aramaic, while the later chapters were written in Hebrew (Collins, 1984), indicating Daniel to have been written by at least two or three authors (Greidanus, 2012). Using ideological texture analysis to examine Daniel 9:19 will allow for the interpreter to consider the entire Daniel text for analysis. This is important, as interpretation can be an exhausting and strenuous effort in an attempt to find truth (Osborne, 2006; Robbins, 1996). In order to obtain the best analysis, it is important to examine how the relations are influenced by one another. This can be achieved by using various

ideological interpretations, which are found in four places; texts, authoritative traditions and interpretations, intellectual discourse, and individuals and groups (Robbins, 1996). While a focus can be placed on text and authoritative traditions and interpretations, the scope of this analysis will mainly involve utilizing intellectual discourse as well as individuals and groups to examine the exegesis of Daniel 9:19, so that the ideological texture can examine the phases of how Daniel's leadership developed during the Israeli crisis within the Daniel text.

DeSilva (2004) stated, "Recognizing [the] cues that an author has woven into the text's strategy and instructions helps interpreters to discern more closely what gives the text its persuasive power, or what contributions to the formation of Christian culture a text is making" (p. 111). Interpreters who are interested in observing the text line-by-line, word-by-word to interpret the meaning as the author intended, use the Traditional Criticism approach (Vanhoozer, 2009). The Traditional Criticism approach (Vanhoozer, 2009) is a beneficial method for conducting exegesis so that meaning can be objectively extracted out of the pericope (Osborne, 2006). By doing so, the semantics of the words can be examined to explore the meaning of individual words and patterns as they function within the verse (Osborne, 2006). Additionally, this enables the researcher to find the core of what the original author(s) intended (DeSilva, 2004).

Exegesis and Results

In Daniel 9:19, the author writes, "O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by our name" (English Standard Version).

The first pattern revealed in this pericope to the interpreter is "reverence" that leads to "repentance":

Lord, hear
Lord, forgive
Lord

The second pattern revealed in this pericope is "action" that leads to "direction":

pay attention
act
delay not

The third pattern revealed in this pericope is "ownership" that leads to "mercy":

for your own sake
my God
your city
your people
are called
by your name

Then, there is an individual word left:

because

The word "because" is used by the author to introduce Daniel's reasoning for his claim. Therefore, this text is an enthymeme and not a syllogism as in formal logic (Ramage et al., 2011; Robbins, 1996). A syllogism would be worded as follows: if a = b and b = c then a = c. As stated, the word "because" signals the reason for Daniel's claim that God needs to act because he is *merciful*, and not due to the Israelites, nor Daniel as being deserving. This reveals Daniel as having a persuasive discussion with God that is skillfully facilitated as he uses a proposal argument, which occurs when the speaker (Daniel) asks the listener (God) to act (Ramage et al., 2011). This is in contrast to what Daniel exemplified earlier as a leader, which was his initial dependence on being a nobleman and skilled youth without blemish, which reveals his growth and maturity as a leader.

Phases of Leadership Growth: The Chosen, Courageous, Accused, and the Ambassador

While the entire text of Daniel takes place during the Israelites' crisis, there are four specific instances that exemplify how Daniel grows as a leader during this crisis. During the first phase of his leadership, Daniel

gets his start by being chosen along with a small group of others who are considered by the eunuch to be from a royal family, free of scandal, young, good looking, talented, educated, and competent (Daniel 1:4, 6–7). According to the text, the king had a plan to educate them over a three-year period, and they would also have access to the king's delicacies (Daniel 1:5). At this point, as with leaders who find themselves appointed or elected as a result of their background, experiences, or education (Tatone, 2017), Daniel's very first phase of leadership development during this crisis involved being chosen due to his education and noble background.

The second phase of Daniel's leadership growth occurs when Arioch, the caption of the king, seeks out Daniel and his fellow companions to kill them, as no one can interpret the king's dream (Daniel 2:13–15). However, Daniel reveals himself to act courageously, by requesting the king to appoint a time in which Daniel could give the king an interpretation (Daniel 2:16). This demonstration of boldness reveals Daniel to exhibit courage and self-confidence (Chaleff, 1995; Northouse, 2013; Yukl, 2013) due to his talent and skill set as an oneirologist, who is a person that can interpret dreams (Daniel 1:7). Therefore, this text reveals Daniel as having grown from a leader who was appointed, to a leader who has courage due to his confidence in his talents and skills.

The third phase of Daniel's leadership growth occurs when Daniel is accused of praying to his God due to a new injunction that Darius had been deceived into agreeing (Daniel 6:5, 10–12). Up to this point, the ancient text reveals Daniel to have shown continual faith, as he would continually pray for the sake of his companions who faced grave dangers from accusations such as when Shadrach, Meshach, and Abednego are thrown into the fiery furnace and survive (Daniel 3:8–27). However, Daniel had yet to experience a danger of such magnitude personally, that is until his accusation causes him to be thrown into a lion's den (Daniel 6:16). The author of this text did not write any reaction expressed by Daniel when this happened. However, the author did write that Daniel did know that the document was signed yet; despite this, Daniel proceeded to pray. While this may appear on the surface as an act of either defiance or great faith, in order to have been emotionally prepared for such an event and what was to come, this exemplifies Daniel as now displaying emotional intelligence, as emotional intelligence combines both thinking and feeling and control of emotions (Maamari & Majdalani, 2017) in precarious conditions.

The fourth phase of Daniel's leadership development occurs when Daniel acts as an ambassador for the people (Daniel 9). In this instance, Daniel begins to reflect on Jeremiah 25:11–12; 29:10, which states that after 70 years has gone by, Babylon would fall, and the Israelites would be freed, yet they were still in captivity. Redditt (2000) stated that this meant the author of the Daniel text was not going to accept that 165 BCE was going to be the fulfillment of Jeremiah's prophecy. However, the author of this text does reveal Daniel to act on behalf of the people as their ambassador to the Lord God Almighty. Moreover, in doing so in his prayer to God, Daniel does not need to exert his strong education and noble background, his abilities, nor his emotional intelligence. Daniel now prays with reverence to God as the decision-maker, while also repenting for his sins and the sins of the people in a skillful, persuasive manner that demonstrates sensitivity and respect for God's authority and for his ability to give mercy to the people (Daniel 19:9). Consequently, Gabriel comes to confirm that God has granted forgiveness and deliverance (Jones, 1968), as well as to affirm God's love for Daniel and to offer clarification regarding Jeremiah's vision (Daniel 9:23; Redditt, 2000). Conclusively, the exegesis reveals that, through acting as an ambassador of the people, Daniel has learned selfless humility in his final phase of his leadership growth during the Israeli crisis.

Daniel's Skillful Presentation of an Argument

As the exegesis of the Daniel text reveals the four phases of Daniel's leadership growth in developing from a state of self-reliant confidence to a state of selfless humility through admission of his (and his people's) imperfections (sin), it also reveals that, through his humility, Daniel does rely on effective communication with God. As stated above, the exegesis reveals that the Daniel 19:9 text is an enthymeme. According to Ramage et al. (2011), an enthymeme is the core for an effective argument, as an otherwise missing premise is revealed by the speaker. The text reveals Daniel 9:19 to exemplify Daniel's *reverence* "Oh Lord" and *repentance* "forgive" at the start of his conversation with God. However, despite this, the conversation then shifts to Daniel telling God to *take action* "pay attention" and he *directs* God to "act" and "delay not," which is Daniel's claim for his argument. What makes Daniel skillful in presenting his argument to God in a positive manner using persuasive techniques is his use of an enthymeme. The word "because" completes the enthymeme as Daniel can offer reasons for his

argument (Ramage et al., 2011). These reasons include God's *ownership* "for your sake," "my God," and "your city" and segues to a plea of *mercy* "your people," "are called," and "by your name" (Daniel 9:19). This type of communication is not a form of negotiation, as negotiation is a type of argument that is used by a leader to influence someone who is "actively disagreeing with them" (Hackman & Johnson, 2013, p. 181). In this instance, the text does not reveal Daniel attempting to change God's mind; the text reveals that Daniel is giving God *reason* for his claim. Successful enthymemes will "root the speaker's argument in assumptions, beliefs, or values held by the [listener]" (Ramage et al., 2011, p. 57).

According to Rothwell (2017), there are three potential goals speakers have when using persuasion. Rothwell explained that the first goal is conversion, which delivers the message to flip the belief of the listener in order to create a 180-degree turnaround. This is the most difficult type of persuasion. Setting conversion as the goal in persuasive speaking is unrealistic. This is because conversion asks the listeners to move from an anchored position to a position that is contradictory to the listener's view. Based on this, it is unrealistic for leaders to think that they are going to switch their listener's viewpoint 180 degrees by using conversion tactics when communicating (Rothwell, 2017, p. 252).

The second goal of persuasion is modification. In order for the speaker to persuade the listener to at least consider the point of view, or to at least think about it further when the listener may have otherwise never thought about the subject before, the speaker will create a new anchor in the listener, therefore changing the listener's thinking. In other words, while the listener may have had a position or understanding regarding the topic, there has now been a shift to consider the differing viewpoint. Rhodes (2015) stated that modification, rather than extreme positions in communication, is the most effective type of persuasion and has the potential to shift the listener's thinking to agree with "some" of the communication topic, after either "not agreeing with any of it, or not knowing anything about it" (as cited in Rothwell, 2017, p. 254).

Finally, the third goal of persuasion is maintenance. This will favorably keep the listener thinking. The attempt to persuade is not to adopt a new point of view or argue about an issue; it is about communicating in a way that helps others to *stay the course* regarding the topic, despite the listener possibly having a different outlook, belief, or understanding on the matter (Ramage et al., 2011; Rothwell, 2017).

While Daniel's conversation with God is facilitated through the act of prayer (Jones, 1968), the exegesis also reveals that Daniel receives affirmation and a response from God's archangel Gabriel (Daniel 9:21–23). Therefore, this prayer, that is spoken in the form of a skillful argument, which is presented positively to God by Daniel, ultimately brings forth revelation of the Messianic Christ regarding the Israelis' freedom and the coming of Christ (Jones, 1968; Redditt, 2000). As stated, forgiveness and deliverance are granted (Jones, 1968), and a glimpse of very early Christianity occurs (DeSilva, 2004). According to Werline (2014), this action through Daniel's communicative prayer "denotes that God's time and order continues no matter how humans may have attempted to disrupt it" (Werline, 2014, p. 15).

Implications and Further Research

Implications regarding this study include not considering the type of communication techniques being considered by God's response, nor does this study examine differences of how God does not directly speak with Daniel as he did with Abraham (Genesis 17). Instead, God sends his archangel Gabriel to deliver the message to Daniel (Daniel 9:23–27), unlike Abraham. This study also does not consider other types of crises such as when Daniel is going to be forced to eat the king's rich delicacies (Daniel 1:8–16) and only examines when Daniel's faith is tested when thrown into the lions' den. It also does not address God's giving favor to Daniel in the eyes of others, such as the chief of the eunuchs (Daniel 1:9). The researcher did not address these so that data from this study can be applied to leaders both organizationally and to all faiths and belief systems outside of the Judaic and Christian faiths, but they are worth considering nonetheless. Future researchers may consider replicating this study, so more dimensions can be explored, as publications currently do not exist regarding Daniel's growth as a leader during the Israeli sixth century BCE crisis.

Conclusion

In most crises, leaders may suddenly find themselves in an unexpected leadership role and, if they do, there will not be much time available for deciding how to act in the time of crisis. Daniel demonstrates wisdom when making his decisions through each stage of his leadership growth during the Israeli crisis despite his age at any given point. This helps him

to make crucial decisions and avoid making crucial mistakes while developing selfless humility. While this study aimed to understand how a leader grows through a crisis in order to benefit scholars and practitioners in organizational leadership, it also provides beneficial information on leadership and effective communication techniques for leaders who suddenly have to deal with an unexpected crisis such as war, natural phenomena, or other conflicts.

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SECTION II

Developing Leaders and Organizations Through Crisis

CHAPTER 3

Toward a Greater Understanding of Crisis Leadership: A Christian Perspective and the Opportunities in Crisis

Aderonke Kujore Adelekan

Introduction

The organizational crisis has bubbled up as an important topic in today's business environments. Looking at the most popular and research databases, the number of materials addressing crises continues to increase year over year. A simple search of the Google scholar database showed that a collection of about 8700 articles on organizational crisis were published in 1990, while the same search in 2018 showed roughly 32,000 research articles. Furthermore, in the 2010 edition of the Institute for Crisis Management's annual report, they sited nearly 90,000 new business crisis reports in the United States from 2000 to 2009, and they predicted a continued rise in those numbers into the foreseeable future (Yukl, 2010).

The fact that these crises are unpredictable, intense, longer in duration, and cost a lot more make it a meaningful conversation (Prewitt & Weil, 2014). Researchers highlight crises reports that are varied but severely

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significant. They range from the oil spill in the Gulf of Mexico, with damages estimated at $40 billion to the US mortgage crisis with even more financial impact (James & Wooten, 2011). These crises within organizations are resulting in more notable and severe risks that are impacting business performance and longevity. According to Seeger, Sellnow, and Ulmer (2003), the potential impacts of such crises are more significant, and more widely reported to media outlets than ever before. And many of these crises also carry damaging social and ethical impact (Guth, 1995). James and Wooten (2011) suggest that it is the inevitability of crises repeatedly occurring in current business environments that make the study of organizational crisis significantly crucial for today. This importance cannot be overstated because of the increased complexity and uncertainty within today's organizations (Demiroz & Kapucu, 2012).

Considering the significant roles that leaders play within their organizations, there is a need for leaders who are exceptionally skilled at or groomed for handling crises (DeRue & Myers, 2014). Muffet-Willett and Kruse (2009) suggest that the ability to handle or lead day-to-day issues within organizations may not be sufficient for crises. James and Wooten (2011) also posit that organizations will find it hard to get through and recover from crises in the absence of good crisis leadership, which many have suggested is starkly different from good leadership as a whole. Zimmerman-Oster and Burkhardt (2000) posited that an organization's ability to respond to crisis and thrive beyond it is critically dependent on the quality of its crisis leadership. And DeRue and Myers (2014) suggest that this unique form of leadership is one of the most important predictors of whether organizations can actively adapt to and perform in today's constantly changing business environments.

This chapter reviews past research on crisis and leadership to bring forth comprehensive definitions while clarifying what the terms are and what they are not both independently and as a common phenomenon. Second, it builds on existing research by offering a Christian perspective on crisis leadership and what sets it apart from other non-Christian forms. It highlights the benefits of a Christian perspective while furthering the work of Probst and Raisch (2005) by looking at the positive value in a crisis.

The Crisis Phenomenon

The crisis phenomenon is relatively new compared to the leadership phenomenon. Several researchers have sought to define a crisis, but as it is with many similar events, researchers have also sighted issues with its

definitions. In a review of past research, one of the earliest descriptions was from Herman (1969), who defined it as a situation where a decision needed to be made quickly because of significant threats. A little later, Billings, Milburn, and Schaalman (1980) defined it as the perception of potential loss coupled with a time pressure to do something about it; they suggested that the existence and severity of a crisis solely depend on the opinions of its stakeholders. Milburn, Schuler, and Watman (1983) similarly subscribed to the idea that an organizational crisis only exists where it is perceived as such which means that two individuals or groups could look at the same situation and one considers it a crisis as the other thinks its normal operations. And more recently, Hwang and Lichtenthal's position was that an organizational crisis is created by a mismatch between the organization's current operations and its environment where the organization's continued success is threatened (2000). Prewitt, Weil, and McClure (2011) have said that crisis comes from an incongruency between the environment and the values, beliefs, culture, or behavior of an organization; they suggest that an organizational crisis is an unexpected and severe situation that creates chaos and requires immediate, decisive action to lessen negative consequences.

Looking at all the various definitions, what is consistent across the board is that an organizational crisis involves change, a perception of threat, and the need for a time-sensitive response. To this end, an organizational crisis can be defined as a time when an internal or external change introduces a perceived threat to normalcy within the organization, and there is a perception that the risk can be avoided or reduced with a timely response.

It is important to note that any organizational crisis is subject to the interpretation of all stakeholders. If the stakeholders do not perceive that there is a threat based on the change, a crisis does not exist. Also, it is essential to note that organizational crisis can occur in different forms and they can be categorized based on various characteristics they possess including how the crisis happens, its probability, or the context in which it happens.

For categorization, Hwang and Lichtenthal (2000) suggest that organizational crisis can occur as an unexpected one-time event or cumulatively over time. From a probability perspective, Pearson and Clair (1998) suggest that organizational crisis can be categorized as low probability or high probability. They can also be classified as high or low impact depending on the severity of the potential damage that the crisis can cause

(Pearson & Clair, 1998). And finally, based on characteristics, Marcus and Goodman (1991) suggested that an organizational crisis can be grouped by the type of events they generate showing whether they are accidents, scandals or safety, or health concerns.

Although a lot of the organizational crises that have been discussed in the literature are focused on business organizations, it is essential to note that as suggested by the definitions and characteristics, the organizational crisis can occur within and outside of organizations.

The Leadership Phenomenon

The leadership phenomenon is one that has been well explored and repeatedly defined over the years. Researchers continue to discuss the prevailing theories, types, and issues. Researchers explain whether leaders are born or made, what it takes to be a good leader and the significance of leadership within organizations. Even with probably the most significant level of focus in the business realm, many still refer to it as the least understood phenomenon from a business perspective with just as many definitions as those who are defining it (Northouse, 2018).

From a historical perspective, leadership research dates far back as early as the 1900s, where the discussion was centered around control and centralization of power (Moore, 1927). Later on, in the 1930s, the focus began to shift to the leader as more of an influencer with specific traits (Northouse, 2018). In the 1940s, this notion of the leader as influencer continued as leaders were seen as coercing groups of people (Northouse, 2018). And in the 1950s and 1960s, more discussions on groups and shared goals and effectiveness evolved (Northouse, 2018). The 1970s brought about discussions on the leadership process and how to initiate and maintain it, and finally, the 1980s until now has been focused on the nature of leadership (Northouse, 2018).

All of these highlights were birthed in several theories, including the great man theory, trait theory, contingency theory, situation theory, and behavior theory. According to the great man theory, leaders are born with leadership ability, and they are not developed. It posits that these leaders automatically show up when there is a need. The trait theory continued in this line but branched out a bit. It suggested that leaders are typically born with specific traits that promote leadership, but it also pushed further that beyond those who were born into aristocracy, if individuals possessed the identified traits, they could also serve as effective leaders. There are several

contingency theories, but they are all based on the premise that a leader's ability to lead is dependent factors like the leader's style, capabilities, and the followers among others. Similar to this is the situation theory, which suggests that the leader's effectiveness as a leader depends on a range of situational factors, which means that a leader could be useful in one environment and ineffective in the other. The behavioral theory is focused on what leaders do. The assumption is that leadership effectiveness is based on learnable activities as opposed to innate traits or characteristics like the earlier theories.

Furthermore, researchers have explored leadership styles and their effectiveness. Some of these styles include a participative leadership, transformational leadership, authentic leadership, servant leadership, autocratic leadership, and so on; each describes how leaders lead.

Beyond this, it is essential to note that although many people mistake the most senior person in an organization as the leader, that person is not always the leader because leadership is not based on titles or positions (Kruse, 2013). Also, Kruse (2013) clears the myth that leadership is about some personal attributes; he suggests that although people often look at people with domineering or charismatic characteristics as leaders, that is not what makes leaders and people with these traits are not always leaders. Jenkins (2013) suggests that good leadership is based on strong character and selfless devotion to an organization; the leader inspires, motivates, and directs people toward organizational goals.

Leadership, according to Kruse (2013, p. 1), "is a process of social influence, which maximizes the efforts of others, towards the achievement of a goal." This definition is well grounded and supported by other well-respected leadership researchers, including Bass and Bass (2009) and Yukl (2010). Others like Ololube (2017) suggest that leadership involves a type of responsibility to meet a goal and ensuring a cohesive and coherent organization, while leveraging available resources or leadership is a process where one person influences a group of people to achieve a common goal (Rowe, 2007).

Through all these theories and definitions, the common thread is that leadership involves other people who play the role of followers and a leader who has something in them that moves them to work to affect change or progress toward a goal while leveraging available resources. One definition that captures this best was posited by Northouse (2018), who suggests that leadership is a process whereby a person influences a group of people to achieve a common goal.

Crisis Leadership Phenomenon

James and Wooten (2011, p. 61), one of the few to suggest a definition posits that crisis leadership is "the capability to lead under extreme pressure." Many others confuse the concept of crisis leadership with crisis management and use the terms interchangeably. This perspective is failed, considering that leadership and management have been widely defined as two separate and distinctly different phenomena. Leaders lead people toward something, and managers manage things within an organization (Kruse, 2013). To truly and fully understand the concept of crisis leadership, it is, to begin with, an understanding of crisis that has been reviewed earlier in the chapter and then leadership that has received much discussion in the academic world.

With the understanding that organizational crisis defines a time when an internal or external change introduces a perceived threat to normalcy within the organization and there is a perception that the danger can be avoided or reduced with a timely response and the understanding that leadership is a process whereby an individual influences a group of people or followers to achieve a common goal, one can deduce that crisis leadership, therefore, describes a situation where a person uses his or her influence to motivate others to respond productively to a change in normalcy within an organization where there is a perception of a threat for eliminating or reducing the danger. Crisis leadership does not exist in the absence of leadership, the term cannot be used interchangeably with crisis management, and a perceived threat to normalcy must exist.

Handling Crisis

Researchers like Muffet-Willett and Kruse (2009) have suggested that crisis leadership requires more than is required of leadership in noncrises situations; they say that it "is one thing to be a good leader, it is entirely another to be a good crisis leader" (p. 248). The threat, time sensitivity, and absence of normalcy make crises different and therefore require different responses. The issue though is that in responding to the question of how to address crises, researchers suggest that any leader who is interested in crisis leadership gets immersed in a wide variety of issues from an early age. This notion is based on the Experiential Learning theory, which suggests that learning occurs only when there is a concrete experience, a reflective observation of that experience, and an abstract conceptualization

leading to new or modified ways of thinking, and active experimentation, or applying this new way of thinking in a real-world setting to test its validity (Virzi, 2018).

Opportunities in Crisis Situations

Although the narrative behind organizational crises has been mostly negative in the past, the benefits that these crises can provide are becoming more evident because of the need for experiential learning in crisis leadership development. According to Lewis and Williams (1994, p. 5), Experiential Learning is "learning from experience or learning by doing … and [it] first immerses learners in an experience and then encourages reflection about the experience to develop new skills, new attitudes, or new ways of thinking." Fostering critical thinking and immediate application, experiential learning also allows learners to get a deeper understanding of the content (Eyler, 2009). For crisis leaders primarily, the opportunity to gain exposure through a real crisis or simulated crises provides all the necessities for Experiential Learning. The purpose in a simulated crisis is "to create stimuli that evoke the perception of a crisis and, then, allow a space within which the participants can react and provide behavioral responses" (Yusko & Goldstein, 1997, p. 221). The expectation is that with proper planning and follow ups, both real crisis or simulated crisis can present an excellent opportunity for crisis leadership development, and over time, crises will no longer be narrowly perceived as negatives, but researchers, practitioners, and organizational stakeholders can begin to view them from a more positive perspective.

A Christian Perspective

Beyond this opportunity, though, it is vital to consider a Christian perspective on crisis and crisis leadership. Looking through the Bible for crisis leadership situations and how they were handled, there are many examples. This section focuses on two favorite Bible stories of crisis to understand the Christian perspective. The first story is found in the book of Esther; the crisis began as Haman looked for a way to destroy the Jews and received approval from the king to kill and annihilate all the Jews as he desired (Esther 3:6–15). The king's permission to kill the Jews was a change to the normal, and Mordecai perceived it as a threat to the existence of the Jewish people and went into mourning once he heard the

news (Esther 4:1). In addition to the perceived threat, there was a window of time when a leader would need to respond to reduce or eliminate the treat (Esther 4:8). The situation had all the characteristics of an organizational crisis as described above. In response, although it seemed risky for Esther to plead for mercy, she instructed everyone involved to pray, trusted God and went boldly to request forgiveness as was needed by the Jews (Esther 4:15–5:8). In response, something supernatural happened as the king lost sleep and was led to favor Mordecai (Esther 6). The result was a turning around of the crisis back to normalcy (Esther 7 and 8).

Another crisis can be seen as Jesus, and his disciples experienced a storm in the boat (Mark 4:35–41).They initially entered the boat and began a peaceful boat ride, but then they experienced change as the storm came along (Mark 4:37). This storm caused a perceived threat, and the disciples woke Jesus up because they were afraid of the storm and felt like there was limited time to respond (Mark 4:38). In response, Jesus boldly spoke to the waves with faith, and the supernaturally, storm calmed down and returned to normalcy (Mark 4:39).

There are many more similar examples, but what is common among them all is the leader's bold response and belief that the situation will revert to normalcy; these actions always resulted in a supernatural elimination of the crisis. What sets the crisis leadership in these situations apart from other non-Christian leaders in crisis is the prayer, fasting, and bold faith that things will turn around for the better. Besides, the non-Christian perspective does not offer practical steps for responding when a real crisis exists. The Christian view is beneficial because it practically takes the burden of resolving the crisis off the leader and leaves it to God to do something supernatural. This implies that crisis leaders can, therefore, be prepared for crisis regardless of whether they have previously been exposed to similar situations in the past; it is particularly important because, considering the nature of the crisis, it is often unexpected and unfamiliar.

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CHAPTER 4

The Importance of Crisis in Healthy Organizations: A Case Study of Judges 3:1–5

Fred Wantaate

Ubiquitous Nature of Crisis

The Mueller probe and possible impeachment of President Trump, the trade war between the United States and China, the no-deal-Brexit and the emboldened populism Europe, the perennial tensions and possible nuclear war on the Korean Peninsula, the slowing global economic growth, the perpetual conflicts and proxy wars in the Middle East, the migration crisis in Europe and Latin America, the renewed nuclear arms race, and the cyber insecurity are all poised to precipitate numerous crises in the world with far-reaching consequences in 2019 (Manning & Burrows, 2018). The 2018 mass immigration crisis in Europe and the United States has given rise to right-wing-leaning populism and unrest, resulting in economic repercussions for organizational and business leaders (Galston, 2018). Meanwhile, as top US and Chinese negotiators discuss the next round of talks, several scholars have predicted that 2019 will be the year the global economy experiences the impact of the trade wars fought in 2018 (Curran & Dmitrieva, 2018). Furthermore, the constant threat of

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catastrophic terrorist attacks continues to affect regular business in the events sector, the transportation industry, and everyday communication in the business world. The world is probably experiencing its most dangerous period since World War II.

Throughout 2017, the public trade of insults between President Trump and Supreme Leader Kim Jong-Un, coupled with the incendiary ballistic missile tests by North Korea, dangerously pushed the world to the brink of a nuclear war. Though in January and February 2018, North Korea reached out to South Korea and the United States with a desire to have direct talks, the crisis is not yet over. Writing for *Newsweek* magazine, Cole (2018) reported the Russian scientist, Vladimir Uglev, who helped develop the nerve agent that is alleged to have left several victims in London in critical condition, revealed that the chemical weapon has no antidote. Russia denied any link to the deadly attack, but the accusations, denials, and retaliatory actions are plunging the relations between the West and Russia into another Cold War era. However, the new Cold War, described by some as more enduring, complex, and multilevel, is a significant and fundamental factor in world politics and world trade, making organizational leadership more challenging (Karaganov, 2018). The UK prime minister, while meeting the EU leaders in Brussels, urged the EU to unite against the *long-term* Russian threat (AFP News Agency, 2018).

From global terrorism, armed conflicts, and destructive cyberattacks to a burgeoning human population and dwindling natural resources, "crisis has become constant, conflict is pervasive, and instability is contagious" (Bosley, 2016, p. 206). According to Butler (2017) and Hyman (2017), the new normal for businesses and organizations is *crisis*. In a recent survey involving CEOs on the topic of crisis, 65% stated they had encountered one or more crises in the last three years, and 30% expected to face more than one crisis in the next three years (PwC Global, 2017). It takes audacious pundits to confidently state they know what will happen next in an era defined by uncertainty (Butler, 2017). Organizational leaders must transform into adaptive leaders who possess the knowledge and skills to navigate a global business landscape littered with risks and unceasing crises.

Defining Crisis in Organizations

Organizations experience a wide range of crises due to many factors, such as human error, bad planning, unethical or dishonest behavior, a toxic organizational culture, leadership failure, and insufficient training

(Harrison, 2018, para. 7). A crisis may be defined as a situation out of control (Benedict, 1994, p. 22). As Billings, Milburn, and Schaalman (1980) stated, the extent of the crisis depends on the perceived degree of possible loss, the perceived probability of loss, and the perceived time pressure. Hileman (2018) writing for the Institute for Crisis Management, asserted that no organization is immune from crises or disruptions. A perceived crisis is relative because a sudden revenue loss of $10 million in one organization may precipitate a crisis, but it may be a minor setback in another.

According to Hileman (2018), there are two crisis situations: *sudden* crises are unexpected and uncontrollable events, and *smoldering* crises start small but escalate. Abrupt crises are caused by sudden events, such as unexpected currency depreciation, and cumulative or smoldering crises behave like the proverbial straw that breaks the camel's back; the back breaks suddenly but everyone saw it coming (Hwang & Lichtenthal, 2000, pp. 13–14).

James and Wooten (2004) contended a crisis is an emotionally charged situation that may threaten the survival of a firm or result in significant revenue loss or negative stakeholder reaction and an injured reputation (p. 5). Nonetheless, the uncertainty, unpredictability, and chaotic trends are forcing scholars to revisit conventional leadership theories and models to better understand the phenomenon of crisis and crisis management in the modern era (Fragouli, 2016). Butler (2017) postulated the resurgent Cold War, the refugee crisis in Europe, and the geopolitical and economic turmoil have challenged the long-held assumptions on crisis management, and they have left the business and organizational leaders confounded (para. 1).

Models, Theories, and Classifications Associated with Crisis Management

The field of crisis management has steadily evolved over the years (Jaques, 2007). Littlejohn (1983) proposed a six-step crisis model: (a) a structure design, (b) a crisis team selection, (c) the training and simulation of critical issues, (d) a crisis audit, (e) a contingency plan, and (f) the application of the plan (p. 13). Fink (2002) introduced a seminal four-step model: (a) prodromal, (b) acute, (c) chronic, and (d) resolution (pp. 21–25). Later, Herrero and Pratt (1996) proposed a crisis management model

that identified three different stages of crisis management: (a) diagnose the crisis, (b) plan, and (c) adjust to changes.

Along with the crisis management models, several theories are associated with crisis management. According to Infante, Rancer, and Womack (1997), the structural functions systems theory holds that communication plays a vital role in crisis situations. The correct and adequate flow of information across all hierarchies, coupled with transparency, is critical at all levels in the organization. Rogers (1995) proposed the diffusion of innovation theory that encourages the unfettered sharing of information during crisis situations. Every employer is expected to be innovative and think out of the box to come up with a solution to overcome the crisis.

Lastly, James (as cited in Carruthers & Wanamaker, 2017) offered the unequal human capital theory that states that organizational crisis originates from inequality among employees in the workplace. However, Fragouli (2016) posited that chaos resulting from political, economic, social, and climate issues are inevitable, and organizational leaders across the world must duly embrace the new *normal*. Besides the crisis management models and theories, some scholars have explored the concept of crisis classification. For instance, Meyers and Holusha (2018) classified nine types of business crises, Lerbinger (2011) proposed four crisis classifications, and Coombs (2002) proposed four crises and a *repertoire* of five crisis-response strategies. Additionally, others have emphasized the image and reputation management and the typology of crisis-response strategies (Hearit, 1994; Sellnow, Ulmer, & Snider, 1998).

The Need for Adaptive Leadership and Strategy

Leaders and modern organizations must accept the widespread presence of crisis in the twenty-first-century world and develop coping strategies. Despite the ubiquity of crisis, organizations and businesses need to acquire adaptive approaches to not only survive but thrive in crisis. Additionally, organizational leadership needs to embrace crisis with the expectation that they and the organizations they lead can be positively transformed by the crisis experience (James & Wooten, 2004). Leadership requires skills tailored to an environment of uncertainty and coping with disequilibrium and chaos resulting from political, economic, social, and climate issues (Heifetz, Grashow, & Linsky, 2009). Heifetz et al. (2009) argued that leaders must handle the underlying causes of major crises while simultaneously making changes that position their organizations to thrive in crisis

situations. Thus, adaptive leaders, as Heifetz et al. stated, do three things: (a) foster adaption and necessary change, (b) embrace and instigate disequilibrium to create productive change, and (c) generate shared leadership as a key to implement necessary change.

Benefits and Necessity of Crisis

It is paradoxical, but researchers have indicated that crises can present incredible opportunities to learn and grow (Bernstein & Bernstein, 2010, para. 1). Ashkenas (2010), a business consultant, advised that leaders must capture the *spirit and energy* of a crisis and use it to build new patterns of achievement over time. The proposition held by some that organizational development is a wholly positive experience with no negative encounters is false (Birmingham, 2017). Some of the most important lessons for organizational leaders are learned through a crisis (Fischer, 2015). During a crisis, often the level of collaboration, creativity, and the sense of urgency rises and pervades the workplace; but when the crisis is over, it becomes *folklore* (Ashkenas, 2010). Ashkenas proposed the following steps to capture and maintain the spirit and energy of a crisis to foster more growth: (a) organize a post-crisis learning clinic and (b) identify a critical initiative that needs to be promoted.

Unfortunately, the tranquil adaptation to an environment and successful use of resources breeds organizational lethargy and crippling inertia, making needed changes appear inconsequential and unnecessary (D'Aveni & MacMillan, 1990). The crisis denial theory asserts that organizations may either overemphasize their strength or dismiss the extent of the change in their environment due to their earlier success (Hwang & Lichtenthal, 2000, pp. 14–15). To cite an instance, several authors attributed the success in Japanese auto industry to the resilient Japanese culture, their work ethic, innovation in management, and their response to the destruction after the World War II (Cusumano, 1988; Takada, 1999).

Relatedly, in 1997, East Asia was gripped by an economic and political crisis that showed few signs of abating (Beeson & Rosser, 1998, p. 1). Beeson and Rosser (1998) reported that important companies defaulted on their foreign debt payments, investors relocated or withdrew large amounts of capital from the region, inflation and unemployment soared, and political volatility rose to worrying levels. MacIntyre, Pempel, and Ravenhill (2008), in their book *Crisis as Catalyst: Asia's Dynamic Political Economy*, claimed the 1997–1998 East Asian crisis catalyzed significant

growth and change in the region. For example, China (though not immediately affected by the crisis) responded with a firmer grip on a capitalistic economy; the region enhanced its foreign reserves and promoted numerous bilateral free-trade agreements for *Asians* only rather than Pan-Pacific countries (MacIntyre et al., 2008). Thus, adaptive leadership, organizational preparedness, appropriate technology, effective communication, and a fitting organizational culture not only reduce the harmful effects of a crisis, they potentially transform a crisis into an opportunity to grow. This article discusses the importance of crisis in healthy organizations from a Judeo–Christian perspective using Judges 2:10–3:4 as a case study.

Crisis (2018) is defined as a turning point for better or worse. Proverbs 16:4 (New King James Version [NKJV]) states, "The Lord has made all for Himself, Yes, even the wicked for the day of doom." God declared, "Behold, I have created the blacksmith who blows the coals in the fire, Who brings forth an instrument for his work; And I have created the spoiler to destroy" (Isa. 54:16). Hence, in scripture, an evil day or a situation of extreme danger or difficulty, a crucial stage, or a turning point constitute a crisis. Additionally, it is a *servant* of God (Taylor, 2017). Despite the common negative view of the crisis in the workplace, "crisis" is a servant of God employed to accomplish redemptive, correctional, transformational, and innovation roles in the lives of men and women. A crisis is not a situation out of control but a *tool* used by God to advance his agenda. God uses a crisis to unlock potential and to implement necessary change.

Crisis Unlocks Potential

Through a crisis, vocations are formed, and potential in individuals is unleashed. By way of illustration, the loss of valuable donkeys in the home of Kish forced the paths of Saul (the first official king of Israel) and the prophet, Samuel, to meet (1 Sam. 9). Bergen (1996) pointed out some factors that made it difficult for young Saul to realize his destiny. First, Saul was devoid of any spiritual interest or sensitivity. According to 1 Samuel 3:20 and 4:1, "all Israel" knew prophet Samuel, including Saul's servant (9:6). Second, when the search for the donkeys was fruitless, Saul did not consider seeking divine help (1 Sam. 9:5). It was Saul's servant who suggested they seek help from the "man of God" (1 Sam. 9:6). The future king's spiritual life was virtually nonexistent; he needed help to unlock the potential in his life. Thus, the loss of the donkeys brought Saul and Samuel together so that each could accomplish his God-given goals and tasks.

In scripture, crises provide opportunities to expose the potential in leaders, as demonstrated in David's life. A distressing spirit from the Lord troubled Saul (1 Sam. 16:14) so that David, a skillful player of the harp (16:16), could come into the palace to begin preparing for his leadership role. The movement of the Spirit in the two accounts (unexpectedly) drew David into King Saul's courts to expose his leadership skills (Magennis, 2012, p. 52). The Spirit came upon David (1 Sam. 16:13), and the same Spirit left King Saul and was replaced by an evil spirit precipitating a crisis in King Saul's life and the palace.

According to Kim (2013), there exists a unique thematic and theological parallel between the Jacob narrative (Gen. 25:19–37:1) and the Joseph narrative (37:2–50:26). Among other things, they both involve a crisis, a departure from home, and the fulfillment of a calling. Jacob had to be pushed out of the smothering control of his mother and start his own family (Gen. 27:41–30:24). Unfortunately, Jacob was a *mama's boy* who liked spending hours in the kitchen cooking with Rebecca, his beloved mother. God used a grave family crisis to push Jacob out of his parents' home to start his own family and continue the fulfillment of the Abrahamic covenant. Similarly, Joseph was sold by his brothers into slavery, but that was a crisis God used to promote him. In the same vein, David's deadly encounter with Goliath transformed him from a delivery boy to a national hero in a single day (1 Sam. 17). The crisis involving Goliath was a blessing in disguise.

Crisis Enables House Cleaning and Leadership Change

The priests, Phinehas and Hophni, are described as wicked and corrupt leaders (1 Sam. 2:12–17). Nonetheless, their potential to influence the nation was incredible because three times a year all the men were required to attend the ceremonial festivals commemorating the exodus (Ex. 23:17). There was a need to change the leadership in the house of God at Shiloh so that exemplary leaders could positively influence the nation. God decided to use the war between Israel and the Philistines to get rid of the two corrupt leaders. 1 Samuel 2:34–35 states,

Now this shall be a sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall die, both of them. Then I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever.

The two sons of Eli were not men of war and typically would not have been on the battlefield. However, after the first wave of slaughter and defeat of the Israelis, it was agreed to introduce the ark of the covenant in the battlefield, necessitating the presence of priests at the frontline (1 Sam. 4). Consequently, the two wicked leaders were exposed to war and both died on the same day. Relatedly, before Mordecai could be promoted in the ancient Persian Empire to advance God's agenda for the Jews, Haman had to be removed from his elevated position next to the emperor (Est. 3–8). God used a crisis arising from Mordecai's pride and Haman's prejudice to change the senior leadership in the empire (Est. 3:1–15).

Summary

Although crises are ubiquitous and have become the new norm in our modern society, the idiom *every cloud has a silver lining* rings true in crisis management. In a survey, crisis experts, PwC Global (2017), reported that 39% of CEOs stated that their ability to successfully deal with a crisis contributed to revenue growth in their firms. Executives who are crisis-prepared have structures in place to handle crises, and they have a mindset that identifies opportunities embedded in crisis. Being prepared to face a crisis and then manage it well can deliver real business benefits. After World War II, Japan's car industry was crippled and Toyota almost went bankrupt in 1949 (Cheney, 2018). However, that crisis was a blessing in disguise. In 1950, with production limited to 300 vehicles, Toyota lowered production costs and made reliable cars with numerous options at relatively lower prices (Cheney, 2015). By the late 1970s, Toyota was winning the auto industry war and carving out huge markets in distant countries such as Uganda in East Africa. Many car owners in former British colonies switched from buying relatively expensive European and American cars to buying cheap but efficient and reliable Japanese cars.

However, an organization has a crisis only if it correctly perceives one and responds appropriately (Billings et al., 1980). Organizations fail to accurately perceive a crisis because they overemphasize their strength or dismiss the extent of the change or threat in their environment, often due to their earlier success. Anthony (2016), a business consultant, posited that Kodak's collapse was not merely related to technology; instead, the leadership failed to respond to warning signs, neglected opportunities and lacked the courage to handle the digital challenge. According to Anthony, cameras merged with phones, customers no longer printed pictures but

posted them on social media and mobile phone apps, and Kodak missed that opportunity to grow. The Bible also abounds with examples of opportunities that presented themselves as disruptions, extreme danger, or a crucial stage or turning point in life.

A Case Study of Judges 2:10–3:4

Unlike Moses, Joshua left no successor. According to the biblical text, between Joshua and Samuel, there was no single national leader. The tribes of Israel were linked by covenant and were governed by tribal or regional leaders who often emerged in times of crisis as civil and military leaders (Hillers, 1969, p. 171). Elazar (1996) claimed that although the book of Judges mentions 12 judges, there may have been more because the Biblical chronicler was not concerned with recording details of that period but rather with developing moral issues and points leading to a monarchy in Israel. The book of Judges acts as a bridge between the Exodus to Joshua period, which portrays the birth of a nation, and the 1 Samuel to 2 Kings period, which depicts life in Israel under the monarchy (Gross, 2009).

Several scholars have agreed that Judges was written by prophet Samuel approximately 1050–1000 BC (Garsiel, 2011; Swindoll, 2017; Webb, 2013), which depicts a turbulent and chaotic period in Israel's illustrious history. The book of Judges begins with a recount of how after Joshua's passing different tribes tried to take over territories that had been assigned to them; but their attempts fell below God's expectations (Judg. 1–2:5). The relative peace and prosperity after the initial victories under the leadership of Joshua bred a spirit of lethargy, procrastination, and moral relapse. Consequently, the Israelis were surrounded by a pagan culture and negatively influenced by that culture with dire consequences (Webb, 2013, p. 62). As an act of judgment and wisdom, God left hostile nations in the land to distress Israel, to test her, and to teach her war (Judg. 2:3, 20–3:6).

In the current chapter, three versions of the text are studied and compared to explore if there are any significant differences in the translation. Specifically, the NKJV, the New International Version (NIV), and the Revised Standard Version (RSV) were used to explore the possibility of any differences in the translations. The comparison of the versions reveals no significant discrepancies in the translations. Moreover, all three translations agree that God left some Canaanite nations undefeated to "prove," to "test," and to prepare Israel for uncertainties in their future that included hostilities and unprovoked attacks from surrounding nations (Judg. 2:21–23).

Background to the Text

The narrator states God declared, "I will not drive them out before you, but they shall be thorns in your side" (Judg. 2:3). The generations that had not experienced any war would lack the skills and level of preparedness to occupy the land without "thorns in their sides." The repeated crises of war hardened the Israelis to battle and ignited a zeal and readiness to occupy the land of promise. Among the hostile nations that continually harassed Israel were the Philistines (Judg. 3:3). According to Ellicott and Bowdle (1971), the Philistines were a fierce, warlike people—particularly the five lords of the Philistines located in Ashdod, Gaza, Ashkelon, Gath, and Ekron—who constantly troubled Israel. The book of Judges repeatedly narrates conflicts with foreign nations precipitating cycles of crisis, forcing Israel to depend on God and the emergence of charismatic–transformational leadership in Israel. It is a narration of life in ancient Israel dogged with crises that gave rise to leaders described as judges. "Nevertheless, the Lord raised up judges who delivered them out of the hand of those who plundered them" (Judg. 2:16). The reiterated phrase and theme in Judges is that "Israel did evil in the sight of the Lord" (2:11, 15; 3:7, 12; 4:1; 6:1; 10:6; 13:1). Consequently, they are subjugated and oppressed by other nations or ethnic groups until a *judge* is raised to lead them out of the crisis and re-establish covenant living in Israel (Elazar, 1996).

According to Gordon (2018), the cycle of sin, bondage, repentance, emergence of a judge, recovery, and eventual relapse in sin lasted for nearly 350 years (approximately 1380–1050 BC). Table 4.1 shows how this was repeated over and over again.

When the Israelites failed to drive out all the Canaanites from the land, they formed matrimonial alliances with pagan ethnic groups, leading to idolatry in Israel (Clarke & Earle, 1979).

Thus, the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods. So, the children of Israel did evil in the sight of the Lord. They forgot the Lord their God, and served the Baals and Asherahs. Therefore, the anger of the Lord was hot against Israel, and He sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years (Judg. 3:3–8).

Webb (2013) maintained, because culture is not morally neutral, the culture of the Canaanites negatively affected the Israelites and rendered

them liable to the same judgment meted out by God to the Canaanites. This moral relapse in Israel would trigger a vicious cycle (see Fig. 4.1).

Table 4.2 summarizes the commentaries and reflections on the periscope of Judges 2:0–3:4.

Table 4.1 Leadership during the period of judges

Crisis	*Duration of crisis (years)*	*Leader/ deliverer*	*Duration of relative peace and prosperity (years)*	*Judges*
Domination by King Cushan-Rishathaim of Mesopotamia	8	Othniel	40	3:7–11
Domination by King Eglon of Moab	18	Ehud	80	3:12–31
Domination by King Jabin of Canaan	20	Deborah	40	4:1–5:31
Domination by princes of Midian	7	Gideon	40	6:1–8:28
A tyrannical and maniacal rule of Abimelech	3	Tola	23	10:1–2
Tyranny of Ammonites	Not indicated	Jair	22	10:3–5
Tyranny of Ammonites	18	Jephthah	6	10:6–12:7
Philistines	40	Samson	20	13:1–16:31

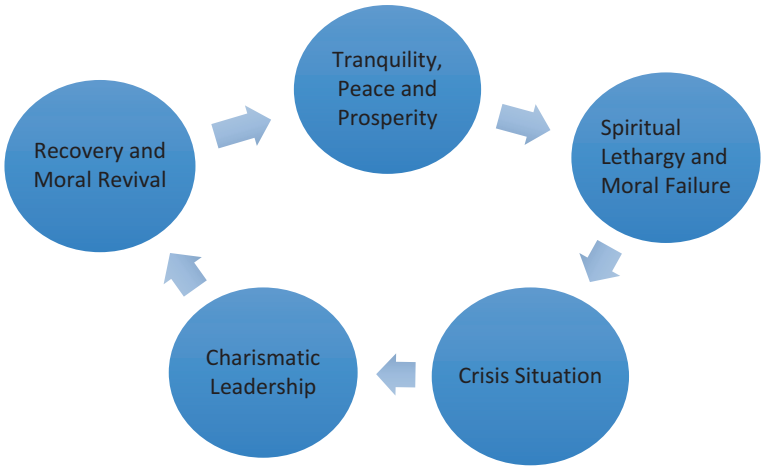

Fig. 4.1 The vicious cycle

Table 4.2 Commentaries and reflections

Reference	*Text*	*Commentary*	*Reflection*
A new generation (Judg. 2:10)	"another generation arose after them who did not know the Lord nor the work which He had done for Israel"	The new generation had no experiential knowledge of God nor his works	The new generation had no intimate relationship with God of Israel, and they had no firsthand experience God's power. Unlike, their parents, the new generation, struggled to accept the God of Israel as the only true and living God. Besides, the testimonies of God's great works in the past gradually lost their sense of wonder and influence on the hearts of the people
Forsaking the faith (Judg. 2:11–13)	"Then the children of Israel did evil in the sight of the Lord, and served the Baals… and they followed other gods from among the gods of the people who were all around them… served Baal and the Ashtoreths"	The new generation that did not know the Lord succumbed to the decadent worship of Baal and Ashtaroth that normally required human sacrifice and sexual orgies (Redlands Daily Facts, 2007) This generation did not entirely abandon the worship of the true God of Israel, but their worship now included other Canaanite gods (Friedrich & Delitzsch, 1854)	The Lord was "provoked to anger" (v. 12) or he was provoked into action. Here lies the cause for the repeated wars, domination, humiliation, oppression, and defeat in Israel. According to Wesley (1765), the phrase "in the sight of the Lord" (v. 11) indicates heinousness and impudence of their sins, because the sins were committed before God who dwelt among them and demanded exclusive worship

(*continued*)

Table 4.2 (continued)

Reference	*Text*	*Commentary*	*Reflection*
Divine judgement (Judg. 2:14–15)	"And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them . . . and he sold them into the hands of their enemies" "Whithersoever they went . . . hand of the LORD was against them for evil"	God "sold them" or delivered them up, as a seller or owner of commodities, to Canaanites who made frequent incursions in their land, looting livestock and crops, and oppressing the Israelites (Clarke & Earle, 1979; Wesley, 1765) In all their enterprises and in all their endeavors, God opposed them and all manner of misfortune befell them (such as famine, war, and oppression)	The term *sold* may indicate renouncing ownership (Whedon, 1909). All the adversity was designed to generate repentance; in the process, he "raised up judges" (Judg. 2:16) Not only was God not with them, but His hand was against them
Divine mercy (Judg. 2:16–18)	"Nevertheless, the LORD raised up judges, which delivered them… when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge"	The judges were usually endowed with extraordinary courage and strength and were normally appointed over particular regions whose interests they were commissioned to protect (Jamieson, Fausset, & Brown, 1878)	It is not judgement or mercy; they are both at work concurrently. In wrath, God remembers mercy and provides deliverers or judges (Hab. 3:2)
Depravity (Judg. 2:19)	"…when the judge was dead, that they returned, and corrupted themselves more than their fathers"		The leaders by example and authority helped stem the tide of depravity

(*continued*)

Table 4.2 (continued)

Reference	*Text*	*Commentary*	*Reflection*
Judgement and mercy (Judg. 2:20–3:4)	"…through them I may prove Israel" (2:22)"…LORD left, to prove Israel by them" (3:1)"…they were to prove Israel by them" (3:4)	The word *prove* in verses 2:22, 3:1, and 3:4 imply God wanted to verify or refine the faithfulness of Israel and to improve their dependence and reliance on him (Deffinbaugh, 2009)	The judgement of leaving some Canaanite nations as thorns in their sides gave rise to the manifestation of his mercy by raising up deliverers called judges. When God left the Canaanite nations in the land, the new generation had the opportunity to see the power of God at work

Reflection on the Text in Light of the Topic

The members of the new generation described in Judges 3:1–2 are part of a new society settled in Canaan by birth—not by choice (Elazar, 1996). This new generation settled in the land of promise represents the achievement by the previous generation, though this new generation is still dangerously exposed to a pagan culture and an idolatrous ideology. Consequently, this latest generation, no longer just held together by ideology (i.e., the law of Moses) but also by a particular territory, struggled to keep their way of life pure before a covenant-making and covenant-keeping God (Elazar, 1996). Following is a list of lessons gleaned from the case study in light of the topic.

Crisis and Emergence of Charismatic–Transformational Leaders

In the text, God used or permitted crises to reinstate covenant living in the new generation by employing the leadership of charismatic–transformational forerunners. Hence, the rhythm of peace and prosperity, moral relapse, oppression and domination, and the emergence of charismatic–transformational leaders seems to have become the standard way of life in the days of the judges. Judges 2:16 reports, "Nevertheless, the Lord raised up judges who delivered them out of the hand of those who plundered them." Notwithstanding, this was always in response to desperation because "they were greatly distressed" (Judg. 2:15) in their crises.

Apparently, it is the crises that gave rise to the emergence of charismatic–transformational leaders. Some of the leaders like Jephthah in Judges 11 were not initially respected or held in high esteem by society. The crisis moments provided the perfect conditions for them to rise to the top to lead and deal with the challenge (Langan-Riekhof, Avanni, & Janetti, 2017).

Crisis, Growth, and Change

The text shows that hostile nations were left in the land that the new generation "might be taught to know war" (Judges 3:2). Crises were necessary to build resilience, a level of preparedness, energy, and zeal necessary for the latest generation to not only occupy the land but to go on and acquire more territory. Schwartz (2011) posited growth and fundamental levels of change are only possible when individuals are out of their comfort zone (para. 5). Additionally, the occurrence of crises forced that generation to reexamine their relationship with idols and immoral practices, and the trials provided the necessary motivation to make all critical change. Langan-Riekhof et al. (2017) succinctly declared that sometimes the world (including organizations and individuals) needs a crisis to grow and change (para. 1).

Crisis and Communication

The crisis moments also provided an opportunity to review, teach, and respond to the law of Moses (Judg. 3:4). In their trials, the people were more willing to "know" and to observe the statutes of God, "which He had commanded their fathers by the hand of Moses" (Judg. 3:4). The crises presented an opening for revival and renewal through solid communication. Ulmer, Sellnow, and Seeger (2013) postulated an organization has an opportunity for renewal depending on how well it has prepared before the crisis (p. 237). Organizations need to communicate effectively before the crisis, during the crisis, and after the crisis. Leaders need good communication skills to invigorate their constituents into action (O'Keefe, 2011). In Judges 7:1–7, Gideon communicated eloquently and rallied many men to join his army to fight the Midianites.

Crisis and Innovation

In Judges 7, with 300 Israeli soldiers, Gideon unconventionally faced a formidable army of 135,000 Midianites. Using trumpets and lamps, Gideon snatched victory from the enemy. In Judges 19:29–20, a man

chopped the body of his concubine, who was gang raped to death, into 12 pieces and sent the body parts to the 12 tribes of Israel. That unorthodox style of communication rouses the whole of Israel to take up arms against the murderers. In Judges 4, in the day when it was inconceivable for a woman to be a military commander, a female leader was forced to assume the role of a military commander. Birmingham (2017) posited, like a tornado, a crisis rips open and brings to the surface what has been ignored, and it provides the urgency for necessary changes that were perceived as too radical. A crisis, like a tornado, disrupts the status quo and presents an opportunity to do something differently.

Conclusion and Recommendations

The Bible abounds with examples of opportunities that present themselves as disruptions, extreme danger or a crucial stage, or a vital turning point in life. This chapter explores the importance of crisis in healthy organizations from a Judeo–Christian world perspective using the book of Judges as a case study. Crises in ancient Israel were not entirely negative events; rather, they provided the potential for renewal, communication, emergence of leadership, and opportunities to probe the status quo, values, and beliefs. Ancient Israel experienced continuous crises in the form of domination and oppression by other nations, war, and spiritual degeneration. Thus, God permitted and instigated crises and used charismatic–transformational leaders to deal with those challenges. Some of these leaders exhibited adaptive leadership as they wore many hats—as being judges, military commanders, prophets, or priests concurrently. These judges, as adaptive leaders, embraced ambiguity, dared to take risks, and challenged the status quo.

In the modern era, organizational leaders need a mindset that is open to unorthodox or unconventional solutions when dealing with crisis. As Langan-Riekhof et al. (2017) argued, the world needs a crisis to foster resilience, build new levels of cooperation, overturn obsolete long-held norms, and enable the emergence of talent. Crisis is not only ubiquitous but necessary for healthy organizations.

Goldsmith (2008) postulated every crisis is a spiritual crisis because crises raise profound questions about our lives, the work we do, and our organizations. However, the crisis management frameworks offered in previous studies lack significant investigation of workplace spirituality and organizational crisis. Furthermore, the sacred scriptures contain prophe-

cies about the end times, and the end times are described as being full of crises (Matt. 24; 2 Tim. 3:1–5). Recognizing that crises force us to question the meaning of life, what we do, and why it is essential (Mitroff, 2005, pp. 127–156), it is evident that further empirical research in this field is critical.

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CHAPTER 5

Organized Leadership: From Crisis to Hope

David A. Jaco

Introduction

Change in our lives always occurs. Whether this change is planned or unplanned, our lives are never the same from year to year. When this change is a forced, unplanned event that involves loss or the perception of loss, it is considered a crisis. While the first concern of an organization in crisis is to mitigate the loss, there is also the need to restore the organization.

This restoration process begins during the crisis with positive communication and a focus on vision/values. The use of the methods like Ulmer, Sellnow, and Seeger's (2019) Discourse of Renewal, Hope Theory, and Appreciative Inquiry (AI) allows an organization to emerge stronger during the crisis recovery process. The Scripture in Luke 6:46–49 provides sound guidance and a conceptual framework to understand crisis recovery.

Crisis Exegesis

> Luke 6: 46 "Why do you call me, 'Lord, Lord,' and do not do what I say? 47. As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. 48. They are like a man

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> building a house, who dug down deep and laid the foundation on the rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. 49. But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed, and its destruction was complete." (NIV)

The conventional wisdom of this Scripture guides a leader facing the changes that happen in crisis events bring. An examination of the first two verses provides the most critical points to remember.

> Luke 6: 46–47: Why do you call me, 'Lord, Lord,' and do not do what I say? As for everyone who comes to me, and **hears my words and puts them into practice**, I will show you what they are like. (NIV)

The first two verses provide the wisdom of this pericope. The scripture is about listening to the words of wise consultants to build the structure. The forward-looking organization seeks out and listens to wise planners to design a strong organization. These planners create an organization that will work well during successful normal operations and maintain sound operating processes in normal conditions before a crisis.

> Luke 6: 48: They are like a man **building a house**, who **dug down deep** and **laid the foundation** on the **rock**. When a flood came, the torrent struck that house but could not shake it, because it was **well built**. (NIV)

These verses mention four concepts in building a crisis-resistant organization (Marshall, 1986). The first concept (building a house) is involved in the planning and construction of the organization. This pericope indicates a planned effort to construct the house. The second concept (dug down deep) is about the hard work needed to build a quality structure. Quality never happens without hard work to take the extra effort to dig deep. The third concept is about the foundation. The structural integrity of the building relies on a strong foundation to support and tie the building together. This foundation is about building a healthy organizational culture for relationships, competence, and trust (Schein, 2004).

The final concept is the rock (on the rock) and its location (Marshall, 1986). The rock is located above the potential torrent. The sand or level ground lies in the location of a floodplain that includes dangerous threats

like torrents. Good structures avoid dangerous conditions and build away from potential danger. The rock is about building a transcendent future that will avoid and survive dangerous situations (Col. 3:1–2 NIV).

Interpretation

The quality of the product and services in an organization begins with a well-built structure with strong foundations and a healthy organizational culture (Luke 6:48 NIV; Schein, 2004). This effort of rebuilding the foundation on a rock (a metaphor for transcendent vision and values) involves having the organization create meaning beyond providing a product or service.

This rock is a transcendent vision that will focus on the organization's mission and assist the organization in surviving changes in the future (Helland & Winston, 2005). This vision is similar to the goals in hope theory that will connect the organization to the present using a pathway and motivational support (Helland & Winston, 2005).

The second builder in Luke 6:49 is a victim of unplanned change and needs assistance in rebuilding the organization. The second builder begins the process by using the wisdom of organizational planners to recreate the organization. The process of crisis recovery starts with rebuilding the organization from crisis mitigation to a path to Hope to gain a stronger and more meaningful work effort to answer the question—how does an organization move from Crisis to Hope?

Crisis Theory

A crisis is an event that forces unplanned organizational change due to the loss or the perception of loss. For example, a planned (normal) event is like an automotive accident because of insurance that will mitigate the loss. An unplanned (abnormal) event would result in a reduction of organizational sustainability (Mitroff, 2004). This overview requires additional classifications involved in the unplanned events to understand how to define each crisis.

There are three classification levels needed to describe a crisis. The first level involves the three stages in the timeline in this kind of event: Pre-crisis, Crisis management, and Post-Crisis (Hackman & Johnson, 2013). The second level of classification has three types of characteristics: Intentional, Unintentional, and Natural Disasters (Mitroff, 2004). The third classification level can categorize the event's origination from seven

sources: economic, informational, physical, human relations, reputation, psychopathic acts, and Natural disasters (Mitroff, 2004). These events affect three relationships in the organization mentioned in Mitroff (2004).

Mitroff (2004) identifies three organizational relationships involved in causing and responding to a crisis: People, Organizations, and Technologies. These relationships are part of the problem and need to be part of the solution (Mitroff, 2004). The perceived or actual loss in a crisis often reveals flaws in these relationships that were previously ignored or invisible (Doughty, 2004; Mitroff, 2004).

Crisis recovery begins with fixing the people element in the organization first. A lack of values or the poor integrity of leaders can create large spiritual gaps in an organization during a crisis (Doughty, 2004; Kouzes & Posner, 2012). This problem creates difficulty in the People relationship essential to rebuild an organization. The three stages in the timeline below detail each stage to show a strong influence on mitigating loss and the ability for recovery.

Pre-crisis

Like the second builder in Luke, the faulty assumptions in the building design started before the torrent event occurred (Mitroff, 2004). The complacency of the leaders, people, internal conflict, and other organizational flaws reduced the organizations' ability to respond to adversity (Hackman & Johnson, 2013; Mitroff, 2004). The strength of the people, their vitality, and the unity are needed to provide resilience in the pre-crisis organization in the future. The organization and technology relationships in the organization depend on the people relationship to function as well (Mitroff, 2004). These relationships need to be strengthened and in place before crisis recovery can occur.

Crisis

Hackman and Johnson (2013) recommend four activities to manage a crisis: (a) initiate action and coordinate activities, (b) spokesman, (c) decision-making, and (d) connect with vision and values. These four activities begin with the damage control and planning essential for the recovery process. The first activity is to focus on the crisis and the resources needed.

The first activity recognizes the problems that exist and defines them (Ulmer et al., 2019). The people needed to solve this problem are all around to begin communicating with these groups of employees, customers, and other stakeholders to find answers (Hackman & Johnson, 2013).

This initial action also coordinates the resources and responses needed to define the problems to develop potential answers. These transparency and communication actions build trust for strong relationships in the recovery process later.

The second activity is about leadership communication as a spokesperson for customers, stakeholders, and employees. The perception of all parties during the crisis depends on the leader's honesty, information, and transparency. This visibility of organizational leadership can build trust, openness, and a foundation for renewal (Ulmer et al., 2019).

This communication toward all stakeholders happens with an uplifting, positive attitude with the objective of improving relationships for the future (Hackman & Johnson, 2013). This effort seeks to develop the promise for a better future with strong, positive relationships between all stakeholders.

The third activity is about decision-making. This process is inclusive to avoid mistakes and other poor pathologies in decision-making (Hackman & Johnson, 2013). This openness continues to build toward a new foundation where all stakeholders will gain and benefit from the organization's trust.

The fourth activity of connecting with the vision and values of the organization reminds others of the importance of the organization's product and services. People depend on this motivation to create a renewed sense of vision and values in the organization (Kouzes & Posner, 2012). If the organization failed on this activity before the crisis, this crisis presents an opportunity to restore the vision and values of the company (Hackman & Johnson, 2013; Ulmer et al., 2019).

Crisis Recovery

The beginning of recovery already started following the four principles mentioned above from Hackman and Johnson (2013) during the crisis. The theme of these principles is about strengthening the relationships with the people in the organization. The Crisis recovery stage is about moving from this unplanned organizational change to planning the future using the principles of positive organizational change (Ulmer et al., 2019). Discourse of Renewal theory consists of four principles for this process after the abatement of the crisis, so rebuilding can continue. The first principle is to continue the organizational learning process to create the means necessary to rebuild. The second principle is to continue the focus on ethics and vision. This step will be important to the application of Hope

theory. The third principle syncs with the second step—start focusing on the new goals and the future. The fourth principle is to continue effective rhetoric to promote this recovery process.

Never forget that the objective of every organization is to move forward. This objective does not change because of this crisis setback. Gather the stones from the wreckage of the second structure and look for the information needed to rebuild on a rock. Positive, forward-thinking created the organization before the crisis, and this attitude can rebuild the organization. The solution people are looking for is the application of Hope theory to the crisis recovery.

Hope Theory

"Hope is one of the finest responses of which the human spirit is capable. It had kept people alive and buoyant when the conditions of life were almost unbearable" (Okpanachi, 2008, p. 16). Snyder (2000) operationalized hope as a cognitive process and defined it as "A positive motivational state that is based on an interactively derived sense of successful motivation (goal-directed energy), and (b) pathways (planning to meet goals)" (p. 8). These components of Hope theory using Goals (Point B-Desired Outcome), Agency (Motivation), Pathways (Planning), and the Current Situation (Point A – Self-Assessment) need to be present in organizations for leaders to build hope for a better future (Helland & Winston, 2005; Snyder, 2000). The beginning of hope begins with Point A—the current situation where a person seeks a better life at Point B.

Point A represents the current situation of a person's perception of the organization. The discovery of where the organization is at the starting point requires a sound self-assessment of the current levels of motivation, skills, and culture before beginning this journey (Lopez, Ciarlelli, Coffman, Stone, & Hyatt, 2000; Snyder, 2000). The first step in this journey is to understand the distance between Point A and B. When a person plans for 50 miles and the journey is 80 miles, they will probably fail. The first step is to document the strengths and opportunities within the company. They already know the weakness and threats from their current experiences. However, the discovery of their strengths and opportunities will provide the assets needed to find hope for the organization (Cooperrider, Whitney, & Stavros, 2008).

The second stage is Point B (Goals)—the anchor of hope theory (Snyder, 2000). This part requires the participants to build on their

strengths to dream about their goals. These goals need to contain significant values and recognize some uncertainty exists to accomplish this outcome (Snyder, 2002). These goals need to be transcendent—open-ended, moral, and create a life-giving image of a future that is worth the sacrifice (Ludema, Wilmot, & Srivastva, 1997).

The next stage is Agency (Motivation) defined as the goal-related thinking and their appraisal in reaching their goals. Motivation is about the "why," the reason for the intrinsic motivation needed by the organization to reach Point B. This part is about encouraging, empowering, and sustaining the change (Cooperrider & Godwin, 2013). The participants need to connect their goals with the heartfelt desire of why they should achieve these goals.

Snyder (2000) acknowledges this method as a cognitive exercise. However, this is also an emotional effort as well. When leadership is an affair of the heart, our organizational efforts are equally affective and cognitive with emotional accomplishments as well (Kouzes & Posner, 2012). It is a moral exercise in relationship, creativity, and joy (Ludema et al., 1997).

The final stage of this theory is the Pathway (Planning) (Snyder, 2000). This design element is about creating a roadmap to the future. It depends on the current and future skills of the organization to empower its workforce to accomplish Point B. These skills are needed to produce plausible routes to the goals at Point B and the resilience for overcoming barriers (Snyder, 2002). A successful builder knows the mileposts along the way and celebrates when they reach them (Kouzes & Posner, 2012).

Hope theory goals have a different approach than an organizational vision. Hope theory adds a roadmap and a plan for motivation between the present and their goals. This planning part is vital to measuring the cost (Luke 14:28) and distance to reach these goals: without it, the possibility of failure increases. To find hope for the organization's future requires an obtainable vision of a future that uses a roadmap and provides fuel for the journey.

One of the finest examples to describe how this applies to a crisis is, "Hope is built when one can strive to attain victory amid the storm and remain excited about the new opportunities that lie at the end of the journey" (Okpanachi, 2008, p. 95). This hope is obtained using the a priori relationships within the organization and its sense of community working together (Ludema et al., 1997). This process can take an organization from crisis to hope with the effective, focused, and engaged rhetoric of all members (Ulmer et al., 2019).

Positive Organizational Change

The source of crisis-initiated change usually begins with an unnoticed change in the environment or a very sudden event. When this type of event creates an unplanned organization change, it can create an opportunity for a better future. These opportunities happen with the execution of positive organizational change to rebuild the organization on the rock of sound organizational principles called Hope theory.

During the crisis, the leadership performed as recommended with a positive, uplifting attitude to maintain and improve their relationships. These relationships included the principles of values, vision, and communication. This method allowed the organization to begin the process of positive organizational change (POC) in the future.

POC focuses on the positive aspects of the organization to inspire and guide a path to the future (Cooperrider et al., 2008). POC starts by reaching into the positive core of the organization to find the best of what remains and direct it to a higher purpose in the future. The Holy Scriptures have accomplished this task for centuries and continue to guide us in crisis recovery. The best method to find this new future occurs using the techniques of Appreciative Inquiry (Cooperrider et al., 2008).

Appreciative Inquiry

AI begins with a basic understanding of the principles and philosophy that provide the direction for this process. The process begins with an investigation of the "positive core of organizational life" through an interview process that allows all to examine these abilities (Cooperrider & Sekerka, 2003, p. 226). The overall objective of this process is to accomplish the next three steps:

- This process seeks an elevation of inquiry to a positive and hopeful mindset.
- This group process increases the relationship of all who work together toward a joint positive outcome.
- The objective of this process is to use positive inquiries to find the fusion of the organization's strengths.
- The ultimate objective is to find the creativity and synergy of the group energy developed in this process toward building a brighter future (Cooperrider & Sekerka, 2003).

This process begins with an introductory presentation and orientation to the interviews. The first actual step is to discover the positive strengths of the organization.

Discover
The first step is a systematic inquiry designed as an interview process of the members of the organization. This step seeks to find all the positive attributes and characteristics of the organization. The purpose of this effort is to find the "why" this organization is great and finds its positive core (Cooperrider et al., 2008).

Dream
This second step takes the process to find a bold envisioning of the future they want. The group meetings begin a feedback loop to find the vision, purpose, and strategic intent (Cooperrider & Sekerka, 2003). The group meetings intend to envision a new world of opportunities they all can pursue (Cooperrider & Sekerka, 2003).

The second part of this step asks the participants to look within and understand the reason, the "why" they want to achieve the dream. The crisis the organization experienced created a negative and demoralizing effect on everyone (Mitroff, 2004). This second part for motivation is of great importance to let the members take ownership of the hope for the future despite the past. The positive emotions generated by the expectancy of obtaining the goals provide a magnified and focused application in this step (Snyder, 2000).

Design
Once the group goals have started to develop, the processes can start to build a system where the entire group became involved and motivated in the design (Cooperrider & Sekerka, 2003). This step is to identify the design elements and their relationships within the organization. The consultants then review the previous analyses to find the themes in the previous inquiry to focus on the dream. The final step combines the design elements and analysis to create provocative propositions about what the opportunities in the design elements should be in the organization.

Destiny
This fourth step, called the Implementation Phase, is part of most organizational change processes (Kirkpatrick, 2005) to involve the change called

the Activation of Energy (Cooperrider & Sekerka, 2003). The process invites the group to engage and develop the processes that will implement the provocative statements—the objective of their design (Cooperrider et al., 2008). This final step allows everyone to gain ownership of the new changes for the benefit of the members of the organization—to seize this new sense of hope.

Communication

The key element in all stages of the AI process is the continuous group communication between all members of the organization. This regular group interaction provides the energy to keep the process positive and moving forward. This effort requires the honest and straightforward delivery of information to all groups of employees.

"The discourse of renewal focuses on an optimistic, future-orientated vision to move beyond the crisis rather than focusing on legal liability or responsibility for the crisis" (Ulmer et al., 2019, pp. 190–191). The effective rhetoric of communication dwells on the stories of optimum and resilience (Ulmer et al., 2019). These weekly briefings must occur during the crisis to include information about the environment and internal organizational situation. This effort provides sound decision-making information as they proceed through the AI process.

A crisis is an event that necessitates organizational change. This event requires summary actions using organizational change planning for this purpose. The crisis has already created a sense of urgency. This point and the methodology mentioned above meet all the eight change principles mentioned by Kotter (2011).[1] The AI process provides a time of healing during the crisis and afterward in crisis recovery. This method of communication informs everyone they can have hope, recovery, and to rebuild a new future on the rock of the sound organizational principles called Hope theory.

The Path

The Path is a process that relies on the published efforts of Appreciative Inquiry as a method of positive organization change (Cooperrider et al., 2008). The Path also incorporates the theoretical development used in Hope theory by expanding this theory for use in an organization (Helland & Winston, 2005; Shorey & Snyder, 2004). The opportunities for using both methods can assist an organization in crisis to create the synergy

needed to rebuild. This process provides the second builder in Luke with the guidance needed to rebuild the organization with a stronger foundation and location.

Discovering Hope

The beginning of Hope is dependent on knowing the starting point. The experiences, reflection of loss, and damage mitigation from the crisis have informed the organization about the negative side of their experience. The other side of the crisis is to discover the strengths and previous success within the organization that will inform us about what is possible (Cooperrider et al., 2008). These assets in the organization are an important part of rebuilding. The first step in the discovery process is the examination of the current state of the organization as the next step.

Hope Theory and AI

The Hope theory development of Point A begins with gathering the organization's positive characteristics—what makes it strong (Cooperrider et al., 2008; Snyder, 2000). Hope theory seeks to measure the components of hope in a person so a "positive psychological framework can be constructed with these preexisting strengths" (Snyder, 2000). The Adult Dispositional Hope Scale is used for this initial assessment of the person's ability to determine if a person is a high-hope individual (Lopez et al., 2000). This kind of person can see the strengths and potential of the organization for the Discovery stage interviews. This step allows the organization to assess the starting point for rebuilding.

What Gives Life

The AI process looks for the best practices and experiences in the organization (Cooperrider et al., 2008). This step relies on selecting appropriately six of the best instrument scores of the Hope scale participants that also represent a cross-section of the stakeholders to understand the organization. This interview process is a qualitative interview with semi-structured questions to find positive themes in the organization. The identifying of these themes provides the answers needed to move forward and formulate the goals.

Data Collection

The data collection interviews begin with the planning checklists in AI (Cooperrider et al., 2008). The interviewer explains the objective of the AI and the confidentiality of the process. Then, the facilitator introduces

the list of the opening, topic, and concluding questions to the participants. Any negative data from the interviewees will be developed into positive data.

Application

The examination of the inquiries using a sense-making analysis will provide most of the positive ideas and concepts developed from the interviews (Cooperrider et al., 2008). These stories, examples, and exemplars in the interviews are coded into three themes to begin the Dream process. The Discovery process uses the informants in this step and provides the information needed for the next step. The identification of strengths is only the beginning to discover the possibilities for rebuilding the organization on a stronger foundation and location.

Dreaming of Hope

There is a future for all members of an organization. The people who can envision the best, the most transcendent goals for their future, will provide the greatest benefit from pursuing those goals (Helland & Winston, 2005). This dream is a joint venture within the organization to envision an amazing future. A dream based on the current strengths of the organization. This section is about the process of breathing life into a crisis damaged organization.

Hope Theory Connection to AI

Ludema et al. (1997) summarize the four qualities of hope as relational, moral, and future-orientated that will seek the highest human ideals for all people. The dreams of the organization need to focus on these transcendent principles together. Hope is a dish best prepared in a group so they all can share ownership in finding these goals.

Hope is a goal-directed cognitive process composed of having clear, well-defined goals (Shorey & Snyder, 2004). There is no goal-directed thinking with a goal. When the group directs these goals for the organization's benefit, these shared goals are to everyone's benefit (Kouzes & Posner, 2012).

Hope theory and AI both recognize the importance of this construct in creating a brighter future (Cooperrider & Sekerka, 2003; Snyder, 2000). They understand "high hopers serve to make the group not only more productive; but also, perhaps equally important, an interpersonally enjoyable arena" (Snyder, Cheavens, & Sympson, 1997, p. 115). The

group process in AI creates ownership in these high-value dreams, so all participants will work hard to accomplish them.

What Might Be?

The AI process of dreaming involves creativity, a large group's interaction, and sharing their summarized reflections with all. These groups are leader and question directed to shape the dialogue to increase the creativity of the group. The next step is with the smaller groups that will add more information and ground their creativity with the organizational strengths found in the Discovery stage (Cooperrider et al., 2008).

Data Collection

The group development process and activities dominate this stage. The dynamic of this method demonstrates itself in the positive feedback loops (Cooperrider & Sekerka, 2003). All participants are provided the meeting agendas, completed Discovery worksheets/Themes, and Dream worksheets with thought-provoking questions. These activities include opportunity mapping to assist in the Dreaming creativity process.

Application

The final product of these sessions is a vision, purpose, and statement of strategic intent (Cooperrider & Sekerka, 2003). This effort provides the foundational efforts to guide the next two stages. The next stage begins when the group arrives at a consensus for the Dream stage they can enthusiastically endorse.

The Dream stage is essential to providing the new goals for the organization. However, these goals are dependent on the "why," the motivation for achieving these goals. The success of these goals relies on the inner, collective, and motivational drive of the organization.

Why Dream?

The most important part of the dreaming stage is about understanding why we want these goals. The "why" in this step is about the intrinsic motivation needed by the organizational members to reach these dreams. This part is about encouraging, empowering, and sustaining the change (Cooperrider & Godwin, 2013). While Snyder (2000) acknowledges that Hope theory is a cognitive exercise, however, this is an emotional effort as

well. When leadership is an affair of the heart, our organizational efforts are equally affective, cognitive, and emotional accomplishments as well (Kouzes & Posner, 2012).

Hope Theory Connection to AI

In Hope theory, this step is called Agency (Motivation)—defined as the goal-related thinking and their appraisal in reaching their goals. The expectancy of achieving these goals is contingent on the participants visualizing the goals and understanding the reward after they are achieved (Helland & Winston, 2005). The AI process is instrumental in assisting the participants in making the connections (Cooperrider & Sekerka, 2003).

Application

The purpose statements are an important part of making these connections. They focus the participants on making the connection between the affective and cognitive connections to their dreams. This motivational "why" connects the current state of reality, the goals ahead, and the path between these three constructs. When they can see all three, their motivation can then provide the fuel for the journey.

There is a need to have strong goals to provide durable organizational motivation to achieve these goals. This motivation for achieving these goals goes hand in hand with the nature of the goal. A transcendent goal is not eloquent sounding words; there must be a need for it, a reason to sacrifice to achieve it—and it must have a group consensus. It must be uplifting and satisfy the heart. It must lift the soul of the organization to a brighter future. The connection between goals and motivation is essential for the future success of the organization. The process of developing goals and motivation is a cycle until the Dream and the reason "why" become an interactive reason to sacrifice by all members of the organization.

A focus on the future cannot provide the route alone. A vision needs a path from the present to reach its objective. The group needs to develop its goals, the processes for building a system where the entire group can become involved and motivated in the design (Cooperrider & Sekerka, 2003).

Designing for Hope

The best and most transcendent future belongs to those who can envision it and design a path to accomplish it. The goals and discovery elements

discussed beforehand are meaningless without a path connecting the two constructs. The use of Hope theory and AI is necessary to accomplish this next step.

Hope Theory Connection to AI

"Routes to the desired goals are essential for successful hopeful thought" (Snyder, 2000). The creation of a roadmap from Point A (Discovery) to Point B (Dream) is necessary to understand the location of the mileposts (small wins/celebrations) and the ability to know how to detour if necessary to reach your goals (Cooperrider & Sekerka, 2003; Kouzes & Posner, 2012). As the goal-setting and Point A become more visible, the enthusiasm begins to form in the creation of this path (Cooperrider et al., 2008; Snyder, 2000). This buy-in from the people in the organization allows the members of the organization to support these changes. This element becomes an integral part of the AI process and assists in the development of the motivation element in Hope Theory (Cooperrider et al., 2008; Snyder, 2000).

How to Accomplish This?

The first step is to select the design elements in the organization that represent the structure and processes (Cooperrider et al., 2008). This method would include departments, business processes, products, markets, leadership, and multiple other items. The next step is to identify internal and external relationships. These internal items would include employees, stakeholders, and owners. The external items would include suppliers, competition, and the community. The third step includes applying the themes, vision, and statements to the design elements to learn their relationships. The results of these sessions are gathered and condensed into summary presentations.

Application

The fourth step occurs when the themes and vision statements developed in the previous stages are merged in the Design stage. The final step is to create provocative statements. These possibility statements reflect the dreams of the vision to develop the goals of each design element and relationship connected to the design element. A more specific "wish list" created next for the applications stage (Cooperrider et al., 2008).

The Design step is for taking the more transcendent ideas and transforming them into practical application. The blueprint created by the informants in the organization sets up the next step. This step creates provocative statements, involves the groups to inform them of the process, and incorporates their views.

Hope as Our Destiny

This final stage, also known as the implementation stage, is the next part of organizational change (Kirkpatrick, 2005). The completion of the previous goals and planning stages begin the next step. The next phase for the groups to develop is the department and business processes needed to control and finish the job.

Hope Theory Connection to AI

Hope theory does not have an "implementation phase" like most organizational change processes and AI (Kirkpatrick, 2005). The implementation phase of AI is part of the organizational change needed to integrate Hope Theory into rebuilding the organization (Cooperrider et al., 2008; Snyder, 2000). This next step adds the final ingredient for providing the workforce to take ownership of the organizational change process—the responsibility to create and implement the first three steps. The expertise of the existing staff with the development of goals and direction in the previous steps start with the beginning of their organizational future.

Commitment to Excellence

When the company prepares for barriers to their goals in this Destiny step, change can be beneficial. Hope theory assumes that barriers will occur to block the pathway to our goals, and changes to the pathway to avoid barriers will be necessary to reach their goals (Snyder, 2000). The earlier development of motivational thinking is a necessary element needed to assist a person in finding these alternate routes.

AI also mentions the possibility of barriers in the future by discussing the company's new capacity to improvise (Cooperrider et al., 2008). The company's new expertise and motivational levels to face future changes will create a new commitment to excellence. This new commitment is always looking for new change opportunities to deliver higher quality. The experience gained from this AI-Hope process will prepare the company to have a more "adaptive, positive emotional response to barriers" in the future (Snyder, 2000, p. 11).

What Will Be?

This step is an act of empowerment to the members of the organization. The lessons learned become the model for creating the new structure of the organization. The use of new positive and constructive approaches to new thinking creates new networks. Each organization will choose the right transformative method that fits their unique situation (Cooperrider & Godwin, 2013).

Application

The members of the organization split into innovation teams to review the material (Cooperrider et al., 2008). These teams create timelines for implementation in the design elements, and the practical steps needed to implement them. The teams are reviewed for their innovative and creative expressions to ensure how they will succeed. The next step is to select the team leaders and other strong contributors for further training after the design step. Another team continues to use the appreciative approach for the organization.

The act of giving the implementation actions to the members of the organization is a bold and risky move. This technique of organizational change is considered a revolutionary method (Cooperrider & Sekerka, 2003). The transformative efforts of the organizational members will create networks and connections to bring new life by providing them the title to this organizational change.

A New Beginning

The second builder in Luke had a working structure. The ensuring crisis forced a change in the assumptions of the previous structure after the crisis. This crisis, like others, was the product of forced, unplanned organizational change.

This new beginning starts with wise planners as recommended in Scriptures experienced in Hope Theory and AI. These planners are aware that while the previous structure may have been stable, its foundation and location were not stable. A new structure requires a new foundation of organizational principles and a location sound enough for the foundation to restore Hope.

The use of AI and Hope theory to build a new foundation will reconstruct the assumption level of the organizational culture. The rock for the new structure is made of the transcendent goals provided by Hope theory

and AI and guided by Ludema et al. (1997) four qualities of hope. The combination of these two compatible theories will form a bond that can rebuild and renew the organization.

The path from Crisis to Hope has a priori reasoning older than the Scripture—embedded in us by our creator. The blueprints for restoring the spirituality of the organization begin with using the processes in Hope Theory and AI. The success of the organization will be possible when they have re-established Hope as part of its rebuilding process.

Note

1. Kotter's (2011) Change Principles are as follows:

    1. Establishing a sense of urgency: the crisis creates this urgency
    2. Form a powerful guiding coalition: working in groups to gain input
    3. Creating a vision: this is the core principle in AI for the Dream and Design step
    4. Communicating the vision cross reference with goals: the Dream step covers this.
    5. Empowering others to act on the vision: part of the Destiny step
    6. Planning for and creating short-term wins: the design process plans these small wins to include all employees
    7. Consolidating improvements and producing more change: part of the Destiny step
    8. Institutionalizing new approaches: part of the Destiny step with the entire workforce involved and agreeing to the improvements; they all have a stake in seeing it through.

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SECTION III

Personal Crisis and Leadership Development

CHAPTER 6

Examining Joseph's Four-Phase Model of Crisis Leadership and His Development as a Crisis Leader

Carl E. Morrow

Introduction

In 2 Timothy 3:1, Paul writes, "But understand this, that in the last days there will come times of difficulty" (English Standard Version). The word *difficulty* in this verse is the Greek term *chalepos*. It is an adjective referring to something that is hard to deal with, dangerous, or harsh ("G5467," 2019). Paul stated that these days shall come, and chalepos may accurately describe the times in which we are currently living.

In the third chapter of his second letter to Timothy, Paul refers to the persecutions and afflictions he endured in ministry and positions himself as a leader worthy of emulation when facing difficult times. Ultimately, Paul identifies the Scriptures as the source for equipping believers to live and to lead during perilous times (2 Tim. 3:16–17). His message is clear: leaders must be equipped to guide others during challenging times, and their preparation must be based on the Word of God.

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In some ways, the world is much more challenging to live in today than it has ever been before this. This is probably due to many different factors, including the increase of sin in the world and technological advances that result in consequences we have yet to understand. The world's increasing volatility provides the setting for the emergence and occurrence of more intense and frequent crises, resulting in the growing importance of effective crisis leadership. If Paul correctly asserted the Scriptures are necessary for developing leaders who can lead effectively in perilous times, then they should also be our guide for developing an understanding of effective crisis leadership.

Unfortunately, there is a gap in the religious and theological literature regarding Biblically based understandings of crisis leadership, crisis management, and related topics. However, the Bible includes many incidents that fit the definition of crisis. This chapter addresses this gap in the literature by examining one of the Biblical crisis incidents and extracting a model for crisis leadership. First, this chapter discusses definitions of crises. Next, the chapter shares a narrative of much of Joseph's life. A four-phase model of crisis leadership is posited based on Joseph's leadership of Egypt during the famine. The model is tested vis-à-vis the Sermon on the Mount. Finally, the chapter argues that the foundation of Joseph's successful leadership during a crisis is anchored in the crises Joseph experienced earlier in his life.

Definition of Crisis

In developing a Biblically based model of crisis leadership, the notion of crisis must first be defined. When attempting to define a crisis, scholars have developed multiple (and sometimes contradictory) conceptualizations of the construct (McKendree, 2011). They have described crises as both predictable and unpredictable, and as a threat and an opportunity (McKendree, 2011). Fearn-Banks asserted that a crisis involved a significant incident with the potential for a negative outcome (as noted in McKendree, 2011). Seeger defined a crisis as an overwhelmingly negative and unusual event that had significant potential for an adverse result (as noted in McKendree, 2011).

Heath's conceptualization of crises included the assumptions that they occurred suddenly, required immediate attention, impacted organizational performance, resulted in stress and uncertainty, increased in intensity, and threatened tangible and intangible (e.g., reputational) organizational assets

(as noted in McKendree, 2011). Oroszi (2018) posited that crises were significant concerning time-sensitivity, risk, and decision-making. Pearson and Clair referred to the low-probability and high-impact characteristics of crises, while James and Wooten noted the ambiguity of their emergence and resolution (as noted by Kahn, Barton, & Fellows, 2013). Walas-Trebacz and Ziarko defined crises as decisive moments that were difficult, unstable, and threatening (as noted by Czarnecki & Starosta, 2014).

Joseph's Model of Crisis Leadership

Many incidents in the Bible can be considered crises based on the definitions above, but perhaps none is as well-known as the famine that Egypt experienced in the book of Genesis. In ways, it was both predictable and unpredictable, and while it threatened the people and institutions of Egypt, it also provided substantial opportunities that Joseph maximized for the benefit of the country. This chapter proposes that a four-phase model of crisis leadership can be extracted by examining Joseph's actions before and during the famine: (a) forecasting, (b) preparation, (c) management, and (d) utilization. This chapter will detail the Biblical narrative of Joseph's life and the famine before explaining the four phases of the model.

The Narrative

The story of Joseph's life starts in Genesis 37. Jacob is living with his family in the land of Canaan, and most of his children have come of age. Joseph, his second youngest son, is 17 years old at this point. It is clear from the text that Jacob prefers Joseph to his brothers; consequently, his brothers hate him. The text also foreshadows that Joseph will become a person of influence. In Genesis 37, Joseph recounts two of his dreams to his family; both dreams seem to indicate the Joseph will become the leader of the family. Joseph's brothers react negatively to his dreams and develop a deep hatred for him. As a result, Joseph's brothers eventually sell Joseph into slavery. Joseph is transported into Egypt and begins serving Potiphar, one of the Pharaoh's officers.

Joseph's narrative continues in Genesis 39. He is now Potiphar's slave, but the Lord is with him, and he is successful in everything that he does. Potiphar recognizes that Joseph's success is because of the Lord, and eventually Potiphar places everything that he has under Joseph's leadership and management. Because of the Lord's favor on Joseph's life,

everything owned by Potiphar is blessed by the Lord. The text states that Potiphar's wife becomes interested in Joseph, and begins to pursue a sexual relationship with him. Joseph rejects her advances, Potiphar's wife accuses him of sexual assault, and Joseph is incarcerated.

Even in prison, the Lord is with Joseph and gives him favor in the sight of the chief jailor. The chief jailor places Joseph in a position of leadership and responsibility over the other prisoners. It is during this time that Joseph interprets the dreams of two of Pharaoh's servants, predicting that the chief cupbearer will return to serving Pharaoh and that the chief baker will be executed. When interpreting the chief butler's dream, Joseph appeals to him to bring his case up to Pharaoh when he returns to his service. As Joseph predicts, the chief butler is restored to his position and the chief baker is executed, but the chief butler forgets to present Joseph's case to Pharaoh.

Two years after interpreting the dreams of Pharaoh's servants, Pharaoh himself has two dreams. In the first dream, seven ugly and famished cows eat seven pleasant and fat cows. In the second dream, seven scorched and thin ears of corn eat seven fat and desirable ears of corn. Pharaoh is extremely troubled by his dreams, and he summons his magicians and wise men to interpret his dreams; they are, however, unable to do so. At this moment, the Pharaoh's chief butler remembers Joseph and tells Pharaoh about the Hebrew young man he met in prison who can interpret dreams.

Pharaoh summons Joseph from prison, who then readies himself, appears before Pharaoh, gives glory to God, and interprets Pharaoh's dreams. Based on the dreams, Joseph states that God has communicated to Pharaoh what will occur soon. Egypt is about to experience seven years of plenty followed by seven years of scarcity. The fact that God gave two different dreams to Pharaoh with the same interpretation emphasizes the certainty that the events will occur. Joseph then advises Pharaoh to hire a qualified person to implement a national economic policy that will cause Egypt to store up resources in the years of plenty so that the country will survive the years of scarcity. Pharaoh elevates Joseph to be the second most powerful official in Egypt so that he can implement the plan. During the seven years of plenty, Joseph stores up so much excess grain that it becomes impossible for him to account for the amount. When the years of famine arrive, Egypt is the only area in the region that has the resources to survive the scarcity. Joseph sells grain to the people in Egypt and everyone in the surrounding region.

Joseph's management of the famine continues in Genesis 47:13–26. The region suffers greatly because of the famine. Joseph first allows people to exchange grain for money. Once they run out of money, Joseph allows them to exchange livestock for money. Once the people have no more money or livestock, they approach Joseph with a proposition; they are willing to exchange their labor and their lands for grain. Because of this, Joseph acquires all of the lands in the surrounding region for Pharaoh. All of the people now serve Pharaoh except for the priests, since they already receive provision from Pharaoh. Joseph provides seed to the people and taxes what they produce at a rate of 20 percent. As a result, there is a significant increase in Egypt's wealth, size, and power.

The Model of Crisis Leadership

When Bible teachers use Joseph as a Biblical character, they typically focus on the visions of leadership he received from God when he was young, the years he spent as a slave and a prisoner after he was sold by his brothers, his promotion, and/or his interactions with his father and brothers once his contact with them is restored. Usually, though, little attention is paid to how Joseph led Egypt before and during the famine. However, Joseph's actions present a model of how a leader can perform before and during a crisis that will position their organization for optimal success during and following the crisis.

Joseph's model of crisis leadership has four phases: forecasting, preparation, management, and utilization. The first two phases (forecasting and preparation) take place before the crisis occurs, and the last two phases (management and utilization) take place after the crisis occurs. During the crisis forecasting phase, the leader determines the likelihood that a crisis can or will occur. During the crisis preparation phase, planning takes place to make ready for the crisis. During the crisis management phase, the plan designed during the preparation phase is implemented once the crisis occurs. During the crisis utilization phase, the leader uses the organization's level of readiness for dealing with the crisis as a source of learning, growth, and competitive advantage.

Crisis Forecasting

The first phase of Joseph's crisis leadership model is forecasting. During the forecasting phase, the leader must quantify the likelihood that a crisis can or will occur. Key to preparing for crises is knowing which crises to

prepare for, or simply acknowledging that crises are possible. In the text, crisis forecasting is seen when God presents two dreams to Pharaoh about the coming crisis. The inevitability of the coming crisis is underscored by the fact that God uses two different dreams to convey the same message. Joseph accurately communicates this urgency to Pharaoh, and Pharaoh accepts it as fact.

In this particular case, the fact that God forecasts the coming crisis means that there is a 100 percent chance that it will occur. In most cases, however, leaders are not able to predict the future occurrence of a crisis with the same amount of certainty with which an Omniscient, Omnipresent, and Omnipotent God can do so. Leaders, however, are still responsible for doing their due diligence to evaluate the likelihood that a crisis can or will occur and to determine the possible risk to the organization. If a leader fails to acknowledge the possible emergence or occurrence of crises, then it is doubtful that their followers will prioritize crisis preparation, and the organization will lack the readiness necessary when a crisis does occur.

Crisis Preparation

Once an organization has done its due diligence in estimating the likelihood of the occurrence of a crisis, it must then prepare for the crisis, which is the second phase of Joseph's crisis leadership model. In the text, we see three distinct actions relating to crisis preparation. First, the text tells us that Joseph presented Pharaoh with a plan. Once Joseph recounted the interpretation of Pharaoh's dreams, he advised Pharaoh to appoint someone to oversee the famine preparation efforts; this person would ensure that 20 percent of what was produced during the years of plenty would be saved for future use.

The second action related to crisis preparation was Pharaoh's reaction to Joseph's advice. The text tells us that Pharaoh reacted positively to what Joseph proposed by promoting and empowering him to lead the country in preparing for the coming crisis. By responding this way, Pharaoh underscored the importance of preparing for the impending crisis. By sending this message to his court, including the magicians and wise men (Gen. 41:8), Pharaoh would have played a critical role in establishing a culture that prioritized crisis preparation and risk management, perhaps throughout the entire country.

The third action related to crisis preparation in the text is the implementation of the crisis preparation plans before the crisis occurs. In Genesis 41:48–49, Joseph is seen storing food in the land of Egypt, including both

in the cities and in the fields surrounding the cities. It is noteworthy that no resistance to Joseph's leadership or the actions he took to store up grain is recorded in the text. This may be the result of Pharaoh's immediate strong endorsement of Joseph and his role in preparing Egypt for the impending famine.

Crisis Management

Once an organization has appropriately forecasted and prepared for a crisis, they are in a position to implement the crisis management plan when the crisis occurs; this is the third phase of Joseph's crisis leadership model. In Genesis 41:53–57, we see that the seven years of plenty have ended and the seven years of scarcity have begun, and the text states that there was bread in the land of Egypt. Joseph's crisis preparation has positioned Egypt for the famine. When the people of Egypt needed bread, Joseph was able to provide it to them. Even when people in that region of the world outside of Egypt needed bread, they were able to receive provision. Joseph's crisis leadership included implementing the steps necessary to protect Egypt during this tumultuous event.

Crisis Utilization

The fourth phase of Joseph's crisis leadership model is utilization. Crisis utilization involves capitalizing on a crisis to advance the purposes or goals of the organization. According to McKendree (2011), crises can provide opportunities for an organization to reflect, learn, and improve. Seeger posited that organizations could use crises to undergo renewal, which involves learning, ethical communication, prospective (as opposed to retrospective) visioning, and effective rhetoric (as noted by McKendree, 2011). Bechler argued that the corrective impacts of crises are an essential element of healthy organizations (as noted by McKendree, 2011).

In Genesis 47:13–26, we see Joseph using the famine as a way of gaining a significant advantage for Egypt. More specifically, Joseph's crisis leadership provided Egypt with a level of readiness for responding to the crisis, and this level of readiness provided a competitive advantage to the crown of Egypt. In a strictly business sense, competitive advantage refers to a firm's ability to produce more efficient or superior products or services when compared to those produced by its competitors. When a firm possesses a competitive advantage, it can compete successfully in the marketplace. When that competitive advantage is sustainable, a firm's competitors will be less likely to neutralize the firm's advantage ("Competitive Advantage," 2018).

While Joseph's example does not relate to the strictly business sense of competitive advantage, it is evident that Egypt's level of readiness in responding to the famine gave it a significant advantage in the region. As a result, Egypt's competitive advantage provided it with an opportunity to grow in wealth, size, and power. Initially, the people in Egypt and Canaan purchased corn from Joseph because of the famine. Eventually, their food supplies were exhausted, and they had no money (all of it went to Egypt for food), so they traded their livestock in exchange for food. When their food supplies were exhausted again, the people offered themselves (as servants) and their lands to Pharaoh in exchange for food. Joseph gave the people seed to sow on the lands now owned by Pharaoh and levied a 20 percent tax on everything that was produced. Because Egypt was ready for the famine and everyone else in the region had a negligible level of readiness at best, Joseph was able to gain an immediate advantage for Pharaoh and convert it to a sustainable advantage for the crown of Egypt.

Testing the Model: Matthew 7:24–27

One way of determining the usefulness of the four-phase model proposed in this chapter is by examining another crisis in the Bible vis-à-vis the model. Another well-known crisis in the Bible is the one predicted by Jesus near the conclusion of the Sermon on the Mount. In Matthew 7:24–27, Jesus states that anyone who hears and obeys His words will be like a wise man who built his house on a rock, while those who hear but do not obey are like a foolish man who built his house on sand.

The text in Luke 6:46–49 offers more details for the picture Jesus was painting for his audience. The man who built his house on rock had to dig deep in order to set his foundation in bedrock, while the foolish man opted to omit the foundation work when building his house. The actions of the two men led to predictable consequences. When the catastrophic storm (i.e., crisis) occurred, the house with its foundation in bedrock was able to survive the storm, while the house lacking a foundation was destroyed.

Examining this text through the lens of the proposed four-phase model yields useful insights. The first phase of the model is crisis forecasting, which is when the likelihood of the occurrence of a crisis is determined. Jesus is issuing a warning at the end of the Sermon on the Mount about an inevitable storm and is predicting negative consequences if His commands are not followed. A closer examination of the entire sermon reveals the existence of more warnings. For example, Jesus warns His disciples about the inevitability of persecution (Matt. 5:11), the dangers of losing their distinc-

tiveness in the world (Matt. 5:13), and the consequences of having a low standard of righteousness (Matt. 5:20). Jesus also cautions His disciples about the dangers of division (Matt. 5:22), lust (Matt. 5:27–30), and divorce (Matt. 5:31–32). These types of warnings exist throughout the entire sermon, with Jesus also detailing the consequences of ignoring His admonitions.

Regarding the Sermon on the Mount, the preparation, management, and utilization phases are the next logical steps and naturally emerge in the discussion. In the storm example, the preparation involves digging until bedrock anchors the foundation. During the body of the sermon, Jesus' commands not only forecast the crisis, but also tell us the work that needs to be done and how to determine when we are ready to withstand the crisis. For example, Jesus warns against doing good works for the sake of being seen by others in Matthew 6:1–4. The consequence of not addressing this issue is that we will not receive a reward from our Heavenly Father for the good works that we perform. Thus, we also know the preparation that we need to undergo in order to address this issue. Jesus commands us to do good works without drawing attention to ourselves. If we perform good works but still want to bring attention to ourselves, we know that we must repent and allow God to do a work in our hearts so that our motives are pure. We know that we are finally prepared when we are no longer driven to bring attention to the good works that we perform.

The model posits that crisis preparation must precede crisis management. Once the foundation is set in bedrock, a house can be built that will withstand the coming storm. Similarly, when God desires to elevate us to a high-profile position, we know we are trustworthy when we can manage our desire to bring attention to ourselves. Once we are able to manage the crisis, we can then utilize it as a source of learning, growth, and competitive advantage. In the storm example, the owner of the house that survived the storm is in a position to be used by God to assist the man who just lost his house and to be a testimony of the goodness of God. Once we can manage our desire to draw attention to ourselves, we will be motivated to use our position to bring glory to God and to serve others. Thus, it appears that the four-phase model proposed in this chapter may be applicable to other situations in the Bible as well.

Crisis Leadership Formation

When Joseph's life is examined, his success as a leader is undeniable. A question remains regarding how Joseph became a successful leader, particularly one who leads effectively in a crisis. This goes to a central question

in the world of leadership studies; are leaders born, or can they be taught? Was Joseph's success solely the result of a special endowment from God, or did other factors influence his development as a crisis leader? If other factors affected his development as a leader, what were these factors? Is it possible that the personal crises Joseph endured that resulted in him becoming a slave and a prisoner promoted his growth as a successful crisis leader? Can we look to similar factors when predicting the future success of leaders?

The text in Romans 5:3–5 may help in addressing this question. In it, Paul writes,

> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. (ESV)

While this passage is not thought of as being related to leadership, it does intersect with the notion of a crisis. The connection to a crisis is found in Paul's use of the word *suffering*. The Greek word is *thlipsis*, which refers to *oppression*, *tribulation*, or *pressure* ("G2347," 2019). Thus, Paul is offering insight for how we should respond when faced with oppressive and distressing situations, and how our response to crises affects what we can learn from them.

In this text, Paul posits that a Christian experiences a series of sequential events when facing a crisis. First, the crisis (suffering) produces *endurance* in the believer. The Greek word translated endurance is *hypomonē*, which refers to the characteristic of an individual who can face great trials and sufferings without being moved ("G5281," 2019). As a result, this endurance produces *character*. The word translated character is *dokimē*, which can refer to one of two meanings. Dokimē can refer to either the trial or test one is experiencing or to the character that has been proven in the trial and has demonstrated that it can pass the test. In the context of this periscope, dokimē refers more to the result of the trial (i.e., the proven character) since the suffering (thlipsis) refers to the process of the trial ("G1382," 2019). Paul's model for responding to crisis concludes by stating that character produces *hope*. The word translated hope is *elpis*, or a joyful and confident expectation ("G1680," 2019).

As was mentioned earlier, Paul's text for responding to crises is sequential, but its serial and progressive nature can pose a challenge to believers. The text implies that a believer must make the seemingly blind decision to

endure the challenge they are facing before they know how they are going to overcome the challenge. When the crisis occurs, the believer must trust the Lord and commit to the process before they know how they are going to navigate the situation successfully. Thus, the crisis and the endurance must come before the character and the hope, though we would be more comfortable if the character and hope came before the crisis and endurance.

In Joseph's case, the fact that his brothers sold him into slavery and he eventually became a prisoner represented his crises, and his decision to remain faithful to the Lord even as a slave and a prisoner produced his endurance. As he was enduring, though, he was learning how to be an effective leader and manager. He carried out his duties with such a high level of excellence that he was granted the responsibility to manage Potiphar's estate when he was a slave, and to oversee the other prisoners when he was incarcerated. Undoubtedly, while he was enduring, he was also developing a proven character. On the spiritual side, he remained faithful to the Lord. On the natural side, he was also learning how to manage human and financial resources and projects, and other skills critical to be a successful manager and leader.

This chapter posits that Joseph remembered what he learned as a slave and a prisoner when he was promoted by Pharaoh. The endurance that he developed anchored him as he led the country in preparing for the famine, and when the famine occurred. His proven character caused him to remain faithful to the Lord in his new position and provided him with the knowledge and insight needed to lead the people of Egypt. But Paul's text mentions that after the crisis occurs, endurance is developed, character is proven, and hope is the result. This chapter asserts that the hope Paul mentioned corresponds to the crisis utilization phase of Joseph's crisis leadership model. In other words, as Joseph was leading the country in the first three phases (forecasting, preparation, and management), at some point in the process he realized that the situation provided hope, not only to survive the famine, but to position Egypt to become larger, richer, and more powerful as a result of the famine.

Joseph would never have had the hope to utilize the famine as the source of a competitive advantage unless he had first developed proven character. He never would have developed proven character unless he had first developed endurance. And he never would have developed endurance if he had not been faced with a crisis in his personal life. The crises God allowed Joseph to endure served as the foundation of the successful crisis leader Joseph would eventually become.

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CHAPTER 7

Leadership in Crisis and Crisis in Leadership: A Courageous Follower's Perspective

Sarah Rolle

Introduction

In scholarly research, leadership in crisis takes on two perspectives. The first perspective addresses an activity or how leaders respond to moments of crises (Mabey & Morrell, 2011). The second perspective of leadership in crisis concerns occasions when leaders act like less than leaders resulting in a crisis due to either scandal or moral failure (Gwyther, 2015). This is better described as a crisis of leadership.

There has been previous research on leadership in crisis (Halverson, Murphy, & Riggio, 2004; Mabey & Morrell, 2011; Ulmer, 2012). Likewise, there has been considerable research on crisis in leadership (Cedrone, 2004; Gwyther, 2015). However, the research regarding followership in relation to crises is nearly nonexistent. So much focus has been on the leader during crisis events, yet, what are leaders without followers and what is the point of studying leadership in crisis without addressing the importance of followers during a crisis?

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The life of King David demonstrated both types of leadership in crisis. David also had a courageous follower in Nathan during David's crisis of leadership. 2 Samuel outlines part of David's reign. 2 Samuel 12 provides the narrative between David and Nathan. This chapter is useful because it provides perspective into Nathan's view of David's crisis of leadership. David's life demonstrated both leadership in crisis and crisis in leadership. The first part of this chapter examines David's leadership in crisis. The second part addresses David's crisis of leadership. Finally, this chapter presents Nathan as a courageous follower and provides modern leaders and followers with valuable lessons.

Leadership in Crisis: King David

There is more written about David than any other Old Testament king or leader (Cafferky, 2010). There are sixty-six chapters about King David in the Old Testament and fifty-nine references to King David in the New Testament (Lindsay, 2014). In contrast, there are only fourteen chapters on Abraham or Joseph, eleven chapters about Jacob, and ten chapters about Elijah in the Bible (Lindsay, 2014). With so much material to study and examine, King David's life is aptly suited for an investigation into leadership in crisis.

Hermann (1963) described organizational crisis as a time or event that "threatens high-priority values of the organization, presents a restricted amount of time in which a response can be made, and is unexpected or unanticipated by the organization" (p. 64). The three elements to this definition described David's ascension to the throne and rule of Israel. As David ascended to the throne, he was surrounded by internal conflict; from David's service to Saul and friendship with Jonathan to the war between the houses of David and Saul (2 Samuel 2:8–32). Also, King David's rule of Israel was marked by external conflicts, such as war with the Jebusites for control over Jerusalem (2 Samuel 5:6–16) to the wars with the Philistines, Moabites, Arameans, and Edomites (Samuel 8). King David was constantly faced with crises (Friedman, Lynch, & Birnbaum, 2014). After each crisis, King David was successful and loved by his followership. This is apparent as 2 Samuel 3:36 states, "all the people took note and were pleased; indeed, everything the king did pleased them" (NIV).

As a leader through military crises, King David was successful (Czovek, 2002; Soloveichik, 2017). Scholars have studied King David and found that he was effective during crises due to his traits (Czovek, 2002).

Cafferky (2010) argued that David was humble and caring. Further, King David was a skillful warrior capable of developing strong friendships while yielding political skill (Cafferky, 2010). David also understood the value of compassion (Friedman & Gerstein, 2017) and demonstrated determination (Czovek, 2002). Guedes (1993) found that David was charismatic and used his skills to unite a dispersed group of tribes into the nation of Israel. McConkie and Boss (2001) contended that David demonstrated a strong personality as a role model, was very influential, and acted as a change agent. King David utilized these traits throughout his life, including times of crises (Czovek, 2002).

Researchers have studied the traits needed by leaders to navigate a crisis successfully. Schoenberg (2005) argued that two essential attributes of leaders during a crisis event are authenticity and influence while Garcia (2006) emphasized that crisis leaders must be caring and act quickly. Prewitt and Weil (2014) found that leaders in crisis should be courageous, committed, focused, purpose-driven, and demonstrate visioning and planning. However, most research suggests that the necessary traits of a leader during a crisis vary and are based on a number of factors including the situation and type of crisis (Lawton, 2013; Schoenberg, 2005). Similarly, Madera and Smith (2009) concluded that even a leader's emotional reactions depend on the situational factors of the crisis. Therefore, David was likely successful during his periods of crisis because he was able to adapt to meet the needs of the crisis. This is demonstrated in the range of traits found by researchers. David was a valiant warrior but compassionate, and also violent but caring. Throughout David's life, he was a shepherd, warrior, musician, king, father, brother, son, poet, dancer, and others. All of David's life experiences and the ability to adapt proved to be a successful method at handling crisis events. Although King David was able to navigate crisis events, he was unable to negotiate his own crisis of leadership (2 Samuel 11–12).

Crisis in Leadership: King David

Crisis in leadership is best described as a moral crisis. A moral crisis is a subset of organizational crisis (Dubrovski, 2009). Often, individuals think of a crisis as an event that happens to a leader, but a moral crisis can be wholly caused by the leader (Taneja, Pryor, Sewell, & Recuero, 2014). Instances of moral crisis can damage or destroy an organization. Lee (2016) stated that "David's crisis [was] leading to great danger for the kingship" (p. 113).

King David's moral crisis is found in 2 Samuel 11. In this chapter, King David took a walk on his roof and observed Bathsheba bathing. King David sent a servant to inquire about her, and the servant reported that she was married to Uriah. David summoned her and slept with her. As a result, Bathsheba became pregnant. King David sent for Uriah to return from war and encouraged him to go home to his wife. However, Uriah refused to go home while his comrades were at war. Twice King David tried to send Uriah home, and twice Uriah refused. King David eventually sent Uriah back to the war with a note for the commanding officer, Joab, to put Uriah at the heaviest fighting so that he is killed. Joab did what King David asked, and Uriah was killed in battle. King David then married Bathsheba.

This tale is all too familiar in recent headlines with leader after leader falling prey to a crisis of leadership. These instances of moral failures by leaders have become so common that Ludwig and Longenecker (1993) have created a name for this phenomenon, the Bathsheba Syndrome, named after David's moral crisis. The Bathsheba Syndrome describes otherwise successful leaders who act immorally due to an array of reasons (Ludwig & Longenecker, 1993).

King David was not an immoral man. 1 Samuel 13:14 states that David was "a man after his (God's) own heart and appointed him ruler of his people" and Acts 13:22 says "I (God) have found David son of Jesse, a man after my own heart" (NIV). King David was still capable of this immoral act. Further, it was not just one immoral act but several. In this case, the cover-up was worse than the original crime. Several reasons contributed to King David's bad behavior. The first antecedent is the traditional role expectations in that David was expected as a king to be at war with his troops but remained at home causing a loss of focus (Ludwig & Longenecker, 1993). The second contributor is the result of success as Ludwig and Longenecker argued that leaders fail morally because of past success. This success often provides leaders with "privileged access" and "control of resources" leading to an ethical violation (Ludwig & Longenecker, 1993, pp. 268–269). Ruffner (2016) presented the third factor leading to David's moral crisis, which was isolation causing moral distancing. David separated himself from others, which allowed him to separate himself from the organization's mission and purpose causing him to inflate and act on his own desires (Ruffner, 2016).

However, these contributions to the crisis could have been avoided with the establishment of appropriate boundaries. There are several lessons

that modern leaders must learn in order to evade a moral crisis. The first protective layer is the continuation of a mission. The second strategy to avoid a crisis of leadership is to maintain focus. Finally, leaders must establish accountability.

First, modern leaders must continue a mission during times of peace and times of crisis. David was not tending to matters of state or war but rather was investing time and resources seeking after a married woman. During times of crisis, David provided a mission for his people (2 Samuel 5:1–3; 2 Samuel 5:6–10; 2 Samuel 5:17–21). However, during times of peace and stability in 2 Samuel, David was not focused on a mission (Ludwig & Longenecker, 1993). Further, those around David did not bother to provide either a mission or a vision. Visioning behavior is often regarded as a leadership trait (Kakabadse, Kakabadse, & Lee-Davies, 2005). However, effective followers will help their leader frame, articulate, and implement a vision. Manning and Robertson (2016) stated that "some most valued follower behaviours (sic) are not normally associated with follower roles, particularly vision" (p. 404). Manning and Robertson demonstrated the important role of followers in a leader's vision. David should have surrounded himself with followers that took an active role in tending to the vision of the organization. Modern leaders can learn from this cautionary tale and utilize followers in creating, crafting, and expressing the vision of the organization. This will cause followers to not merely be receptors or implementors but rather active participants in the vision. Kohles, Bligh, and Carsten (2012) found that two-way communication about the vision impacted how followers implemented the vision into their work. Therefore, the first strategy to avoid a crisis of leadership is to find exemplary followers who will help frame and work toward a vision.

Second, modern leaders must remain focused. As suggested, David lost focus. Therefore, leaders should protect themselves with focus-driven followers. Haddon, Loughlin, and McNally (2015) indicated that skills needed during times of crisis are different from those required in times of peace or stability. This shows that leaders must adapt their style depending on the circumstances. In this case, David was not able to successfully adapt his style from times of crisis to times of peace, leaving David unfocused and distracted. Further, his followers facilitated this chaos by capitulating to David's requests of fetching Bathsheba and killing Uriah. Courageous followers help maintain a leader's focus by being a responsible gatekeeper, buffering the leader, and acting on behalf of the leader in the leader and organization's best interest (Chaleff, 2009). Therefore, David could have

used courageous followers to navigate the transition between crisis and stability. Modern leaders can implement this strategy to ensure that success does not lead to their moral crisis.

The third strategy to avoid a crisis of leadership is to place checks on power. Throughout this narrative, it is apparent that others knew of David's bad behavior; the first person is Bathsheba being a party to the adultery and the second person is Joab being a party to the murder. David was permitted to wield power beyond the scope outlined in the Bible for leaders and was even aided or assisted by followers (Deuteronomy 17:14–20). This is a valuable lesson for modern leaders in that checks on power, and authority should not be avoided or viewed negatively but welcomed as a level of accountability.

The ultimate lesson from this passage is to place the right followers. Cowardly followers put in place to keep the leader accountable will capitulate or avoid while courageous followers will confront bad behavior (Chaleff, 1995). Further, courageous followers will help create and implement a vision while maintaining focus (Chaleff, 2009). This is observed in David's crisis of leadership as Nathan was the only actor to keep David accountable and challenge the bad behavior while providing focus and a vision of how to recover. Research has found that it is a leader's responsibility to keep followers accountable (Chughtai, 2016), yet this duty is reciprocal. Nathan's perspective as a courageous follower is valuable as it provides a framework for modern followers on how to address periods of crisis in leadership.

Follower's Perspective: Nathan

To stop reading at 2 Samuel 11 would only partially enhance the learning process regarding moral crisis events. 2 Samuel 12:1–14 depicts the rest of the story. Nathan, the prophet, was sent by the Lord to confront David's bad behavior. Nathan began with a tale about a rich man and a poor man. The rich man had many flocks, but the poor man had only one ewe lamb. The poor man loved the lamb like a daughter. The rich man had company and took the poor man's lamb to serve to the company for dinner. After the story, King David was furious at the injustice and declared that the rich man should die. Only then did Nathan reveal that David was the rich man. Nathan declared that God knew what David did and there would be severe consequences on David's house including the loss of his child and that someone else would sleep with his wives. David repented, and God spared his life, but this sin represented the beginning of the end for David and his household. Eventually, Bathsheba's child died, David's son raped David's daughter Tamar, and Absalom raised a revolt against his father.

Most of the research on this event involves David's sin or the genre of Nathan's story (Ciulla, 2018; Henson, 2017; Price, 2000; Ruffner 2016), but no found research has investigated Nathan's role as a follower in the leader's moral crisis. Nathan's interaction with David in this pericope serves to guide a follower's perspective when leadership is in crisis.

There is very little background information on Nathan. The Bible only mentions Nathan in three chapters, which are 2 Samuel 7, 2 Samuel 12, and 1 Kings 1. The first reference of Nathan is in 2 Samuel 7 where King David began a conversation with Nathan. From this passage, it is apparent that Nathan has the authority of a prophet (Lee, 2016) as 2 Samuel 7:2 refers to Nathan as "Nathan the prophet" (NIV). Nathan also acted as a follower as observed in 2 Samuel 7:3 as Nathan provided a response to King David as a subject or follower rather than a prophet. From the exchanges between the two men, it is apparent that Nathan was a follower of David who sought to provide good service. 2 Samuel 12 depicts Nathan as a courageous follower using certain strategies.

Courageous Followership

Chaleff (1995) posited the idea of courageous followership. Through this lens, followers do not exist to serve the leaders nor do leaders exist to serve the followers, but instead, both entities exist to serve a common purpose (Chaleff, 1995). This understanding is important as King David lived for a purpose or calling as first outlined in 1 Samuel 16:11–13. God specifically called David to kingship and was with him from the moment of anointing onward (1 Samuel 16:13). Likewise, Nathan served a common purpose or calling. In 2 Samuel 7 and 2 Samuel 12, God sent Nathan to David with a purpose. Both King David and Nathan served a common purpose.

Courageous followers also demonstrate several characteristics. The traits of a courageous follower are the courage to serve, the courage to assume responsibility, the courage to take moral action, the courage to challenge, and the courage to transform (Chaleff, 1995). All these behaviors work in concert to support the common purpose.

Serve

The courage to serve means that the follower is willing to take on extra work or assignments in order to assist (Dixon, 2008). Courageous followers use their strengths to support the leader in achieving a common purpose (Dixon, 2008). Nathan demonstrated this behavior throughout 2

Samuel 7, 2 Samuel 12, and 1 Kings 1. Nathan is called a prophet, yet the three passages depicted Nathan with a wide variety of roles such as advisor, counselor, courtier, (Huffmon, 2008), and messenger (Polzin, 1993). Nathan acted as an advisor to Bathsheba in 1 Kings 1. In fact, in 1 Kings 1:12a, Nathan states, "let me advise you" (NIV). Huffmon argued that Nathan acted as a counselor in 2 Samuel 7:1–3 as Nathan responded to King David's question without consulting God as a prophet but rather as providing personal guidance or encouragement. Yoon (2010) argued that Nathan acted as a courtier in 1 Kings 1:23–24 as Nathan bowed his face to the ground and addressed King David as "my lord the king" (NIV). Finally, Nathan acted as God's messenger as twice Nathan was sent by God to speak with David. Nathan took on additional roles in order to serve the common purpose.

Also, Chaleff (2009) argued that part of service is helping a leader manage a crisis. This could mean a renewed commitment to the common purpose or the relay of information (Chaleff, 2009). Nathan helped David through his moral crisis by staying committed to the common purpose. This is even while David was not committed to the common purpose. Nathan did not lose focus during this crisis. Further, Nathan not only relayed information but also used it in a way to bring about focus for David. Nathan had the courage to serve in the midst of a moral crisis caused by the leader.

Assume Responsibility

The courage to assume responsibility means that "courageous followers assume responsibility for themselves and the organization" (Dixon, 2008, p. 164). Courageous followers do not wait to be given authority but take the initiative to act and create opportunities that benefit the common purpose (Chaleff, 2009). This authority to act stems from their ownership of the common purpose (Dixon, 2008). Courageous followers also work to change the culture by changing the mindset of peers and leaders (Chaleff, 2009). Nathan's actions in 1 Kings 1 demonstrated the courage to assume responsibility. 1 Kings 1 describes the succession of kingship from David to Solomon. Nathan acted in the best interest of the line of succession upon hearing of dissent against King David. The passage does not indicate that God sent Nathan, but rather, the actions appear to be solely Nathans. Nathan took the initiative to act and created an opportunity for Solomon to become king. This ultimately proved to be an action in benefit of the

common purpose as 1 Kings 3 demonstrates that God was pleased with Solomon.

Nathan also had the courage to assume responsibility in 2 Samuel 12. God sent Nathan to speak with David; however, Nathan began the interaction with a story. 2 Samuel 12:1–6 describes a story of the rich man and the poor man; however, it is not until 2 Samuel 12:7 that Nathan begins to speak what the Lord commanded. This indicates that the story was Nathan's own construction (Bodner, 2001) used by Nathan to change David's mindset. Nathan did not provide any new information to David, but rather changed David's mindset through a story (Aragones, Gilboa, Postlewaite, & Schmeidler, 2014). Nathan assumed the responsibility to communicate with David in such a way as to be effective. Nathan assumed responsibility to promote the common purpose by his actions.

Moral Action

Chaleff (1995) originally intended for the dimension of the courage to take moral action to mean that the follower will leave the leader in extreme situations. However, this refers to only one act. Dixon and Westbrook (2003) extended Chaleff's original construct to include any moral act. Sekerka and Bagozzi (2007) defined this dimension of moral action as "the ability to use inner principles to do what is good for others, regardless of threat to self" (p. 135). Nathan demonstrated this dimension in 2 Samuel 12 when Nathan approached King David about his sin. Although Nathan was a prophet, there was still a power imbalance between himself and David (Bush, 2003). The power imbalance, coupled with the fact that David had a propensity to kill messengers (2 Samuel 1:15, 2 Samuel 4:12), would likely cause fear for any messenger with bad news. However, Nathan did what was best for David regardless of personal danger. This epitomizes the courage to take moral action.

Challenge

The courage to challenge means that a "courageous follower give voice to the discomfort they feel when the behaviors or policies of the leader or group are in conflict with their sense of what is right" (Dixon, 2008, p. 166). Courageous followers are willing to risk rejection or conflict and confront the emotional reactions that follow (Chaleff, 2009). Chaleff (2009) argued that courageous followers will provide feedback, even when

negative. Nathan did just that. Nathan challenged David's bad behavior and was willing to deal with the consequences. However, Nathan did so in a clever way with a story. 2 Samuel 12:7 depicts Nathan's seminal moment of challenge after David condemned the rich man—Nathan stated, "you are the man!" (NIV). Nathan adapted to David's emotional reactions, from anger to repentance, throughout the encounter. Nathan epitomized the challenge dimension, and he did so successfully to cause transformation.

Transformation

The courage to participate in transformation refers to the courageous follower's willingness to prepare and aid in change, no matter how difficult (Chaleff, 2009). Transformation often only occurs after the need is established due to a crisis; therefore, the courageous follower will serve as a catalyst for that change (Chaleff, 2009). Nathan demonstrated this dimension by not only challenging David but also by doing it in a way that would bring about transformation. Bizik (2008) stated that "a direct confrontation may have elicited David's anger at Nathan rather than at himself and may have resulted in David ignoring Nathan's message" (p. 33), therefore as a courageous follower, Nathan presented a challenge in a way that the leader was able to accept. It does little good to challenge bad behavior in an ineffective way. Nathan also remained with David to ensure repentance and the transformation of David's heart. Nathan participated in the transformation process and helped lead David to the point of correcting his behavior before God.

Nathan demonstrated the dimensions of courageous followership throughout his interactions with David in 2 Samuel. Further, 2 Samuel 12 provides a detailed look at how courageous followers will challenge bad behavior and participate in the transformation process. An examination of 2 Samuel 12 offers guidance and an example of how courageous followers should frame their exchange with leaders.

Lessons Learned

Chaleff (2008) argued that it takes more than the demonstration of the five dimensions of courageous followership to be effective, it also takes skill. From Nathan's example, there are several lessons for followers in terms of challenging leaders in moral crisis. These lessons include making the message matter, overcoming barriers to communication, periods of inactivity, knowledge of the leader, and being an external influence on self-efficacy through sensegiving.

Making the Message Matter

Nathan deliberately made the message matter throughout the entire narrative from the simple story he told at the beginning to the words of the Lord at the end. Nathan framed the conversation with David within the context of a story. Henson (2017) argued that Nathan used storytelling as an indirect way of confronting David. The parable disarmed David allowing David to hear rather than be self-protective and defensive (Bizik, 2008). This framework showed that Nathan understood his leader and knew how to communicate with David. The story was communicated in a way that made David feel safe (Lee, 2016) and created a certain response in David's mind (Bodner, 2001). Henson argued that the story was intended to create anger for the rich man, which is ultimately how David felt (2 Samuel 12:5–6). It was only after this moment when David condemned the rich man that Nathan revealed the true meaning of the story, which caused David to repent. Nathan connected David's value system to the injustice in the story while simultaneously creating empathy for the poor man (Henson, 2017). The story "enabled David to recognize the nature of his relationship with Bathsheba" (Bizik, 2008, p. 33).

Chaleff (2008) provided recommendations on how to address confrontation with a leader; however, ultimately, Chaleff argued that the most critical issue in this conversation is to "link the issue to the leader's values" (p. 83). "This is the only way to ensure that the follower will get the leader's attention and raise the prospects of favorable action" (Chaleff, 2008, p. 83). Nathan utilized this technique in his conversation with David in 2 Samuel 12. Courageous followers should imitate this example when challenging leaders.

Barriers to Communication

There are several barriers to communication including a frame of reference and status differences. A frame of reference refers to how an individual interprets a communication based on their experiences, thoughts, and feelings (Rogers, 1952). Nathan provided a mutually understood frame of reference for David through the use of a story. The story created a reference in David's mind to a judicial case. This is apparent from David's judicial ruling based on covenant law (2 Samuel 12:6; Bailey, 1990). Samuel created a story, which provided a coherent frame of reference to reveal David's sins accordingly. Further, this frame of reference assisted David in overcoming axiological blindness. Axiological blindness refers to

an individual who knows the truth, yet once commits an infraction, becomes blind to it (Rambu, 2015). As proffered earlier, Nathan was not revealing any new information but was merely framing it in a way that allowed David to understand and accept the truth of the bad behavior through a mutually understood framework. Based on Nathan's example, courageous followers should frame challenges in a way that leaders and peers can understand mutually.

The second barrier to communication is status differences. As discussed previously, there was a power imbalance between Nathan and David creating a status difference. Omura, Stone, and Levett-Jones (2017) demonstrated that upward communication within hierarchies could be difficult due to status differences. However, Nathan overcame the status differences by beginning the conversation with David in 2 Samuel 12 in an informal way. Nathan and David did not use titles throughout the passage, and the casual conversation between David and Nathan demonstrated a level of intimacy (Bodner, 2001). Nathan showed that courageous followers will overcome status differences in hierarchal organizational structures.

Inactivity/Activity

Another important lesson learned from Nathan as a courageous follower is that while David was inactive, Nathan was active (Bodner, 2001). This is observed in each instance in 2 Samuel 7, 2 Samuel 12, and 1 Kings 1. In 2 Samuel 7, David had just defeated his enemies and had time to admire his home and contemplate building a home for the ark of God when Nathan brought a message from God. Likewise, in 1 Kings 1, David was older and losing his kingdom when Nathan took steps to ensure the kingdom went to Solomon. In both instances, David was inactive, yet Nathan was active. However, the most poignant example is in 2 Samuel 11–12. 2 Samuel 11:1 begins "in the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army…. But David remained in Jerusalem" (NIV). The rest of chapter 11 discusses the sordid affair. It is in this period of inactivity that Nathan became active. David was not where he was supposed to be, with his focus on other issues besides the common purpose. Nathan, as a courageous follower, became active at this time. Nathan's example shows that courageous followers remain active and vigilant, even when leaders are inactive.

Know Your Leader

Previous research has focused on the leader's responsibility to build meaningful relationships with their followers (Koohang, Paliszkiewicz, & Goluchowski, 2017). However, Nathan demonstrated that the inverse is also true in that followers should build relationships with their leaders. Specifically, Nathan showed how well he knew his leader. Nathan created a story framed around injustice. Nathan knew David's background and David's passion for justice as is often referenced in the Psalms, especially Psalms 72. Further, the story was created to elicit a certain reaction. Not only did Nathan know David's passions and values so as to connect the story, but he also knew what type of reaction to expect, which was critical for the revelation of David's role in 2 Samuel 12:7. Nathan took the time to craft a story that prepared David to hear the truth. Nathan developed a relationship with David but also studied David in order to communicate best and serve him.

Self-Efficacy

Nathan addressed David's behavior by influencing his self-efficacy. Self-efficacy describes a person's self-perceived abilities to control their environment through expectations and outcomes (Bandura, 1977). During the episode in 2 Samuel 11, David demonstrated a strong level of self-efficacy. Until this point, David had been met with mostly success leading to a high level of efficacy expectations. Further, throughout the passage, David controlled his environment without challenge or dissent, which also influenced the level of self-efficacy. At the end of the chapter, David's behavior transformed from a servant of God to an adulterer and a murderer, all due to the fact that David believed he could control his environment. Rather than asking God where to go and what to do, as David traditionally did as exemplified in 2 Samuel 2:1, 2 Samuel 5:19, and 2 Samuel 5:24, David acted on his own accord doing and going where he deemed. David asserted control over his life and his surroundings rather than allowing God to control. Fan et al. (2012) found that self-efficacy is subject to external influences and is, therefore, changeable and flexible. Nathan acted as an external influence on David's self-efficacy by using sensegiving. Sensegiving "represents the process by which individuals perceive and ultimately organize complex information into a coherent narrative" (Acton, Foti, Lord, & Gladfelter, 2018, p. 9). Shamir and Eilam

(2005) found that the sensegiving process can be accomplished through a story. Nathan used a story to construct a reality for David in which David understood.

Courageous followers will be influenced by the leader, but likewise, influence the leader. Nathan's sensegiving impacted David in that David once again inquired of God as seen in 2 Samuel 21:1. Courageous followers not only know their leader but also impact their leader. When a leader's behavior needs to be influenced, courageous followers will find a way to impact that behavior as Nathan demonstrated in 2 Samuel 12 as an external influence on David's self-efficacy. Further, Nathan's actions reveal that followers use sensegiving as a tool to influence leaders.

Conclusion

Leadership in crisis and crisis in leadership are both significant phenomena to study. 2 Samuel produced the framework for understanding the necessary traits of leaders in crisis events. Also, 2 Samuel 11 demonstrated important lessons for modern leaders on how to avoid crises of leadership. However, one of the reasons leadership in crisis and crisis in leadership are so important is because they impact followers. Therefore, a follower's perspective is critical in crisis situations. Nathan provided this perspective in 2 Samuel 12. An examination of this passage yielded several lessons for modern leaders and followers. It also showed a courageous follower's reaction to crises events. Future research should investigate followership as a field in relation to organizational crises.

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SECTION IV

Courageous Leadership Through Crisis

CHAPTER 8

Esther and Mordecai: Emergent Team Leadership and Resilience in Crisis

Elizabeth K. Hunt

This chapter presents an exegetical analysis of the book of Esther, focusing on the characteristics and actions of Esther and Mordecai as they related to navigating the crisis of possible Jewish genocide in Susa. Using narrative analysis, the exegetical analysis shows evidence of specific characteristics and behaviors that support and exemplify resilience in the characters of Esther and Mordecai. Also, the analysis establishes the importance of relationship and spirituality in supporting resilience and the emergence of team leadership between Esther and Mordecai. In all, the chapter provides evidence that leaders during a crisis may benefit from team leadership that supports both individual and group resilience.

Introduction

Organizational leadership research covers a variety of areas of organizational life and experience. As the world continues to grow more complex with unprecedented change, increasing instances of natural disasters, and

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greater globalization, the ability of leaders to effectively navigate and manage crisis also increases in importance. While leadership research has amassed a large reservoir of literature on the characteristics, behaviors, and actions of a good leader, only a small portion of the literature reflects the characteristics and behaviors of a leader during a crisis. The following chapter seeks to establish the importance of resilience and team leadership in light of a crisis using the story contained in the book of Esther as an example.

The chapter reviews the definition of crisis, crisis leadership, and crisis management. In addition, a review of the literature on resilience as it applies to both individuals and groups provides evidence for the specific behaviors, characteristics, and systematic issues that either support or get in the way of resilience. The exegetical analysis of the book of Esther links back to the literature showing a strong connection between personal characteristics, relationships, and spirituality as components in a resilient response to a crisis. Also, the narrative analysis focuses particular attention on the relationships between the characters and the spirituality of the main characters, Esther and Mordecai.

Review of the Literature

The following literature review begins by exploring the definition of crisis. Defining what constitutes a crisis supports the discussion of leadership during a crisis, as some situations may be difficult, but not necessarily a crisis. Second, a discussion of leadership during a crisis provides a basic understanding of the characteristics and actions most practitioners and scholars espouse for leaders during a crisis. Finally, a review of resilience theory from both individual and group perspectives provides key actions and characteristics that support resiliency, which will be applied to the biblical text under analysis.

Defining Crisis and Crisis Leadership

In order to understand leadership during a crisis, a clear idea of what constitutes a crisis needs to be articulated. Many definitions of crises exist, but all the definitions include some element of uncertainty, urgency, and a level of disruption to ordinary routine. The following table outlines a few of the definitions of crises provided in the crisis literature (Table 8.1).

Table 8.1 Definitions of crisis

Author	*Definition*
Chabau (2010)	Crucial or decisive point or situation
King (2002)	Internal or external event that can significantly affect or end an organization
Massey and Larsen (2006)	Out of the ordinary disruption
Sapriel (2003)	"event, revelation, allegation, or set of circumstances which threatens the integrity, reputation, or survival of an individual or organization" (p. 348)
Sommer, Howell, and Hadley (2016)	Event or time of uncertainty, influenced by time urgency

Individual responses to a crisis vary. Chabau (2010) argued that a crisis creates a number of reactions in those experiencing the crisis including fear, a need and desire to eliminate the uncertainty, a desire to blame others, and a tendency to manipulate information to ease the fear and uncertainty. In short, the negatives of a person's character tend to rise to the surface during a crisis (Chabau, 2010).

The appropriate response to a crisis manages the uncertainty and mitigates the effects of the crisis (King, 2002). Crisis management includes directing both resources and activities in response to a crisis, which can be human-made or born of natural events (Jobidon et al., 2017, p. 63). In addition, crisis management tends to be systematic (King, 2002). The role of the leader in crisis management encompasses many critical functions and roles. During a crisis, the leader becomes a "repository" of fear reflecting all of the negative emotions of those they are leading, including fear, anger, grief, or resolve (Sapriel, 2003, p. 352). In many cases, a leader must possess the strength of character to express confidence they may not feel, holding both their vulnerability and their ability to see a clear vision in a state of tension (Anderson, 2018).

Crisis leadership requires leaders, in using their influence, to guide a systematic set of actions that take into account a comprehensive understanding of the situation (Chabau, 2010; Mitroff, 2001). As such, the leader during a crisis must assume and be responsible for many higher-order actions (Anderson, 2018). Leaders during crisis must possess the ability to influence and motivate others, show their responsibility for the outcome, direct shared vision and goals, adapt, and work to align resources

and goals (Anderson, 2018). Anderson (2018) argued that during a crisis, leadership often emerges as individuals and the organization attempt to meet the challenges and uncertainties of the crisis.

Wooten and Hayes James (2008) argued for three separate parts of crisis, pre-crisis, crisis, and post-crisis. Pre-crisis requires leaders to engage in sense-making, perspective taking, issue selling, organizational agility, and creativity (Wooten & Hayes James, 2008). The actual crisis requires leaders to engage in decision-making under pressure, effective communication, and risk-taking (Wooten & Hayes James, 2008). Finally, post-crisis requires leaders to show resilience, act with integrity, and learn from the crisis (Wooten & Hayes James, 2008).

A number of scholars and practitioners have articulated the actions and characteristics leaders need to ensure successful crisis management. Jaques (2012) indicated that leaders must encourage a proactive crisis culture, ensure standards and processes, set an example, address risks, encourage upward communication, build relationships, be ready to deal with the media, and encourage learning. Tichy and Bennis (2008) indicated that leaders need to be prepared, make the call, execute the plan, and learn from the crisis. Boin, Kuipers, and Overdijk (2013) suggested that effective crisis management requires making things happen, getting the job done, and fulfilling a "symbolic need for direction" (p. 81). Wood (2013) stressed doing the right thing, remaining poised, being bold, and celebrating the victory. Anderson (2018) denoted balancing expertise and analysis with intuition, levering experience, decision-making, and collaboration, appreciating the urgency and acting decisively, and collaborating with other networks. Prewitt and Weil (2014) articulated three components including leading from the front, focusing on core purposes, and building a team. Stern (2013) identified five key challenges to crisis management including sense-making, decision-making, meaning-making, terminating the crisis, learning, and preparing for a future crisis.

Parmenter (2010) described particular leadership characteristics and attributes that assist in crisis management including respect, flexibility, humor, loyalty, leading from the front, communicating, seeing the future, developing trust, embodying values, and serving. Similarly, Osler (2011) indicated that leaders should be calm, show care, communicate, set priorities, reassure customers, and focus on action. In sum, both practitioners and scholars argue for leaders to help assist in the process of managing substantial stress, providing direction, and creating a sense of purpose within the crisis.

King (2002) argued for the use of teams for crisis management, indicating that in many cases the knowledge and abilities of each team member may influence the outcome of the crisis. Similarly, Anderson (2018) argued that leaders cope with a substantial amount of stress as they adapt to the uncertainty and attempt to ground action in values. Successful leaders manage this stress successfully by drawing upon their community for support (Anderson, 2018). Jobidon et al. (2017) argued that during crisis role variability within crisis management teams allows for flexibility and adaptability, providing a nimbler response to crisis. Team adaptability or self-organization allows a team to change its structure as needed to better respond to changes and crises (Jobidon et al., 2017). The adaptability allows for leadership to emerge, ebb, and flow within a group over time, providing fluidity to reconfigure as needed, enhancing their resiliency (Jobidon et al., 2017; Kielkowski, 2013). Moreover, creating resilient communities and organizations represents a crucial role of leaders in crisis (Kielkowski, 2013).

Resilience Theory

Similar to the concept of crisis, resilience has been conceptualized in many ways. The American Psychological Association defined resilience as a "process of adapting well in [the] face of adversity, trauma, tragedy, threats or even significant sources of stress" (cited in Southwick, Bonanno, Masten, Panter-Brick, & Yehuda, 2014, p. 2). Resilience encompasses an ability to persevere, bounce back, absorb stress, cope, and respond both with well-practiced responses and creative possibilities (Lengnick-Hall, Beck, & Lengnick-Hall, 2011; Somers, 2009; Sommer et al., 2016).

van Breda (2001) indicated two types of adversity, chronic and acute. Chronic adversity requires individuals to develop resilience during the adversity (van Breda, 2001). Acute adversity engages resilience development following adversity in a more reflective manner (van Breda, 2001). Similarly, Somers (2009) differentiates between passive and active resilience. Passive resilience exemplifies the ability of an individual or organization to bounce back from adversity (Somers, 2009). Active resilience refers to an active effort to become more agile and able to cope with adversity (Somers, 2009). Yates, Tyrell, and Masten (2015) also addressed adversity and competence concerning resilience, indicating that competence relates to an individual or group's ability to adapt to adversity or negative contexts. Competence includes vulnerability, protective factors, and sensitivity

to context (Yates et al., 2015). Vulnerability tends to increase the negative effects of adversity (Yates et al., 2015). Protective factors mitigate adversity and risk (Yates et al., 2015). Finally, sensitivity to context may serve as a source of vulnerability or protection depending upon the context (Yates et al., 2015). As such, risk factors include those that increase vulnerability and resource factors are those that increase resilience in the face of adversity (Yates et al., 2015).

As a result of the evolution of resilience theory conceptualization, Richardson (2002) articulated resilience theory as motivational forces within people that moves them to seek out knowledge, self-efficacy, and altruism from a foundational spiritual force. Richardson (2002) outlined three waves of research and theory development for resilience theory, the first of which described the characteristics of a resilient person (Richardson, 2002). Similarly, van Breda (2001) listed characteristics such as hardiness, sense of coherence, self-efficacy, grit, intelligence, problem-solving, emotional regulation, motivation to succeed, and faith and hope. Werner and Smith indicated resiliency traits such as problem-solving, favorable perceptions, positive reinforcement, and strong faith (as cited in Lengnick-Hall et al., (2011)). Similarly, Norris, Stevens, Pfefferbaum, Wyche, and Pfefferbaum (2008) outlined resilience as a set of capabilities including economic, social, informational, and community. Finally, Southwick et al. (2014) argued that resilience results from a combination of biological, psychological, social, and cultural influences.

The notion of multiple influences on resilience led to the second wave of resilience conceptualization outlined by Richardson (2002), which articulated resilience as a process. Norris et al. (2008) argued that resilience represents a process of adaptation that links an individual's ability to adapt using a positive response toward a disturbance. Sommer et al. (2016) argued for a state-like conceptualization of resilience. A state-like conceptualization takes into account that resilience may be developed during a crisis, and provides an avenue by which the influences of emotional, cognitive, social, and instrumental capacities can be viewed. Similarly, Yates et al. (2015) indicated that resilience could be seen as a developmental process or capacity of a dynamic system to successfully adapt.

The concept of dynamic systems led to the third wave of resilience theory conceptualization, which articulates resilience as a "multidisciplinary identification of motivational forces within individuals and groups and the creation of experiences that foster the activation of these forces" (Richardson, 2002, p. 308). The last wave of development opened the

door for scholars to begin to investigate the reciprocal process of resilience as a dynamic process within organizations. Also, this dynamic process better represents the movement back and forth between individuals within an organization as they navigate a crisis.

Ungar (2012) differentiated between agency and structure in resilience, citing agency as the power individuals have over their lives and the world, and structure as the systems that influence individual choice. Resilience emerges as a result of a dynamic system that includes both individual, others, and situational contingencies (Yates et al., 2015). Within individuals, resilience expresses itself from cognitive, behavioral, and contextual factors (Lengnick-Hall et al., 2011). Cognitive factors include understanding purpose, values and vision, and the ability to make collective sense of the crisis (Lengnick-Hall et al., 2011). Behavioral factors include resourcefulness, counterintuitive agility, habits, and preparedness (Lengnick-Hall et al., 2011). Finally, contextual factors include psychological safety, social capital, diffused power, and access to resources (Lengnick-Hall et al., 2011). Yates et al. (2015) argued that resilience is grounded in relational systems and the interactions the individual has before, during, and after the crisis. van Breda (2001) stressed the relationship component of resilience, citing the importance of the interdependence between people and their environment, which includes their spirituality, their social relationships, and their ability to work with others.

Organizational resilience represents a blending of individual behaviors, perspectives, and interactions (Sommer et al., 2016). Organizational resilience relates to both individual and organizational responses to a crisis (Bhamra, Dani, & Burnard, 2011) and, as such, intertwines individual knowledge, skills, and abilities with organizational routines and processes (Lengnick-Hall et al., 2011). From an organizational perspective, resilience requires readiness or preparedness, adaptive response, and recovery and adjustment (Bhamra et al., 2011).

Exegetical Analysis

The following exegetical analysis uses narrative analysis to uncover the nuances of both plot and characterization within the book of Esther as they relate to resilience and team leadership during a crisis. Narrative analysis provides a way for the exegete to take the artistic expression of a prose story and uncover the deeper meaning behind elements of the narrative such as plot and characterization (Osbourne, 1991). Most often, the plot

focuses on a sequence of events that follow a cause-effect order and pit good against evil (Osbourne, 1991). Characterization, most often, focuses on how the author developed individual actors in the narrative from the point of physical, social, ability, psychological, or moral capacities or characteristics (Osbourne, 1991).

The following discussion presents an exegetical analysis of the book of Esther. First, a discussion of the historical background and intent of the text provides some understanding of how the text represents a discussion of leadership during a crisis. Next, the exegetical analysis provides a discussion of the character of Esther and Mordecai, and an overview of their actions in each chapter of the book, linking these actions back to the literature presented on leadership during a crisis.

Esther: Historical Background

The book of Esther represents Persian storytelling (Berlin, 2001), using historical support within a wisdom tale (Moore, 1971). The story told as a wisdom tale explains the seeming absence of God or mention of God within the text (Friedman & Friedman, 2012; Moore, 1971). The story presents a historical justification for the Jewish festival of Purim within the context of an attempt at Jewish genocide (Gordis, 1981; Moore, 1971). Written in poetic prose fashion and told in Hebrew, the story emphasizes plot over the deep development of the characters, giving attention to the building suspense (Moore, 1971). Since the author emphasized plot and action, the deep understanding of the motivations and deep character of each actor are shallower in nature (Moore, 1971). However, the actions taken by each character provides some insight into both motivation and character as they navigate the crisis present in the text.

Throughout history, the story of Esther has instigated much discussion about its historicity and inclusion in the canon. Many inconsistencies arise when looking at the text, including the absence of any direct mention of God, the lack of prominent Jewish historical figures, the lack of specific religious ideas, and the notion that Esther does not model being a good Jewess (Drucker, 1914; Moore, 1971). Moore (1971) argued that the story might represent a combination of three different stories and be either fact, fiction, or a combination of the two. The absence of direct mention of God may reflect the author's intention to show that often there are no apparent signs of God at work in life or crisis, but His purpose and guidance persist (McConville, 1985). Regardless of the origin and

historicity of Esther, the story represents a story of leaders facing a crisis and delineates the actions they took in response to that crisis providing the reader with some possible insights into better understanding the role of leadership in crisis.

Esther Chosen Queen (Esther 2:1–18)

The reader first encounters the characters of Mordecai and Esther in the second chapter (Esther 2:5–10), as the author relates how Esther came to be chosen queen after Queen Vashti is put aside (Esther 1). As the reader encounters Mordecai and Esther, the author presents a character representation of each. The reader learns that Esther's real name is Hadassah, she is a Jew, an orphan, beautiful, possesses wisdom and virtue, and honors her adopted father Mordecai (Henry, 2008). The author does not indicate that Esther wanted to be queen, only that her person and character made her uniquely qualified to be queen (Esther 2:7, 9, 15, 17; McConville, 1985). Mordecai's character does not receive as much attention at this point. However, the reader learns that he adopted Esther, his niece, as his own and cautions her to remain silent about her ethnicity as a Jew (Henry, 2008).

As the story unfolds, the reader learns that everyone that met Esther liked her, which implies that she had assimilated to the Persian ways (Esther 2:15; Moore, 1971). Not only had Esther taken a Persian name, but she also acted like a Persian (Moore, 1971). In reality, Judaism's survival depended upon the ability of the Jews to adopt pagan ideas and ways for their purposes (Moore, 1971). However, while the Jews regularly engaged in acculturation, their assimilation is always accompanied by a recognition that the Jews were a different group of people (Gordis, 1981). In all, the first section of chapter two provides the reader with evidence both of Esther's assimilation as a Jew living in a foreign land and her unique qualifications to be queen. The story remains at this point in a pre-crisis stage (Wooten & Hayes James, 2008).

Mordecai Discovers a Plot (Esther 2:19–23)

The second part of chapter two tells the reader of how Mordecai, as a gatekeeper came upon a plot to harm King Xerxes. The reader cannot be sure if Mordecai's role as gatekeeper was one he held before Esther's marriage to the king or if Esther had a hand in obtaining the position for

Mordecai (Henry, 2008). Regardless, Esther, who was queen, deferred to Mordecai's request to provide the king with information about the plot to harm the king, which evidenced her continued humble deference to Mordecai and his wisdom (Henry, 2008). Mordecai's actions exemplified those of a good subject as he seeks to warn the king (Henry, 2008). Taken as a whole, this section of chapter two provides the reader with an understanding of the relationship between Esther and Mordecai, establishing that the relationship was intense and filled with respect, a key component for resilience (Lengnick-Hall et al., 2011; Norris et al., 2008; van Breda, 2001; Yates et al., 2015). Similar to the previous section, the story remains in a pre-crisis state (Wooten & Hayes James, 2008).

Haman Plots Against the Jews (Esther 3:1–15)

Chapter three presents an additional insight into the character and actions of Mordecai. In his refusal to bow to Haman, Mordecai justified his response by indicating that he cannot bow because he is a Jew, representing a religiously pious response that honored God (Henry, 2008). The reasons why this would be considered religiously pious may seem less clear, as Mordecai did show deference to King Xerxes (Pierce, 1992). However, Mordecai's deference to King Xerxes may have stemmed from respect rather than religious piousness (Pierce, 1992).

Haman reacted to Mordecai's snub as a personal affront, but rather than seeking retribution from Mordecai himself; Haman sought to destroy all of Mordecai's people. King Xerxes's response to Haman's request exemplified his character of inattention, as he asks little of why Haman would seek the destruction of an entire group of people (Henry, 2008). In essence, the reader encounters Mordecai's character of principled action juxtaposed against both Haman and King Xerxes selfish, arrogant, and unthoughtful actions.

Esther 3:15 indicates the all of Susa entered into a state of confusion following the announcement of the edict against the Jews. The confusion stems from, first, the fact that the Jews had not committed any crime other than being different, and, second, from misunderstanding justice and compassion concerning the edict (Henry, 2008). Interestingly, the edict was given on the 13th day of the first month and would be executed on the 13th day of the last month (Esther 3:12–13). Mordecai and Esther had exactly 11 months to find a solution to the crisis at hand, which some may argue, came to be as a result of Mordecai's principled action in

defiance of Haman. In this section, the pre-crisis has ended, and the crisis is at hand, putting Mordecai and Esther in the midst of making decisions and taking risks (Wooten & Hayes James, 2008).

Esther Agrees to Help (Esther 4:1–17)

Chapter four provides the reader with insight into how both Mordecai and Esther navigated the news of the crisis at hand. Also, the reader finally sees a distinct passing of the torch from Mordecai to Esther. The chapter begins by portraying the utter devastation that Mordecai felt in response to the edict (Esther 4:1–5). Henry (2008) argued that Mordecai's response may be twofold: he is both proclaiming that he is a Jew and is troubled because the edict resulted from his actions.

When Esther heard of Mordecai's response, she was immediately distressed (Esther 4:4). Her immediate response moved her to send clothes to Mordecai. Whether her motives rested in attempting to ignore the impact of the issue or for her deference for Mordecai, the reader cannot be sure (Henry, 2008; McConville, 1985). Regardless, the reader understands that whatever affects Mordecai directly affects Esther. The relationship between Mordecai and Esther remained strong.

The story unfolds with a back-and-forth conversation where Mordecai attempts to convince Esther of her need to act on behalf of the Jews and seek an audience with the king (Esther 4:5–17). Esther and Mordecai are in the crisis processes of decision-making and communicating (Wooten & Hayes James, 2008). Esther initially responded that going to the king unsummoned will put her life in danger, as it is both against the law and she has not been summoned to the king in a month (Esther 4:9–11; Henry, 2008). Mordecai responded that whether she goes or does not, she risks her safety (Esther 4:13–14). Pierce (1992) argued that Mordecai's argument here represents a threat to Esther. However, it is more likely that Mordecai's persuasion stemmed from what he knew to be true about both the situation and her role in a position of influence (Henry, 2008; McConville, 1985). As noted previously, while the author never mentions God, the characters in the story alluded to God on many occasions, including here when Mordecai discussed Esther's father's house (Henry, 2008; McConville, 1985).

Esther begins to assert herself as a leader near the end of this section when she told Mordecai that the Jews of Susa needed to fast on her behalf (Esther 4:15–17). In essence, she directed Mordecai to have all Jews seek God through the corporate use of fasting (Henry, 2008). Also, Esther's

response indicated that her spiritual conflict required a spiritual response (McConville, 1985). Her words, "and if I perish, I perish" (v. 16) do not represent resignation, but rather a determination and resolve to meet the challenge of the current crisis (McConville, 1985). She exemplified risk-taking as a way to manage a crisis (Wooten & Hayes James, 2008). Esther also exemplified several things related to resilience at this point, including seeking knowledge, self-efficacy, and altruism (Richardson, 2002), which she sought by bolstering herself through a spiritual connection to God. Esther bolstered her action through her spirituality, her social relationships, and her willingness to work with others (Lengnick-Hall et al., 2011; Norris et al., 2008; van Breda, 2001; Yates et al., 2015).

Esther's Banquet (Esther 5:1–8)

The first section of chapter five presents the reader with details concerning how Esther first approached the king and her initial tactics in securing the king's favor. To begin, Esther prepared both spiritually through fasting (Esther 4:15–16) and physically, by putting on her royal robes (Esther 5:1; Moore, 1971). The phrase "put on her royal robes" (Esther 5:1), indicates that she put on royalty (McConville, 1985). In essence, Esther possessed the quality of being royal and a queen, which conveys an understanding that her character possessed some amount of influence (McConville, 1985).

Esther knew that King Xerxes possessed a fickleness of heart (McConville, 1985). As such, she ensured his favor over time, hence multiple banquets (McConville, 1985). The first banquet represented a meal in honor of King Xerxes (Esther 5:4); the second banquet represented a meal in honor of both King Xerxes and Haman (Esther 5:8; McConville, 1985). What may initially be seen as cowardice and an inability to face her fate represents a carefully laid plan to ensure that King Xerxes learns the true nature of Haman who has played on the king's weaknesses. Esther's tactical response indicates a nuanced understanding of the complex nature of the crisis and an ability to use her influence as a queen to mitigate the outcome (Chabau, 2010; Mitroff, 2001).

Haman's Plot to Kill Mordecai (Esther 5:9–14)

Little in this section supports the growth of the characters of Mordecai and Esther. Nor does the narrative speak specifically of actions taken by Mordecai and Esther in response to the crisis. However, the author

presents information about the character of Haman that helps to understand the tactics Esther used to ensure moving out of the crisis successfully.

Haman once again saw that Mordecai refused to bow to him. Haman responded again to the personal affront with anger, seeking to have Mordecai hung. Within the narrative, the reader sees that Haman's arrogance and puffed up pride moved him to seek Mordecai's demise, as he cited what he believes might be Queen Esther's regard for him (Esther 5:12). Again, Haman's character clearly was shown in stark contrast to that of both Mordecai and Esther, who have to this point acted on principle and on behalf of others, indicating a firm spiritual foundation, a strong relational emphasis, and altruism toward others (Richardson, 2002; van Breda, 2001; Yates et al., 2015).

Mordecai Is Honored (Esther 6:1–13)

Chapter six begins with what the reader can only assume might be God's hand which moves King Xerxes to revisit the good deed Mordecai did earlier in the story. As King Xerxes reviewed the book of good deeds in the middle of the night, he stumbled across Mordecai's story and came to believe that something should be done for him. Opportunity, or perhaps more accurately God's hand, brought Haman to the court and provided King Xerxes with a person to ask how to reward "the man whom the king delights to honor" (Esther 6:6). Of course, Haman assumed that the king referred to him and responded with how he wished to be treated (Esther 6:7–9). Haman's response, once again showed the height of Haman's arrogance and pride, as what he suggested would be equivalent to the honor shown to a king (McConville, 1985). Interestingly, Mordecai immediately returned to his post at the gates of the court following the ostentatious showing of honor, which attested to Mordecai's humility and sense of place (Henry, 2008). Again, Mordecai's character is juxtaposed against that of Haman, and Haman falls short.

Esther Reveals Haman's Plot (Esther 7:1–6)

The pace of the narrative intensifies at this point, as Esther opened this section of the narrative with the announcement that she is a Jew (Esther 7:3–4). This represents the climax of the story, the height of the crisis (Osbourne, 1991; Wooten & Hayes James, 2008). Esther further indicated that her people had done nothing wrong other than to be "sold" into

destruction (Esther 7:4), and had they only been sent into slavery she would have remained silent. However, Esther indicated that the mastermind behind the genocide attempted to mar King Xerxes reign, so she must speak out (Esther 7:3–4; Ellicott, 1905; McConville, 1985). Far more than the attack against the Jews, the attack against the king's reign and person moved King Xerxes to anger (Esther 7:6–7; McConville, 1985).

Seemingly vengeful, it behooves the reader to remember the author never portrayed Esther as a model of piety (McConville, 1985). Rather her actions reflected a logical response to the crisis at hand (McConville, 1985). Esther exemplified a person exhibiting resilience by acting with courage backed by the use of resources available at the time (Anderson, 2018; Lengnick-Hall et al., 2011; McConville, 1985).

Haman Is Hanged (7:7–10)

The end of chapter seven narrates King Xerxes's response to Esther's proclamation and his subsequent actions, which included hanging Haman on the gallows originally meant for Mordecai. The king's response, which may initially be confused with concern for the Jewish people, really reflected the king's character in that he is more concerned with Haman's abuse of his role and attempt to siphon his power (McConville, 1985). Esther seemed to realize that while she could live with this king, she could not trust this king (McConville, 1985). Again, her actions indicated a systemic understanding of the context and situation in which she and the Jewish people found themselves, another key to crisis management and resilience (Chabau, 2010; Mitroff, 2001; Yates et al., 2015).

Esther Saves the Jews (8:1–16)

Chapter eight brings the narrative back to the plight of the Jewish people, who despite the demise of Haman remain in danger (Esther 8:3). The scene opens with the king recognizing Mordecai's connection to Esther and providing him with his ring, signifying a transfer of power to Mordecai. Esther then pleads with the king to reverse the plan Haman set in motion to exterminate the Jews (Esther 8:3–6). Interestingly, Esther brought Mordecai to this meeting with the king. McConville (1985) argued that Mordecai's presence emphasized the relationship between Mordecai and Esther, as they now represent a team (Anderson, 2018; Jobidon et al., 2017; King, 2002). Also, Mordecai's character and qualities are presented

as honorable, motivating the king to trust him and the community at Susa to uphold his character (Henry, 2008; McConville, 1985).

Esther and Mordecai sought to have the original edict revoked. Besides, the king allowed the Jews to take up arms against those who would take up arms against them (Esther 8: 9–12). The turn of events seems to paint Esther and Mordecai as vengeful and unmerciful; however, the request more than likely was defensive (McConville, 1985). A key component of both crisis management and resilience includes planning for the future, learning from the crisis, and putting measures in place to keep a similar crisis from happening (Jaques, 2012; Stern, 2013; Tichy & Bennis, 2008; Wooten & Hayes James, 2008). Mordecai and Esther's actions exemplify those of leaders in a crisis who actively prepare for the future and put measures in place to ensure a similar crisis does not occur. In essence, both Esther and Mordecai engaged in active resilience or an effort to become more agile and able to cope with adversity in the future (Somers, 2009).

The Jews Destroy Their Enemies (9–10)

Chapter nine relays the final turning of the tides for the Jewish people in Susa. The story has essentially moved into a post-crisis state (Wooten & Hayes James, 2008). The events helped to establish the Jewish tradition of Purim as a remembrance of the events in Susa. In addition, the ending of the story highlighted both Mordecai and Esther's power and co-leadership (Esther 9:4, 20, 29–32). The story ends with a strong sense that both Esther and Mordecai have weathered the crisis well by adapting, by engaging principled action and relying on positive personal characteristics, by working together, by emphasizing their relationship and their social connections both as Jews and within the king's court, by engaging their spirituality and altruistic nature, and by actively engaging in resilience strategies on an individual and group level (Lengnick-Hall et al., 2011; Norris et al., 2008; Richardson, 2002; Somers, 2009; Sommers et al., 2016; van Breda, 2001; Yates et al., 2015).

Discussion

Based on the provided definitions of crisis as a man-made or natural event that contains elements of uncertainty, urgency, and disruption (Chabau, 2010; King, 2002; Massey & Larsen, 2006; Sapriel, 2003; Sommer et al., 2016), the situation described in Esther constitutes a crisis. The narrative

surrounding the crisis included elements of chronic adversity, or that which required Esther and Mordecai to develop resilience during the crisis, and acute adversity, which required the characters to continue to develop resilience in light of the crisis events (van Breda, 2001). Esther and Mordecai weathered a genuine crisis that included both chronic and acute adversity.

Taken as a whole, the story of Esther presented a compelling argument for leaders in crisis to engage in resilience behaviors and rely on specific personal characteristics that support resilience. In addition, the narrative analysis uncovered the necessity of role variability and emergent leadership as Esther and Mordecai navigated the crisis. Table 8.2 reviews the progression of resilience characteristics and behaviors, the emergence of leadership, and the role variability evident in the characters of Esther and Mordecai.

Table 8.2 Emergent leadership and resilience in Ester

Text	*Significance*
Esther 2:1–18	The author introduces Esther's character as a Jewess in a foreign land. She is presented as wise and virtuous; deserving of honor and regard
Esther 2:19–23	The author indicates the closeness of the relationship between Mordecai and Esther, highlighting the respect Esther has for Mordecai
Esther 3:1–15	The author introduces Mordecai's character, which is presented as principled in juxtaposition to that of Haman and King Xerxes, who are selfish, arrogant, and hungry for power
Esther 4:1–17	Esther emerges as a leader, showing resilience born out of social relationships, spirituality, and the ability to work with others
Esther 5:1–8	Esther responds to the crisis with a tactical response, showing her understanding of the complexity of the situation and her willingness to exert her own personal influence
Esther 5:9–14	The author, once again, presents Haman's character in contrast to Mordecai and Esther, indicating the strength of their character
Esther 6:1–13	The author juxtaposes Mordecai's character with that of Haman, once again showing the superiority of Mordecai's character
Esther 7:1–6	Esther uses logic, resourcefulness, and courage in the face of crisis
Esther 7:7–10	The author shows that Esther has a systematic and comprehensive understanding of the crisis situation
Esther 8:1–16	Esther and Mordecai engage in active resilience by ensuring a similar crisis may be averted in the future
Esther 9–10	The narrative ends by highlighting Esther and Mordecai as co-leaders and indicated that both weathered the crisis with resilience, enhancing both their individual and group resilience

As shown, both Esther and Mordecai exhibited resilience characteristics and behaviors as they engaged in resourcefulness, showed perseverance, showed sensitivity to the context, adapted to the changing events, sought knowledge, and engaged in self-efficacy (Lengnick-Hall et al., 2011; Norris et al., 2008; Richardson, 2002; Somers, 2009; Sommer et al., 2016; Southwick et al., 2014). In addition, both Esther and Mordecai engaged their spirituality and faith, a key component of resilience, as they sought to find direction in response to the crisis (Richardson, 2002; Werner & Smith as cited in Lengnick-Hall et al., 2011). Finally, Esther and Mordecai relied heavily on the relationship they had cultivated between themselves and the relationships they had both with the Jewish people and the king as they navigated the crisis, a clear sign of resilience in seeing relationships as a resource (Norris et al., 2008; Richardson, 2002; van Breda, 2001; Yates et al., 2015).

The narrative analysis also highlighted the relationship and fluctuation of leadership roles between Mordecai and Esther as they navigated the crisis events. The ability for Esther and Mordecai to engage in role variability created a context that allowed them to be both flexible and adaptive, key strategies of resilience in light of a crisis (Anderson, 2018; Jobidon et al., 2017). In the end, Esther and Mordecai emerged as a team, equally harnessing their power and influence as leaders depending upon the context and need. The end result leaves a leadership team that espoused a resiliency necessary to navigate the crisis at hand and the future living as foreigners under the rule of a fickle king who could not be trusted.

Conclusion

As shown, the narrative analysis of Esther provided evidence that both the character and specific actions of Esther and Mordecai helped them to navigate the crisis at hand. These actions supported by their relationship with each other, the Jewish people, and those in the king's court provided additional elements of resilience in the face of conflict. In addition, their ability to engage their spirituality in light of the conflict supported a resiliency of spirit.

The resilience shown by both Esther and Mordecai supported their ability and willingness to remain adaptive and flexible while engaging in role variability. Engaging in role variability allowed Esther to emerge as a leader when necessary and appropriate. Eventually, this agility and adaptability, supported by the strong relationship between Esther and Mordecai, provided the means by which a team leadership approach emerged to support an adaptive resilience of the Jewish people as foreigners in Susa.

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CHAPTER 9

David and Goliath: Sensemaking Under Crisis

Suzana Dobric Veiss

Introduction

An attempt to trace the development of the exegetical analysis is also an attempt to recover a significant aspect of connecting Biblical accounts to inform contemporary organizational leadership theories (Serrano, 2015). The purpose of this chapter is to advance the emerging field of crisis leadership through an exegetical analysis of 1 Samuel 17. While research on crises in leadership is routinely coupled with communication studies, leaders' sensemaking and analysis of cognitive maps have not received much attention (Combe & Carrington, 2015; Hutchins & Wang, 2008; Johnson, 2018). The details regarding the story of David and Goliath were studied by noting how the writer arranged the materials to understand the message of the narrative. The central focus of this chapter is on crisis leadership competencies and stages of a crisis. It should be noted that this chapter represents an attempt to inform Wooten and Hayes' (2008) model for phases of leadership competencies in times of crisis. I

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argue the sensemaking process is not contained during the pre-crisis phase (Wooten & Hayes, 2008), but instead I classify sensemaking as ongoing (Weick, 1995) and essential in all crisis phases.

Crisis Leadership

In order to define an effective crisis leadership, crisis and crisis leadership need to be assessed. Researchers in the field of crisis leadership have acquired information about behaviors of the crisis leaders, leadership of followers during a crisis, management of the crisis, and prevention of future crises (DuBrin, 2013). Mitroff (2002) grouped the potential crises into six categories: economic, informational, destruction of property, human resources, reputational, and violent behavior.

A crisis leader is defined as "a person who leads group members through a sudden and largely unanticipated, negative, and emotionally draining circumstance" (DuBrin, 2013, p. 11). Crisis leaders' traits, characteristics, and behaviors contribute to effectiveness in leading through a crisis (DuBrin, 2013). DuBrin's (2013) discussion on crisis leaders' behaviors focused on directive leadership, excessive communication, staying calm, making good use of teams, and the avoidance of stonewalling the crisis (p. 12).

While crisis might involve scandals, safety problems, accidents, incidents, and conflict, all crisis appear to follow the same three stages: pre-crisis, crisis, and post-crisis (Coombs, 1999; Seeger, Sellnow, & Ulmer, 2003). Pre-crisis is characterized by warning signs during the time between crisis (Coombs, 1999; Seeger et al., 2003). Bazerman and Watkins (2004) warned about the dangers of ignoring predictable disaster signs. According to Bazerman and Watkins (2004), human biases, institutional failures, and special interest groups act as decision barriers preventing necessary action. Human biases are characterized by maintaining the status quo, ignoring the need to invest in crisis prevention, and blaming outsiders (Bazerman & Watkins, 2004). Institutional failures include failure to learn from experiences, lack of incentives to take action, and failure to collect adequate data (Bazerman & Watkins, 2004). Finally, special interest groups could impose social burdens and oppose reform efforts (Bazerman & Watkins, 2004).

The crisis event is the second crisis stage (Coombs, 1999; Seeger et al., 2003). This stage begins when a trigger event causes fear and anger among the employees (Coombs, 1999; Seeger et al., 2003). Leadership focuses on damage control, communication, and containing the problem (Coombs, 1999; Seeger et al., 2003). Finally, during the post-crisis stage,

leaders evaluate, analyze, restore, and learn from the experience (Coombs, 1999; Seeger et al., 2003). The three-phase crisis leadership model serves as a framework for this chapter.

Sensemaking

Sensemaking can be described as a process that engages retrospective images that rationalize the actions of individuals or groups (Weick, 1995; Weick, Sutcliffe, & Obstfeld, 2005). According to Weick et al. (2005), sensemaking involves "turning circumstances into a situation that is comprehended explicitly in words and that serves as a springboard into action" (p. 409). During the sensemaking process, leaders make sense of individual events and how seemingly unrelated events may create a crisis (Wooten & Hayes, 2008). Properties of sensemaking have been articulated in many forms (Smerek, 2013; Weick, 1995; Weick et al., 2005; Wooten & Hayes, 2008). Sensemaking properties include identity construction, retrospection, enactment of sensible environments, social contract, ongoing events, focus on and by extracted cues, and plausibility rather than accuracy (Weick, 1995, p. 17). The social context is evident in interactions with others and thinking that occurs (Smerek, 2013; Weick, 1995). Identity is influenced by parameters of individual and group identity as well as identification with previously formed identity and desired future identity (Smerek, 2013; Weick, 1995). The property of retrospect is linked with how individuals reflect on their actions and how meaning is attributed to those actions after they are performed (Smerek, 2013; Weick, 1995). Weick (1995) also emphasized that sensemaking is ongoing and fluid (Smerek, 2013; Weick, 1995). A sensemaking perspective of ongoing prioritizes a constant immersion in continuous flows of experience (Smerek, 2013; Weick, 1995). Finally, enactment in sensemaking emphasizes how individuals' actions precede rational planning (Smerek, 2013; Weick, 1995). This chapter examines the presence of these sensemaking properties in the story of David and Goliath.

Sensemaking Under Crisis

Combe and Carrington (2015) proposed a prescriptive mental model for leaders' sensemaking under crisis. The critical task for leaders in sensemaking under crisis is to develop a schema for understanding and responding to the crisis (Combe & Carrington, 2015; Weick, 1995). Wooten and

Hayes (2008) explored the leadership competencies necessary during crisis management. According to Wooten and Hayes (2008), each phase of crisis calls for different competencies.

The pre-crisis phase is described as signal detection prevention and preparation. The competencies critical to crisis leadership in the pre-crisis phase are expressed through sensemaking, perspective taking, issue selling, organizational agility, and creativity (Wooten & Hayes, 2008). In the crisis phase of containment and damages and business recovery, competencies are expressed through decision-making, communicating, risk-taking, and promotion of organizational resilience (Wooten & Hayes, 2008). The final post-crisis phase includes learning and reflection competencies (Wooten & Hayes, 2008). Wooten and Hayes (2008) attribute the leadership competency of sensemaking to the pre-crisis phase. According to Weick et al. (2005) and Wooten and Hayes (2008), during the sensemaking process, three fundamental questions need to be addressed: (a) How did something come to be this event? (b) What does this event mean? (c) What should I do as a result of this event? The competencies during the pre-crisis stage focus on how leaders can eliminate vulnerabilities and minimize weaknesses based on key events that presented themselves before the crisis (Wooten & Hayes, 2008, p. 12).

David and Goliath: Sensemaking in Crisis

Following an overview of the historical background, this investigation surveyed the exegetical analysis of 1 Samuel 17. The text of 1 Samuel 17 was analyzed as a narrative (Osborne, 2006). The process of enabling the reader to understand the pericope included analysis of the text, examination of other texts, investigation of the world the text created, and analysis of the purpose of the text (deSilva, 2004). Narrative world of 1 Samuel 17 was combined with the analysis of the meaning of the historical-theological text. A king was responsible for the national security of Israelites (Beck, 2006). In 1 Samuel 15, the author explained that God had rejected King Saul. In 1 Samuel 16, Samuel annointed David. The audience expects to discover who is in charge during the crisis in chapter 17. The blend of historical and exegetical analysis proved to be valuable in the way the analyses modify one another to bring about the meaning and significance of the story (Osborne, 2006).

Historical Background

While numerous reactions and arguments exist on how 1 and 2 Samuel and therefore David's story should be treated, this chapter insists on the historicity of the biblical narrative (Isser, 2003). Both 1 Samuel and 2 Samuel contain no clear indication of the human author or the date of the composition (MacArthur, 2005). However, the books were written after the division of the kingdom between Israel and Judah in 931B.C. and approximately spanned the years 1105B.C.–971B.C. (MacArthur, 2005, pp. 299–300). During those 135 years recorded in the books, Israel transformed from a group of tribes to a united monarchy with a king (MacArthur, 2005). MacArthur (2005) argued the narrative in 1 Samuel described Israel's low spiritual condition with corrupt priesthood (1 Sam. 2:12–17), the practice of idolatry (1 Sam. 7:3), and dishonest judges (1 Sam. 8:2). The Philistines and the Ammonites were the greatest threat to Israel at the time (MacArthur, 2005). The Philistine nation mastered the use of iron for military and economic use (MacArthur, 2005). Thus, the Philistines had an advantage over Israel (1 Sam. 13:19–22).

George (1999) examined 1 Samuel 17 as a historical narrative. According to George (1999), in the narrative in 1 Samuel 17, David's body is constructed as the "embodiment of the Israelites (he accepts Goliath's challenge and fights Goliath as Israel's representative and on Israel's behalf)" (p. 393). Similarly, the way Goliath's body is constructed represents the identity of the Philistines (George, 1999). David and Goliath's identities and how the identities are constructed told the Israelite and Philistine communities something about its own identities. The battle between David and Goliath represented a battle between an Israelite and a Philistine.

Beck (2006) employed a study of geography in 1 Samuel 17 to examine the role of physical geography referenced within the story-shaped history and culture. According to Beck (2006), Biblical author used geographical references as literary elements in 1 Samuel 17. Geographical places were used to shape the conflict of the plot between David and Goliath (Beck, 2006). The location of the places mentioned can be established (Hertzberg, 1964). In the first four verses in 1 Samuel 17, the author names seven specific geographic references to provide details to the reader about the critical importance of the Elah Valley region (Beck). All the geographic details emphasize that while Elah Valley belonged to Judah, it was occupied by the Philistine military (Beck, 2006). Geographical details in 1

Samuel 17 inform the reader of the "grave nature of this national security crisis," and the reader is "also persuaded to reflect negatively upon the character of Saul as a leader who fails to address this crisis in a meaningful way" (Beck, 2006, p. 328). The geographical details throughout the pericope strategically inform the "key crisis requiring resolution in the plot of this narrative" (Beck, p. 327).

Exegetical Analysis

Characteristics of genre analysis provide principles for interpreting a particular pericope (Osborne, 2006; Wittgenstein, 1953). Osborne (2006) argued that the literary aspects of examining the various dimensions of the story and the discourse guide the reader to note the features such as implied author and narrator, narrative time, and setting, plot and character tension, point of view, and dialogue. The key to this analysis was to follow the contours of the story of David and Goliath. 1 Samuel 17 was divided into three sections: (a) Goliath: a considerable enemy (1 Sam. 17:1–11), (b) David's resolve (1 Sam. 17:12–37), and (c) crisis resolved: God's victory (1 Sam. 38–58).

Goliath: A Huge Enemy (1 Sam. 17:1–11)

The narrative made a start (1 Sam. 17:1–3) by giving a detailed description of the setting of the battle between Israel and the Philistines. "At first there is no mention of hostilities in the proper sense"; the two armies occupied opposite hillsides, with the waterless Valley of Elah in between them (Hertzberg, 1964, p. 148). The author described the situation changed when Goliath, the greatest Philistine warrior, appeared (1 Sam. 17:4). While King Saul was described as standing taller than anyone in Israel (1 Sam. 9:2), Goliath at about 9feet tall was a giant (1 Sam. 17:4). The author described Goliath's bronze armor and iron spear (1 Sam. 17:5–7). Saul and Israelites "were dismayed and terrified" (1 Sam. 17:11) when they looked at their enemy's appearance and height.

Goliath challenged the Israelites to choose one man to fight (1 Sam. 17:9). The outcome of the encounter would settle the battle for the armies (MacArthur, 2005). For 40 days the Philistine warrior Goliath taunted Israelites by mocking Israel and God. While the Israelites had wanted a king to lead them, to go before them, and fight their battles (1 Sam.

8:20), King Saul did not seem to have considered fighting Goliath himself (1 Sam. 17:25–27). King Saul failed to act and therefore failed to address the crisis.

David's Resolve (1 Sam. 17:12–37)

The second part of the narrative described David's resolve to address the crisis. The author introduced David's character by describing David's continuous going back and forth from King Saul's court to tend his father Jesse's sheep (1 Sam. 17:15). While David was most likely not old enough to serve in the military (Num. 1:45), Jesse's oldest sons served on the frontlines (1 Sam. 17:13). The author described Jesse sending David to bring food to his brothers and a gift of cheese for their commander (1 Sam. 17:17–18). Before obeying his father, David made sure his sheep were safely placed in the care of another shepherd (1 Sam. 17:20). This minor detail informs the reader about David's heart.

David arrived at the war camp as the army was taking battle positions and shouting war cries (1 Sam. 17:20). As soon as Goliath stepped forward, the frightened Israelites forgot their war cries and fled "in great fear" (1 Sam. 17:24). David could not stand hearing Goliath's taunting that disgraced Israel and God (1 Sam. 27:23). From the Israelites, David learned King Saul offered rewards of money and King Saul's daughter in marriage to a man who killed the giant Philistine warrior. David's question: "Who is this uncircumcised Philistine that he should defy the armies of the living God" (1 Sam. 17:26), infuriated David's eldest brother, Eliab. Eliab unjustly attacked David's character (1 Sam. 17:28). David asked: "What did I do?" (1 Sam. 17:29). Eliab's scorn did not silence or stop David who "turned away to someone else and brought up the same matter" (1 Sam. 17: 30).

Neither Saul nor Eliab chose to confront the crisis caused by Goliath's taunting, yet they each dismissed David as incapable of fighting the giant. King Saul's dismissal did not deter David who announced: "Let no one lose heart on account of this Philistine; your servant will go and fight him" (1 Sam. 17:32). David told King Saul about rescuing sheep from a lion and a bear. When David saw the Philistine giant, he viewed him as merely another predator. While it was King Saul's responsibility to have fought Goliath, Saul allowed David to fight.

Crisis Resolved: God's Victory (1 Sam. 17:38–58)

In the final part of the narrative, the author describes how the crisis was resolved. King Saul attempted to dress David in King's armor. Instead of King Saul's armor, David used the tools with which he was comfortable. David drew on his resources and what was most consistent in his life to engage in the battle with Goliath. Leaving Saul behind, David took his staff and five stones in the slingshot (1 Sam. 17:40). Israelites used slings as weapons to shoot stones at high speed (Judg. 20:16). When Goliath saw David, he cursed David (1 Sam. 17:42–44). David replied: "I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied" (1 Sam. 17:45).

David fought for the glory of the Lord (MacArthur, 2005). David used his sensemaking to conclude the chief issue in the crisis was that the Philistines were challenging the Lord by challenging the Israelites (MacArthur, 2005). All the troops saw "David run quickly toward the battle line to meet" Goliath, the cause of the crisis (1 Sam. 17:48). Goliath's life ended with one shot of David's sling (1 Sam. 17:49). David used Goliath's sword to cut off his head (1 Sam. 17:50). Since the Philistines put their trust in Goliath, his death made them run (1 Sam. 17:51). Israelites defeated Philistines. The author ended the narrative by describing King Saul wanting to know everything about David (1 Sam. 17:55–58).

Implications for Crisis Leadership

Effective crisis leadership is critical to organizational success (Hutchins & Wang, 2008). The exegetical analysis described the nature of the crisis as documented in 1 Samuel 17. According to George (1999), social identity is constructed in the text by providing information about the character's name, ethnicity, city of origin, position in society, and physical characteristics. In addition to the story's protagonist, a few other characters were developed. The author provided information about the identities of soldiers, King Saul, Goliath, David, and Eliab (Table 9.1). The details about Goliath's body and armor emphasized Goliath's physical size and strength (George, 1999). Goliath's speech gave attention to Goliath's embodiment of the Philistine army (George, 1999). In 1 Samuel 17:8 Goliath shouted: "Am I not the Philistine and you servants of Saul?" Philistines were known through Goliath's identity (George, 1999). In contrast, David is described

Table 9.1 Social identity of characters

Characters	*Information about characters*
Soldiers	Israelites, dismayed, terrified, fearful (1 Sam. 17:11, 24)
Saul	King, dismayed, terrified, fearful (1 Sam. 17:11, 24)
Goliath	A champion, over 9 feet tall, from Gath, a Philistine, bronze helmet, coat of bronze, bronze greaves on legs, bronze javelin on his back, iron spear, shield carried by an armor-bearer (1 Sam. 17:4–7)
David	Jesse's youngest son, from Bethlehem in Judah, a boy, ruddy, handsome, triumphed over the Philistine (1 Sam. 17:12, 42, 50)
Eliab	Jesse's firstborn son, burned with anger (1 Sam. 17:13, 28)

as an embodiment of an Israelite, with a strong emphasis on the lineage (1 Sam. 17:12, 58). In the narrative, David is described in terms of his lineage twice. In the very first detail about David, the author provided information about his father (1 Sam. 17:12), and in the very last detail about David, the author again revealed David's lineage (1 Sam. 17:58). David's attack on Goliath was an act on behalf of the Israelites, and as the Israelite embodied with values, beliefs, and goals of the collectivity (Weick, 1995).

The encounter between David and Goliath can be classified as an instance of sensemaking (Table 9.2). First, David was the first Israelite that recognized "discrepant set of cues" (Weick, 1995, p. 2) about Goliath's taunting. David was surprised to hear the Philistine warrior defile God. Second, David spotted the discrepant cues when he looked "over elapsed experience" (Weick, 1995, p. 2). David's act of inquiring from the troops about the award Saul was offering for killing Goliath was retrospective. Third, the author described the fear of the Israelite army as the "plausible speculation" to explain why the crisis was not addressed (Weick, 1995, p. 2). Fourth, David publicly informed the community about his plan to address the Goliath crisis. Fifth, the "speculations do not generate widespread attention" (Weick, 1995, p. 2). Both Eliab and Saul dismissed David's desire to confront Goliath. And sixth, David and Goliath story is about sensemaking because "issues of identity and reputation are involved" (Weick, 1995, p. 2). Weick (1969) argued that actions taken allow sensemaking to occur. According to Weick (1995), properties of sensemaking include identity construction, retrospection, enactment of sensible environments, social contract, ongoing events, focus on cues, and plausibility rather than accuracy (p. 17). David's sensemaking involved turning the circumstances of Goliath's taunting into a situation that he comprehended

Table 9.2 Sensemaking properties evident in three stages of the conflict in 1 Samuel 17

Sensemaking property	*Crisis stage*	*David's actions*
Grounded in identity construction	Crisis	David ignored Eliab's attack on his character
Grounded in identity construction	Pre-crisis	David saw himself as a servant of God ready to attack the enemy
Grounded in identity construction	Pre-crisis, crisis, post-crisis	David had a positive self-concept
Grounded in identity construction	Crisis, pre-crisis	David learned about his identity by projecting it to the environment. He rejected Eliab's and Saul's reactions and leaned on the past successes with defending sheep
Retrospective	Crisis, pre-crisis	David's meaningful lived experience was a memory of his ability to protect the sheep
Retrospective	Crisis, pre-crisis	David chose the familiar staff, sling, and rocks as weapons against Goliath instead of relying on new armor
Retrospective	Crisis, pre-crisis	David told Saul: "The Lord who delivered me from the paw of the lion and the paw of the bear will deliver me from the hand of this Philistine" (1 Sam. 17: 37). David relied on his knowledge that God protected him so far
Enactive of sensible environments	Pre-crisis, crisis, post-crisis	David's actions produced part of the environment he faced. He chose to fight Goliath
Social contract	Crisis, post-crisis	David, a stranger to the battlefield, needed to learn how to interpret the events and how to express himself. David's values and relationship with God made him act
Ongoing	Pre-crisis, crisis, post-crisis	David's recall and retrospect were congruent with his mood. Previous events of successfully killing a bear and a lion informed the meaning of the present events of facing Goliath. He reconstructed the past events of defeating the animals not because they looked the same as facing the giant, but because they felt the same
Focused on and by extracted cues	Pre-crisis, crisis	David's interpreted the interactions with Eliab, Seth, and Goliath, and determined what the noticed cues meant and acted appropriately. David had an image of who he was and felt he needed to react to a giant defiling God
Driven by plausibility rather than accuracy	Crisis	While to most people killing a bear and a lion is not the same as facing a giant, David's self-confidence necessary to bring about victorious success was rooted in that misperception
Driven by plausibility rather than accuracy	Crisis	David's speed reduced the necessity for the sophisticated weapon. His quick response resulted in the death of a giant

explicitly (Weick et al., 2005) in words shared with Eliab, Saul, and Goliath. The verbal expressions served as a springboard to take action (Weick et al., 2005) in an attack on Goliath. Analysis of David's actions was applied to the literature on sensemaking and crisis leadership (Table 9.2).

The story in 1 Samuel 17 has all three phases of a crisis. The pre-crisis stage began with the author's description of the location of the battle (1 Sam. 17:1–3) and the dramatic description of Goliath (1 Sam. 17:4–11). The crisis phase encompassed David's resolve to confront Goliath (1 Sam. 17:12–37). Finally, post-crisis was evident in David's victory over Goliath and resolved the crisis (1 Sam. 38–58). Wooten and Hayes (2008) discovered that organizations need different crisis leadership competencies during pre-crisis, crisis, and post-crisis phases. According to Wooten and Hayes (2008), the property of sensemaking occurs only in the pre-crisis stage. All seven properties of sensemaking were identified in 1 Samuel 17. The analysis of David's competencies during pre-crisis, crisis, and post-crisis phases (Table 9.2) shows that sensemaking occurs during all three stages of a crisis.

Conclusion

This chapter used historical and narrative exegetical analysis of 1 Samuel 17 to address the gap that exists between biblical principles and contemporary organization research on crisis leadership and sensemaking. The focus of this chapter is on leadership during crisis and leader's sensemaking. Analysis of 1 Samuel 17 points to heroic David who fought to honor God's name and to protect God's people. The study of David's sensemaking is important because it provides insightful findings of how David generated reality. David recognized and solved the problem he encountered in the Valley of Elah. In doing so, David addressed the gap in a leadership crisis. David used sensemaking properties (Weick, 1995) to decide to take action in the crisis. David saw a crisis as an opportunity (Jackson & Dutton, 1998) to trust God and end the crisis. The analysis of David's actions in 1 Samuel 17 informs the field of crisis leadership by clarifying that sensemaking as a crisis leadership competency occurs during pre-crisis, crisis, and post-crisis phases.

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CHAPTER 10

Bold Leadership in Times of Crises: Inclusion, Fear, and Courage in Galatians 2:11–14

Tom Morris

According to the recent Gallup survey, the level of fear in American culture is at a 15-year high (Davis, 2016). Fifty-three percent of the participants acknowledged that they worry a "great deal" about crime and violence as opposed to 38% in 2014 (Davis, 2016). Because of daily messages of terrorism, global warming, economic instability, threats of violence, and various diseases, some researchers have described contemporary culture as a culture of fear (Furedi, 2006). Fearful times call for fearless leadership. According to Diener (2012), courage allows individuals to defeat personal obstacles and seek an abundant life. Therefore, the need for courageous leaders who can stand up for what is ethical and right amid a crisis of fear is needed now more than ever. The purpose of this chapter is to explore the areas of inclusion, fear, and courage by analyzing the confrontation of Peter by Paul in Galatians 2:11–14. Through contextual analysis of the story in Galatians 2, the reader will have a better understanding of why it has been

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identified as a crisis. The three topics include the crises of inclusion, the problem of fear, and the courage to confront. After the biblical text is analyzed, each section will look at current research on the topics and how they apply to modern organizational leaders.

The Crises of Inclusion

According to Osborne (2017), the first stage in Biblical hermeneutics is to study the broader context of the passage (p. 19). McQuilkin (1992) agreed when he wrote, "to understand the authors meaning; the reader must understand the context from which the author writes. Only that way can the effect of the differences between author and recipient be overcome and true understanding becomes possible" (p.78). The following paragraphs examine the broader context of the early church explicitly concerning the ministry of Paul and his letter to the Galatians in order to have a greater understanding of Galatians 2:11–14 in regard to crises of inclusion. In addition to the Biblical context, this study will consider the historical, literal, and cultural context surrounding the text in order to enhance our understanding of the author's intended meaning further.

The early Christian community wrestled with the idea of inclusion. Following the Gospel accounts of Jesus' death and resurrection, the early church continued to follow his message which produced a Jesus movement throughout the ancient world. However, as the movement continued to grow, the inclusive teachings of Jesus would begin to clash with the exclusion of the Gentiles. One of the most significant questions encompassing potential converts was how to become a member of this new group (DeSilva, 2004). Who belonged? Though the Old Testament writers described God's desire to include Gentiles in his plan (Isaiah 49:6, 22), as the movement spread, the relationship of the Gentiles to Christianity was a hot topic. Consequently, the traditions and customs of the Jewish Torah tried to insert itself into the movement subtly, and at other times, it was a full assault against the Gospel message. Fortunately, one of the early converts to Christianity was a former Pharisee, named Saul, who later changed his name to Paul. Acts 9 records his miraculous conversion on the road to Damascus from a Pharisee who persecuted the infant church to one of the most beloved founding fathers of the movement. After his conversion, he would

become known as an Apostle to the Gentiles (Acts 9:13) and consequently launched three missionary excursions throughout the Mediterranean world planting multiple churches and writing 13 letters of the New Testament. Jesus' command in Acts 1:8 to "be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." (NASB) was embodied by Paul and the world has since benefited from his faithfulness.

Though Paul considered himself a missionary to the Gentiles, not every person that met him welcomed his ideas with open arms. The church that he initiated in the Galatian region was no exception. After Paul's departure from Galatia, the church in this region had come under attack from Judaizers who insisted on the keeping of the Jewish laws, especially regarding circumcision. Paul's opponents argued that he was not an authentic leader and his message had been compromised. In response to the crises of inclusion, Paul writes a letter to the Church in the Galatian area. According to Betz (1979), Galatians is of the "apologetic letter" genre with chapters one through four providing an overall defense of Paul's message in which he discusses his divine calling and authenticity (Chapters 1–2) and the core doctrines of faith and freedom (Chapters 3–4). Chapter 5 then transitions to the second major division of the book in which he discusses the ethics of what a life with freedom and faith appears to be.

According to Schreiner (2011), Paul may have believed his leadership to be under attack which would describe the protective style of his letter. Cosby (2015) describes the contentious tone of Galatians as "molten rhetoric" with respect to Paul's opponents. Brehm (1994) points out that Paul may have been directing this comment to his detractors by arguing his ministry found its origins in God and not in the Apostles in the Church in Jerusalem which may be a type of support for his confrontation with Peter in the next chapter. Further, the book of Galatians contains large portions of Paul's story, but the purpose of his accounts may not have been only to tell his autobiography but to build a case for his message and ministry to those who were criticizing him concerning the incorporation of Gentiles. The magnitude of the crises Paul was engaged in becomes better understood when it is heard against the dark backdrop of his opponents who were trying to undermine his leadership and exclude the new converted Gentile followers. Paul understood that the future of Christianity was at stake in regard to this severe conflict and wrote his letter as a bold apology for his work.

Contemporary Crises of Inclusion

Unfortunately, the critical problem of inclusion did not end with Paul's ministry in the first century. In a 2009 study of 20,000 white Christians, Hall, Matz, and Wood (2009) found that members of religious congregations tend to be prejudice toward people of other races. The authors performed a meta-analysis of 55 studies on religion and racism and religion since 1964 when Congress passed the Civil Rights Act (Hall et al., 2009). Their results are sobering in that the more committed the religious community, the greater the racism toward blacks and minorities (Hall et al., 2009). Also, the findings also suggested that racism was most prevalent in the seminaries (Hall et al., 2009). In other words, those preparing to become the spiritual leaders of churches, organizations, and schools within their communities were among the most prejudice.

The crises of inclusion are not limited to churches; it also continues to be an issue within for-profit companies. For example, Quillian, Pager, Hexel, and Midtbøen's (2017) meta-analysis of 24 field experiments since 1990 indicated that discrimination in hiring practices has been unchanged with black and Latino applicants. Quillian et al., (2017) concluded that of the 54,000 participants white applicants were called back 36% more times than equally qualified black applicants and 24% more than Latino applicants. According to Ong, Burrow, Fuller-Rowell, Ja, and Sue (2013), 78% of the Asian Americans who participated in their two-week study experienced microaggressions. Microaggressions have been linked to adverse physical and emotional outcomes along with depression, lower self-esteem, and some instances of post-traumatic stress disorder (Ong et al., 2013).

For leaders to be useful as global leaders, they will need to maintain a self-awareness to confront their own bias toward people of other races as well as a willingness to speak up about prejudices in each other regardless of their perceived position and viewpoints of others. Organizational leaders who fail to take a close look at problems of exclusion and discrimination may produce negative results within their workplace. For example, Deitch et al. (2003) successfully argue that discrimination within the workplace is closely connected to job performance. Randel et al. (2018) define inclusive leadership as a group of positive leader behaviors that "facilitate group members perceiving belongingness in the workgroup while maintaining their uniqueness within the group as they fully contribute to group processes and outcomes" (p. 190). Inclusive leaders have a positive attitude toward diversity, humility, and the ability to process complex ideas (Randel et al., 2018).

Further, Randel and company (2018) identified five behaviors for inclusive leaders: "supporting individuals as group members, ensuring justice and equity within the group, promoting individuals' diverse contributions to the group, helping individuals fully provide their unique perspectives, and abilities to the work of the group" (p. 6). Brookman and Kall's research of 501 voters revealed that the problem of inclusion might be alleviated by having simple ten-minute conversations in which the participants were asked to put themselves in the shoes of others. In other words, an excellent place to start for leaders seeking to become more inclusive is to talk with people who may have differing views than theirs. Finally, whereas, the research indicates that contemporary leaders enable greater organizational effectiveness by becoming more inclusive in their leadership style; powerful emotions such as fear may prevent this behavior.

The Problem of Fear

Galatians two opens with a recounting of Paul's second trip to Jerusalem in which Betz (1979) argues that Galatians 2:1–10 and Acts 15:1–29 both describe the same historical event. According to Luke, the Jerusalem council occurred in reaction to Jewish Christians, or Judaizers, who upon their arrival in Antioch, demand the circumcision of all Gentile Christians. Whereas Luke records the speeches of Peter and James during the Council, Paul's thoughts on the issue seemed to be left out of the proceedings. However, Paul seems to fill in his thoughts about the Jerusalem Council and the issue as a whole in his letter to the Galatians. According to Hunn (2010), Paul begins chapter 2 with his motivation for attending the Council: God's revelation (v. 2) and the presence of false brethren (v. 4). When Peter, James, and John, who were known as "the Pillars," met Paul and Barnabas, the text declares that they gave to them "the right hand of fellowship" (vs. 9). Esler (1995) provides a possible contextual explanation to the handshake by describing it as a way of offering "peace after hostilities" (p. 298). Whether or not any actual hostilities existed between Paul and the "pillars" is not known. However, the text does indicate Paul's trip to Jerusalem communicated that the leadership was supportive of his ministry upon his departure and that he should be counted as an equal.

As the reader moves into 2:11–14, the storyline moves from Jerusalem to Antioch. Antioch was located a couple of 100 miles north of Jerusalem and was considered the largest city in the Syria-Palestine region (Keener, 1993). Also, Luke's account in Acts moves the main focal point of the

Christian movement from Jerusalem to Antioch (Acts 11:20; 13:1–3; 14:26–27). Antioch is the location where Peter comes to visit Paul and conflict surfaces as Paul recalls confronting Peter "to his face" (vs. 11). When Peter first arrives in Antioch, he joins the Gentile Christians, and all appears well as they eat together. However, conflict soon arises when men sent from James arrive and Peter, along with others, begins to withdraw from the Gentile believers. Paul responds by calling out Peter. Because Paul does not discuss Peter's response, the story seems to end rather abruptly. Wiarda's plot analysis (2004) refers to this incident as a "cohesive and well-structured story." When Paul has to choose between story interest and rhetorical concerns, he chooses the latter. In other words, the point Paul was making was more important than the plot. According to Wiarda (2004), the plot unfolds in the following manner:

Preview of the Key Act (vs. 11)	Paul confronts Peter
Beginning (vs. 12a)	Peter eats with Gentile believers
Entrance of Tension (12b)	Men from James arrive
Motivated actions (12c–21)	Peter withdraws from the Gentiles; the Jewish believers join him; Paul confronts Peter.

Wiarda (2004) concluded from his plot analysis that his findings support the view that this narrative agrees with the argument that Paul is writing a defense of his ministry and the Gospel he was preaching. Wiarda (2004) also suggested that Paul was presenting himself as a model worth imitating. When Paul put a spotlight on himself (vs. 11, 14) as someone who did not compromise his message and was willing to stand up to one of the "Pillars," he undoubtedly was challenging his readers to do the same.

One of the main focal points of this pericope surrounds the change in Peter's behavior as he eats with the different groups. Paul portrays Peter's behavior as hypocritical and the thought that it could even come from someone who walked with Jesus for three years made it more scandalous. Scholars have argued over the exact nature of Peter's offense. For example, Esler (1995) notes an unknown ancient author named Ambrosiaster, who was potentially a former Jew and "very knowledgeable concerning Judaism," (p. 311) as providing evidence that Peter may have been advocating circumcision in Antioch. However, the text does not confirm this. Frederiksen (2002) argues that "from its inception, the Christian movement admitted Gentiles without demanding that they be circumcised and

observe the Law" (p. 255). We also know from verse 9 that Peter was a missionary to the Jews and possibly did not want to risk offending them. The text does state that he withdrew from the table fellowship because he feared the party of circumcision (vs. 12). Peter's fear-driven behavior in regard to the Judaizers is a potential key to understanding his failure. Fear was an emotion that Peter had struggled with before during his denial of Jesus (Luke 22:54–62), and now it seems to be surfacing again. Also, his actions not only affected himself, but the text states (vs. 13) that Barnabas and others followed his example and left the Gentile Christians behind. Though the language suggests that Peter did not make an abrupt break with Gentiles in table fellowship, but instead, he gradually withdrew over time (Bruce, 1982), nevertheless, he distanced himself from the Gentile believers.

Stewart (2011) opined that Peter was caught in a battle between the Hellenic forms of Christianity of Paul and the Judaic form of Christianity of James over the issue of shared meals. Esler (1995) suggests that the Judaizers saw Paul's visit to Jerusalem as a "loss" to their cause and consequently put pressure on Peter to even the score (p. 21). Another source of fear for Peter may have come from the political and social context. According to Scacewater (2013), Philo and Josephus reported the Jewish nationalism that was growing as a result of threats to their religious traditions. Events when Caligula pushed for the erection of a statue of himself in the Jerusalem temple in AD 40 only further fueled the fire. Further, in 48–52 AD, Josephus reports that more than 20,000 Jews were killed in their riot during Passover (Scacewater, 2013). Because of the violence performed against the Jewish people in this era, is it any wonder that in Jewish communities such as were in Jerusalem, they would violently threaten those who rubbed shoulders with the Gentiles?

Perhaps the fear that Peter demonstrated found its source in the political and social context of his time. However, Scacewater (2013) correctly asserts, "Whether he feared physical persecution for himself or his Jerusalem brothers, or whether his actions were biologically motivated, Peter's actions were not in line with the truth of the gospel" (p. 8). Because of Peter's fear, he gave into hypocrisy, the very behavior about which Jesus warned him. Hypocrisy meant "playing a stage role" in ancient Greek (Bauer, Danker, Arndt, & Gingrich, 1979, p. 845). In Paul's context, it carried a negative definition which included creating "a public impression that is at odds with one's real purpose or motivations" (Bauer et al., 1979, p. 845). Scacewater (2013) sums Peter's offense by declaring,

"What worse way to depict the implications of the gospel than blatant ethnocentrism in the church" (p. 313). Because of fear, Peter began to act in such a way that was not consistent with his true identity as a leader resulting in hypocritical behavior and a compromising of the inclusive nature of the Gospel which negatively impacted those involved.

Contemporary Problems With Fear

For the scientific community, fear is considered one of the most basic and innate emotions across several types of biological categories (Ashkanasy, Hartel, & Zerbe, 2000). Whereas the influence of Peter's behavior on Barnabas highlights some of the adverse outcomes of his fear on followers, contemporary researchers are also discovering the negative impact a fear-based leader has on the organization and the followers who are involved with them. Findings indicate fearful leadership within contemporary organizations correlates with unhealthy and unproductive employees and cultures (Csikszentmihalyi, 1991). For example, Hampton's (2013) report on fear within academic literature observes that fear creates employees who are not engaged, weak performers, and poor producers. Fear and anxiety may act as a threat to leaders and the prospects of the companies they work within. Fear and punishment as motivators are ineffective in organizational settings and also tied to job errors and job satisfaction (Appelbaum, Bregman, & Moroz, 1998; Maccoby, 1991; Suarez, 1994). Giley (1997) highlighted fear as an emotion that may limit individual and organizational performance. Fear may also affect employees regarding team member communication, leader interaction, and improvement (Nembhard & Edmondson, 2006). Suarez concurs (1994) when he observed that fear steals joy in work environments along with limiting communication and quenching innovation.

Within the story of the confrontation between Paul and Peter, Paul highlights Peter's fear of the group of people referred to as "circumcision." From the time of Aaron (Exodus 32) who submitted to Israel's request for an idol unto Jesus' description of the Pharisees as serving man instead of God (John 12:43), the Biblical narrative does not sidestep the powerful motivation of people pleasing. According to Thrall and McElrath (1997), contemporary leaders may become afraid of what their followers may think of them. Braiker (2001) refers to people pleasing as a type of disease ("disease to please") in which individuals seek out universal acceptance by avoiding frightening or uncomfortable feelings and confronta-

tions. People pleasing can become a dangerous psychological state for managers that lead to "nagging doubts, insecurities and lingering fears" (Braiker, 2001, p. 9). Braiker (2001) warns that unless individuals learn to stop the cycle of pleasing others at all costs, they will "hit the wall" and become exhausted and even despondent. The data suggest that authenticity can be difficult for leaders because they may feel vulnerable in their work environment and sometimes need a safe place to process their emotions (Thrall & McElrath, 1997).

Researchers claim that fear has evolutionary roots that enable survival but also may lead to avoidance behavior surrounding perceived threats and judgments about specific threats and outcome (Maner & Gerend, 2007). Fear often produces a "fight or flight" reaction in individuals (Lerner, Dahl, Hariri, & Taylor, 2006) that may choose to avoid challenging organizational citizenship behavior (Van Dyne, Cummings, & McLean Parks, 1995). Lerner and Keltner (2001) observed that fearful individuals tend to participate in risk-averse activities manifested in individual choices and decision-making. Consequently, followers often resort to silence instead of speaking up (Bowen & Blackmon, 2003). Miceli, Near, and Dworkin's (2009) project discussed employee silence during corporate scandals, and Morrison and Milliken (2003) discussed employee silence in reaction to managerial activities.

Leaders who can identify and face their fears are more likely to grow, try new things, and are continually learning (Giley, 1997). Hampton's (2013) research of 24 upper-level leaders revealed the more leaders are familiar with their fears, the more likely they are to do positive response strategies which in turn resulted in improved performance, self-efficacy, and enhanced leadership attributes. Hampton's project categorized leader fears into four categories: integrity (not measuring up, failure to achieve, and vulnerability), credibility (lack of organizational support, being misperceived, losing status), uncertainty (lacking enough data, fear of unknown, not having experience), and results (adverse outcomes, failure, and wrongs committed).

Further, the results indicated that leaders who are familiar with their fears were able to possess a healthier relationship with their fears and change future reactions (Hampton, 2013). Fear may become a valuable asset to leaders if they can talk about their feelings, strategies, and how they interact with fear (Hampton, 2013). Finally, by talking about their fears, participants were able to improve their leadership development and to remain a leader while feeling vulnerable.

Because of continued stress of investor interest, competition, job uncertainties, and downsizing fear have continued to be a problem for leaders, despite the growing amount of research findings on leadership, (Jaworski, Gozdz, & Senge, 2000). Because leaders are often called upon to inspire innovative and bold visions, fear may influence leaders to withdraw from their role into activities that are believed to be safe and without risks (Gittell, 2004; Roseman, Wiest, & Swartz, 1994). According to Zytka (2000), leader fears are typically at the core of ineffective leadership. Therefore, effective leaders will need to rediscover moral courage in order to lead modern organizations.

The Courage to Confront

Because a crisis had arisen in Antioch, Paul writes in Galatians 2:11 "when Peter came to Antioch, I had a face-to-face confrontation with him because he was clearly out of line" (The Message). The serious problem of exclusion of the newly converted Gentiles was avoided because Paul was willing to speak up. For Paul, the tense conversation was non-negotiable, and silence or even a private conversation was not an option. According to Keener (1993), Jewish custom dictated that rebukes occurred privately and the fact that Paul acted in such a public manner indicates the seriousness of the problem. Further, Esler (1995) translates Galatians 2 as a series of honor challenges between Paul and Judaizers. Malina (2002) described honor in the first century as one's sense of worth that is socially acknowledged which can either be ascribed or acquired. Honor that is acquired comes by "excelling over others in the social interaction that we shall call challenge and response…and a claim to enter into the social space of another" (p. 33). Whereas as Jewish piety typically called for a private resolution of personal differences, the challenge responses were always in a public setting only done among equals which would indicate that Paul perceived himself on equal ground with Peter (Malina, 2001). Rohrbaugh (2010) posited that if the meeting were private, it would not have been an honor challenge, because such a challenge demanded a public audience. Also, Paul employs the rhetorical method of comparison throughout Galatians 1 and 2 and specifically in 2:11–14 in his comparison to Peter. According to Stewart (2011), Paul portrays Peter act of hypocrisy that resulted from fear of those who were of the circumcision (2:12) while Paul's change in life resulted from the calling of God (1:15–16).

Throughout Paul's writings, his source of authority and courage rested in his sense of life purpose as one called by God. He started his letter to the Galatians with "Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead)." Paul perceived his leadership as being supernatural in its origins which allowed him to speak freely in his tense encounter with Peter. According to Strecker (1999), Paul's view of his leadership was liminal—"a divinely legitimized identity." The notion of confronting Peter would have been daunting to many followers in Paul's context. After all, he walked with Jesus for three years, experienced first-hand his teachings and miracles, and was promised the "keys to the kingdom" (Matthew 16:16–9). It was Peter who preached the first sermon of the newly developing Christian community on Pentecost and now 14 years later (2:1), it was Peter that Paul would need to confront. For this task, one would undoubtedly need courage.

A Call for Courage

According to Morales-Sánchez and Cabello-Medina (2012), behaviors such as speaking up in public settings require access to moral courage. However, like many Biblical stories (e.g., David and Goliath), the word "courage" may not be used in the text but it is implied. The same is true with the story of Paul's confrontation with one of the main leaders within the early church. Though he does not discuss courage, the word permeates the entire story. Whereas Paul does not teach on moral courage in this pericope, he demonstrates it in his behavior toward Peter. The larger Biblical context does use, however, the Greek word for boldness parrhesia which carried with it the idea of freedom to speak one's mind. Parrhesia can be traced to the idea of the Greek Democracy in which citizens had the right to freedom of speech to stand up and be heard. Luke adopted the word in the Book of Acts (4:13, 29, 31) when described the Christian community as a place where people spoke and prayed boldly. Boldness allowed them to access God (Revelation 4:16) and maintain confidence; they were citizens of a greater kingdom (Philippians 3:20). Paul's public confrontation of Peter's behavior is a case study in the courage needed in order to speak truth to power.

The philosophical idea of courage dates back to Greek philosophers such as Aristotle (350 BCE/1998) who viewed courageous individuals as those who keep going in the face of hardships. Lachman (2010) believed

that courage was directed by reason in order for one to know what not to fear. Aristotle (Aristotle, 350 BCE/1998) agreed when he said moral courage is the middle ground between fear and recklessness and morally courageous individuals possess the ability to rationally control the accompanying strong emotions and fiery passions that come with fear (Fluker, 2009). Aristotle wrote, "He is courageous who endures and fears the right things, for the right motive, in the right manner, and at the right time and who displays confidence in a similar way" (Aristotle, 350 BÇE/1998). Further, because some fears are rational, Aristotle contended that the leader who fears nothing is not courageous but crazy (Fluker, 2009). According to Lachman (2010) courageous leaders can learn from Aristotle and Plato, through the disciplined practice of moral habits, the right times to stand up and fight and when to sit down and be quiet. The Oxford English Dictionary (https://en.oxforddictionaries.com/definition/moral) noted that the word moral comes from the Latin root "mor" which means habit, routine, practice, or custom.

Contemporary scholars have continued to develop and refine the meanings of moral courage. For example, May, Chan, Hodges, and Avolio (2003) describe moral courage as "the fortitude to convert moral intentions into actions despite pressures from either inside or outside of the organization to do otherwise" (p. 255). Wang (2011) defined moral courage as the disposition to do what is right without fear. Sekerka and Godwin (2010) describe moral courage as the practice of employing inner truths to help do good to others even if it means certain dangers may come to the leader. Moral courage is a strength of character, acts of bravery, and a continual state of mind that allows individuals to overcome fears of self-preservation in order to perform right action (Sekerka & Godwin, 2010). Rate, Clarke, Lindsay, and Sternberg (2007, p. 95) defined courage as "(a) willful, intentional act, (b) executed after mindful deliberation, (c) involving objective substantial risk to the actor, (d) primarily motivated to bring about a noble good or worthy end." Other theorists such as Lachman (2007) connect courage directly to overcoming fear. Howard and Alipour (2014) also define courage as the ability to persevere in spite of fear. Solomon refers to moral courage as "integrity under fire" (1998, p. 264).

Previous research has typically focused on courage in the face of major historical events (e.g., war) or extreme organizational crises but current research has moved the aim to everyday courage in the workplace (Koerner, 2014). Adversity for contemporary leaders may often come in the form of inner battles against the "monsters" of insecurity, functional atheism,

battleground mentality, and real evil (Palmer, 1996). Effective leaders need every day courage in order to give feedback that is not pleasant or discipline a manager that misbehaves around employees of the opposite sex. For other leaders, they will have to overcome their fear of standing up and speaking up when their position is viewed as unpopular by their peers (Watson, 2003; Whittington & Mack, 2010). Courage acts like a leadership foundation upon which many other leadership behaviors depend on, and when built incorrectly, it weakens all other activities.

Morally courageous leaders in today's organizations provide both personal and organizational benefits (Dvir & Shamir, 2003). For example, Sarros and Cooper's (2006) study indicated that courageous leaders provide long-term organizational direction and the means for work teams to move forward without the constraint of fear. In Sosik, Gentry, and Chun's (2012) study, they discovered the behavioral manifestations of integrity and courage were the top two predictors of C-level leadership performance. Sosik, Gentry, and Chun (2012) concurred when he observed sustained performance results for C-level leaders who were morally courageous. Also, Sosik and company (2010) observed executive leaders of integrity and courage concerning missional objectives in the face of oppositions set an exemplary model for other employees.

Because so many activities of leadership may require courage (e.g., change, vision, innovation), effective managers will need to learn to become more courageous. According to Johnson (2017), individuals will have to be courageous if they are going to be ethical leaders. Therefore, leaders should build courage through practicing working on smaller challenges before trying to attempt larger ones, enlisting courageous mentors, practicing perseverance, and training in advance (Johnson, 2017). According to Colby and Damon (1992), moral capacity is developed by being exposed to different points of view on issues. One of the best ways to strengthen moral courage is by identifying moral exemplars and role models (Colby & Damon, 1992). Moral role models are admirable individuals who have a positive impact on their followers by demonstrating ethical inspiration, healthy patterns, and a direction they can follow (Hart, 1992; Watson, 2003). According to Sekerka and Hall (2008), attainment of moral courage emerges by practice, and in order to "Get courage," one must "be courageous" (p. 26). The morally courageous person is someone who exercises their "moral muscles" regularly in order to know what is the right behavior at the right time (Sekerka and Hall, 2008). Sekerka and Hall's (2008) moral muscles consist of emotional signaling, reflective

pause, self-regulation, and ethical preparation. One does not wait until a crisis to summon inner courage, but instead daily builds courage into their day-to-day habits. In other words, courage is built, rather than wished for.

Finally, the story of Paul's confrontation of Peter sheds light on courage by highlighting the importance of knowing one's life purpose or calling. Throughout Paul's letters, he acknowledges his divine calling and draws on that truth as fuel for life's purpose. According to Detert and Bruno (2017), little is understood surrounding the antecedents of courage. According to Goud's (2005) research, individuals who possess a sense of purpose about their lives have a powerful antidote for fears. Hagerty (2017) concurs by arguing that people with a strong awareness of their life's meaning exhibit less anxiety and fear. Sinek (2009) advises leaders to always start with the "why" of their organization. By "why," he (Sinek, 2009) is not referring to the bottom line but for leaders to take a focused look at purpose, cause, and beliefs. James (2015) concurs by challenging leaders and organizations to start with the purpose in mind.

Conclusion

The previous contents are a call for courageous leaders to be willing to confront unethical behavior in times of fear. The text in Galatians provided an excellent case study in courage by using the Apostle Paul. According to Comer and Schwartz (2017), one of the best ways to train students and professionals in moral courage is to provide them with works of literature highlighting heroes who model courage in their organizations. The story in Galatians 2 provides an inspirational example of moral courage. The Bible has been used for centuries to inspire, challenge, and motivate its readers to become stronger, wiser, and more whole individuals. The narrative Galatians 2 painted a picture of someone who was willing to speak up to another leader and consequently many of his followers benefited. Trainers and leaders alike can apply Comer and Schwartz's (2017) research and look to ancient spiritual leaders such as Paul as a timeless case study for their followers.

Fear is a natural part of organizational life for leaders. On the one hand, fear may provide a positive evolutionary benefit of fleeing from danger, and on the other hand, it may cause a leader to withdraw from their role and prevent them from critical functions such as a visionary, change-agent, or innovator. Unfortunately, fear may prevent leaders from making unpopular decisions for their organization to move forward. Because the feelings

of fear will probably not cease altogether, leaders will need to develop a relationship with their fears, dig into the root causes of them, and talk to a trusted friend. The research also stated that even though fear does not always leave, it does not have to dominate. Through the development of moral muscles, courage can be developed within ethical leaders to meet the ethical challenges they face and stand up for what is right.

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SECTION V

Ethics and Morality in Crisis

CHAPTER 11

Unethical Leadership of David Produced Ineffective Followership of Joab

Andrew Oates

Introduction

The purpose of this chapter is to define crisis leadership and how it connects to unethical leadership and ineffective followership from 2 Samuel 11. Only limited research exists on the subject of crisis leadership. Leaders respond to crisis negatively or with morality during the crisis (Hutchins & Wang, 2008; Mitroff, 2002). The research on crisis leadership has dealt mainly with crisis management or crisis communication of leaders; however, leaders need to understand the stressors and triggers that cause certain leaders to move into unethical arenas (Mitroff, 2002). The results have caused followers to respond in ineffective ways with moral or ethical failures of their own (Ayittey, 2007; Hutchins & Wang, 2008). The examination of 2 Samuel 11:14–25 has dealt with the aftermath of an inconvenient baby from the adulterous affair between King David and Bathsheba and how in the narrative David's response to the crisis was to have Joab

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take care of the husband. An attempt to trace the development of the hermeneutical analysis of 1 Samuel 11:14–25 will attempt to recover and reveal how unethical leadership produces long-term ineffective followership as the text converges and informs contemporary organizational leadership theories (Ayers, 2006).

Ethical leadership has been an important hallmark of lasting effective organizations and nations when the leader demonstrates consistent ethical and moral values (Brown, Treviño, & Harrison, 2005; Mendonca, 2001). King Solomon of Israel stated in Proverbs 14:34 how "Righteousness exalts a nation, but sin is a disgrace to any people" (NAS). A study by Kalshoven and Den Hartog (2009) demonstrated the link between ethical leadership and effective leadership and positive follower attitudes. The link of ethically appropriate conduct of employees and the ethical leadership of a supervisor also provided the inclusion of follower trust toward the ethical leader (Kalshoven & Den Hartog, 2009). Brown and Mitchell (2010) revealed how the "dark side" of organizational behavior was linked to unethical leadership as "leaders set the tone for organizational goals and behavior" (p. 583). Indeed, leaders often control the outcomes of follower behavior as cited by Schminke, Wells, Peyreffite, and Sebora (2002) as Joab did with King David. Later in 2 Samuel 18:15, Joab violated the command of the king and killed Absalom, the son of King David. Unethical leadership produced unethical followership, but what about cowardly and ineffective followership? This chapter will examine how unethical leadership produced unethical followership that allowed for cowardly followership.

Theoretical Framework of Crisis in Leadership

The unethical leadership of King David produced an unethical follower that gave way to cowardly and defiant followership of Joab. The focus will be on 2 Samuel 11:14–25 and how King David commanded Joab to kill Uriah to cover up the unethical adultery of the King. The application and comparisons will be made as they intersect ethical leadership and how it produces ethical followers who become courageous followers as posited by Chaleff (1995). Thus, Weaver and Yancey (2010) depicted the adverse effects of leadership toward followers in both organizational commitment and turnover laying the groundwork for what negative leadership could produce in followers. The hermeneutical analysis of the text demonstrated how followers in this adverse environment with an unethical

leader produced unethical followership and became cowardice and ineffective followers. The leadership crisis will exist as cowardly followers could break-down a group or organization through the minimization of any effectiveness, as Williams (2005) noted a key behavior to toxic leadership was cowardice. Williams (2005) defined cowardice in leadership as a "lack of resolve, determination, and steadfastness in times when tough decisions must be made" as the same definition could be used for cowardice in followership (p. 3). This framework provided a leadership crisis when unethical and toxic leadership of David produced a cowardice-followership produced in Joab contrasted by what courageous followership could have changed a toxic and unethical leadership toward ethical leadership.

Negative Leadership of David

Scholars have called it dark, toxic leadership or just unethical leadership, negative leadership attributes or behaviors that have proven destructive toward both follower and organization as McIntosh and Rima (1997), Williams (2005), and Weaver and Yancey (2010) all have illuminated. Where narcissistic leaders, compulsive leaders, paranoid leaders, co-dependent leaders, and passive-aggressive leaders reside in order to selfishly and in unhealthy ways lead followers and organizations toward "higher levels of turnover, conflict between work and family, emotional exhaustion, and psychological distress" (Weaver & Yancey, 2010, p. 108), these negative leadership behaviors force followers to adapt negatively toward co-workers and the organization in order to survive the sometimes unethical and toxic leadership (Williams, 2005). Mehta and Maheshwari (2013) outlined the negative transformation of toxic leadership as followers had low job satisfaction and organizational commitment as followers compromised behaviorally adopting negative follower traits in order to survive the leader or remain in the organization. The long-term effects produced destructive behaviors in followers over time and led to unethical behaviors passed from leader toward follower as often the abuse of subordinates and others become reoccurring (Windsor, 2017). For the cycle to stop, Windsor (2017) proposed turnover, training, and focus on ethical leadership norms, servant leadership, and transformational leadership toward followers as those leaders would call out negative leadership in hopes of continued change and new ethical behavioral patterns established as the new norm. Scholars have long discussed why David as King of Israel

committed adultery, whether it grew out of comfort, effective leadership of feeling not needed on the battlefield or the blessing of God, the leadership of David turned toxic and unethical (Baldwin, 1988).

Lack of Moral Leadership in Israel

Ethical leadership, according to Brown and Treviño (2006), has inferred the construct of a cluster of leadership theories that have provided a moral dimension of leadership such as Servant by Greenleaf (1977), Transformational by Bass (1999), Spiritual by Fry (2003), or even Authentic by Avolio and Gardner (2005). As ethics and leadership have converged, outcomes have produced moral leadership with several traits or behaviors that have overlapped between theories that maintain the ethical focus of leadership through greater conscientiousness, moral reasoning, service, care for followers, development which have produced ethical decision-making processes, prosocial behaviors, along with higher follower satisfaction, motivation, and even commitment (Brown & Treviño, 2006). Whetstone (2002) described moral leadership as leadership that began with the internal starting point of human dignity of the individual. The results of moral leadership would produce follower development working toward follower participation and solidarity and where servant leadership behaviors utilize the transforming vision from transformational leadership by Bass (1999) in followership. Whetstone (2002) also asserted that the lack of moral leadership would create a very selfish and unruly organizational culture and an environment where a devalue of human dignity would lead to an eventual devalue of the individual. Hannah, Lester, and Vogelgesang (2005), thus, propelled the ethical component in moral leadership as authenticity in leadership as illustrated by the virtuous leader who fostered the highest levels of moral reasoning, reflections, and behaviors. The link of moral leadership and moral followership were linked indirectly as clarifying constructs of leadership and ethics blanketed the followers and the organization (Hannah et al., 2005). Israel lacked the moral leadership needed by King David or Joab the Captain of the armies of Israel, especially with the prophet Samuel gone a dishonorable manifestation about from the law existed (Baldwin, 1988). Levinson (2002) linked how the Law of Moses supported courageous morality in the face of opposition of leadership. The idea of the Mosaic Deuteronomy "radically transformed the religion and society of ancient Judah" as judicial procedure, public administration and the monarchy submitted and were shaped by the law of God through Moses (Levinson, 2002, p. 144).

Followership of Joab

Followership has had difficult definitions as Hollander and Webb (1955) believed it as more reactive toward leadership based upon what actions followers take. Kelley (1992) demonstrated how followers were the most courageous and honest if they did not compete for power. Kellerman (2008) formulated followership less in terms of rank and more in terms of behavior patterns that could be categorized as participants, activists, and diehards. Bligh (2011) sought followership ranked by patterns or traits of behaviors of understanding and loyalty toward the mission of the organization, accept personal responsibility, well-prepared, a respectful questioner of authority, and someone who sets up team and organizational development. As Chou (2012) sought followers, who reacted toward leadership directives or active engagement through commitment, Cox III, Plagens, and Sylla (2010) qualified followers who had a relational desire to follow the leader. The focus of followership ascribed by Uhl-Bien, Riggio, Lowe, and Carsten (2014) was for the achievement of goals by the follower as the leader utilized a role-based leadership that emphasized both development and proper behaviors. Chaleff (1995) posited the concept of courageous followership that was independent of the leadership behaviors but more conducive with the following traits: (a) assume responsibility, (b) serve, (c) challenge, (d) participate in transformation, and (e) take moral action. The convergence of followership behaviors and leadership behaviors allowed for the process of examination of how followers respond toward leadership. As Joab refused any ethical action or thought, Joab did the will of the King at a price of death to the armies of Israel at the expense of all courage to make the right choice and take the ethical action (Klein, Blomberg, & Hubbard, 1993). Davis and Whitcomb (1992) posited how Joab yielded to David and not to the Law of Moses and ultimately God.

Hermeneutical Analysis of 2 Samuel 11:14–25

A hermeneutical exegetical analysis of 2 Samuel 11:14–25 with relationship to other Scripture will serve as the basis of the study on the effects of unethical leadership on followership. Wiersma (1995) emphasized how "the methods or procedures section is really the heart of the research" before any significant analysis (p. 409). The historical-grammatical exegetical analysis will be the method utilized to determine the relationship between leadership and followership from the text and then reveal how leader-follower behaviors intersected with the text. Osborne (2006) and

Klein et al. (1993) advocated for the hermeneutical discipline of the establishment of both authorship and the developmental form in the ancient writings. The hermeneutical methodology outlined by Osborne (2006) will follow context through the "structure—grammar—semantics—syntax—historical backgrounds" (p. 319). The historical-grammatical exegetical analysis will identify contextual characteristics from 2 Samuel 11:14–25 that identify the behavior of King David and the followership of Joab. Although the analysis will come from the 2 Samuel 11:14–25 pericope, additional consideration of the scriptural text between King David and Joab then be tied to the historical narrative genre analysis contextually and emerge as: (a) directed development of the text, (b) background and purpose of the authorial theology through the text, and (c) sub-genre analysis from the text (Klein et al., 1993, pp. 427–429).

Osborne (2006) and Klein et al. (1993) emphasized the hermeneutical context as the source of the historical-grammatical methodology. Osborne (2006) argued that different contexts from the text itself provided the basis of proper hermeneutical analysis. The first part of the hermeneutical analysis of 2 Samuel 11:14–25 was based upon the contexts of the historical, logical, literary, grammatical-structural, and cultural aspects of the pericope. The Biblical themes will then provide a summation from the texts themselves through leading toward a contextualization the leadership interactions of King David with Joab with acknowledgment made to Nathan, the prophet, who stood up to the unethical King as a courageous follower to turn the heart of the King back toward God and ethical behavior.

Historical Context

The "preliminary data" outlined by Osborne (2006) have provided the backdrop for the historical context of 2 Samuel 11:14–25 as authorship, date, audience, and themes provide an important framework for the pericope. The authorship was most likely from the office of Samuel, the last Hebrew judge, a great prophet, and the one who transitioned political leadership to King Saul and David and prophetic ministry to Nathan the prophet (Baldwin, 1988). The office of Samuel included Samuel, scribes, and other Hebraic scholars, who helped write the prophetical histories and narratives of 1 and 2 Samuel with major oversight carried out by Samuel during his lifetime as it recorded the death of Samuel in 1 Samuel 25:1

"Then Samuel died" (NAS) and with a second book to be written, it seemed impossible as well as implausible that Samuel wrote after death (Packer, Tenney, & White, 1980).

The theology and text of 1 and 2 Samuel allude toward a prophetic time in the history of the Hebrew people from Deuteronomy through the end of 2 Kings as one section of time that ranged almost 600 years with Samuel being 1000 B.C. (Baldwin, 1988). The purpose and background of the texts were to provide a historical account of the prophetic and political history of Israel as messages and accounts were recorded by scribes and witnesses to accounts written for the people (Packer et al., 1980).

Logical Context

Logical context was "the most basic factor in interpretation" as the hermeneutical process builds upon each context moving toward a center as Osborne (2006) described the logical need in exegetical conscript for the context to exist as a logical flow of authorial thought within the text to the larger Biblical narrative (p. 39). Osborne (2006) emphasized how the logical context was determined by authorial intent, word study, special grammar, and semotaxis as they connect text to the Old Testament genre as 2 Samuel 11:14–25 the historical narrative connected toward related texts, the book of 2 Samuel, and the overall historical context of the Bible.

The logical context links the leader in King David to the entire narrative as Joab played an important role in the kingship of David as it has provided a holistic, contextual framework of "literary cohesion" in the entirety of the Scripture as Osborne (2006) asserted. This story of the unethical leadership of King David fit within a larger context that logically unfolded after King Saul at the height of the Davidic Kingdom where the ensuing consequences affected the current and future Kingdom under David and the trusted follower Joab (Davis & Whitcomb, 1992). Klein et al. (1993), posited the logical patterns through an outline, must reveal a type of a "larger theological context" of the authorial intent to instruct the current Israelites in how to understand ethical decision-making from a negative perspective outlining the process of the gross sin and adultery of David through the analysis of those affected especially, the follower Joab (pp. 407). These logical patterns were evidenced through logical outlines and organized charting that was advocated by Osborne (2006) and demonstrated by Packer et al. (1980), Davis and Whitcomb (1992), and finally Walvoord and Zuck (1985) as the authorship revealed the historical

Table 11.1 Table of the logical context of 2 Samuel

Chapter	*Verses*	*Logical context*
1	1–16	Death of Saul
1	17–27	Song of David
2	1–7	David, King of Judah
2	8–32	Bloodshed by Joab strengthens David
3	1–39	Abner sides with David. Joab kills Abner and David mourns
4	1–12	Ishbosheth murdered David cleared for entire Kingdom
5	1–5	David made King of all Israel
5	6–25	Jerusalem made capital; Philistines defeated
6	1–23	David brings ark in Jerusalem
7	1–29	God blessed David
8	1–18	David victorious
9	1–13	David's generosity and kindness
10	1–19	David victorious again
11	1–27	David commits adultery and murder by Joab
12	1–24	Confrontation and loss of a son
12	25–31	David victorious in battle
13	1–39	Children of David raped, killed, and killed each other
14–18	1–33; 1–37; 1–23; 1–29; 1–33	Absalom returns and rebels; David runs and returns after Joab killed Absalom
19–21	1–43; 1–25; 1–22	David restored kingdom for final days and new challenges
22	1–39; 1–25	Psalm of David
23–24	1–39; 1–25	Testament of David Census and Plague

narrative of David and Joab objectively with both strength and weakness revealed (Packer et al., 1980). The chart of 2 Samuel also outlined the literary context of the genre of the historical narrative as it followed how the narrative logically connected to the life of David as King (Table 11.1).

Literary Context

Klein et al. (1993) called the interpretation process of "every text in light of its historical background and literary context" (p. 407). Both Osborne (2006) and Klein et al. (1993) supported the concept of the text as literature even as a historical narrative the conflict and resolution provided insight into the unethical behaviors and subsequent leadership of King David. The historical narrative unfolded into a literary tragedy with a prologue of the right living of Uriah not going home to final resolution of the

Table 11.2 Literary crisis in context

Characters	*Information about character crisis*
King David (2 Sam. 11:1–3, 14, 24)	Lazy, distracted, dismayed, terrified, fearful of getting caught in an adulterous affair
Bathsheba (2 Sam. 11:4–5; 26)	Dismayed, terrified, fearful of getting caught being pregnant, shame for the death of a husband
Joab (2 Sam. 11:16–21)	The captain of the armies of Israel, the executioner of placing Uriah into the heat of the battle and retreated, afraid of King, a poor follower for Israel
Uriah the Hittite (2 Sam. 11:6–13)	Husband to Bathsheba, honorable man not going home staying on the mission; killed in battle
Armies of Israel (2 Sam. 11:1; 24)	Doing what they were told and some killed to hide the sin of David

death of Uriah in specific terms from the pericope that provided the willful selfish commands of David to cover up the adultery by the willing hand of the follower Joab (Baldwin, 1988). The gap of time and omission revealed after David asked the questions of Uriah, the man whom David committed adultery with Bathsheba, his wife, never recorded information of what was communicated as what was said was unimportant to David as protection of a secret dominated his mind (Packer et al., 1980). This literary tragedy revealed how King David took and did what was wanted and needed to keep hidden past actions that would have exposed a selfish and unethical heart. This narrative fit within the context of a greater context of the success and rise of David with hardship revealed after the adultery and murder. The crisis came after the affair with the inconvenient child and the unwanted husband living ethically (Table 11.2).

Grammatical Structure Context

Structurally, 2 Samuel 11:14–25 served as objective evaluation and commentary of immorality that linked the reader to a key aspect of the life of David. The grammatical structure context was designed by Osborne (2006) to "draw out" the meaning and patterns from the text through the "surface structure" from the terms used in the grammar (p. 57). The concept also included the determination of patterns from words or phrases from the larger context to discover the exact meanings and why those meanings were put together in these certain sentences with the certain paragraphs in exegetical analysis of 2 Samuel 11:14–25 (Osborne, 2006).

The only terms needed to be examined repeatedly from the text were the phrases from verse 15, "that [Uriah] may be struck down and die", verse 17 "Uriah the Hittite also died", verse 21 "Your servant Uriah the Hittite is dead also", and verse 24 "your servant Uriah the Hittite is also dead" (NAS). The grammatical structure placed emphasis on the hypocrisy of David as the judge and Joab the executioner, further displayed by verse 25 how David tried to comfort the follower Joab who cowardly followed the unethical leadership of David and killed Uriah the Hittite when it stated, "'Do not let this thing displease you, for the sword devours one as well as another; make your battle against the city stronger and overthrow it'; and so encourage him" (NAS). The "thing" in verse 25 was the murder of Uriah that David committed by the hand of Joab, further demonstrating the unethical depths and devaluing of human life David had for everyone else. These unethical behaviors were continued in by the sons of David and by Joab (Baldwin, 1988). King Solomon killed the follower Joab in 1 Kings 2:31 as Joab continued in the unethical behavior of selfishness and was killed by the sword for the bloodshed that surrounded him (Packer et al., 1980).

Implications of 2 Samuel 11:14–25

The context revealed how David committed adultery and used Joab, a loyal follower, to cover up the mistake by having Uriah killed. The unethical decision of adultery, murder, and a narcissistic behavioral pattern for fear of exposure created fear in those who surrounded David, as Davis and Whitcomb (1992) cited the cover-up cost great exposure toward the followers of David, while Walvoord and Zuck (1985) called the behavior actions that would "trouble David and his followers until their deaths" (p. 468). The "inner defenses of his soul had weakened" until David yielded to the temptation that transformed the leadership of David from victorious to narcissistic (Davis & Whitcomb, 1992). However, the leadership of David course corrected in Psalm 51 with repentance to God as David asked God to "Create in me a clean heart, O God, And renew a steadfast spirit within me" in verse 10 (NAS). Joab, the follower of David never course corrected as David did. Thus, the participation in evil led to greater evil without repentance as fear of losing control and power eventually led to the death of Joab in 1 Kings 2:31. The fear of exposure in the

leader David led to continued fear in Joab as Baldwin (1988) stated, Joab fought throughout life with bloodshed that followed and eventually lost with a demand for his blood.

David exemplified unethical leadership in crisis as the first thoughts were how to save himself from the shame of the adulterous affair with Bathsheba (Baldwin, 1988). Nathan the prophet in the confrontation of King David exposed David through a story that brought out his sense of justice only to reveal a crisis of belief (Davis & Whitcomb, 1992). In Crisis Leadership the leader must respond ethically if the leader hopes to save the organization or survive the process or followers will only get what they can before the end (Weaver & Yancey, 2010). In the end, the unethical leadership of David led to the ineffective followership of Joab over time, as Uhl-Bien et al. (2014) posited the need for followers who join with leaders who have ethical behaviors and leave those who live devoid of ethics. Over time in the analysis of Joab, the followership to David was based upon what Joab could gain for himself.

Conclusion

The text revealed how the actions of an unethical leader led to the demise of a follower that participated in the unethical behavior of the leader. Courageous followership posited by Chaleff (1995) would have stopped the tragic death of Uriah had Joab would have been the hero of the story instead of one of the villains. The repentance of David demonstrated how God would have forgiven Joab as well, but control and fear were greater in the inner soul of Joab than repentance (Packer et al., 1980). The hermeneutical analysis linked the leadership crisis of unethical leadership to ineffective and uncontrollable followership. The leadership of David had turned toxic, and in the crisis, unethical behaviors followed leading followers to similar behavior. With Levinson (2002) emphasis on the Law of Moses, leaders and Israel would have protected Joab as a courageous follower, regardless of the position of the leader as all were subject to God and the Mosaic Law. Further research and hermeneutical analysis could explore the concept of courageous followership and the Mosaic Law as well as how it would affect the Leader-Member Exchange relationships between leader and followers.

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CHAPTER 12

Leadership Morality in Crisis: How Do Leaders Respond?

Vanessa Hester

Introduction

Numerous corporate failures involving leadership misconduct have surfaced throughout the history of the world. In particular, in the United States, the past 20 years have presented leadership failures at many levels. The top leadership in several high-profile companies have been investigated, charged, and convicted for engaging in a wide range of illegal activities from "cooking the books" with fraudulent accounting to insider trading, and more recently, even illegal use of cyber capabilities. An abbreviated list of high-profile companies which made headlines related to one or more of these activities include Enron in 2001, WorldCom in 2002, Adelphia, Tyco in 2002, Kmart, HealthSouth in 2003, Freddie Mac in 2003, Fannie Mae in 2006, American International Group (AIG) in 2005, Lehman Brothers in 2008, and Bernard L. Madoff Investment Securities LLC in 2008. One commonality that seemed prevalent at the onset of the

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corporate scandal crisis was that corporate cultures existed to push the limits in the interest of greed, with seemingly little regard for breaking laws or the collateral damage to lives of the unsuspecting public.

In this chapter, there will be a revisit to the past and a look at the present state of corporate leadership. The look back will recast a few past corporate scandals in an attempt to convey the magnitude of leadership infractions and the related consequences to the perpetrators, the victims affected, and public perception. Particular attention will focus on several highlights in the Enron scandal and the WorldCom scandal. Following the discussion of scandals is a brief discussion of the types of corrective actions taken by government regulators, law enforcement, the accounting rule makers, as well as the academic sector. After the review of key historical corporate leadership scandal events and resulting ramifications will be an examination of relevant standards revealed in the Bible that set the stage for what is generally acceptable behavior and what is not. There is also a subsequent challenge to consider whether, in the absence of heartfelt commitment to change, the types of corrective actions taken against specific misbehavior by corporate leaders can result in sustained rectification of the problem. Finally, consideration will be given to the suggestion that forms of organizational spirituality could serve as complementing corrective actions toward enhanced acculturation of heart-driven commitment to ethical leadership actions.

Recasting Leadership Corporate Scandals of the Past

To regain a better sense of the spiral events triggered by a web of greed, the following details about the Enron, WorldCom, and a few other scandals may be useful. In 2002, the country was devastated at the news that Enron, among the top largest natural gas and electricity conglomerates across the globe at that time, crumbled under a fraud scandal which led to what was at that time the largest bankruptcy in the history of the United States. According to filings with the Securities Exchange Commission (SEC), the year 2000 financial statements' total asset balance was $65.5 billion (SEC Archives). Unlike many companies that fall victim to the dynamics of the economy, Enron fell victim to a host of actions motivated by greed, which began at the doors of the top of Enron leadership. The corporation's leadership went through great lengths to hide debt off the company's balance sheet, and to make the Enron financial statements

reflect enormously inflated profitability and growth. The United States District Court in Houston, Texas, in its decision regarding charges against the Enron's leadership generally concluded, as did contributing investigating authorities such as the SEC, that the motive for actions taken by Enron executives was greed for power and money (Skilling and Causey Superseding Indictment, 2004). Enron achieved its power through decades of acquisitions and expansion that ultimately commanded a leading presence across the world. Along with the growth of the company, there was also a growth in pocket wealth for a host of others who joined the bandwagon with a desire to reap a portion of the Enron wealth (Jensen, 2004). Professionals with impressive backgrounds, including (for some) degrees from top business schools, joined the ranks of Enron leadership. However, they ultimately found themselves entangled in one of the biggest frauds in the US history and charged with acting on motives to maintain their wealth and position. Investment banks collected millions in fees for promoting Enron stock (Hayes, 2002; SEC, 2003). Wishing well shareholders piled up on shares of Enron stock (Bratton, 2001; Jensen, 2004). Arthur Andersen, the auditor of Enron's financial statements, was accused of being too blinded by its substantial accounting fee revenues to recognize the fraudulent accounting to which Enron leadership resorted (Bratton, 2001; LoPucki & Doherty, 2004). The intent of Enron's leadership efforts was to hide the Company's debt-ridden state and to avoid negative ramifications with the company's credit rating and stock price, and the loss of stockholders and other backers. However, in the end, those misplaced efforts failed when Enron was exposed and was forced into bankruptcy.

For WorldCom, Tyco, Adelphia, and others caught up in the wave of corporate scandals, the fact patterns of events were different from those of Enron. However, the ultimate motive and the final ending were very similar in many respects. Enron fraudulently inflated profits from failing off-balance-sheet facilities in which Enron dumped its debt that had been secured by Enron stock. The phony profits were intended to prevent a downward spiral of Enron's stock price that would ultimately cause an immediate requirement to pay the debtholders. Similarly, WorldCom stock served as security for enormous debt incurred to fund its aggressive acquisition growth. WorldCom also engineered inflated profits by capitalizing (deferring) expenditures that should have been recognized as expenses on the income statement in the periods incurred. If appropriately

reported, the impact of the expenses charged against the earnings for those years would have caused a decline in the stock price; thus, subjecting the debt to redemption calls. In other words, those entities that provided the funding had a right to demand immediate repayment (Cohen, 2016; McDaniel, 1985).

During the string of corporate scandals that escalated after the year 2000, similar to Enron and WorldCom was the Tyco Corporation scandal, another billion-dollar scandal that made top news headlines and had a widespread negative and devastating impact on many unsuspecting victims. In a December 31, 2002, article, *The Washington Post* reported that Tyco used aggressive accounting methods. A later article released on May 1, 2003, reported that Tyco found $1.3 billion in accounting errors.

In his reflections on the events that led to the WorldCom frauds and collapse, (Di Stefano, 2005) turned his attention to the company's leadership and pointedly raised the questions of "Where were the checks and balances? The watchdogs? Specifically, whatever happened to WorldCom's board of directors, the custodians of this once mighty corporation? Were they asleep at the switch?" (para. 2). At the time Di Stefano wrote the article, he referenced that more than $9 billion in multiple improper accounting entries were discovered during the investigation of WorldCom accounting records.

Di Stefano's question of "Where were the checks and balances? The watchdogs?" (para. 2) were very valid, not just for WorldCom, but also for Enron leadership, the Tyco Leadership, and Author Andersen Leadership, as well as the leadership of other companies where leaders perpetrated or overlooked the infractions in the financial stewardship of the organizations they served. After all, although the aftermath of the Enron and WorldCom era brought about sweeping regulation that mandated actions for strengthening and monitoring the status of corporate governance, prior to such changes, there was, and still is, a requirement for an explicit statement of "Management's Responsibility for Financial Reporting" to accompany the audited financial statements. Part of Enron's statement of responsibility for the year 2000 has a sentence that states "The statements have been prepared in conformity with generally accepted accounting principles" (p. 29). The last paragraph of Enron's statement of responsibility states that "the adequacy of Enron's financial controls and the accounting principles employed in financial reporting are under the general oversight of the Audit Committee of Enron Corp.'s Board of Directors" (p. 29). The same requirement for a Statement of Manager's Responsibility existed for

leaders of WorldCom and leaders of other companies that experienced the fate of bankruptcy, yet leadership governance appears to have failed at the highest level of leadership.

In some cases, it has been suggested that the leaders and perpetrators of corporate crimes did not take on their positions with the companies with an original intent to commit fraud or deceptive actions of any kind. One must ask, however, if there was not original intent to commit corporate fraud, how did fraud become the outcome? In conveying insight about two incidents in the background of Enron, Rimkus (2016) suggests that foolish investment decisions and neglect in taking prompt disciplinary action for inappropriate and deceitful employee conduct were early signs of a deteriorating framework of corporate stewardship and integrity values, which were in direct contrast to values listed in the company's 2000 annual report. Reports printed by the Washington Post attributed WorldCom's demise to actions which point directly to the culture created by the conglomerate's founder and CEO (Stern, 2003).

As corporate cultures continued to be exposed for their practice of disregarding the rules in efforts to protect the power and wealth, the image of corporate leadership continued to suffer damage as more and more scandals surfaced over time. Greyser (2009) points out that public trust in corporate leadership dropped by more than 30% over several years after the major scandals surfaced. Trust, as a key dimension of corporate branding, became a critical strategic focus in efforts toward rebuilding the corporate image in the eyes of the public (Arjoon, 2005; Greyser, 2009; Taylor, 2003; Uslaner, 2010). Along with the declining public confidence in the integrity of corporate leaders was the eroding confidence in the audit firms that were entrusted to conduct the required levels of audit scrutiny and provide attestation and assurances regarding the fair representation and presentation of the financial statements and accompanying disclosure assertions that were presented and asserted by corporate leaders. In addition to the decline image of leadership in corporations and those who were to provide corporate governance (Cohen, Krishnamoorthy, & Wright, 2010) and assurances to the financial statements and disclosure, there was also a decline in confidence of public servants and regulatory officials who were perceived to have allowed very loose controls to continue (Blind, 2007; Rose-Ackerman & Palifka, 2016). Specifically, the governing bodies were perceived to have failed in invoking timely enforcement actions and were even alleged in some cases to have been questionably involved (Blind, 2007; Rose-Ackerman & Palifka, 2016).

Corrective Actions

Sweeping reforms in enforcement, management responsibilities and oversight, and corporate governance were eventually instituted as a result of the corporate scandals that shocked the world at the turn of the century. A Corporate Fraud Task Force was appointed by President George W. Bush (Executive Order, 2002). The purpose of the Task Force, which was placed under the leadership of the Deputy Attorney General of the U.S. Department of Justice, Larry D. Thompson at that time (Thompson, 2002), was to "strengthen the efforts of the Department of Justice and Federal, State, and local agencies to investigate and prosecuted significant financial crimes" (p. 46091). The task force was empowered to "use the full weight of the law to expose and root out corruption" (Bush, 2002, para. 20). Through enforcement initiatives, another interesting and confirming characteristic was revealed about the cultural mindset behind corporate leadership behavior. According to Thompson (2004), an observation during his years as a deputy attorney general was that civil sanctions alone were not effective in discouraging corporate crime. Thompson asserts that corporate criminals persisted under the risk of civil sanctions because they view the sanction penalties as a "cost of doing business" (para.18); "a cost that can be passed on to customers and shareholders" (para.18). Thompson, L.D. (2004) points to the corporate cultures as the culprits behind the string of corporate scandals. He stated, "the culture is a web of attitudes and practices that tends to replicate and perpetuate itself beyond the tenure of any individual manager. That culture may instill respect for the law or breed contempt and malfeasance" (para.16). In the Enron, Tyco, and Adelphia scandals, a common perception about leadership styles in each of those organizations was the perception that each organization set the tone for creating and allowing a culture of unethical behaviors to evolve. Questions were subsequently raised about the effectiveness of prior methods applied to correct the problem (Nanda, 2010; Podgor, 2007).

In conjunction with the crackdown on corporate leadership misbehavior from a criminal aspect, the Sarbanes-Oxley Act was enacted, referred to as SOX. SOX set forth policies aimed at tightening the reins on the loose controls in the financial industry and corporate governance and thereby rebuilding public trust and confidence in the integrity of audit and assurance role

in assessing and promoting corporate governance (Clark, 2005; Mitchell, 2003). The Sarbanes-Oxley Act also established the Public Company Accounting Oversight Board (PCAOB) which was created to provide oversight to the audits of public companies and other financial statement issuers, thereby enhancing the integrity of audit quality and reliability. In response to concerns about the numerous misleading financial statements connected to the corporate scandals, the PCAOB received responsibility for establishing audit standards to be applied by firms that provide audit and other assurance services to public companies. Among other changes were the code of ethic disclosure requirements imposed by the SEC and the stock exchanges on the corporations listed on the exchanges (Code of Ethics, 406; 17 C.F.R. § 229.406; Securities Act Release No. 8177). In subsequent years, through the Dodd Frank Act of 2010, there was curtailment of inflated corporate credit ratings (Dimitrov, Palia, & Tang, 2015). The objective was to ensure the public had access to information that fairly reflected the realistic financial condition of corporations.

The State of Leadership Culture Today

Although tightened laws were instituted to deter similar behaviors going forward, new scandals have continued to emerge. A look at news headlines of recent years still reflects egregious leadership behaviors driven by greed for power and wealth, but venues and methods behind current-day infractions are crafted in the high-tech environment of today. For example, there is the Justice Department probe in the Uber software "Grayball," the software app that enables the company to avoid zoning operating laws, thus, allowing Uber to do business without having the required license to do so in those locations. In fact, Uber has been probed under several investigations: sexual harassment inside the company, the Grayball, obtaining a customer medical records illegally, price discrimination, concealing a major data breach, stealing trade secrets, and tracking the drivers of the competitor Lyft company (Chin, 2018; Isaac & Davis, 2014; Lee, 2017). Also, in the spotlight has been the large "fake account" scandal probe that hit Wells Fargo in 2016 when it was discovered that the bank imposed unwanted or unrequested services to over 500,000 customers. Wells had to revamp an incentive plan that created a reckless sales culture within the company.

What Would a Biblical Perspective Do?

When looking at the historic leadership failure from the biblical perspective of leading in honesty, integrity, and wisdom, there are overarching biblical principles to consider as well as incident-specific principles. Overarching biblical principles are found in the Ten Commandments, which emphatically prohibit lying, stealing, coveting, and worshipping idols. All of these prohibitions were violated in each corporate failure mentioned in this chapter. The perpetrators of each fraud resorted to lying and stealing can be linked to a symbolic motive of worship of power and wealth, and the coveting to be the most powerful and wealthy. The facts show that Enron, WorldCom, Tyco, and Adelphia leadership acted on a desire for power and wealth by aggressively pursuing expansion through numerous acquisitions. Their actions of lying through the presentation of fraudulent financial statements led to multi-billions of dollars in theft from the debtholders who put up funding for the acquisitions and from the misled shareholders who purchased the respective companies' stock based on overstated earnings.

Another overarching biblical principle that was violated was the "love thy neighbor as thy self." There were far-reaching consequences attributable to the actions of these former corporate leaders and other leaders exposed during the height of corporate failures at the start of the second millennium. Both the wealthy and the working class suffered losses as a result. Pensions' savings in corporate stock became worthless; employees were suddenly without jobs. The estimated job-loss for Enron employees was reported to be over 5000 resulting of massive losses and write-downs recorded to accurately present the company's actual financial status (Associated Press, 2005). After the Arthur Anderson license to audit was revoked, various news articles quoted the number of ex-Arthur Andersen employees who lost their jobs to be at levels of 25,000 (Glater, 2006), 27,000 (Hedgpeth, 2002), and 28,000 (Associated Press, 2005). Whether intended or not, the former leaders' actions symbolized more love for themselves than love for their neighbors. Their actions implied a disregard and lack of concern for the likely impact of their actions on others, particularly those of the lower ranks who had no say or involvement in the related matters.

Biblical evidence demonstrates destruction as a consequence of greedy, self-centered leadership behavior. An early biblical depiction on a smaller scale is found in Old Testament book of Joshua in chapter 7 and involves

a man named Achan, the head of his household, who out of greed, secretly took possession of items that were strictly prohibited by God. His actions compromised the entire Israel army of fellow soldiers during a battle; many lost their lives, and many more fled because they lost their courage and assurance that God was with them in battle. Also, when the infraction was exposed, Achan and his entire household suffered execution. Several generations leader in the first Samuel, when Israel was under the leadership Priest and Judge Eli, the two sons of Eli abused their leadership positions in the Temple. They had established a new culture which required the members of their organization to transgress (I Samuel 2:24, NIV). Just as Enron's CEO, in earlier years, failed to address the abuses of two men who were breeding a destructive corporate culture of behaviors, Eli represents a biblical example of how a passive leader's failure to address and discipline the misconduct ultimately resulted in tragedy. The Scripture explains that when Israel went into battle, they were hit with a "great slaughter" among the people of Israel, including the slaughter Eli's two sons (I Samuel 4:10, NKJV). What was even worse, the Ark of God was taken from Israel. The news caused Eli to fall over and die. One son's pregnant wife went into labor and died giving birth. What remained of the inhabitants of Israel was destitute because "the glory had departed from Israel; for the sacred Ark of God had been taken" (I Samuel 4:21–22, NKJV).

When comparing how leadership responded to the infractions against the Biblical principles, one extreme approach was to kill off everything connected to the perpetrator. The other extreme approach was to give passive lip service and take no definitive action against blatant wrongdoing. Both situations ended with an element of fear. However, as time progressed through generations, it is clear that the impact of fear faded with the passing of generations. The result, no doubt, was that fear of repercussions for infractions was made very clear and had an impact on those who existed and remembered the consequences. The scriptures demonstrate, that while fear has its place in restoring order, fear falls very short of changing the mind and heart, which is necessary to change a culture. Similarly, although numerous laws were already in place before the corporate scandals escalated with the Enron case and other cases that surfaced, the threat of large fines and incarceration was not a deterrent to the subsequent recklessness acts of fraud and abuse fueled by personal interest and greed. This can also be seen in the behaviors of the generations of Israel during their journey from captivity in Egypt to their settlement in the Promised Land. During the journey, as depicted from the book of Exodus to the

book of Joshua, the strategic emphasis of the leadership of Moses, Joshua, and others was placed on ensuring that those being led understood the importance of living a life that was consistent with the will of God. A culture of living according to the ordinances of God was sustained until the generation of committed leadership died off. In the book of Joshua 24:31, at the time of Joshua's death, it is noted that "Israel served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the Lord had done for Israel" (NIV). In the book of Judges, the generations of Israel after the Joshua era struggled to find and keep strong leadership that was committed to the values of God. Consequently, they found themselves constantly intermingled with destructive lifestyles. In the second chapter of Judges in verse 10, it states "After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what He had done for Israel" (NIV). The chapter goes on to say, "the Israelites did evil in the eyes of the Lord" (v. 11) and "followed and worshipped various gods of the people around them" (v. 12).

The new gods from 2001 to the current-day corporate scandals could be viewed as the new financial configurations, complex financial instruments, and new advanced technological tools and strategies that have brought the promise of greater wealth and power. While the innovative advancement itself is not necessarily evil, when placed in the control and leadership of the blackened hearts of individuals who are desensitized to human welfare, there is the risk of a new age of leadership abuse. The risk is fueled by the new age "web of attitudes and practices" that Thompson (2004) talks about; the new age that has no problems pushing the limits even further.

Recommendation for Changing the Culture

The problem of a troublesome culture in corporate leadership amplifies as scandals continue to be revealed. Laws, rules, and guidance were put in place and continue to offer some controls and transparency. In addition, another act of wisdom in the business and academic arena was to launch initiatives to reassess and enhance ethics training, not only within the corporations but also within the business school classroom (Callahan, 2007; Crane, 2004; Fisman & Galinsky, 2012; Halbesleben, Wheeler, & Buckley, 2005; Warren and Rosenthal 2006); Zingales, 2012). The objective has been to get to the root of leadership misconduct and stop infestation.

Researchers such as Callahan (2007), Warren and Rosenthal (2006), and Halbesleben et al. (2005) performed studies related to the business schools and the classroom attitudes and behaviors and outcomes after business school. Warren and Rosenthal conducted a review of some of the top publicized corporate scandals and determined that for many, the mindset of cheating characteristics existing throughout the student body of business schools from which some of the scandal perpetrators graduated. In essences, many of the campuses showed evidence of a "cheating culture." This cheating culture, according to Callahan, evolves because people see others doing it and therefore, it is ok; "everybody does it" (p. 2). In light of this insight in the early years of the corporate scandal explosion, Halbesleben, Wheeler, and Buckley joined the ranks of those who called for reeducating society through education and development training in ethics. In more recent years, Trevino and Nelson (2016) assert, "conflicting roles can lead to unethical behavior" (p. 277). If the Trevino and Nelson assertion is accurate, Fisman and Galinsky's (2012) recommended approach for encouraging ethical behavior may be appropriate for the times. Fisman and Galinsky recommend that a new way to teach ethics to business school students is to "equip our students to become moral architects, to create environments that naturally lead people-including themselves-in the right direction" (para. 2). Presumably, this approach would be generic to a variety of environments.

Fisman and Galinsky's recommendation is not very different from the objective of organizational spirituality. The objectives of organizational spirituality place emphasis on directing the meditation of the human heart toward what is right and appropriate. Targeting the heart is critical to change a mindset and culture. To draw on the guidance of the scriptures, Proverbs 4:23 cautions that humankind must "above all else, guard your heart, for everything you do flows from it" (NIV). The King James Version says, "Out of the heart flows the issues of life." A further compliment to this wisdom is the teaching in Luke 6:45 where it is stated that "a good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart; for his mouth speaks what the heart is full of" (NIV). The last sentence is shown in the New King James Version as "for out of the abundance of the heart his mouth speaks." In addition to protecting the heart, the complementary guidance in Romans 12:2 is "Do not conform to the pattern of the world but be transformed by the renewing of your mind."

In Psalm 51, King David provides a personal example of how a great leader who has fallen in morality can get back on the road to recovery. He begins in verse one by first acknowledging in his plea for mercy that he has committed a "multitude of transgressions" (v1). Throughout the nineteen verses, he continues to acknowledge his iniquities, sinful nature and way, and "bloodguiltiness" (v 14). While acknowledging all of his flaws, he also asks the Lord to wash him thoroughly (v 2), to purge him whiter than snow (v 7), and to create in him a clean heart and a renewed spirit (v10).

Based on the observation of the historical scriptures in the Bible, it is the changing of the heart and mind that creates a longstanding culture. The human treasures and values are reflections of what is held in the heart (Matthew 6:21), and therefore, efforts must be made to institute an initiative that will change the heart of leaders and the persons they lead. In light of this, attention for this chapter turns to the effectiveness of creating a work and classroom environment of organizational spirituality, which has been recommended by several researchers as a strategy for transforming organizational cultures to promote the common good. Among the researchers promoting such strategies are Alas and Mousa (2016); Barrett (2013); Fawcett, Brau, Rhoads, Whitlark, and Fawcett (2008); Kazemipour, Mohamad Amin, and Pourseidi (2012); Marques, Dhiman, and King (2009); Pielstick (2005); Steingard (2005); and Trott (2013).

Marques et al. (2009) present several contributions of studies that illuminate "human contribution" and "meaning and advancement for the human community as a whole" (p. x). The approaches used to facilitate the various studies reported in the book vary. None of the studies appear to apply quantitative methods. Studies conducted by Barrett (2009), Helliwell (2009), and Lips-Wiersma, Lund Dean, and Fornaciari (2009) attempt to present a framework for depicting levels of intangible states of being or feeling that impact individuals and organizations, for example, states of being or feeling such as value, consciousness, fears, emotions, insecurity, or satisfaction, among others. Helliwell presents a "Fear Inventory" (p. 136) questionnaire that is designed to measure fears. Some of the study data are captured through surveys, and some are captured through interviews.

Lips-Wiersma et al. (2009) advocate an approach to measuring organizational spirituality that, as an initial step, identifies two dimensions of potential organizational problems that must first be eradicated. One dimension is the level of control an organization exercises over the

employee to ensure the employee complies with certain direction. The second dimension is instrumentality, the extent to which organizations view employees as factors for generating profits. Lips-Wiersma et al. (2009) do not assert the isolated dimensions are problematic but instead assert the potential for troublesome outcomes without proper acknowledgment, management, and balance. Control has the potential for coercion, and instrumentality has the potential for exploitive management behavior. There are no measurement methodologies provided for these dimensions that are referred by the authors as the "shadow" or "dark side," and represent the potential to seduce, manipulate, evangelize, and subjugate. Instead, Lips-Wiersma, Lund Dean, and Fornaciari capture conceptualized dynamics of shadow factors in a 2×2 model matrix that display high and low points of the factors.

Barrett (2009) presents a new model for understanding and assessing "central role values." The assessment includes values of the board members, values of the culture of the organization and the culture of leadership. His research method involved mapping over 1000 organizational values of surveyed organizations in forty-two countries. The models used to measure were "The Seven Levels of Organizational Consciousness Model" and "the Cultural Transformation Tools model" (pp. 148–149). Together, the objective of applying the models is to measure the evolution of organizational consciousness that transforms values. The conclusion reached by examining the data captured was that "value-driven organizations are the most successful" (p. 144), particularly as such organizational cultural values align with the personal values of employees.

Conclusion

In looking back over nearly twenty years of leadership related to corporate scandals, the evidence of critical weaknesses moral and ethical leadership is without question. Although the awakening of the severity of moral decline emerged with the fall of Enron, which was cast as the most historically significant bankruptcy in size and deeds during its time, numerous other larger corporations and equally or more egregious in leadership deeds have surfaced since Enron. When put against biblical principles, the actions of leadership moral and ethical failings as mentioned in this chapter are prohibited in the Ten Commandments. Also, such behaviors are not without repercussions. However, in addition to addressing infractions by

imposing some means of punitive action against offenders, the Bible also provides transforming direction, and a means for changing the way leadership and followership think about their behavior. The Bible complement to the punitive and corporate governance approach is to ultimately change the hearts, minds, and culture of the corporate leader to instill a holistic commitment for doing what is right and acceptable unto God. The recommendation in this chapter supports adding a similar biblical heartfelt approach to re-acculturate leadership values and behaviors through some form of organizational spirituality initiative that emphasizes trustworthiness and striving toward the well-being of others.

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CHAPTER 13

Conclusion

Bruce E. Winston

In this work, the authors presented leadership through a Biblical lens and provided examples of leaders from scripture leading and developing their leadership skills while living in and through tumultuous times. The chapters were gathered into five units: (a) communicating through crisis, (b) developing leaders through tumultuous times, (c) personal crisis and leadership development, (d) courageous leadership, and (e) ethics and morality in crisis. These five units provide insights and principles of leading during crises.

Communicating Through Crisis

Roderick Daily defined a crisis as an event that significantly threatens the firm's reputation and uses the United Airlines' public relations crisis over the physical removal of Dao. Daily pointed out the need for organizations to conduct strategic communication analyses using theories such as (a) attribution theory and (b) situational crisis communication theory. Organizational leaders should follow three strategies when communicating through a crisis. First, leaders should use instructional communication

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to help clarify the crisis and the potential impact on stakeholder groups. Second, leaders should use information adjustment in order to present a sympathetic approach when presenting information to the stakeholder groups. Third, leaders should seek to repair the firm's reputation. This repair can be done through four methods: (a) denial, (b) reducing offensiveness, (c) bolstering, and (d) redress. Denial should be used when there is clear evidence that the firm was not involved. Reducing offensiveness requires the firm to admit involvement but reduce the amount of blame for the consequences. Bolstering is a communication strategy whereby leaders present the positive practices of the firm. Redress is a process of making and communicating the positive changes that the firm made as a result of the crisis.

Gia Tatone presented an ideological study of Daniel 9:19 to show that Daniel's use of persuasion is 'conversion' to change the listener's perspective and belief about the crisis. Tatone inferred that leaders need to modify the listener's understanding of the crisis. Finally, leaders need to use communication to maintain the listener's conversion to the new approach. Tatone used Daniel's conversation with God as an example of this conversion, modification, and maintenance.

Developing Leaders Through Tumultuous Times

Kujore pointed out the value of using the crisis, or a simulated crisis, as a development tool and allow trainers and consultants to help leaders learn from the experience. Wantatee's chapter (Chap. 4) emphasized the value of leadership development to deal with crises and showed that over a third of CEOs surveyed indicated that the ability to deal with crises contributed to revenue growth. An additional benefit of a crisis, according to Wantatee, is that a crisis can facilitate leadership change, if the change is needed. Jaco's chapter (Chap. 5) presented the value of the crisis to the organization in that successfully leading the organization through the crisis can strengthen the organization resulting in increased organizational performance.

Personal Crisis and Leadership Development

Morrow's chapter (Chap. 6) provided insight into how Joseph's personal crisis allowed him to develop as a leader. Morrow built upon Romans 5:3–5 in which Paul says:

> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. (ESV)

Leaders are advised to look into personal crisis and see how the crisis might be used as a leadership development event.

Rolle, in her chapter (Chap. 7), reflected on the life of David and the multitude of crises in his like. David relied on knowledgeable loyal advisors to help him navigate the crises. David had a self-imposed moral crisis in his leadership. Nathan, one of David's advisors, acted as a courageous follower and confronted David about the moral crisis. While David corrected his moral leadership, he had to accept the consequences of his behavior.

Courageous Leadership

Hunt's chapter (Chap. 8) presented the importance of relationship and spirituality in supporting resilience and team leadership. Hunt also showed the value of following an appropriate response to a crisis. Leadership development, thus, should include training and preparation to handle a variety of crises and to select an appropriate response. Hunt also presented the experiential learning potential of a crisis stating that one of the outcomes of the crisis should be for the leader to learn from the crisis and use what was learned to prepare for another crisis. Leaders who wish to successfully lead an organization through a crisis should be resilient.

Veiss' chapter (Chap. 9) used the Old Testament account of David and Goliath to provide insight into the importance of sensemaking while leading through a crisis. Leaders need to make sense of the crisis to understand and respond to internal and external elements of the crisis. Veiss applied the tenets of sensemaking and showed how David approached the crisis, gathered information, assessed the situation, and planned appropriate responses.

Morris presented the crisis of inclusion in Galatians 2:11–14 and applied the scriptural lessons to contemporary leadership. Morris contended that there has been and continues to be a need for courageous leaders to act ethically and do what is right amid a crisis that generates fear in the people. Courageous followers should also act ethically and do what is right in advising and aiding the leader to do what is ethical.

Ethics and Morality in Crisis

Oates' chapter (Chap. 11) examined the unethical leadership of David and showed how it impacted Joab. Oates contrasted Joab with a courageous follower and showed the negative results created by Joab. Oates chapter is a good continuation of Morris' chapter (Chap. 10); in that, Oates shows what can happen when the leader does not act ethically and do what is right.

Hester's chapter (Chap. 12) examined past and recent corporate scandals and the resultant crises. Hester's chapter, like Oates' chapter, is a good follow-on from Morris' chapter; in that, Hester showed the regulative and legislative outcomes from leaders not acting ethically and doing what is right. Hester pointed out what might have been if the contemporary scandal-based leaders had simply followed the scriptural admonition to 'love your neighbor as yourself.'

Conclusion

Throughout the book, the authors provided examples from scripture that can help contemporary leaders understand how to lead in today's crises. Principles include being aware of a crisis, understanding the origin and focus of the crisis, how to maintain ethical standards of behavior, communicating sufficiently to others in the crisis about what needs to be done to weather the crisis, and how to learn from the crisis. The chapters are useful talking points for group discussions about leadership and how to see leadership development in the context of the crisis.

Index[1]

[1] Note: Page numbers followed by 'n' refer to notes.

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Christian Faith Perspectives in Leadership and Business,
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